



july '70

"Rebellion and apostasy are in the very air we breathe. We shall be affected by it unless we by faith hang our helpless souls upon Christ. If men are so easily misled, how will they stand when Satan shall personate Christ, and work miracles? Who will be unmoved by his misrepresentations, professing to be Christ when it is only Satan assuming the person of Christ, and apparently working the works of Christ? What will hold God's people from giving their allegiance to false christs? 'Go ye not . . . after them.' "

—SELECTED MESSAGES, book 2, p. 58.

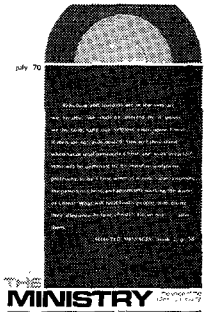
THE

MINISTRY

the voice of the  
adventist ministry

# THE MINISTRY

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# TO

# PREPARE

# A PEOPLE

ANDREW FEARING

*Associate Secretary, Ministerial Association, GC*

THE airplane was enroute from Puerto Rico to Trinidad among the islands of the West Indies. It stopped on the French Catholic island of Martinique. Boarding the plane at this place was a Roman Catholic bishop who sat down beside a Seventh-day Adventist minister. After fastening the seat belt he fingered his rosary, saying his prayers. When through, he turned to his seat companion with a smile and said, "Well, I have said my prayers and I had enough left over for you." "Thank you. I need all the prayers I can get," answered the minister.

During the ensuing conversation the bishop discovered his seat companion was a Seventh-day Adventist clergyman. His hands went into the air as he exclaimed, "Oh, you people! You are everywhere—all over these islands. I think you have more members in some places than we do and I can tell you why. It is the way your people live and the way your people work for the church. Why, one of your members is worth fifty of mine. Say! How much do you pay your people to serve the church the way they do?"

"Why, we don't pay them anything."

"Come, now," he said. "What incentives, what gifts, do you offer them to get them to work so faithfully for the church?"

"No, no gifts," answered the minister.

"What then is the secret of your success?"

The minister endeavored carefully to explain that Seventh-day Adventists are confident that they are a people of prophecy. He also tried to present an explanation of Revelation 14, but this good man had

never heard about Revelation 14, and the minister was not having much success in his presentation. Then he began to tell the story of the second coming of Christ and to describe the many signs of the nearness of that return as foretold in Bible prophecy. The bishop's eyes brightened. His hands went into the air again as he observed, "I see, I see it now. You are a people of conviction, a people with a purpose." Then he added slowly and thoughtfully, "A people of prophecy, a people of prophecy."

Yes, we who live in the time of the end, near the return of Christ, we who have taken our feet from off the Sabbath, have been given a special responsibility to rebuild, to raise up, to be repairers of the breach, and to be restorers of paths of truth. (See Isaiah 58.)

Never has there been a time when the world needed a divine message more than it needs it today. The minds of men are in confusion, turmoil, perplexity. They are frustrated and beside themselves trying to solve the problems facing them on every hand. Military men are holding their breath; world leaders are treading with ever-increasing delicacy, lest some foolish move, some small error, plunge mankind into a world conflict from which no one can be a victor. World events are now moving so rapidly that one hesitates to comment on them.

And the great wonder of it all is that the vast majority of the world, including most of the clergy, seem to have no concept of what all this means in the light of

Bible prophecy. But from study of the Scriptures, Seventh-day Adventists discern that the time of God's judgment *is come*, and soon Christ will return in all His glory.

Such counsel as the following has been given to us:

Those who stand before the people as teachers of truth are to grapple with great themes. They are not to occupy precious time in talking of trivial subjects. Let them study the Word, and preach the Word. . . . We are to keep abreast of the times, bearing a clear, intelligent testimony, guided by the unction of the Holy Spirit.—*Evang-  
gelism*, p. 151.

Yes, we *are* a people of conviction and purpose, and I pray we are ministers of conviction and purpose—men of God, called out, set aside to proclaim a distinctive message to the whole world just before the harvesttime, the results of which will prepare a people to meet the Lord, as prophesied in Revelation 14. There is no other organization or group of people anywhere in the world doing this except Seventh-day Adventists—God's remnant. The everlasting gospel is now witnessing in its prophetic setting of the last days—a message of salvation and comfort for everyone—preparing the way for the mightiest event in earth's history—the return of the Lord Jesus to consummate the plan of redemption. The importance of giving this distinct message cannot be exaggerated, for it is a life and death question. We must not let the enemy divert our minds or the minds of our people into other channels, no matter how good those other channels might be. We cannot allow our precious time to be employed in any line of endeavor or promotion that will lead us to forget this responsibility or slacken our efforts.

We must not permit Satan to crowd our minds with so many extraneous interests that we cannot do the one thing for which we have been ordained. We are warned, "He [Satan] will manufacture diversions to keep men from thinking about God."—*Counsels to Parents and Teachers*, p. 456.

It is easy for us to slip into the popular way of preaching, to discourse upon subjects that have no direct relation to the message for this day and generation. We must prepare men and women for a judgment, a time of trouble such as the world has never seen, a time when Satan will counterfeit every gift of God and truth

found in His Word for the purpose of deception. We already see the rise of ancient witchcraft and the popularity of modern forms of spiritism permeating the churches of today. Prominent ministers of the world are firm believers in spirit communication with the dead. This is no time for trivia teachings with little Biblical exposition or gospel appeal.

"Teachers of truth are to grapple with great themes." What could that mean? The answer: "Our work is to proclaim to the world the first, second, and third angels' messages."—*Testimonies*, vol. 7, pp. 107, 108.

Further, "The third angel's message is to be our burden of warning. The side issues are not for us to meddle with. The burden of the work is, Preach the word."—*Testimonies to Ministers*, pp. 331, 332.

### Of Greatest Importance

In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import—the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention.—*Testimonies*, vol. 9, p. 19.

We have no time for dwelling on matters that are of no importance. Our time should be given to proclaiming the last message of mercy to a guilty world. Men are needed who move under the inspiration of the Spirit of God. The sermons preached by some of our ministers will have to be much more powerful than they are now. . . . Every discourse should be given under a sense of the awful judgment soon to fall on the world. . . .

My heart is filled with anguish when I think of the tame messages borne by some of our ministers, when they have a message of life and death to bear. The ministers are asleep; the lay members are asleep; and a world is perishing in sin. May God help His people to arouse and walk and work as men and women on the borders of the eternal world. . . . Now is the time for us to give the warning message.—*Testimonies*, vol. 8, pp. 36, 37.

In the compass of the special message in Revelation 14 we find seven great themes:

1. *The Everlasting Gospel*. This presents the message of love as revealed in Christ's incarnate life, His sacrificial death, His resurrection, His ministry of grace, and the regenerating, life-giving power of the Holy Spirit sent in His name to minister to our needs.

2. *The Worship of the True God as Creator.* Such a theme rightly presented is God's answer to the great systems of error and delusive teachings abounding in the world today. It answers the false assumptions of evolution, the attacks of higher criticism against Bible inspiration. Seventh-day Adventists boldly hold to and preach the literal interpretation of the first three chapters of Genesis.

3. *The Announcement of the Judgment in Session.* What a solemn thought! Are the people sitting in the pews before us ready to be judged? Are their sins forgiven? Are they *growing* in grace? Can they be counted perfect in Christ Jesus the Lord? Is there anything more that we can do to guide them, to prepare them for the judgment? In every aspect of our sermons and ministry we must keep this in mind, for God has made this work our sacred duty. We cannot escape this tremendous responsibility.

a sacred nearness to Himself. He has made them the depositories of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, *these are a sacred trust to be communicated to the world.*—*Testimonies*, vol. 5, p. 455. (Italics supplied.)

Great revivals are being held; however, many of these are shallow in their results. They open the door to Christianity but leave the people at the threshold. The great call still is, "Babylon is fallen, is fallen. . . . Come out of her, my people [and we would add, come out all the way] that ye be not partakers of her sins [of the breaking of God's holy law]."

Everywhere the people are taking sides; all are ranging themselves either under the banner of truth and righteousness or under the banner of the apostate powers that are contending for the supremacy. At this time God's message to the world is to be given with such prominence and power that the people will be brought *face to face, mind to mind, heart to heart*, with truth. *They*

#### **Editorial Note:**

**Included in this issue of *The Ministry* are the messages of Andrew Fearing, E. C. Ward, Raoul Dederen, and Edward Heppenstall as presented at the Ministerial Council of the General Conference session held in Atlantic City, New Jersey, June 7-11.**

4. *The Call Out of Babylon.* It is sad, indeed, to think upon the significance of this pronouncement, "Babylon is fallen, is fallen," and the pleading invitation, "Come out of her, my people, that ye be not partakers of her sins" (Rev. 14:8; 18:4). This suggests the falling away among one-time believers and God's call for His true and faithful children to come out and be separate. The predominant goal of Satan from the beginning has been to build a false religion in order to seduce humanity away from truth and loyalty to God, to secure homage to himself.

But God has designed there should be a distinguishing mark, a cleaver of truth:

God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. . . . He has separated them from the churches and from the world to bring them into

*must be brought to see its superiority over the multitudinous errors that are pushing their way into notice, to supplant, if possible, the word of God for this solemn time.*—*Ibid.*, vol. 7, pp. 150, 151. (Italics supplied.)

5. *A Warning.* This warning is against the worship of the beast, his image, and the reception of his mark. There is no more fearful warning sounded in all the Word of God than that of this third angel. How vitally important it is, then, that we as God's messengers present the subject of Revelation 13, 14, 15, and 16 so clearly and so plainly that there is no question, no doubt about this apostate power that makes war with the saints and has power over all kindreds and tongues and nations, a power that can perform great wonders and miracles for the purpose of deception; a power that causes all to receive a mark

in their right hand or in their forehead, and then places a boycott upon men and women who are not willing to accept these man-made traditions as a substitute for the truths of God's Word.

Are we, the shepherds, ready for such a time as this? Are our people ready for such a time? Are the inhabitants of the world ready? Are they able to meet deception so nearly like the true that it is almost overwhelming even to the very elect? The answer is obvious—we must warn and win until everyone knows that Satan and his ministers will speak in beautiful words and phrases very much like the messages of our own Lord. But there will be one predominant testing key proving it all a great deception—when they proclaim that God has changed His law to fit the convenience of this day and this age!

We should carry our people through the last ten chapters of the book *The Great Controversy* so carefully, so thoroughly, that they will be prepared through God's grace to face the onslaughts of deception. The people are to be sanctified by the truth. (See John 17:17.) All the precious teachings of the Word of God must be continually dwelt upon, so that truth is thoroughly woven into the lasting fabric of their character. Shafts of holy light from Revelation 14 should penetrate all our preaching, whether we are presenting expository messages from Bible chapters, Bible characters, or a thousand other possible themes.

This brings us to points 6 and 7—*Keeping God's Commandments and Possessing the Faith of Jesus*. (See Rev. 14:12.)

Time will permit us to dwell only on the latter—the faith of Jesus. This statement encompasses much more than just faith in Jesus as one's Saviour and Redeemer. It embodies the same faith and the same belief and the same doctrine held and taught by our Lord, such as:

His divinity.

His pre-existence.

God-man forming the connecting link between heaven and earth.

His atonement on Calvary.

Eternal life given only through Him.

Faith in Him as our righteousness.

Our High Priest ministering in the sanctuary of heaven on our behalf.

Keeping His Father's commandments and inviting us to do likewise by His power.

The brotherhood of man.

Forgiveness of sins.

His second coming.

The Sabbath.

Life after death.

Tithe.

Communion service.

Foot washing.

Divorce and remarriage.

Baptism.

Daniel as a true prophet.

Use of the writings of the holy prophets in His ministry.

The revelation that God gave to Him to show to His servants things that must shortly come to pass.

With Christ come *His doctrines*. We follow *Him*, believe whatever *He* says, and do whatever *He* wishes.

This does not mean a one-sided ministry, for within these seven great distinguishing features of Revelation 14, as we readily see, are encompassed the whole richness of the gospel of salvation. This is the modern-day setting in which God has placed His truths for this hour, and this will continue to be the setting from now to the end of time. The warnings of events prior to Jesus' return must be heralded above every other religious theme in the world.

Oh, what a complete message to give in love and tenderness! Probation's hour lingers. There are multitudes who will yet hear His voice saying to them, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." *And they will come!*

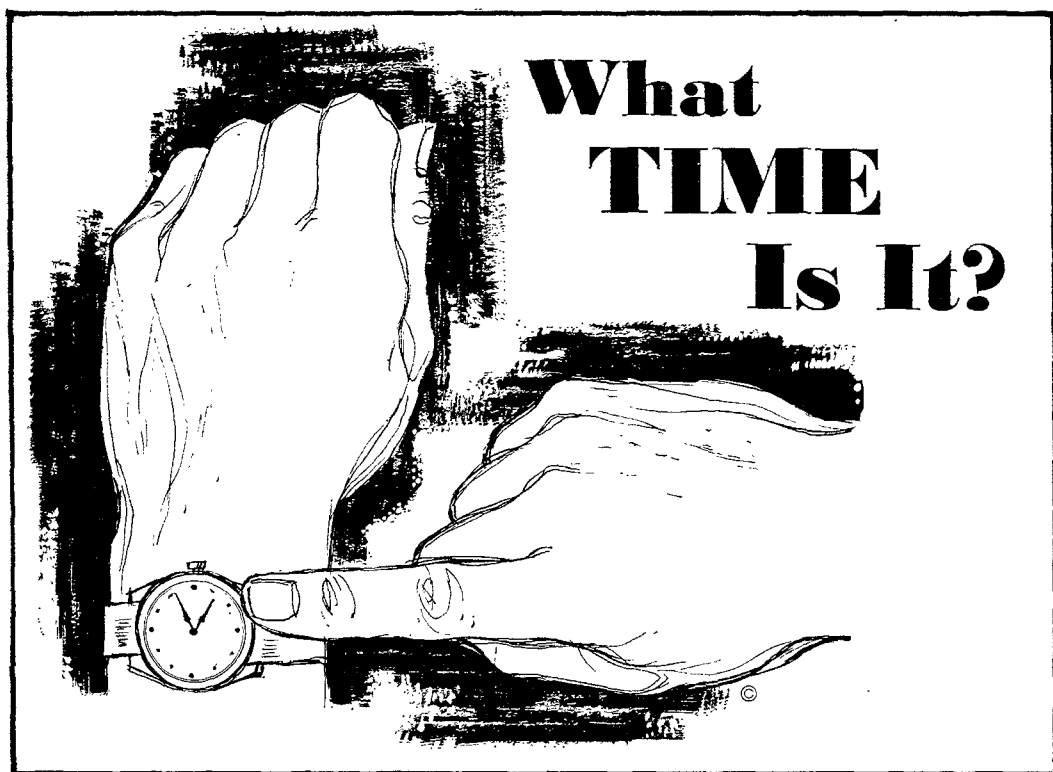
Again I assert, the promulgation of this message is our reason for existence as a called-out people. We must toil, and labor, and sacrifice side by side, ministers and laity, to ripen the harvest, for soon Christ will thrust in His sickle and reap, and then all who are worthy through Christ will be taken as jewels into the kingdom of heaven.

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Don't judge a man by his family background. Cain belonged to a good family.

To be the picture of health, keep in a good frame of mind.

A person cannot teach what he does not know, neither can he lead where he does not go.



**E. C. WARD**

*Pastor-Evangelist, Pacific Union Conference*

**T**HE ASSOCIATED PRESS and The United International reported that at 5:30 A.M., July 16, 1945, a light brighter than a thousand suns or moons illuminated the white desert sands of New Mexico and the skies in western United States. One scientist who was watching that first atomic detonation wept.

"My God," he said, "we have created hell!"

From that moment on, our old world has not been the same. We entered, as Billy Graham stated in his book *World Aflame*, "a new era of history—perhaps the last era."

Most of us have lived through the testing *Twenties*. We were reared in the thin *Thirties* and educated in the warring *Forties*. We labored in the mission fields of the world through the migraine *Fifties*. We have just left the sick and sexy *Sixties*, and if I read the signs of the times correctly

we are now in the insane *Seventies*.

What time *is* it? What makes this hour dangerously late to the church, and for the world?

In short, here are some facts that let us know that time is much shorter than "when we first believed."

1. The almost international and unprecedented revolt and rebellion of the world's youth against the establishment and the adult population of our times.

2. The revival of the ancient and old heathen religions of the world, and the fact that they are now more methodically militant and rigidly hostile to Christianity than ever before.

3. There is the new virus of atheism, which claims not only that there is no God but that the whole concept of God is irrelevant and unnecessary in this decade. Thus to millions, God is not just dead; He is meaningless.

4. There is the population explosion and the fact that people are multiplying and dying faster than we can reach them with the gospel of Jesus Christ.

5. There is the new-morality gospel, which teaches that any kind of conduct is permissible if the individual considers it an expression of "love." Any deed or act is moral if the circumstances warrant it; thus the modern etymology for the word *love* now firmly includes lust, licentiousness, looting, and lunacy. This strikes at the very root and foundation of Christian dogma and faith.

6. There is the new *black* and minority revolutionary militancy that has arisen in this past decade, which threatens the destruction of our major American cities from without and our systems of jurisprudence from within by *riot, revolution, and rebellion*. They forewarn us that we here in America may be now beginning to pay for the two to three centuries of national, legislative, and judicial sins against the strangers within our gates. For woe unto them, says the prophet, "which frameth mischief by a law" (Ps. 94:20); and "turn aside the needy from judgment, and . . . take away the right from the poor" (Isa. 10:2).

7. Then there are the *smoking, smoldering, suffocating, seeping* fumes of the bottomless pit from the world of spiritism and hypnotism, which threaten to engulf every Biblically unprepared and defenseless soul.

8. Finally, there is the new salvation by chemicals rather than Christ. Total satisfaction and complete ecstasy is no longer sought in a redeeming Saviour, but in a drop of LSD on a potato chip or a piece of sugar. Thus twentieth-century "salvation" is now found in pot—not in the prophets. In glue—not the Gospels. In a trip—not in the Trinity. In dope—not in doctrine.

But as the children of Issachar, we—the Advent Evangelists of the "everlasting gospel"—must be men who have "understanding of the times, to know what Israel ought to do" (1 Chron. 12:32).

In reality, what time is it according to God's great timetable?

Turn with me to one of the greatest prophetic chapters of the Bible, Revelation 10, and we will find the answer.

Let us turn on channel 10 of the Book of Revelation. May I respectfully allegorize that: God the Father is the executive di-

rector, Jesus Christ is the station manager, The Holy Spirit is chief public-relations agent.

## Symbols—Revelation 10:1-7

### Verse 1

1. John said, "*I saw.*" That's television on Patmos.

2. "Another mighty angel." There are at least thirty-five distinct angels mentioned in the Book of Revelation. This angel by far is the most distinguished of all—He is none other than Jesus Christ the archangel. See Jude 9; Manuscript 59, 1900.

3. "Clothed with a cloud." A cloud is symbolic of reverence, respect, veneration, awe. Ex. 24:10-18; Ex. 34:1-9; Ex. 40:34-38. As with the sanctuary and dedication.

4. "A rainbow . . . upon his head." This is color television, a rainbow being symbolic of *acceptance, forgiveness, grace, and mercy*. As with Noah after the Flood. Gen. 9:11-16.

5. "His face was as it were the sun." This mightiest of angels had just departed from the presence of Jehovah, fresh with a message from God. And like Moses after forty days in the Mount, this angel reflected the effulgence of the Father. Ex. 34:29-35.

6. "And his feet as pillars of fire." On this mighty heavenly television screen John sees the reflection of those golden streets on the feet of this angelic messenger's feet. The streets on which you and I hope to walk someday.

### Verse 2

7. "And he had in his hand a little book open." This little book is none other than the book of Daniel—the only book in the Bible ever said to be closed (Dan. 12:4) but whose eschatology would be open in these last days.

**to  
make  
ready  
a people**



8. "And he set his right foot upon the sea, and his left foot on the earth"—meaning his message would not only *command* but *demand* and *impel* the universal attention of the whole world. His right foot was not *in* the sea, but *upon* it, denoting the divinity of this heavenly personage.

### Verse 3

9. "And cried with a loud voice, as when a lion roareth." This "loud voice" is the same as the "loud cry" made at midnight in Matthew 25:6, and includes at least four final and basic appeals by God to the inhabitants of earth.

a. That the final judgments of God are about to fall upon the earth in the form of the seven last plagues of Revelation 16:1-21.

b. That Christ's intercession for sinners is about to end—chapter 22:11.

c. That the crucified Christ's final messages to earth's inhabitants will include superlative emphasis upon the Ten Commandments in general, and the seventh-day Sabbath as the seal of God in particular—chapter 14:12.

d. And that by thousands of voices supernatural stress will be placed on the imminent appearance of Christ in catastrophic display in the clouds of heaven—chapter 19:11-16; 22:20; *Evangelism*, pp. 700, 702.

10. "And when he had cried, seven thunders uttered their voices." These "seven thunders" have to deal with the failures of the two great branches of the Christian church *after* the close of the New Testament scriptures, and the first 1,000 years of the church—namely, *Eastern Christianity* with its headquarters at Constantinople and *Western Christianity* with its headquarters at Rome.

11. "... and I heard a voice from heaven saying unto me, *Seal up* those things which the seven thunders uttered, and write them not." In other words, hold back the exposure of Rome and her fallen daughters until the "time of the end" (Dan. 12:4).

### Verses 5, 6

12. "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, . . . [having a seven-word telegram] *that there should be time no longer.*" What kind of time was this? *Political? economic? astronomical? so-*

*cial? nautical?* No! It could only refer to God's prophetic time, quickly followed by the ending of probationary time, dealing with man's salvation—Ps. 119:126.

What time is it? It simply means that the time of divine "grace," which brings salvation to all men (Titus 2:11), when human history was about to blend into God's eternity, in light of the longest time prophecy in the Bible, namely, the book of Daniel, the eighth chapter, with its 2300-day-year prophecy, was to conclude on October 22, 1844. That after this great prophetic date of the "little book" of Daniel, God would turn off the divine key of prophetic time, take it out of the ignition of probation, and the angel was to announce to all the inhabitants of the world that *prophetic time* had run out, and that from October 22, 1844, on, the earth's inhabitants would be coasting toward the end of the world.

We have been coasting downhill for more than 126 years. No generation doomed for international destruction has ever coasted longer than 120 years (Gen. 6:3), except our present one. This verse and prophecy tells us *prophetic time has run out!*

### Verse 7

"But in the days of the voice of the seventh angel, when he shall *begin* to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." This "mystery of God" is none other than the "everlasting gospel" of Revelation 14:6, now being preached by God's remnant evangelists. It has always had two basic and simple ingredients, from Eden to the imminent return of our blessed Lord, namely:

1. Salvation is only through *Christ*—Acts 4:12.

2. And the true test of love is obedience to God's *ten commandments*—John 14:15. My appeal to my own heart and to you, my brethren, is Let us:

1. Make our own personal calling and election sure by confession of sin and rededication of life.

2. Let us pray for the full baptism of the Holy Ghost, that multiplied thousands might quickly take their stand with us as promised in this final hour of earth's history, for as is clearly evident *prophetic time has run out.*

3. Let us work while it is still called today!



# ***The Christian Principle of RELIGIOUS AUTHORITY***

**RAOUL DEDEREN**

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**I**T IS often said that there is a crisis of authority today. It is, indeed, a time when values that have come down to us from the past are being widely questioned both in the world at large and within the church.

Some find it surprising that this phenomenon is found in the church. But, as a human community responding to God's call in Christ, the church has not ceased to be human. It therefore inevitably reflects the ideas and aspirations that are widely current at any time; and our church is no exception.

Ever since men began to arrange their religious beliefs into a coherent scheme, or to commend them to one another in the form of logical or persuasive propositions, there has been a problem of religious authority. In politics the problem is What right has a government, or other duly constituted organ of administration, to enforce the carrying out of its will on those who are subject to it? In religion the basic issue is simply this: Is there anything in religion that demands that a man think a certain way about religion and not another? Is there a man, a society, a principle, or a document that has the right to prescribe religious belief?<sup>1</sup> If so, how can we find it and recognize it?

## **Revelation as the Key to Religious Authority**

In Christianity, revelation is the key to religious authority. The authority principle is God in self-revelation. The Christian evidence shows that religion is not man's search for God, but God's search for man. Man could not begin to search for God unless he had already found Him, or rather been found by Him. Without God, man could not even desire truth or goodness. It is not man who with great skill finds out God after a long and eager search. He flees from God, who as a good shepherd, goes out to seek and find him again. The whole Christian message is God's address, a Word, to mankind. It is His authentic self-revealing Word, and herein lies His authority. Jesus Christ is the self-revelation of God.

## **History as a Dialog**

Jesus came from above. The ground had been prepared, to be sure. But the Incarnation cannot be explained by what went before. It must be joined by a vertical line directly with God. At a particular moment in time, God the Son, who came to reveal the Father to man, entered this world in a unique, unprecedented fashion and began to live as a man. A progressive preparation of long centuries preceded this event and

gradually established the context for Jesus' coming.

The Old Testament looks forward to Christ. It is based upon the belief that God has chosen to enter into a personal relationship with man. Therefore He communicates with him, revealing Himself to him in spite of sin and the estrangement it means. In order to establish this personal relationship God called chosen ones, who experienced His presence in a special way. God took hold of the prophets, who claimed that they were not speaking on their own but were speaking the word of God (see Jer. 20:9; 2 Sam. 23:2). These prophetic messages were received as authoritative by God's people. God's directives to Joshua illustrate the fact very forcibly (Joshua 1:4, ff.).

The main concern of Israel's prophets was not to predict the future, but to shape it by making known to the people the purpose and will of God. The groundwork of their thought was the conviction that a divine plan governed history. There was a meaning in history, a divine significance in events, for what was taking place was the unfolding of the divine plan. They praised God for His word, a lamp unto their feet and light unto their paths, and they looked to the future because of their realization that the divine purpose in history would be achieved in due time. Their concept of history as a dialog meant that the divine plan could only lead either to deeper communion or to final estrangement. As we know, it climaxed in the final revelation of God's love—the incarnation of the Son of God. This was not merely a brutal historical event, like the crossing of the Red Sea. It is a unique way of divine self-revelation, a fresh intervention of God.

### **The Incarnation: God's Authoritative Self-revelation**

The early Christians believed that God, whose effective rule was made clear by the Old Testament revelation, had spoken in a decisive, final, and challenging fashion in the event comprised by the ministry, teaching, death, and resurrection of Jesus of Nazareth. All the contributors to the New Testament testify to this firm belief: "God sent forth his Son . . ." (Gal. 4:4); "God . . . hath in these last days spoken unto us by his Son" (Heb. 1:1, 2); "The Word was made flesh" (John 1:14). Jesus did not just *bring* God's message to man;

He *was* the message. He was not just another depository of the word among many others; He *was* the word; the *Word* in person, the eternal subsistent Word presented in its totality.

Having this authority, Jesus made the most far-reaching demands on men in the most natural fashion. That He looked upon His unique sonship as entitling Him to the throne of God, to absolute authority, is clearly shown in many of His declarations—e.g., "All things are delivered unto me of my Father" (Matt. 11:27), and the declaration He made after His resurrection: "'All authority in heaven and on earth has been given to me'" (Matt. 28:18, R.S.V.). The Gospel according to John relates no less amazing statements, as "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Much more could be quoted. The Gospels are simply permeated with expressions like these. If there is anything more extraordinary than our coming to take words like these as a matter of course, it is that anyone should ever have uttered them. God's authoritative act in Jesus Christ received its final proof in the exaltation of Christ, a term that covers both the resurrection and the ascension.

### **The Unique Function of the Apostles**

The apostles whom Christ chose to follow Him and who were witnesses of the resurrected Lord occupy a unique place in the process of God's authoritative revelation. Their role is unique and unrepeatable.<sup>2</sup> In their lifetime they experienced close, direct fellowship with the Man who is personally God. They did not simply receive a teaching, they experienced and believed in a Person whose words, gestures, and attitudes were manifestations of the divine. This privileged position did not exempt them from following Him in the darkness, from hearing and listening, yet all too often not understanding; and it was only when the Son of Man was lifted up into heaven and the Spirit descended upon them that the faint light erupted into brilliance. They now possessed the understanding of Christ. They were "servants of the Word," "Word" now taken to mean primarily the personal Word who is the Son.

Thus the authoritative act of God in Jesus Christ led to an authoritative proclamation. Where the prophets had said,

"Thus saith the Lord," the apostles added, "We preach Christ crucified and raised, according to the Scriptures." Under the inspiration of the Spirit they transmitted that which they had received, not through men, but by a direct revelation of Jesus Christ (Gal. 1:12). Everything was given in Christ, in His word, His deeds, the historical accomplishment of the Incarnation mystery. But following that, everything had to be exposed and handed over to mankind. This development took place under the movement of the Spirit, just as the doctrinal development in the Old Testament whose essential medium was the prophetic word. The exalted Lord who originated the message was also controlling its transmission. As mentioned earlier, the apostles occupy a unique position and fulfill a unique role in the process of divine revelation. Paul expresses it most clearly when he declares that the household of God is "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone" (Eph. 2:20).

#### **An Increasing Need for an Objective Written Deposit**

There came a time, however, when the early church felt the need for an objective written deposit. What had taken place at the Incarnation and had been shared in by the apostles and the apostolic community was never to be surpassed, but neither was it to cease until the return of the Lord. As the first community shared in this personal relationship with Christ in the Spirit, so all Christians till the end were to participate in the experience of the apostles, that is, the experience of Christ in the Spirit as Redeemer and Lord, Christ as supreme authority. It was precisely in order to ensure that the Spirit and authority of Christ would be recognized—that a trustworthy deposit was constituted. The Holy Spirit, who inspired the apostles to be witnesses of Christ, also inspired the sacred writers who set the apostolic tradition down in writing.<sup>3</sup> Sacred Scripture became "the normative externalization of the normative faith of the apostolic Church."<sup>4</sup> No wonder that the Biblical writers claim unique authority for these inspired documents! Observe, for instance, the way in which they expect those who received their preaching of the gospel as true, also to accord to the written preservation thereof the authority of divine

revelation, and therefore, of normative authority (see Gal. 1:6-12). The apostles' written word has real authority, even to the point that the writer's command as expressed in an epistle determines the character and limits of Christian fellowship. What they write is to be recognized as constituting the command of the Lord (see 2 Thess. 3:14; 1 Cor. 14:37).

#### **Why Are the Scriptures Authoritative?**

Let us never forget it: Jesus Christ is the very center of our religion. Our Christian religion is not in the first place the acceptance of a creed and the following of a moral code. In its innermost essence it is, as in the case of the apostles, a commitment to a Person. Being a Christian means surrender to Christ and accepting His authority. But the only Christ we know is the Christ of the apostles and of their writings. We cannot find Jesus unless we read the Scriptures. This is the basis of their authority. The antithesis that tends to be perpetuated in some quarters between the authority of Christ and the authority of the Scriptures is false and artificial, and one we must refuse to entertain. The Bible is the authority for a Christian, but not because it was written by religious geniuses. It is binding upon us because it is part of the process of revelation, because it shares in revelation and therefore in authority. It is authoritative because it is the written word of God leading us to the living Word. It is Jesus we seek when we read.

It should be clear, however, that we can declare the authority of Christ and of the Scriptures in a purely intellectual manner. We may give intellectual assent to these positions and have intellectual convictions. But it is only when the authority of the Spirit is recognized and comes to bear upon us that those things affect our lives and our ministry; that they become real and alive and powerful to us. In the light of the apostolic experience there is no room for an appeal to Christ and the Scriptures in isolation from the ministry of the Holy Spirit. In the matter of religious authority the Spirit and the Scriptures are insolubly conjoined. We must receive not only the truth but the very capacity to receive and to understand it.

#### **A Personal Commitment in Knowledge**

In other terms, the Christian faith is a

personal commitment to God through Christ as our authority. It is a personal union *in knowledge* between God and a participating subject in the process of God's self-revelation. At the same time this personal commitment of Christian faith would be meaningless without a doctrinal content. It is indissolubly linked to a doctrinal content. The apostles knew it better than anyone else. Opening themselves to the work of the Spirit, they accepted Jesus Christ as their Lord and final authority, and they were transformed by their encounter with Him. Their scriptural words are an invitation to enter with them, through the doctrines they unfold, into the mind of Christ. What is needed among us,

their descendants, is not less emphasis on knowledge in favor of something else, but to the contrary, more knowledge, deeper knowledge of the will of God as expressed in the written Word, where alone we can find Jesus. And in that knowledge there is assurance and eternal life.

<sup>1</sup> Clearly pointed out by Bernard Ramm, *The Pattern of Religious Authority*, Grand Rapids, 1963, pp. 12-16.

<sup>2</sup> On the significance and uniqueness of the apostolate, see Oscar Cullmann, "The Tradition" in his volume *The Early Church*, Philadelphia, 1963, pp. 75 ff.

<sup>3</sup> On the concept and use of the term *apostle* in early Christianity, its significance and its application to Paul, as well as to the twelve, see Hans Küng, *The Church*, New York, 1967, pp. 344-354; Oscar Cullmann, *op. cit.*, pp. 72 ff.; and R. R. Williams, *Authority in the Apostolic Age*, London, 1950, pp. 42-51.

<sup>4</sup> Karl Rahner, "Ecriture et tradition," in *L'homme devant Dieu. Mélanges H. de Lubac*, Paris, 1964, p. 219.

## PULLING TOGETHER

W. R. BEACH

Secretary, General Conference

**A**N UNWRITTEN law of human nature is that people need to be associated in a common cause. Only when they are working together for something that is bigger than individual ambition can men achieve their best. In ancient times Moses suggested this principle to Hobab, his father-in-law, when he promised, "If you go with us, whatever good the Lord will do to us, the same will we do to you" (Num. 10:32, R.S.V.). Hobab was not moved until he was invited to join a common cause and share God's blessing with others.

This principle holds good in every area of endeavor; and it is the big cause, the *difficult enterprise, that challenges man's* need and fulfills his dream. The American achievement was born out of men bound together in a hard and testing mission. The "sunshine patriots" and the "summer soldiers" disappeared at the challenge of a mighty cause. The same principle worked miracles in Italy when Giuseppe Mazzini, in the nineteenth century, called for volunteers to free Italy from outside invaders and internal pirates. He promised nothing but hard work and sacrifice, but the freedom of the nation was the goal. Patriots came by the hundreds to enlist in the common

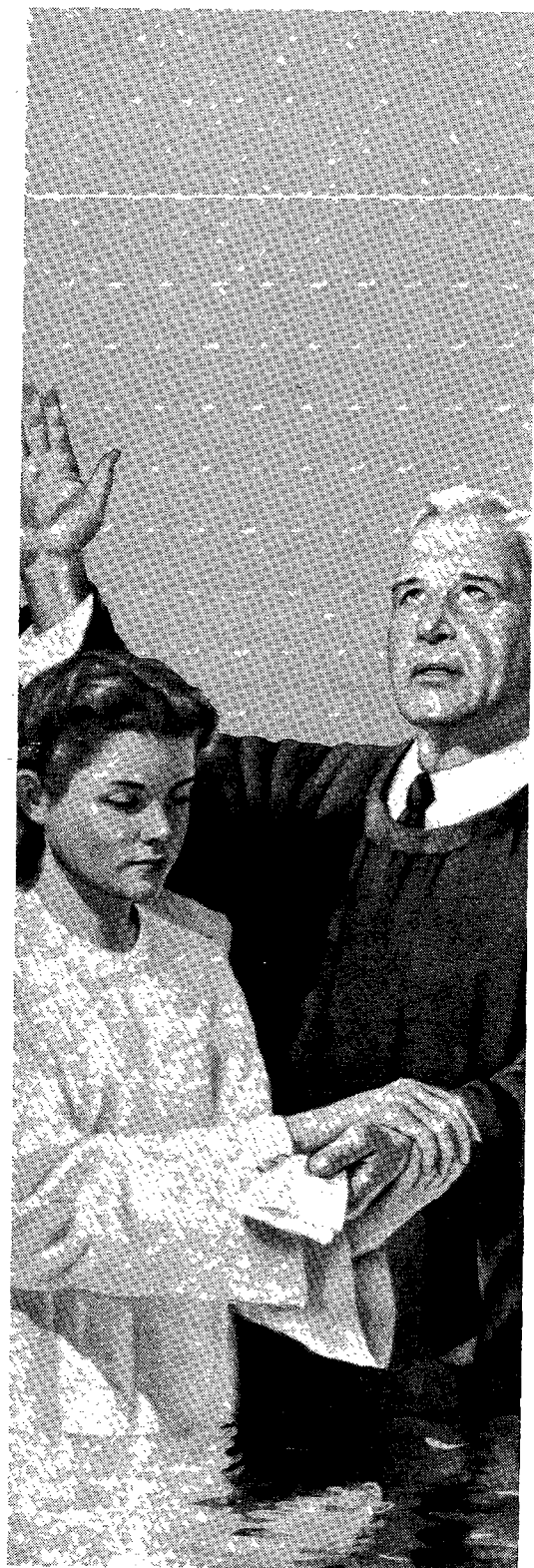
enterprise full of danger and uncertainty. In 1941 a similar challenge was voiced by Winston Churchill—and the British saw their "finest hour."

The nature of God's church is such that we must never forget this basic law of human nature. Gerald Kennedy reminded his readers of this by telling them the story of the three preachers who symbolized three points of view in ministry. One preacher said to his church in effect, "I am here for you to serve me." Strangely enough, the church did just that, for the people were proud of their minister's ability. They were happy to pay him a good salary, ensure time for travel, for study, to exist so to speak, for the pastor.

The second minister took a different approach. "I am here," said he, "to serve you." Interestingly enough, the congregation was not reluctant to take him at his word. He became the errand boy of the church. At every function he was there to help arrange chairs and tables. His life was at the beck and call of every group.

The third pastor knew his Master and his people. Said he, "Let us together serve Christ." He rallied the entire church to God's service.

Could it be that the Christian cause oftentimes falters and fails because God's men do not make clear His "big purpose" and His "big plans"? Like Moses, then, let us challenge every man to join in total dedication to God's cause. Men like Hobab will arise and go with us, and "whatever good the Lord will do to us, the same will we do" to them.



# MEN of the CENTURY

**E. E. CLEVELAND**

*Associate Secretary, Ministerial Association, GC*

**T**HE year 1969 was the best year yet for public evangelism in the Seventh-day Adventist Church. From every division revelations of spiritual miracles pour into the office. Pen and ink cannot do justice to these stories. No language yet invented can encompass the scope of the miracle.

The Australasian Division reports 6,512 baptisms.

In the Central European Division 979 persons entered the portals of the church by baptism, and forty-three administrators united with pastors to make possible this outstanding result.

The Far Eastern Division reports 18,368 baptisms for the year 1969. One person baptized more than 300; four baptized more than 200; twenty-eight baptized more than 100, and fifty baptized more than 50 persons. One hundred and twenty-three administrators engaged in evangelism.

In the Inter-American Division, the division with the largest number of centuries, 27,618 baptisms are reported. Three men baptized more than 300; twelve baptized more than 200; seventy-seven baptized more than 100; ninety-two baptized more than 50, and thirty administrators

joined in the evangelistic thrust personally.

In that difficult Middle East Division there were 493 baptisms into the Seventh-day Adventist Church in 1969. One man baptized more than 200 believers and two baptized more than 50, while twenty administrators joined with their working force to produce this outstanding result.

In North America in 1969, 25,295 persons were baptized into the church. Three men baptized more than 300; six baptized more than 200; twenty-one baptized more than 100, and forty-one baptized more than 50. But a record number of 225 administrators engaged in some form of personal or public evangelism within the year. This is easily America's most outstanding year, and we say, "To God be the glory!"

The Northern European Division reports 7,970 baptisms for the year 1969. One person baptized more than 200; six baptized more than 100; nine baptized more than 50; and nine administrators engaged in public or personal evangelistic endeavors.

The South American Division reports 33,653 baptisms for the year 1969. Six men baptized more than 300 persons, and among them Eduardo Castro baptized 702, Raymundo Tancara baptized 627, and Ruben Flores baptized 607. Eleven ministers baptized more than 200; forty-four baptized more than 100; and sixty-five baptized more than 50. Twenty-five administrators engaged in the evangelistic exercise.

The Southern Asia Division baptized 7,681 persons in 1969. This is by far their highest annual baptismal report. Of this number T. J. S. Fredarichs baptized 421 and A. Dason 203. Ten others baptized more than 100. This is a miracle in view of the fact that India has through the years been such a difficult field of labor.

The Southern European Division reports 7,486 baptisms for the year 1969. Two men baptized more than 300; four baptized more than 100; and five baptized more than 50. This has long been a conservative area and we thank God for the excess of 7,000 baptisms for 1969.

Finally, the Trans-Africa Division. They report 35,214 baptisms for the year 1969. Seven men baptized more than 200; fifty-four baptized more than 100; and one hundred and eighteen men baptized more than 50 persons. Fifty administrators engaged personally in the grand enterprise of soul winning.

If you want to kill a church, let that church forget its mission. Obviously, from this report we have not forgotten ours, but there is the ever-present danger that this might one day happen. Other denominations started out red-hot with evangelistic passion and finally settled down to a form of institutionalism that has robbed them of their very lives. Any time a denomination exists for the purpose of self-perpetuation, it has already lost its soul. We must, therefore, resist with all vigilance and might the natural trend of institutionalism that naturally comes with growth.

What has been accomplished unto God in 1969 is a tribute to the presence of the Holy Spirit, to the dedicated men and women among us, and to the willingness of administrators to commit themselves and the means of the church to the grand cause of soul winning. But the days ahead will be more difficult, and there is a crying need for more ministers to commit themselves to some form of public or personal evangelism. It is a sad but lamentable fact that some men were so overcharged with administrative problems that they were not able to get into an organized program of soul winning in 1969. The year 1970 must be different, and with the help of the Lord it *will* be different.

Then there is the vast army of laity, many of whom are active in a soul-winning endeavor. But there are many more who, though faithfully supporting this movement through prayer and church attendance, are doing nothing in personal soul winning in their neighborhoods. This is our corporate sin, that though we are possessors of great truths, literally thousands of our people are doing little in a personal way to communicate that light to others. It seems to me that we can try pulpit promotion until we are as dry as the hills of Gilboa, devoid of dew and rain, and our people will still come and go like a gate on rusty hinges, paying little attention to our earnest pleadings.

What is needed now is a worldwide canvass of our membership with reference to personal commitment to soul-winning endeavor. We must indeed activate all of our members, young and old, to the great task of soul winning. The times demand it. The end of the world is upon us. The sands in the hour glass are almost run out. Christ expects it of us. We cannot, we must not, we will not, fail.

# **Doctrine of *REVELATION* *and* *INSPIRATION***

(Part I)

**EDWARD HEPPENSTALL**

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**T**HIS church has no clearly defined and developed doctrine of revelation and inspiration. We have aligned ourselves with the evangelical or traditional position. This is not to deny its adequacy. But as far as this presentation is concerned, I speak for myself with a view to interpreting what I consider to be both Biblically and doctrinally sound.

This issue is simple: Shall the church follow God or follow men? The crucial question concerns the nature of revelation, and secondarily the meaning of inspiration. The first major question is this: Has God spoken? For if He has not, then divine truth cannot be known. We can be sure of nothing. The word *revelation* in both Hebrew and Greek means the unveiling of that which hitherto was hidden from the minds and hearts of men. It presupposes a gulf between God and man that is a result of sin. There is no way from man to God. Unless God moves toward man, he must remain in darkness. We believe that God has communicated to men both His will, purpose, and presence. The question is How does God actually reach man, communicate with him? Does He communicate through the medium of ideas and words spoken through the prophets and apostles, or does He come personally to man in an immediacy that claims to bring the believer into the very presence of the supernatural?

Two theological interpretations of the

doctrine of revelation are in vogue today. The first is the traditional one that affirms that revelation is inscripturated in the Bible. The second is the existential interpretation, which emphasizes man's personal encounter with God and at the same time accepts in varying degrees the findings of higher criticism, which doubts the historicity of many of the crucial events and the authenticity of certain books of the Bible.

While there are among some professed Christians varying shades of conviction as to how far one can hold in part to both positions, the basic differences are, in my thinking, incompatible.

## **The Traditional or Evangelical Position**

The traditional conservative position essentially is this: Revelation is the communication of God addressed to the human mind in conceptual messages and in actions that require conceptual understanding. God has so constituted us as reasonable beings, that God's method of communication must be rational and propositional. Revelation is not a vague mysterious something and immediacy that cannot be defined in terms of the mind's activity. Man's reception of that revelation is in part the rational understanding of it and obedience to it. This means that the understanding of revelation is arrived at through ideas. For the more revelation takes on the character of the facts of God



in human history, the Word in concepts, doctrines, and messages to be rationally understood, the greater must be the address to the mind of men. Thus revelation provides a rational basis for faith. "Thus saith the Lord" is found in Scriptures no less than 359 times to describe the revelatory initiative of God toward man.

When one asks, How does one know what is true? the appeal can be made to this objective revelation, to this objective norm inscripturated in the Bible. Thus revelation is given an objective stabilized form for all men in all ages. This makes the Bible the depository of revealed truth, given once and for all. It is, therefore, normative for men in all ages. Because of the separation sin has made between God and man, God chooses certain media to reach the mind of man. He speaks to and through the prophets and apostles and Bible writers in a way that He does not speak to us. These messages constitute the rational content of the revelation, identified with the words of Scripture.

### Existential Interpretation

The second position on revelation is often termed existential. Here revelation occurs in a personal encounter with God. God reveals His presence to man. So when one asks how one knows what is true, the appeal is no longer to an objective rational norm, the word of God in the Bible, but to faith. God makes us to know by faith alone. The emphasis is upon immediacy with God.

According to this viewpoint, revelation takes place in man's subjective experience, not in a book. Man's response is an essential part of the revelation. An objective revelation is a misnomer. Revelation is not something confined to a deposit of truth in Scripture. The Bible is not truth in itself, that is, truth objectively. The Word of God is not a given, a rational-content, a divine message. It is always a personal, living thing. Revelation mediates God's presence, not doctrine, not verbal rational truths.

Furthermore, because man's response is necessary to the revelation, revelation is always a contemporary affair. For revelation to occur, people must feel the impact of God's presence. This means that God's Word cannot be confined to anything given in the past. Revelation as encounter is defined so as to eliminate from it a

rational, dependable, normative truth content. "God communicates Himself, not truths, not doctrines about Himself" is the reiterated formula.

Revelation as encounter claims to attain to meaning, not simply to understand ideas. Revelation does not provide us with an inspired rational knowledge of God and His will, but effects for us communion with God. God accosts me personally. Truth is personal. It is possible to deny the historicity of certain historical events recorded in the Bible and still claim to encounter the truth they stand for. Neither logic nor language can convey the truth. They can only bear witness to some reality behind it.

### Evaluation

In interpreting revelation as encounter, what is at stake? First is the rejection of ultimate truth historically revealed and communicated conceptually in the language of men through chosen prophets and apostles. Revelation is confused with regeneration. This places all believers on the same level with the prophets. Each is equally part of the revelation.

In contrast with the above the objective nature of the evangelical position denies that revelation can be equated with the experience of conversion or any subsequent religious experience with God or with the Holy Spirit. It insists that a clear distinction be maintained between God's objective revelation and the Christian experience with God. The Bible writers were not asked to convey some immediacy they had with God, but the messages intended, not for themselves, but for other men.

The evangelical position insists that prior to all human response and experience is the revealed Word of God. Revelation stands apart from man's decision and involvement. Revealed truth in Scripture can be depended upon regardless of man's participation in it. In the Bible God addresses all men, believers and unbelievers alike. It is not because people have an encounter with God that the Word is truth. It is because they are revealed truths that they constitute the truth. Biblical revelation is not affected by any personal encounter with God. Man's encounter and experience must be tested by it.

Second, the evangelical position provides man with the only criterion whereby man can discriminate between truth and

error. The nonrational or suprarational encounter does not. Belief in the resurrection of Christ arose out of the fact of the resurrection. The fact and the truth of it made the first believers Christians. Without belief in that fact they could never be Christians. The fact, the revelation, the doctrine and the personal faith are indissolubly united.

The late James A. Pike, former Episcopal bishop of California, openly stated that he had a spiritual encounter with his son, who had committed suicide. Yet at the same time he rejected the Trinity, the virgin birth, and other Biblical doctrines. The Bible furnishes no support for any view that makes revelation some supernatural encounter with the spirit world or confrontation in terms of an overwhelming subjective impression. We are exhorted to test the spirits, whether they be of God or not.

And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? . . . To the law and to the testimony: if they speak not according to this word, it is because there is no light in them (Isa. 8:19, 20).

Third, according to the existential interpretation, since revelation takes place only in an encounter, God does not reveal doctrine. This encounter speaks much of commitment to God; but fails to spell out what that commitment means in terms of the clearly revealed will of God in law, gospel, and doctrine. The issue is whether men are willing to listen to and obey the objective truth of God's Word in Scripture or whether they seek for some vague emotional or mystical or spiritistic excitation in the subjective consciousness of man. Thus man himself becomes the measure whether revelation has taken place or not.

*Spiritual darkness has covered the earth and gross darkness the people. There are in many churches skepticism and infidelity in the interpretation of the Scriptures. Many, very many, are questioning the verity and truth of the Scriptures. Human reasoning and the imaginings of the human heart are undermining the inspiration of the Word of God, and that which should be received as granted, is surrounded with a cloud of mysticism. Nothing stands out in clear and distinct lines, upon rock bottom. This is one of the marked signs of the last days.—Selected Messages, book 1, p. 15.*

Any revelation defined in terms of personal encounter leaves unanswered the vital question How does one know what is true, whether this is of God or of the

devil? That an inner witness of the Spirit is necessary to a genuine Christian experience is not disputed. Nevertheless, structured doctrinal teaching and catechization according to the Bible is also a protection

**to  
make  
ready  
a people**

against mere emotionalism, spiritistic encounters, and vagueness as to the meaning of truth. What Adventist theology affirms is that the revealed truths we hold become dynamic through the Holy Spirit's leading. The call to obedience and commitment to all the revealed truths and doctrines of the infallible Word must be insisted upon. What is needed today is to unmask a false doctrine of revelation that by-passes the revealed Word of God given in propositional terms. The Holy Spirit always confirms our faith in the revealed Word. The encounter with the Holy Spirit does not cancel out Bible doctrines and conceptual truths. It confirms them.

Fourth, the Biblical writers represent divine revelation as an actual speaking. Repeatedly in Scripture God speaks. The emphasis falls upon what God said as the crucial matter, the content, not on some mystical encounter with God.

The attempt to think God's thoughts after Him, to have verbal communication, is according to the Divine intention. Granted, sin impedes this attempt, but revelation addressed to the mind facilitates it. Communion with God, revelation from God, does not dissolve into a formless and unintelligible encounter. It must include an address to reason, whatever else it may entail. Revelation must not be subverted by some kind of divine-human encounter that ignores God's address to the mind of man in concepts and propositions.

Faith is both intellectual perception and commitment to the truth of the spoken and written Word. The reality of faith must be tested in this way. Abraham acted in faith in the case of the birth of Isaac. When he acted with Hagar, he disbelieved. When Noah believed in the coming judgment of God upon the world by a flood, he built an ark. He undertook immense labor, time, and cost in the sight of an unbelieving world. He believed the revealed word spoken to him. God has spoken to and through the prophets throughout man's long history. The Bible writers did not apply their own theological concepts to the revelation. They communicated the messages of God to our minds in the language we know.

Time and again God charged His people with refusing to hear His voice. This implied that God's voice came to them in a form that they could know and recognize. The Word of God is never a mere incoherent sound. God makes intelligible sense to His children. Revelation is supremely intelligent. If revelation confronts man with a voice that is incoherent, a vague mysterious presence, then how are we to know what is true and what is false?

Today people are both confused and deceived as to how God communicates with

men. Thousands of men and women seek some form of immediacy with the supernatural. One of the great religious problems of our day is that men refuse to be bound by the eternal truths of the revealed word of God in Scripture. They therefore attach themselves to that which is false. What God says in His Word is infinitely more important than anything man experiences. Man's thoughts, words, doctrines, truths, must always be tested by the revelation of the infallible Word. Only then can we be assured that we know the truth.

Before moving to the question of inspiration, let me say that revelation through the prophetess Ellen G. White provides the most rational basis for a sound theological structure relative to the basic truths of this church. One of the most amazing things to me is this: In all my study of the many basic religious ideas and truths, Mrs. White has pretty much included and dealt with them all in her writings. I cannot say that about any other writer I know. Her writings are one of the greatest gifts ever given to the church throughout its entire history. Her grasp and spiritual interpretation of truth, covering such an amazing area of Christian doctrine in harmony with the Scriptures, is an amazing fact.

*(To be continued)*

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## What Saith the Scripture?

# "Peace, Peace"

*"Thou wilt keep him in perfect peace, whose mind is stayed on thee,"* said Isaiah to God, according to the King James Version rendering of Isaiah 26:3, after speaking of the day when God will appoint salvation "for walls and bulwarks" for "the righteous nation which keepeth the truth." But, as indicated in the marginal reading, the Hebrew text has "*peace, peace*" instead of "*perfect peace*," and the repetition of the word is for emphasis.

This "*peace, peace*," God offers to all, saying, "*Peace, peace to him that is far off, and to him that is near*" (Isa. 57:19). It is given by God to all who in contrition and humility of spirit surrender themselves to Him, the One who says, "I dwell in the high and holy place, with him also that is of

a contrite and humble spirit, . . . to revive the heart of the contrite ones" (v. 15).

This "*peace, peace*" fills to overflowing the hearts and lives of all who, wishing to be Christ-filled, receive the infilling of the Spirit of truth—the Comforter sent by God the Father in the name of Christ, who says: "*Peace I leave with you, my peace I give unto you*" (John 14:27).

This "*peace, peace*" is the wonderful peace of which Paul wrote, saying, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. *And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus*" (Phil. 4:6, 7).

W. E. READ



## EDITORIALS

# NOISE that DESTROYS

**I**N THIS age of ear-shattering noises we feel the following information might be helpful for sermon preparation on noise pollution. The human race is enduring more noise today than at any other time in history. Some of this noise comes as an offspring of scientific invention. Screaming jets, clanking bulldozers, thundering trucks, and the explosive pounding of air hammers are only a small part of the noise problem. One important and increasing segment of noise is the music that blares out with a deafening roar in cottage, castle, countryside, car, club, and chapel. What is all this noise actually doing to the human race?

Ellen G. White, long years ago, spoke of certain conditions affecting expectant mothers. If a mother is overworked and lives on unwholesome food she would be irritable, nervous, and despondent. These characteristics would "mark the character of her child" (*Selected Messages*, book 2, p. 431).

Now scientists have broadened the scope of prenatal influence to include noise and music. A few months ago the 136th meeting of the American Association for the Advancement of Science was held in Boston. Lester W. Sontag, M.D., director of the Fels Research Institute in Yellow Springs, Ohio, came up with some interesting results from experiments that showed how loud noises disturb unborn children in the late stages of development. He claimed that human fetuses respond to loud noises. For instance, loud clapping will cause an unborn infant to stir in the womb. It was reported that in one recent experiment,

mothers late in pregnancy were asked to choose their favorite music and listen to it for ten minutes. Both the mother's heart rate and the fetal heart rate rose in response to the music. Thus, the mother's emotional response to environment can have an effect on the unborn infant.

### Noise and Heart Disease

Dr. Sontag was not alone in his convictions. Other scientists participating in the panel on noise pollution suggested the possibility of a link between excessive noise and heart disease. Samuel Rosen, M.D., of the Mount Sinai School of Medicine, New York City, described a primitive tribe in southeastern Sudan that lives in virtual silence. They were subjected to an increase in noise and stress after moving to Khartoum. In this environment they developed high blood pressure and heart conditions that were unknown among the same tribe members in their former residence.

The underlying principle of these experiments was expressed years ago by Ellen White. She went so far as to say that the mother's environment affected her milk, which in turn affected the nursing infant. If a mother, while nursing her child, "is unhappy, easily agitated, irritable, giving vent to outbursts of passion, the nourishment the infant receives from its mother, will be inflamed, often producing colic, spasms, and, in some instances, causing convulsions and fits.

"The character also of the child is more or less affected by the nature of the nourishment received from the mother. How important then that the mother, while

nursing her infant, should preserve a happy state of mind, having the perfect control of her own spirit. By thus doing, the food of the child is not injured, and the *calm, self-possessed course* the mother pursues in the treatment of her child has very much to do in molding the mind of the infant. If it is nervous, and easily agitated, the mother's careful unhurried manner will have a soothing and correcting influence, and the health of the infant can be very much improved."—*Ibid.*, pp. 432, 433.

### Drums, Music, and Dancing

In 1900 in some of our churches the Holy Spirit was given credit for some rather noisy demonstrations. Responding to this situation, the servant of the Lord made some remarks that apply with piercing directness to our day. Referring to the Indiana experience, she declared, "The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music, and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit.

"The Holy Spirit never reveals itself in such methods, in such a bedlam of noise. This is an invention of Satan to cover up his ingenious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time. Better never have the worship of God blended with music than to use musical instruments to do the work which last January was represented to me would be brought into our camp meetings. The truth for this time needs nothing of this kind in its work of converting souls. A bedlam of noise shocks the senses and perverts that which if conducted aright might be a blessing. The powers of satanic agencies blend with the din and noise, to have a carnival, and this is termed the Holy Spirit's working. . . .

"The Holy Spirit has nothing to do with such a confusion of noise and multitude of sounds as passed before me last January. Satan works amid the din and confusion of such music, which, properly conducted, would be a praise and glory to God. He makes its effect like the poison sting of the serpent."—*Ibid.*, pp. 36, 37.

### Music a Snare

"Those things which have been in the past will be in the future. Satan will make music a snare by the way in which it is conducted. God calls upon His people, who have the light before them in the Word and in the Testimonies, to read and consider, and to take heed. Clear and definite instruction has been given in order that all may understand. But the itching desire to originate something new results in strange doctrines, and largely destroys the influence of those who would be a power for good if they held firm the beginning of their confidence in the truth the Lord had given them."—*Ibid.*, p. 38.

### "Be Still"

The counsel "Be still, and know that I am God" (Ps. 46:10), was never more needed than now.

"In quietness and in confidence shall be your strength" (Isa. 30:15). "Make it your ambition to live quietly" (1 Thess. 4:11, *The Twentieth Century New Testament*). "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isa. 32:17). Can you imagine heaven being a noisy place?

J. R. S.

### Southern Baptist Pastor Preaches at White House

A statement by President Nixon provided a "text" for a sermon preached during the White House ecumenical services of September 28. The Reverend Allan R. Watson, pastor of Calvary Baptist church, Tuscaloosa, Alabama, quoted Mr. Nixon as having written on another occasion: "I think some of our voices in the pulpit today tend to speak too much about religion in the abstract rather than in the simple personal terms which I heard in my earlier years. More preaching from the Bible rather than about the Bible is what America needs." The Southern Baptist clergyman continued: "Therefore, in the light of this wise counsel and above all in keeping with my divine commission, I call your attention to this straight talk from God's Word, with the prayer that it may give the needed inspiration and guidance to you who hold the destiny and well-being of so many millions in your hands."

The President told Religious News Service after the service that more Biblical preaching such as Dr. Watson demonstrated is what is needed, and he appeared genuinely appreciative of the clergyman's concern for giving "straight talk from God's Word."

R. N. S.

# ***The Call of the ELIJAH MESSAGE***

**W. JOHN CANNON**

*Assistant Secretary, Education Department, General Conference*

**S**IR, I want help. I am not an Adventist. I am not even a Christian. I have never voluntarily attended a church in my life." So began one of the many thrilling stories experienced during visits of the Columbia Union College Better Family Living team. This particular incident ended in the baptism of the one making the appeal, the re-establishment of a wayward Adventist youth, and the dedication to the Lord of a newborn baby. Yes, things happen on those weekend visits to the churches.

The Columbia Union College Better Family Living team was born more than six years ago from a group of faculty members discussing the call of the Elijah message. We claim to be the people of the Elijah message, but we are doing relatively little in a practical way about it. This message is to turn the hearts of the children to the fathers and of the fathers to the children. It is a family message. Never were families in greater danger and greater need than now. From this thought germinated a concept of qualified men offering their services to the field. The original team was composed of men—some evangelists, and some faculty members of Columbia Union College, all trained in counseling in various specialized aspects of good family living. Among the group was a psychologist, a pastoral counselor, a family and marital counselor, and one who specialized in youth problems. This composition has been essentially maintained, although some members of the team have changed. The team has made many visits covering thousands of miles, but they have been greatly encouraged and rewarded by what their eyes have seen.

In one city an enthusiastic pastor adver-

tised the team's visit in the local paper. The wife of a prominent local businessman attended. Her home was breaking up. She had never heard of Adventists, but saw the newspaper invitation. She reported later that things had changed for her family, very much for the better. They had instituted family worship, and she was having Bible studies.

## **The Program**

In planning the team's program we have developed what seems to be an effective way of accomplishing much in a short visit. The first meeting is generally on Friday evening, when we hold a panel discussion of the place and effect of religion in the home. Before the discussion we show a movie on *The Family's Heritage* (worship). On Sabbath the team members often teach the classes in the Sabbath school. This established a close rapport with the church members. The Elijah message and its meaning for today is presented at the devotional service. The lunch period is planned to keep the members together in a fellowship meal, then we begin our services again at 1:30 P.M. At this time we show a film on mixed marriages. The first afternoon period is an open forum with free exchange between the team members and the floor. Written questions, oral questions, and discussion suggestions are all welcomed. After about an hour and a quarter we divide into groups, for example, parents of preschool children, parents of grade-school children, parents of teen-agers, and general home problems. During the whole of the afternoon one team member, usually a psychologist, devotes time for private interviews.

## Home Influences

Constantly we need to beware of the danger of making the church a forum for philosophy instead of a city of refuge for sinners. We can become too absorbed with doctrinal theory instead of reaching a helping hand to those in distress or in a crisis. It is altogether possible that while we are discussing the fine points of righteousness by faith our youth are seeking other paths and our homes fall apart. After all, the main part of the church and its destiny is decided in the homes of the people, not in the pulpit of the church. "The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are 'the issues of life'; and the heart of the community, of the church, and of the nation is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*The Ministry of Healing*, p. 349.

The strange part in our emphasis is so often "how to live with others at work and in the community." We need to know more of how to live better and more effective lives at home. Inasmuch as there are effective principles that govern the building of better homes, it seems to be an important part of the message of the church to foster and encourage the development of these principles. Contrariwise, the neglect of certain considerations erodes the home structure.

## Protecting the Home

It is the objective of the Better Family Living team to promote serious consideration of these matters and to help families protect their homes from decay and disaster. Few would be calculatingly apathetic of basic principles that hold a home together. But in our busyness we carelessly neglect to cultivate love, to take time to understand and to help other members of the family. Faith is not an individual isolate, but is found in corporate fellowship.

The story is often told of a wise pastor visiting the home of a member whose faith was shaken and growing dim. The delinquent member insisted on going it alone and finding his own way independent of family or church. Without a word the preacher took the fire tongs and lifted a

live coal from the fire. Then he watched as slowly but surely the isolated coal got cold and died. Comment was unnecessary. Faith and love grow when shared, but die in isolation. Good homes keep the fires of faith and love alight.

Another problem is one of communication. Some time ago I sent out a questionnaire to marriage counselors in the Greater Washington area. A part of this questionnaire asked the counselors to list in order the problems they considered the important causes for the breaking up of a home. In almost every returned questionnaire, number one on the list was "lack of communication."

Another objective in the conferences of Better Family Living is discussion. So much is done when people are able to discuss and talk over their difficulties. Suggestions made by others frequently give a new slant to a problem not thought of before. "It is a law of nature that our thoughts and feelings are encouraged and strengthened as we give them utterance. While words express thoughts, it is also true that thoughts follow words."—*Ibid.*, pp. 251, 252. We need more opportunities in the church for dialog on important practical issues.

The importance of team visits becomes evident when one remembers that the home has been the objective of Satan's special attacks ever since the days of Eden. "Is there not enough taking place about us to show us the dangers that beset our path? Everywhere are seen wrecks of humanity, neglected family altars, broken-up families. There is a strange abandonment of principle, a lowering of the standard of morality."—*Testimonies*, vol. 5, p. 601. "The angels had cautioned Eve to beware of separating herself from her husband while occupied in their daily labor in the garden; with him she would be in less danger from temptation than if she were alone." "Eve had been perfectly happy by her husband's side in her Eden home; but like restless modern Eves, she was flattered with the hope of entering a higher sphere than that which God had assigned her."—*Patriarchs and Prophets*, pp. 53, 59.

Homes today are the object of Satan's particular onslaught. If he can wreck homes he can ruin society, the church, and the world. The greatest work we can do is to make our homes bulwarks of peace and safety, places of security in this corrupted world of ours.

# California Field School of



*(Left to right) Lonnie Melashenko, song leader; Arthur Torres, speaker; Mareidith Torres, soloist; Mitch Henderson, program coordinator. This group held meetings in the Beaumont, California, church.*

## ARTHUR R. TORRES

*Student, Andrews University*

**U**NIQUE among the twelve Field Schools of Evangelism sponsored by Andrews Theological Seminary last summer was the one conducted by Harmon Brownlow, coordinator of evangelism for the Southeastern California Conference. From June 14 to July 12, thirteen Seminary students received instruction that they were able to apply immediately.

During the first two weeks the students assisted Elder Brownlow in his pilot crusade held in the Arlington, California, Seventh-day Adventist church. The mornings were spent in classroom lectures on

methods and techniques of evangelism. The remainder of the day afforded the students opportunity to put theory into practice as they visited interested people and assisted Elder Brownlow in his nightly meetings.

The second two weeks was the unique feature of this particular Field School in that the students conducted their own meetings in four Southeastern California Conference churches patterned after the pilot crusade. They used similar program formats and the same gift-Bible and Bible-marking plans.

Each team was composed of a speaker,



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a program and visitation coordinator, and a song leader. Several Seminary students' wives assisted with special music and served as hostesses. One team was made up of one black and two white students working in an integrated crusade supported by a white and a black church. The speakers, one white and one black, spoke on alternate nights.

## Results

The climax of the Field School took place on the final Sabbath, when the students met with Elder Brownlow to present their reports. In addition to the 40 baptisms from his campaign, the students reported 30 baptisms of their own, making a grand total of 70. As of this writing, the total has increased to 80 baptisms. Enthusiasm for evangelism ran high as the

students related the victories that God had accomplished in individual lives. Without exception, the students felt that bringing people to Christ was the most thrilling experience they had ever had. One person stated that his experience of bringing three persons to Christ was a confirmation that God had called him into the ministry.

That the students' enthusiasm was more than temporary has been repeatedly demonstrated by the activities of these men once back at Andrews University. Two students were so eager to return to evangelism that they volunteered their services for an evangelistic meeting in Virginia, where seven were baptized. Between school terms two other students conducted a series of meetings in Provo, Utah, where nine were baptized. Several other students have assisted in campaigns in Michigan, and as this article is written students are beginning meetings in Chicago Heights, Illinois, and Decatur, Michigan.

## Excited!

In conjunction with the above-mentioned meetings the students train the interested local laymen in Christian witnessing as they were trained by Elder Brownlow. At a recent meeting where I presented some soul-winning experiences a layman asked me: "What's gotten into you Seminary fellows? Why are you so excited about evangelism?" The answer, of course, is that we have had the thrilling experience of leading men and women to Christ. But the answer goes deeper. We have been trained in a method of One to One evangelism that as we work together with the Holy Spirit, is certain to get results. It is a method that so excites me that it has motivated me to write this article. And the method is simple, for I took a young man out with me once where a woman accepted Christ, and he brought another woman to Christ the next week using the same technique. Today both of these women are baptized members of the Adventist Church.

*(Left to right) Larry Mitchell, song leader; Carola Mitchell; David Yates, speaker; Johnny Yates; Lenora Ann Zinke; Ed Zinke, speaker. This group held meetings in Fontana, California.*



The method, known as Steps to Eternal Life, is primarily for One to One visitation in a home. However, it has been used on entire families with excellent results. It was developed by Elder Brownlow, though he does not claim originality except for the leading question, which I believe is the key to the method.

### The Plan Illustrated

Perhaps an experience will illustrate the method best. I visited a woman who had been attending our meetings and discovered that she was well informed about Adventists. She had taken several Bible correspondence courses and had attended two evangelistic series. I proceeded to ask her whether she believed the Sabbath, the mortality of the soul, and the church standards as believed and practiced by Seventh-day Adventists. To each question posed she answered affirmatively. Then I asked her the leading question: "That's wonderful, Mrs. X, but in all of your Bible study have you received the assurance that if you should die now you would have eternal life? In other words, do you know that if you died today, you would have

*Jim Pimentel, song leader; Gary Mattison, program coordinator; Martha Myers, soloist; Gerry Karst, speaker; Bob Villanueva, organist; Patrice Villanueva. This group held meetings in the Corona, California, Adventist church.*



*(Left to right) Charles Brown, song leader; Marjorie Brown, soloist; Ruth Fenton; Loren Fenton, program coordinator; Evonne Long; Don Long, speaker. This group held meetings in the La Habra, California, Adventist church.*

eternal life?" She looked at me sadly and replied: "No. I've never accepted Christ."

It was my privilege to lead this woman through the "4 Steps" booklet developed by Elder Brownlow:

1. God loves you.
2. Man is sinful.
3. God's only provision is Christ.
4. Receive Christ.

Mrs. X accepted Christ and three days later gave up smoking completely on her own, a problem that none of us knew that she had. Today she is a happy, baptized member of the remnant church.

I believe that it is this method that has excited me most about evangelism. It is a method that can be used on hospital calls, in following up Bible correspondence interests, and in regular pastoral visitations even in members' homes. For those not having access to the "4 Steps" booklet, the "Five Spiritual Facts" produced by our own Collegiate Action for Christ can be used.

The method has excited me because it is Christ-centered. Take, for example, the experience of Mrs. X. Here was a woman who had come to the Sabbath, the mortality of the soul, and a score of other orthodox Adventist doctrines, but had never accepted Christ. This story is not meant to indict our Bible courses or public meetings, for it is well known that thousands have found Christ through these avenues. Undoubtedly this woman would

have been unable to accept Christ without this background. The story does, however, point out a judgment that hangs over our heads—the possibility of bringing people to doctrines that appear cold and irrelevant because they lack the content of the living Lord.

The argument could be used that it is not enough merely to bring people to Christ, and I would readily agree. We were careful to point out that once an individual accepts Christ he will be different. He must have a personal relationship with Christ that a framework of doctrines can help to give him. We pointed out that when doctrines are properly understood they become meaningful, for they contain a deeper understanding of Christ.

Often the individual accepting Christ in the privacy of his home had little idea of the full implications of his decision. We tried to point out to him that now that he had accepted Christ he would probably want to demonstrate in a public way that he had accepted Christ privately, for Christ has promised to confess before His Father those who confess Him (Christ) before men. In this context it was no problem to get these individuals out to a specific meeting where they promised to publically take their stand for Christ. It was a source of encouragement to the evangelist to know that sitting in the audience were six or eight individuals who would respond to his call. Of course, their example often encouraged others who had not taken their stand for Christ previously. We found that once these people begin coming to the meetings they do not usually miss a night. It then becomes only a matter of time before they are ready for baptism, for once they have accepted Christ, points such as the Sabbath, tithing, and church standards are no problem, for obedience to the doctrines becomes the natural expression of the decisions already made.

## ***We Drive as We Live***

**P**ERHAPS the most important discovery about human behavior and its influence on traffic accidents is that we drive as we live. The reason this is important is that the popular belief is contrary to this. Most people believe, probably because it has been told to them so many times by

safety speakers, that there is something about driving a motor vehicle that changes the nature of a driver.

Recent conclusions which certainly make sense are that we don't change when we get behind the wheel. If we are a heel at home we will also be a heel at the wheel. If we look at it in this way for a minute many of us will have little room for pride in our actions.

What can we expect in daily life from a man who blows his top when others get confused in traffic?

What from the one who uses the size of his vehicle to bluff others into yielding right-of-way to him?

What from the one who looks carefully to see if a policeman is around and then violates a traffic law?

What from the one who takes a chance in passing on a hill?

Do you think these people won't cheat, bulldoze, cuss, and bully their way through life as well?

It is time we realize that before we can improve our national traffic safety record a change must come in the hearts of men. The same faults that make one less desirable as a citizen or neighbor mark a driver as less likely to win safety awards. Selfishness, arrogance, dishonesty, disregard for the rights of others, anger, jealousy, intemperance, lawlessness, intolerance—these are the marks of a poor driver, a poor citizen and a poor husband or father. We drive as we live.

The man who raises hell at home because dinner is five minutes late will probably be the same man who leans on his horn the moment the traffic light changes, trying to blow the car ahead out of the way.

The man who is jealous of the success of others will probably be the one who refuses to let another driver pass him on the road.

The man who keeps his radio blaring at all hours of the night with utter disregard of his neighbors will probably be the one who tries to pass on a hill where sight distance is bad.

The man who lets his child drive before he is of legal age to secure a license is probably the one who will drive without a license himself.

The man whose word cannot be trusted in his daily life will turn in false accident reports.

It is all wrapped up in the fact that we drive as we live.

Are you satisfied to be known as the kind of a husband, father, neighbor or citizen that your driving record shows you to be? Or, to put it differently, are you satisfied that the kind of life you live each day is such as will make you a good driver?

Either way you look at it the result is the same—a need for a change in the hearts of men. We need men dedicated to a life of good citizenship; men who believe in and maintain a way of life they would be happy for their sons to follow.

*D.C. Traffic Safety Reporter*

# A Sevenfold Impact of the TRUTH

J. L. SHULER

*Bible Lecturer, Loma Linda, California*

**I**T HAS been pointed out in a previous article how we need to give first place to those evangelistic methods that are designed to bring the truth from the Word in direct contact with the minds and hearts of the hearers. The people to whom we preach today in America are far more ignorant of the Bible than people were twenty-five or fifty years ago. This emphasizes the need and value in the preaching campaign of distributing Bible lessons dealing with the respective subjects as they are presented. Such a Biblical undergirding enhances the prospect of giving the hearers a better understanding of the various phases of the truth. Also it increases the prospect for decisions and baptisms.

## **Gift Bible Stimulates Regular Attendance**

The offer of the gift Bible to those who attend ten times is helpful in maintaining a regular attendance. When they handle this Bible from meeting to meeting and mark it, their purpose is strengthened to keep on attending until they can take it home. Thus it sparks their interest in the meetings.

## **Helps Hold Attention**

We all know that in the common method of preaching a man's mind may wander to something entirely removed from what you are presenting. But having a Bible in his hand, turning to the respective texts, reading them aloud with the speaker, and underlining certain parts of the texts keeps his mind focused where you want it—on what the Bible says. This attention begets increasing interest in the subject. This is a decided advantage.

Also this plan of the Bible in the hand for underlining certain key words and phrases fits in very well with the use of

the sixteen Truth for Today Bible Lessons, as mentioned in the former article.

## **How the Lessons Are Constructed**

Each of the sixteen lessons consist of a series of pertinent questions focused on the main points of each subject. There are scores of questions that may be asked on these subjects. But out of these we have endeavored to use questions that lead into those items which the people need most of all to understand and accept concerning each phase of God's present truth. The questions and the Scripture texts are directed to the main issues of each subject.

It is important how the lessons are put together for implanting the essential truths in the mind and heart and for leading into obedience. After each question there is a Scripture reference that gives the most direct answer from the Word of God. After the Scripture reference the designated page where this text is found in the gift Bible is given.

## **A Special Feature for Impressing the Essential Truth**

After each question are the words "My Bible Says" or "My Bible Shows." Then follows a statement of that phase of truth, with certain words to be filled in to complete the sentence.

When these words are filled in a direct Biblical answer to the question is presented. In many instances the words a person has underlined in his Bible are the words that are to be written in to complete the form. These statements are slanted to help a person convince himself of the essential truths. It thus prepares the way for him to make a favorable decision.

The sixteen lessons of the Truth for Today Bible Course do make the respective

points of truth stand out distinctly and forcefully. This is a decided advantage for securing acceptance.

"If the truth presented could be made a little plainer, they would see it and take hold of it, and it would be like a nail fastened in a sure place."—*Gospel Workers*, p. 407 (1915 edition).

"He should make the essential points of truth as distinct as mile-posts, so that the people cannot fail to see them."—*Ibid.*, p. 168.

The lessons do help to fasten the main points of truth more firmly and clearly in the minds of the hearers than if we depended entirely on the sermons.

### Presenting the Lesson Subjects

In using these lessons in the short campaign it is not necessary to use all the texts and questions as listed on the lesson sheet. This may be done if the minister desires. But it is necessary to use five or six of the texts listed on the lesson sheet, and have the audience turn to them in the gift Bible. Thus each person reads the truth in his own Bible. Also, later on at home he will know how to fill in the right words in the blank spaces. It is helpful to have a blackboard on the platform. Then as the minister announces the texts and page numbers in the gift Bible an assistant writes the text and page number on the blackboard.

The people should be directed to underline certain key words or phrases in these texts. Guard against too much underlining. Sometimes drawing a circle around one word in the text is more effective than underlining the entire verse, or a part of the verse. It is helpful to have them underline in many instances the very words that are needed on the lesson sheet to complete the sentence under My Bible Says.

It is good if the minister's presentations are in the form of teaching. This impresses the truth more vividly upon the hearers. Also it enables the minister to come closer to them. On some texts the audience may be asked to read them in unison. On other texts they can be asked to speak out a part of the text as the answer to a question raised by the minister.

It is well to tell the people before the study begins that a copy of the lesson will be given to them at the close of the study. Hence they will not need to take notes. They will have all they can do in turning

to the respective references, reading them, and marking certain words in the texts.

### Making an Appeal at the Close of Every Presentation

There should be a heart-to-heart appeal at the close of each lesson. This should be centered on an application of this respective phase of truth.

"In every address given, let there be an application of truth to the heart, that whosoever may hear shall understand, and that men, women, and youth may become alive unto God."—*Testimonies to Ministers*, p. 258. (Italics supplied.)

"When the truth in its practical character is urged upon the people because you love them, souls will be convicted, because the Holy Spirit of God will impress their hearts."—*Evangelism*, p. 124. (Italics supplied.)

Each study should be merged into an appeal so designed that nearly all will raise their hands to be remembered in prayer.

The lesson sheets are distributed by the ushers to the audience as they leave at the close of the study. The people are told to be sure to fill in the answers needed under My Bible Says, then to bring the filled-in lesson sheet with them to the next meeting so that they can check their answers when the minister reads each completed My Bible Says of this lesson.

Preceding the distribution it is well to announce that every person should take a copy. In case of husband and wife each should take a copy. Every child in the family who is old enough to understand should take a copy. This is necessary so that each may receive the three gift books that are awarded to those who complete the sentences under My Bible Says. Also we want each to use the lesson sheets, because there are two sheets in the course where they will be asked to indicate their decision to follow the truth.

It is good to point out to the people that they will find it helpful to buy an inexpensive three-ring binder in which to insert the lessons as they receive them. A supply of these may be kept at the Bible counter where they can purchase them.

### Each Checks His Own Answers

At the next meeting, before the minister presents the next study, he reads from each place on the previous lesson sheet under

My Bible Says the correct answer filled in on the blank lines. Before he reads he asks each one to watch his own sheet and to check his own answers.

Before reading the answers it is well to state: "You may not have written in the exact words I have chosen, but the meaning of what you have written means the same as the words I have used. In this case count your answers as being correct."

When the minister finishes the reading he calls for a show of hands as to how many had every answer correct. Then he says, "Give yourself 100 on this lesson if you had every answer correct. But remember that the three gift books that are coming to you with the lessons will be given to you without regard to whether all your answers are correct. The only attached condition is that you fill in the blank spaces on each lesson."

### A Sevenfold Impact of Truth

This plan provides a sevenfold impact of the truth upon the interested people.

*First*, each hears the truth from the Word as the minister reads the respective texts. *Second*, at the same time he sees it in his Bible. *Third*, it is deepened as he underlines or circles certain words. *Fourth*, it is further impressed as he at home writes in the words needed under My Bible Says. *Fifth* and *Sixth*, it is impressed again as he hears the minister read the statements again and watches to see whether he has the right words filled in. *Seventh*, he has the summary of the truth on this subject for future reference.

When these sixteen lessons are used in the campaign our own people get more out of the meetings than if only a series of sermons are used. It helps them to know the certainty of the Advent faith. It leads them to cooperate more in the evangelistic program. Also, the use of these lessons can help them learn how to give Bible studies.

Next time we will show how the use of these lessons enables us to discover how, where, and when to appeal for decision from the interested person.

# "So You Are a Minister!"

JOHN W. POPOWICH

Evangelist, Manitoba-Saskatchewan Conference

**I**N MY fellowship and association with my fellow ministers there have arisen discussions bordering on controversy—"What would you do if you were faced with this situation?" or, "You are lucky. You do not have this problem in your church." How about this one—"You should thank your lucky stars that you do not have a member like Mrs. X, or Brother Y in your church." Here is a popular expression that has reached my ears quite frequently: "We heard that Pastor O is coming. We wish that the conference would not send him to our district."

These expressions and many more like them have caused me to reassess the attitude, the conduct, and the duties of a minister. The minister is the spiritual leader of the flock who has been entrusted to his care. While working in Southern

Asia I received from our president, O. O. Mattison, an anonymous article entitled: "My Ministerial Code of Ethics." Please permit me to share it with you.

### My Ministerial Code of Ethics

I am a minister of the Lord Jesus Christ, called of God to proclaim the unsearchable riches of His love. Therefore, I voluntarily adopt the following principles in order that through dedication and self-discipline I may set a more worthy example for those whom I seek to lead and serve.

#### 1. My Personal Conduct

I will cultivate my devotional life, continuing steadfast in studying the Bible, in meditation and prayer.

I will endeavor to keep physically and emotionally fit for my work.

I will be fair to my family and will endeavor to give them the time and consideration to which they are entitled.

I will endeavor to live within my income and will not carelessly leave unpaid debts behind me.

I will strive to grow in my work through comprehensive reading and careful study.

I will be honest in my stewardship of money.

I will not plagiarize.

I will seek to be Christlike in my personal attitude and conduct toward all people regardless of race, color, or creed.

## **2. My Relationship to the Church I Serve**

I will dedicate my time and energy to my Christian ministry and will maintain strict standards of discipline.

In my preaching I will exalt the Bible and will be true to my convictions, proclaiming the same with love.

I will maintain a Christian attitude toward other members of the church staff and will not expect the unreasonable of them.

I will not seek gratuities.

In my pastoral calling I will have respect for any home I enter, for I am a representative of Christ and the church.

In my administrative and pastoral duties I will be impartial, so no one can truthfully say that I am pastor of only one group in the church.

I will strive with evangelistic zeal to build up my church, but will maintain a Christian attitude at all times toward members of other religious bodies.

I will under no circumstances violate confidences that come to me as a minister.

I will strive to strengthen the congregation when leaving the pastorate, regardless of the circumstances.

## **3. My Relation to My Fellow Ministers**

I will refuse to enter into unfair competition with other ministers in order to secure a church or place of honor.

I will seek to serve my fellow ministers and their families in every way possible and in no instance will I accept fees for such services.

I will refrain from speaking disparagingly about the work of either my predecessor or successor.

I will refrain from frequent visits to former places of labor, and if in exceptional cases I am called for a funeral or a wedding, I will request the resident minister to be invited to participate in the service.

I will be courteous to any predecessor of mine when he returns to the field, and will also be thoughtful of a retired minister.

I will, upon my retirement from the active ministry, give my pastor loyal support.

I will not gossip about other ministers.

I will hold in sincere respect any minister whose work is well done, regardless of the size or the nature of the field of service.

I will consider all ministers my collaborators in the work of Christ and even though I may differ from them I shall respect their Christian earnestness and sincerity.

## **4. My Relationship to My Community**

I will strive to be humane in all my relationships to the community; but will never lower my ideals in order to appear a "good fellow."

I will be considerate of the working hours of business and professional men, and will not consume their time with unimportant matters.

I consider that my first duty to the community is to be a conscientious pastor and leader of my own congregation; but I will not use this fact as an easy excuse to escape reasonable responsibilities that the community calls upon me to assume.

## **5. My Relationship to My Denomination**

I will at all times recognize that I am a part of a fellowship that has made large contributions to my church, my education, and my ministry. In view of this fact, I acknowledge a debt of loyalty to my denomination and will strive to fulfill my obligation by cooperation and tireless effort to extend the kingdom of God here on earth.

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It is not how much we have, but how much we enjoy what we have, that makes us happy.

Too many parents tie up their dogs and let their children run loose.

# ***UNIFORMITY and Catastrophism***

(Part I)

**HAROLD G. COFFIN**

*Geoscience Research Institute, Andrews University*

**D**URING the Dark Ages the state of science was both at a low level and static. To the modern mind it is difficult to understand how the peoples of those times could be so devoid of curiosity, so ignorant of the role of direct observation in the establishment of truth. Arguments over the number of teeth in the mouth of a horse led the participants to study the classics of Aristotle, Galen, et cetera, but no one thought to look in the mouth of a horse!

With the enlightenment of the Renaissance and the Reformation, direct observation and experimentation began to assume importance. During the period called the Dark Ages and well into the sixteen hundreds, the curious designs called fossils, some familiar and others unfamiliar, that were found in the earth were not understood but were considered freaks of nature, products of mystical substances or processes, seeds of living things that sank into the earth and produced fossil forms, or results of other strange circumstances. Why did the strong religious environment not help the people toward a true understanding of the identity of fossils? The people, although controlled by the church, were ignorant of the Scriptures because the Bible was rare and generally not available to the people, who were mostly illiterate.

It was Nicolaus Steno who was the first to apply the empirical method to the study of the earth. His paper published in 1669 really marks the birth of geology as a science. In addition to firmly believing that fossils were the remains of former living organisms, he stated that sediments were laid down by water and was the first to

state the law of superposition; that is, that a series of water-laid sediments must have been deposited in the order of their vertical sequence, provided no disruption had occurred since the sediments were dropped. Steno firmly stated that the fossils were the relics of the Genesis flood as recounted in the Bible. Thus he revived the understanding of the role the Flood played in the history of the earth, which had been lost in the preceding centuries. It is correct to say that Nicolaus Steno is the father of modern deluge geology. A careful reading of his "Prodrome" leaves one with the opinion that his study of, and belief in, the Bible aided him in coming to the bold (for those times) conclusions on fossils and sediments.

A number of the outstanding men of science in the seventeenth, eighteenth, and nineteenth centuries were believers in catastrophism as described in the Bible. John Schauchzer, who may have performed the first recorded experiment in geology, was one. John Ray, well-known for his work in the biological science, also gave attention to the earth itself. His discussions in geology were based on a careful and literal reading of the Holy Scriptures. It is difficult to know to what extent a belief in catastrophe as outlined in Genesis guided the early researchers in their studies of the earth. Personally, I firmly believe that a careful study of the Bible, accompanied by a strong belief in it, will enhance a scientist's ability to arrive at important scientific truths.

George Fairholme, another deluge geologist, objected to the long ages' being marshaled for the development of strata and initiated direct observational research



to determine rates of sedimentation. (Rupke, 1966).

Some of the early students of the earth unwittingly set the stage for later repudiation of the Flood as a geological process, although they themselves were deluge geologists. Perhaps the most notable person in this category was Georges Cuvier. His study of the Paris basin led him to the opinion that many catastrophes had occurred in the past history of the earth and that the last of these was Noah's flood. The theory of multiple catastrophes had a profound influence on the educated world of the early eighteen hundred's.

This stretching of the age of the earth to include many creations and destructions set the stage for rapid changes in thinking regarding the Genesis flood within the next fifty years. William Buckland (1823) interpreted masses of animal bones found in caves as the ravages of the Genesis flood, the last of the many catastrophes. This diluvium theory did not last long, however, even though widely held. About 1830 the tranquil theory was presented and became popular. This view effectively removed the Flood from being a force needful of consideration in the study of the earth. The theory stated that although the flood waters covered the earth, the action was so gentle that no effects of it could be seen on the earth.

The concept of uniformity, which plays so prominent a role in the thinking of geologists today, had already been presented by James Hutton in the latter part of the eighteenth century, but it was left to Charles Lyell to embellish it in his popular book, *Principles of Geology*, and make it a dominant view among geologists. Lyell readily accepted the tranquil theory because it gave no contradictions to his ideas of uniformity. Thus even as early as 1830 the way was cleared for the Biblical flood to be laid aside and forgotten in the study of the earth.

Following very closely on the heels of the tranquil theory was the local flood theory of John Pye Smith (Morris and Whitcomb, 1961). Thus, Biblically oriented Christians now had a choice of two possibilities, neither correct, for resolving the conflict between nature and Scripture.

Today the tranquil theory has faded away, but the local flood theory is still very much in vogue in certain quarters. The current state of affairs regarding the

thinking on catastrophism both inside and outside church circles would appear to be the result of two major concepts. Herein lies a warning that we should not neglect to notice. The two concepts are the stretching out of the history of life into long ages of time, and uniformity, which removed the Genesis flood as a force in the shaping of the present structure of the earth. Progressive organic evolution was able to find a ready place in human scientific theory only because the book of Genesis had been discarded or neglected. The concept of long periods of time made the flood of Noah insignificant and difficult to interpret. The loss of the Flood as a prehistoric event in turn removed the force that could have been involved in rapid geological processes. Thus there was no recourse but to fall back on long time periods and slow processes to produce the present structure of the earth's crust. Uniformity became the guiding principle in the study of the earth.

On what evidence is the theory of uniformity based? What great proofs did Lyell gather to substantiate his bold theory for interpreting the past? Is this theory that has been so universally accepted bolstered by a great mass of supporting evidences?

People who study the earth are constantly confronted with evidences that can be compared to the pieces of an unassembled jigsaw puzzle. As a jigsaw puzzle is more difficult to assemble when no picture of the finished product is available, so the events and processes resulting in a geologic structure are hard to determine because no one was present when it happened nor are there any pictorial records of the area from that time. It is a most natural and often useful process to draw from one's personal experience and observations of the modern earth and its shaping forces to find clues for fitting the pieces of the ancient puzzle together. The study of active modern glaciers helped greatly in interpreting the evidences where no glaciers now exist. No person should refuse or neglect to compare the present with the past to help with interpretative solutions. However, despite the usefulness of the present to interpret the past, what compelling reason exists for setting up as a primary working rule the assumption that all the past can be explained by the present, especially as regards speed and rates? Are there strong reasons of logic?

Does the earth itself indicate clearly uniform conditions through all time? The answer to these questions is No. There is no great array of incontrovertible evidences.

The working hypothesis of uniformity is not basically sound, because it pre-determines the results of research. If we study unknown past events, using as an undeviating basis of interpretation events and rates of the present, we have introduced into our research factors that limit the interpretative possibilities available to us for understanding these past events.

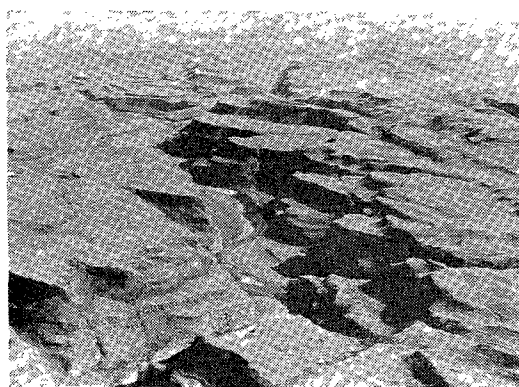


Figure No. 1

But someone will say, Doesn't everyone have a hypothesis as he conducts his research? Yes, that is generally true, but the holder of the hypothesis should be alert to the possibility that his hypothesis is wrong, and be willing to discard it if necessary. Uniformity, however, has become through the years an inflexible and controlling element in geological research, not a hypothesis that can be discarded if the facts don't fit. It is my firm opinion that geological science has been greatly delayed by the concept of uniformity. It has stagnated in some areas for years with little progress compared to other sciences. This condition has been noted by some geologists, but the reason has not been apparent.

One example will be given of how uniformity has slowed the correct understanding of geological phenomena. In eastern Washington State a vast panorama of sculptured basalt channels and water courses have become known locally as scablands (Figures 1 and 2). Harlan Bretz came to the conclusion after his studies in 1923 that large amounts of water must

have been involved and that the erosion occurred catastrophically. These conclusions were based on evidences such as the sizes of gravel bars, the interconnecting nature of the channels, depth of plunge pools, et cetera. The publishing of these results brought skeptical reception from many quarters. Several geologists examined the area with an eye to re-interpreting the evidence on a more uniform basis. One lengthy alternate view was published in the *Bulletin of the Geological Society of America* in 1938, and shorter accounts of other theories appeared elsewhere. To Harlan Bretz's credit, he kept plugging away and bringing out more evidences, some of which were very difficult to interpret without recourse to catastrophic action of water.

In the introduction to a summarizing paper in the current issue of the *Journal of Geology* on the channeled scablands, Everett Olson (1969), of the University of Chicago, said, "During its not always calm history, the story of the Channeled Scabland was thought by some to have brushed beyond the dividing line in flaunting catastrophe too vividly in the face of the uniformity that had lent scientific dignity to interpretation of the history of the earth."

When he first studied the area Bretz had no explanation for the source and cause of the great flood. More recently it has become apparent that a large lake (Lake Missoula) broke through an ice barrier and spilled over the panhandle of Idaho and across the Columbia River plateau of eastern Washington until it drained into the Columbia River. This undoubtedly happened a number of times in a way somewhat similar to the self-draining Lake George in Alaska today. When I



Figure No. 2

first heard this theory and examined the evidences I had no difficulty accepting this interpretation of the scablands, because I was not inhibited by the concept of uniformity. But only slowly has Bretz's theory been accepted in geological circles. In 1965 the International Association of Quaternary Research held one of its field trips in the scablands. The next day they sent a telegram to Bretz, who was unable to attend, in which they conveyed greetings and added, "We are now all catastrophists" (Bretz, 1969). After forty years what should have been relatively self-evident has now become generally accepted among geologists.

*(To be continued)*



## 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.*

### A NEW SERVICE BY THE VOICE OF PROPHECY

Recently a pastor wrote to H. M. S. Richards, Jr.: "I have a request . . . that I hope you can be of help with, so that we can continue a strong soul-saving program in this area. In this large area (I have six churches) it is not always possible to arrange for speakers for the Sabbath morning service, especially in the winter months. Could you supply, on a loan basis, about a dozen taped sermons, other than the regular radio broadcast sermons, that might be used periodically to supplement my ministry here? If such an arrangement can be worked out I will appreciate it very much."

With this letter another idea was born at the Voice of Prophecy. Why not establish a tape library of select sermons by H. M. S. Richards, Sr. and Jr., for use in churches where speakers are not available for the Sabbath morning service or for the Wednesday night prayer meetings?

Sermon tapes with a song preceding and following each sermon are now available through the Voice of Prophecy Evangelistic Association, P.O.

### World's Jehovah's Witnesses Note 370 Per Cent Growth in 20 Years

The worldwide membership of the Jehovah's Witnesses has grown by 370 per cent during the past 20 years, according to figures made public at a week long international assembly in Paris. The present membership was given as 1,221,504, with 30,000 members in France.

R. N. S.

### Less Gain in Lutheran Church Growth

Lutheran churches in North America gained 12,651 members last year for a total of 9.2 million members, the Lutheran Council reported. The increase in members—less than one person for each of the 19,000 congregations—was the smallest ever recorded.—D. W. McKAY.

Box 1511, Glendale, California 91209. Order the tapes by number. A charge of \$2.50 is made for each tape containing two sermons.

The total length for the two fifteen-to-eighteen-minute sermons and four songs is forty-five minutes. The entire tape may be played for one service, or the two sermons may be used separately for two shorter services.

#### Sermon Tapes Available

- 1- 2 Trouble in Space (Sin and Its Origin)\*\*  
The Three Worlds of Holy Scripture (World Before the Flood, World Now, World to Come)\*\*
- 3- 4 The Two Kingdoms (Kingdom of Grace and Glory)\*\*  
Third Heaven in Space\*\*
- 5- 6 Repentance and Conversion Necessary\*\*  
Your Life Work—Is It of God? (Daniel 2)\*\*
- 7- 8 The Rest That Remains (Righteousness by Faith)\*\*  
The New Jerusalem\*\*
- 9-10 "The Kingdom and the Power and the Glory" (The New Earth)\*\*  
Two Resurrections (The 1000 Years)\*\*
- 11-12 There Is a Judgment\*\*  
Are You Maladjusted?\*\*
- 13-14 The Burning Bush (Reverence)\*\*  
Why Not Try the Bible? (Bible Study and Personal Need)\*\*
- 15-16 "Faith on the Earth" (The Bible Prepares Us for Jesus' Coming)\*\*  
God's Eternal Purpose (The Importance of People in God's Purpose)\*\*
- 17-18 About Being Converted\*\*  
Our Need of the Holy Spirit\*\*
- 19-20 "All the Holy Angels"\*\*  
Watch Bible Prophecy (Fulfilled Prophecy)\*\*
- 21-22 The Sinner's Prayer (Repentance)\*\*  
Temples on Earth (The Christian God's Temple)\*\*
- 23-24 Let's Start Walking (Obedience)\*\*  
Signs of Christ's Coming\*\*
- 25-26 The Earth for the Blessed\*  
The Face of Jesus\*
- 27-28 Who Believes in the Second Coming of Christ?\*  
Salt\*
- 29-30 "To Be or Not to Be?" (Total Surrender)\*
- 31-32 The Remnant of Revelation\*  
Days Without End (Eden Lost and Eden Restored)\*
- 33-34 Time for Translation\*  
Peace in Our Day (Living the Christian Life in the Days Before Jesus Comes)\*
- 35-36 Look and Live\*  
For Youth Only (Youth Sermon)\*
- 37-38 Man of Mystery (The Messiah, #1 of a sermon series)\*\*

Christ, Israel's Messiah (The Messiah, #2 of a sermon series)\*\*

39-40 Who Is the Messiah? (The Messiah, #3 of a sermon series)\*\*

Who Is This Man? (The Messiah, #4 of a sermon series)\*\*

41-42 Give Me Tomorrow (New Year's Sermon)\*\*

I Am . . . the Life (Easter Sermon)\*\*

43-44 We Beheld His Glory (Christmas Sermon)\*\*

Thanksgiving Is Coming (Thanksgiving Sermon)\*\*

\* Sermons by H. M. S. Richards, Jr.

\*\* Sermons by H. M. S. Richards, Sr.

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## DIAL A SERMON

While we were in London we had considerable opportunity to experiment with telephone evangelism. We used many different approaches in our advertising, but the one that brought results exceeding all others was the simple announcement in the classified section of the newspaper, "Dial a Sermon." I thought I would pass this on to you because one of our laymen here in Portland has been experimenting with telephone evangelism, and he picked up my suggestion of advertising, "Dial a Sermon," and has found that it has multiplied his responses many times above anything else that he has used. He advertised, "Dial a Two-Minute Sermon."

G. E. KNOWLES

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## HINTS FOR ORGANIZING CHURCH PROGRAMS

1. *Take time to plan* each program before presenting it to your church.
2. *Keep monetary promotion out of the Sabbath hours.* Use the Sabbath promotion time to encourage and thank your members.
3. *Set dates* for each program such as *These Times*, *Signs of the Times*, *Message*, *Listen*, *Liberty*, and *Review and Herald* and then see that every member is contacted during that time. Do not drag these promotions out.
4. Set up telephone committees so all members can be contacted quickly by making a few key calls.
5. Select key laymen to carry heavy responsibility during these promotions and let them take care of the follow-up work after the campaign is completed.
6. Call on the conference office staff to help you in specific areas handled in their departments. Ask for appointments well in advance.
7. Think well ahead and give advance notices of coming promotions in church bulletins and pastoral letters and as you visit.
8. Preach spiritual sermons on Sabbath morning.
9. Set certain nights for Ingathering, get some maps and cut them up and work hard for a short campaign.
10. Let your members know these things must be cared for quickly so you will have time for evangelism.

R. A. THOMPSON  
Ministerial Secretary  
Wisconsin Conference

## CONCERN

AMONG our many pastors who have found the CONCERN program effective in winning former members back to the church is Pastor Paul Whitlow, of the Vincennes district in the Indiana Conference. For the quarter ending December 31, 1969, he reports the following:

Number of CONCERN teams at work—6

Number of prospects—11 former members, 14 nonattending members

Number of prospects contacted—11 former members, 12 nonattending members

Number who have attended at least one service since the first CONCERN contact: 8 former members, 7 nonattending members

Number reclaimed: 2 former members, 4 nonattending members.

This represents three participating churches in the district. Weekly follow-up contacts are being continued with all the prospects. Pastor Whitlow writes: "Reclaimed former members and those rewon to active service among the nonattending members seem very willing to become CONCERN team members. I think they realize how cold and lifeless is the experience of the backslider. The CONCERN program also has helped me realize how true is the saying "The best way to lose members is to give them nothing to do."

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## Ordination

The hour has come to set apart

A man who loves the sacred art

Of preaching! Father, fill his heart

This very hour!

He needs Thy holy unction, Lord,

His life must be in full accord

With Thee, to preach the living Word

With mighty power!

Dear Father, fill his heart and mind

With love to make him always kind,

And zeal to go and seek and find

More precious souls!

Give him fresh vision, anoint his eyes

For dawn's east window of divine surprise,

Inspired to grasp the Heav'nly prize—

Life's highest goals!

God, keep him humble, touch his tongue

With flames of fire, and keep him young,

To preach with power and healthy lung

Thy living truth!

God, bless him and his faithful wife

To rise above all earthly strife!

Ordain him as he gives his life

And strength of youth!

—ADLAI ALBERT ESTEB

# In Search of the ORIGIN of the SABBATH

(Part I)

EARLE HILGERT

Religion Department, Andrews University

NOTE: Dr. J. H. Meesters has written a book on the Sabbath entitled *Op zoek naar de oorsprong van de sabbat*. Translated into English this means *In Search of the Origin of the Sabbath*. Since the book is written in the Dutch language, few of us are able to read it. However, Dr. Earle Hilgert has written a lengthy review of the book for our journal so that our ministry may have available some of the interesting material that it contains. We are treating the review as an article, the first part of which follows.—EDITORS.

**D**R. MEESTERS is a Dutch Old Testament scholar. The concern of his study and his point of view are set forth as follows in the introduction to his book.

"The subject of this study is the sabbath. It, even as the seven-day week, is a typically Israelite datum for which—as this investigation will emphasize—no parallel can be shown. In Israel this period of time first marked the face of the calendar and from Israel the seven-day period spread out over the world. Numerous calendrical systems, among them the planetary week of the Romans and the Christian reckoning of time have felt the influence of this seven-day period and have been partially determined by it.

"But the sabbath—the conclusion of the week which returned in unbroken rhythm—remained in the ancient world a unique, distinguishing institution for Israel, which as such was taken over by no one and at most aroused amazement, derision or incomprehension."—Page 1.

Meesters divides his study into two main parts. The first, entitled "The Question of the Original Significance of the Sabbath," provides an orientation into and evaluation of the considerable scholarly literature that has grown up over the last three quarters of a century in regard to the origin of the Sabbath. This literature, strange to say, has been almost entirely

bypassed by Adventist students and writers, although a brief survey may now be found in the *SDA Encyclopedia*, pages 1111-1113.

Working with the methodology of a critical Biblical scholar, Meesters studies each of the various theories that has been propounded in regard to Sabbath origins.

First consideration must be given to the meaning of the Hebrew word *shabbath*, "sabbath." Scholars have commonly thought to relate it to an Arabic word *sabata*, "to cut off, be done with something, rest" (so Gensenius-Buhl), or with the Akkadian *sapattu*, possibly meaning "to stop," and have sought to relate it to certain Babylonian days on which the king was to refrain from his royal duties. After a careful linguistic analysis, Meesters rejects these and concludes that "we cannot say that our etymological research has brought us nearer to the original meaning of the sabbath. . . . There remains nothing else than the conclusion that we have to do here with an underivable Hebrew verb."—Pages 14, 15.

## The "Sabbath" and "New Moon"

If etymological analysis leads nowhere in determining whether Israel received the Sabbath from others, it next becomes important to consider the nature of the Hebrew calendar in the possibility that the frequent combination of "sabbath" and "new moon" (cf. 2 Kings 4:23; Amos 8:5; Hosea 2:11; Isa. 1:13; 66:23, etc.) may point to an internal connection between these that indicates a Mesopotamian origin for both—since the Akkadian *sapattu* was a full-moon day. In this con-

nection Meesters rejects the recent view of Mlle. A. Jaubert that the original calendar of Judah was a solar rather than a lunar calendar.<sup>1</sup> He finds her arguments "hardly convincing" (p. 19) and points to the lack of any historical indication of a necessary corrective mechanism to bring her 364-day calendar into line with the actual solar year. He emphasizes that Israel did indeed share with her neighbors the fact of a calendar based on the moon; the difference, however, lay in the fact that while among many of the former the new moon was a time of taboo, with Israel it was a feast.

For a quarter of a century (1905-1930) Johannes Meinhold<sup>2</sup> championed a theory of Sabbath origin that, in its basic position at least, has been defended by a good number of scholars. This is that the sabbath, so often mentioned in connection with the new moon, was originally the day of the full moon. Meinhold noted that the "sabbath" never appears in pre-exilic literature apart from the new moon (except for Ex. 20 and Deut. 5); in view of this he argued that it did not achieve its position at the consummation of the seven-day week until the time of the Babylonian captivity and is first recognized as such in Ezekiel.

Meesters rejects Meinhold's position for several reasons: (1) There is no explanation of how a feast day recurring only once a month on a lunar basis could have changed to a rest day at the end of a weekly cycle. (2) The juxta-position of "new moon" and "sabbath" also appears in post-exilic passages (e.g. Eze. 45:17; 46:1-3; Neh. 10:33, etc.). (3) The full-moon day is never called "sabbath," while the Sabbath is repeatedly identified as the seventh day. (4) Nowhere in the Old Testament is there any memory of a celebration of the full moon, though the observance of the new moon is clear (1 Sam. 20). Meesters accounts for the combination of "sabbath" and "new moon" instead simply by the fact that they both were regularly recurring festivals.<sup>3</sup> "They were days that more than any other date stood fast within the calendar."—Page 34.

Turning once more to the question of an Akkadian origin of the word *shabbath*, Meesters finds that not only is there no demonstrable etymological relationship between the words *shabbath* and *sapattu*, but the nature of the days represented is different: (1) *sapattu* was governed by the phases of the moon, while the Sabbath

recurred on a seven-day cycle. (2) The restriction of certain activities on the *sapattu* applied only to certain people, not to all as with the Sabbath.

Other scholars have thought to find an Akkadian origin for the Sabbath in the *ume lemnute*, or evil days, on which restrictions were also placed on certain leading officials and which recurred at approximate—but not exact—weekly intervals (the 7th, 14th, 19th, 21st, and 28th days of the month).<sup>4</sup> Again Meesters rejects this theory, and for the following reasons: (1) The *ume lemnuti* are tied to the month, while the Sabbath was not. (2) They were unlucky days; the Sabbath was a day of joy.<sup>5</sup> (3) At Nimrud at least, the seventh day was a fast day; the Jews purposely avoided fasting on Sabbath. (4) The *ume lemnuti* were restricted to certain persons; the Sabbath was for all. (5) On the Mesopotamian seventh day the soothsayers were forbidden to speak; in Israel men sought out the prophets on Sabbath (2 Kings 4:23).

### The "Kenites" and the Sabbath

Another widely accepted theory has been that of B. D. Eerdmans.<sup>6</sup> It has often been noted that three of the four texts that prescribe how the Sabbath is to be kept (Ex. 35:3; Num. 15:32; Ex. 16:23; the fourth is Exodus 16:29) specify that no fire is to be kindled, or reflect that specification. This led Eerdmans to conclude that the Sabbath originally was a day of fire-taboo, and to point to the Levites as its locus of origin. The name "Kenite" is probably from the root *qyn*, a rare word in Hebrew appearing only in 2 Samuel 21:16. It is probably related to the Aramaic *qyn'h* and Arabic *qa'in*, "smith." Furthermore, in Genesis 4:22 Tubal-cain, the ancestor of smiths, is given as their progenitor. Israel's initial contact with them was favorable and intimate: according to Judges 4:11, Jethro, Moses' father-in-law, was a Kenite; later (1 Sam. 30:29) they are seen as dwelling within the borders of Judah. Eerdmans theorized on the basis of the probable meaning of their name, that the Kenites originally were desert-dwelling blacksmiths, for whom therefore a day of fire-taboo was tantamount to a day of rest from work. He saw Moses as having adopted the Sabbath from the Kenites through his personal relationship with them and their close association with Israel.

H. H. Rowley<sup>7</sup> has developed this view further—though Meesters does not bring it into his discussion—with the proposal that Yahweh-worship and the “Ritual Decalogue” of Exodus 34, which includes the Sabbath, came to Israel from the Kenites. Since Moses’ mother’s name, Jochebed, is probably compounded from the name Yahweh, Rowley thinks that “there was a Yahweh-worshipping strain on his mother’s side,” and that when he fled to Jethro, he was fleeing to her relatives<sup>8</sup> (as Jacob later fled to *his* mother’s family).

The great problem with the Kenite theory, as Meesters points out, is that it rests on such tenuous Biblical evidence. Nothing about it can be proved: that the Kenites were smiths, that they worshiped Yahweh, that they were related ancestrally to Moses, or that they observed the Sabbath—conjecture, though brilliant, remains conjecture. Meesters does think it possible, however, that the Israelites may have brought the Sabbath as a fire-taboo day out of Egypt, where there is evidence of such days’ having been observed.

### Saturn and the Sabbath

Several other theories may be dismissed with less consideration. Karl Budde<sup>9</sup> builds on Eerdman’s theory, and on the basis of Amos 5:26 thinks that during the sojourn in the wilderness Israel worshiped Saturn (Sakkuth, Amos 5:26, R.S.V., the Babylonian god Ninurta, whose planet was Saturn). But the question arises here as to whether Amos really refers to practices in the wilderness period; as the R.S.V. indicates, the clause probably is better translated as referring to the future.

Since classical times, the fact that the Jewish week and the Graeco-Roman planetary week coincided, with Sabbath always falling on the day of Saturn, has aroused comment.<sup>10</sup> The question has arisen whether one influenced the other and with which the priority may lie. Meesters prefers to think that the Jewish week underlies the planetary, that the day of Saturn was perhaps the first day to be identified with a planet owing to the accretion of absurd notions in regard to Sabbathkeeping and that in this context at a later time the other days of the week were identified with planets, thus forming the classical planetary week: “If the planetary week must thank its origin solely to a knowledge of the seven planets, it is a riddle why the traces of a planetary week

can nowhere be traced back to Babylon. Only the seven weekdays which we know exclusively from the calendar of Israel gave to the planetary week its form and shape.” —Pages 59f. There is no clear evidence of a planetary week before the second century B.C. In this connection the recent important work of W. Rordorf may be cited.<sup>11</sup> He shows good evidence for thinking that already in the first century B.C. Jewish Sabbathkeeping may have been influenced by a superstitious regard for the planet Saturn.

Another theory, proposed especially by Hutton Webster,<sup>12</sup> holds that the Sabbath originated as a market day (cf. Amos 8:5; Neh. 13:15). While it is true that many parallels of market-rest days can be drawn from other societies, the texts cited are too late to be definitive for the origin of the Sabbath, and there is no evidence of the Israelites’ having had specially designated market days.

The most recent major theory of Sabbath origin is that propounded by Julius and Hildegard Lewy<sup>13</sup> and popularized by Julius Morgenstern in his unfortunate article in the *Interpreter’s Dictionary of the Bible* (IV, 135-137). Meesters traces the development of this theory and its general abandonment in view of recent discoveries. As this same material has been sketched in the *SDA Encyclopedia*, pages 1112f., we will not detail it here.

(To be continued)

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- <sup>3</sup> See K. Budde, “The Sabbath and the Week,” *JTS* XXX (1929), 1-15; “Antwort auf J. Meinholds ‘Zur Sabbatfrage,’” *ZAW* XLVIII (1930), 138-145.
- <sup>4</sup> First noted in a text discovered in 1869 by George Smith and published by H. C. Rawlinson, *The Cuneiform Inscriptions of Western Asia* (London, 1891), IV, R. 32.
- <sup>5</sup> But note Meesters’ remark later when he defends the possibility that Sabbath may have started in Israel as a fire-taboo day brought from Egypt: “The history of religions provides other examples of how an originally evil day undergoes a complete metamorphosis and becomes preeminently a feast-day.” (p. 52).
- <sup>6</sup> B. D. Eerdmans, “Der Sabbath,” *Vom Alten Testament* (Festsch. K. Marti), *BZAW* XLI (Giessen, 1925), 79-83(M); *Sabbatsviering* I-II, *VPRO-Uitgave* No. 66-67, Huis ter Heide, 1929(M).
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- <sup>11</sup> Willy Rordorf, *Der Sonntag* (Zurich, 1962), pp. 30-37.
- <sup>12</sup> Hutton Webster, *Rest Days* (New York, 1916).
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## BIBLE INSTRUCTORS

# The JOY of PERSONAL WORK

**T**HE evangelist had given me an assignment:

"At 170 Oak Street there is a woman who wants to know more about the Bible." He had told someone else, "*There* is a woman for whom there is no hope." I found this out later.

At the house I found a woman in her thirties who, seeing God as a cruel Master, had become very rebellious toward Him.

"Why does He allow children and animals to suffer, not to mention people, who are bad enough to deserve it? I have been sick so much that I don't remember having a happy day in my life. I wish I had never been born." These and similar words came out in a torrent.

It hurts me to hear anyone talk about our kind Creator in that way. I showed her from the book of Job that it is not God who causes suffering, but that it is His enemy who then leads many to put the blame on God.

As she talked I thought of the demoniac in the synagogue at Capernaum. "When the man tried to appeal to Jesus for help, the evil spirit put words into his mouth, and he cried out in an agony of fear."—*The Desire of Ages*, p. 255.

"Wouldn't you like to give your heart to the Saviour?" I asked gently. Her angry egotism deflated like a toy balloon just punctured. Not waiting for her to answer, I continued.

"There are only two things you need to know and one thing you need to do to be saved, born again, regenerated, or whatever you wish to call it. It is life's greatest experience. Would you like to have me tell you what they are?"

"Yes," hesitatingly.

"The first thing we need to know is that we are sinners. Will you read this, please?"

**JEANNETTE T. WORTH**

*Bible Instructor, Chesapeake Conference*

[Rom. 3:10, 23.] If we do not realize that we are sinners and acknowledge it, we haven't taken the first step toward heaven. As sinners, what do we deserve? Please read Romans 6:23, first part."

"For the wages of sin is death."

"Do you think that means the first death to which we are all subject or the second death?"

"Well, the second death, I'd say."

"You are right. But the rest of the verse shows that God loves us so much that He made a plan whereby we might escape that second death. Will you read about it, please?"

"The gift of God is eternal life through Jesus Christ our Lord."

"It shows a blueprint, doesn't it? And we can see that plan centers in Jesus. As sinners we cannot save ourselves from punishment and death. So we need a Saviour, don't we?"

"Yes."

"Then you know *one* of the two essentials. The second is that Jesus is *just* that Saviour. Let us read Isaiah 53:6 'The Lord hath laid on him the iniquity of us *all*.' Your sins and mine have all been laid on Jesus. That is why God can so freely forgive us when we confess and forsake our sins. Will you read 1 John 1:9?"

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"Isn't that a wonderful bargain? And will you read Isaiah 53:5?"

She read it.

"He was bruised for our iniquities,



wasn't He? He was wounded for our transgressions. He took the punishment that we deserve for our sins; and if we let Him, He will heal us of our sinning with His stripes, won't He? Don't you love Him for doing that for you?"

"Yes."

"Then you know all you need to know to be born again. And there is only one thing to *do*. Let us read John 1:12. He will give you power, or the right, to be a daughter of God, if you will receive Him as your own personal Saviour. Will you do it? Now? Let us kneel and you tell Him so."

She did. In ten minutes the once-rebellious soul had surrendered her life and heart to the Saviour, gladly, sincerely.

As she was in that city on a short visit to her mother, I gave her a study every two days, covering all the essential points of doctrine. At the second visit God gave me another unexpected idea. I asked her, "Wouldn't you like to be baptized and get right with God?"

Her face lighted up. "Oh!" she said, wonderingly, "before I left home I had a secret desire to be baptized and get right with God. But I didn't tell a *soul*."

Her jewelry and make-up came off. All craving for cigarettes disappeared. She gave up her dearly loved unclean foods. She joyfully accepted the hope of the soon-coming Saviour and the Adventist interpretation of the prophecies. She began paying tithe and giving out literature and correspondence applications. She was baptized before she left for home—a redeemed soul. She is still a rejoicing Christian and has now won her husband. In a letter she wrote: "I waited all my life to meet you!" I realized she was not waiting for me, but

for *someone* to introduce her to her Saviour.

### Waiting for Someone

"There are many who are reading the Scriptures who cannot understand their true import. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in." —*The Acts of the Apostles*, p. 109.

I started out to find these wistful people by going from door to door with our books. I always found some who were glad to study the Bible systematically. Seventeen were doing this when I received a wholly unexpected call from the Oregon Conference. I felt I could not leave these interests, but arrangements were made for me to continue with them three days a week and assist an evangelist the other three days in another town.

One night I felt I must have a deeper infilling of God's Spirit. I searched my Bible on my knees, praying as I searched. Suddenly this message spoke to my heart from the Word, "Thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, . . . to guide our feet into the way of peace" (Luke 1:76-79).

I felt wholly incapable of fulfilling this command and unworthy of such a trust. Later, however, I was to realize that this is to be the work of *all* in the remnant church. To everyone comes our Saviour's call to labor in His harvest field. What joy there must be in heaven when one responds, "Here am I, Lord, send me."

## DIET AND HEART DISEASE

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Many foods prepared in southeastern United States, especially in the Carolinas and Georgia, may be a cause of the high occurrence of cardiovascular disease in these areas, reports Dr. Siegfried Heyden, of Duke University Medical Center, Durham, North Carolina.

The foods unusually high in fat and sugar content—popular meats such as pork, ham, and bacon drippings—are widely used. All these items have high cholesterol content, Dr. Heyden pointed out.

The scientist, head of the school's division of epidemiology, also reported a high salt intake among people living in this region. Too much salt in the diet, he said, may increase the problems of high blood pressure and obesity.

DONALD W. MCKAY



BY HIS SIDE

A Shepherdess Feature Conducted by Dollis M. Pierson

WE HAD barely moved into our home in the Southland, where my husband was to pastor a church, when a woman called: "Are you Mrs. Wright?" "Yes," I answered, "and you?" "Oh, I guess that's not important, but I've had another letter from the church clerk in \_\_\_\_\_ suggesting that I move my membership at once or have my name dropped from the books. Don't you think I'd better have it dropped? You see, I can't help the church financially, and I can't get there very often, so I'm no good to the church."

I thought: This must be a new member—maybe not rooted and grounded in the faith. Then I breathed a quick prayer for help.

"No, my dear sister, don't do that. We will come over to see you and talk things over. How long have you been an Adventist?"

"Oh, about thirty years."

"I tried to remain calm. "Were you active in church work up north?"

"Oh, yes, indeed, I went to the Dorcas meetings every week." Then she told of some of her experiences and how they struggled to get the needed equipment for the center.

Needless to say, we visited this dear couple and found a real love for the church, but they had little money and no way to get to church. We found she had an interest in helping children and Dorcas Welfare projects. Someone started picking them up to take them to church. They could have been dropped!

We are seeking new members all the time, but what is happening to the ones in the church, the lonely, sick, isolated, or discouraged? Aren't the sheep in the flock as important as the neighbor down the street?

This is where the clerks may be of real help to the pastors and deacons when a person moves to another town. We didn't know these people were in our city. If their home church clerk had written to the clerk of the nearest church to where they had moved, she might have contacted them or had the pastor or deaconess look them up.

# "...AND YE VISITED ME"

MRS. KENNETH A. WRIGHT

Minister's Wife, Florida

At another time the pastor was called to conduct the funeral of a woman none of us knew. We wondered why they wanted a Seventh-day Adventist preacher. "Oh, mother was a Seventh-day Adventist up in Ohio. She was very active in some sewing circle where they helped people. She came to live with us about a year ago. She was wonderful—oh, yes, we passed by your church many times. She didn't want to be any trouble. She never asked us to take her." We saw tears flow freely as they blamed themselves for not getting in touch; but there she was, a beautiful woman—dead—lonely for her church and friends till her death, but we didn't know!

There are lonely hearts to cherish,  
While the days are going by;  
There are weary souls who perish,  
While the days are going by  
If a smile we can renew,  
As our journey we pursue,  
O, the good we all may do,  
While the days are going by.

—IRA D. SANKEY  
*Victory in Song*, p. 486

One evening I telephoned and found I had the wrong number. I was friendly and the woman started to pour out her heart to me. She said she needed to talk to someone. I told her that I was a Seventh-day Adventist minister's wife and although we were miles apart and had never met we could visit and pray for each other. We had prayer over the phone, and she seemed most grateful. Did I get the wrong number?

Before leaving the home of a nonmember who came to church occasionally, my husband said: "May we have a little prayer?" He hastily excused himself, and we wondered whether he was offended. He returned a few minutes later, drying his eyes: "Elder Wright, no one has asked to have prayer with me in years."

Telephone committees are formed in some

churches. Even wheel-chair cripples or isolated people may be able to take part in these. This is one way to keep in touch with the sick and isolated. The pastor or his wife or the deacons do not have to make all the calls. The church is bound closer together by its members. The *Church Manual* suggests that each deacon or deaconess visit each home at least once a quarter and once a month if possible. This they should do, but others could do this also.

In one area where it seemed practical to organize the church for a stronger visitation program, the pastor asked each of the elders to take a certain section of town or a specific number of families to visit once a quarter. This worked well. But when he learned that some members had not been visited, called, or contacted in any way for two or more years, he reorganized the church into three visitation groups using the elders, deacons, and deaconesses.

The pastor's wife who becomes acquainted with the members is in a position to spread cheer around by suggesting to them the names of other members on whom they might call. Persons completely overwhelmed by their own problems could be given someone worse off than themselves to visit and sometimes they forget their own problems while doing so.

If visitation becomes a burden you may invite several to your home. In one area we formed a grandmothers' club, and how enthusiastic they were! Generally speaking, people are social beings. Jesus went about talking to people where He met them in their churches and in their homes. He loved the Marys and the Marthas, and we would do well to follow in His steps.

The book *The Pastor's Wife*, by Carolyn P. Blackwood (The Westminster Press, Philadelphia, Pennsylvania), is filled with good common sense for a pastor's wife. This is not a new book, but still very useful. On page 154, Mrs. Blackwood says: "You never really know them until you see them in their homes. Think of these as social calls, not pastoral. People do not unburden their hearts in the presence of two young strangers. Even if the husband has already been in the field, the people must become acquainted with his wife socially."

There are occasions when a woman will want to visit with you alone. The young widows in the church often come in for more gossip than help. This writer remembers when her widowed mother of four was very busy trying to get her work done. The pastor called for a visit. He found her in a disheartened condition and very

busy. "I'm washing"—some of you remember boiling the clothes then using the scrubbing board, et cetera? The pastor, taking in the situation, said, "Let me help you." Rolling up his sleeves, he worked along with her while they visited. I was there, and I shall never forget Elder E. L. Cardey—the pastor. My mother never forgot him either!

Some reading suggestions: In visiting members who question the Spirit of Prophecy, direct them to the very readable book *Believe His Prophets*, by D. E. Rebok, especially chapter 8, "God Revealed Secrets Through Ellen G. White"; and *Seeking His Lost Sheep*, by For-dyce W. Detamore, Southern Publishing Association, Nashville, Tennessee. Some would not be counted lost if we used these methods in time: *Gospel Workers*, by Ellen G. White, Review and Herald, Washington, D.C., page 181, "The Under-Shepherd"; page 213, "Prayer for the Sick"; *Welfare Ministry*, by Ellen G. White, chapter on "Women Called to the Work," page 143, and "The Poor in the Church," page 178, and Appendix 321, "Sister White as a Personal Worker."

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From the *Religious News Service* comes an enlightening vignette of Ruth Graham, wife of Evangelist Billy Graham.

"In a day when many women are 'loudly questioning' their traditional roles, Ruth Graham—wife of evangelist Billy Graham—continues to be at peace with her role as wife and mother.

"Neither her husband's increasing fame and power nor the growing ferment about women's liberation has prodded Mrs. Graham out of her chosen place," according to an article in the March 8 *Parade* magazine.

"There are two areas in which women are best—as wives and mothers," Mrs. Graham asserts in the interview. "We have our field and role to play, so why compete with men?"

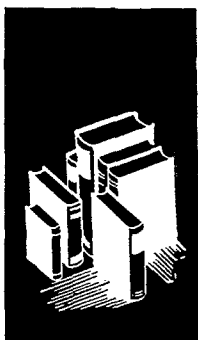
"At 50, Ruth Graham is the mother of five and grandmother of four. 'I have found my niche,' she says. 'I know what God intended for me, and I am happy and content in it . . . I feel that we mothers are homemakers by divine appointment and that we are put here to perform a divinely appointed task.'

"Ruth Graham regrets her husband's long absences (he 'travels the highways for Christ' nine months each year), but she says she is rarely lonely. 'I've gotten so much vicarious pleasure out of his work, his crusades.'"

## TEEN-AGERS NOW BUYING MORE CIGARETTES

Teen-agers are presently spending an average of \$10 million a week for cigarettes, more than ever before, says a Rand Youth Poll, according to Charles Sievert of the *New York World Journal Tribune*. Fifty-three per cent of boys and girls, 16 to 19, now smoke, while two years ago it was only 49 per cent.

Even in England, the report said, where there's a TV taboo on cigarette advertising, the tobacco industry is faring better, profitwise, than most others, thanks to teen-age consumption.



## BOOKS

***Evangelism That Evangelizes!* Carl M. Sweazy, Clark's Printing Co., Ventura, California, 1968, 158 pages, \$2.00.**

This is one of the most dynamic and practical books on total evangelism ever to come into my hands. A few sentences will help to convey the author's deep convictions on this subject:

"We must recognize that it is one thing for the pastor and a few laymen of the church to be evangelistically-minded while it is distinctly another matter for the total membership of the church to assume personal responsibility for reaching the lost."

"The first business of the evangelist is with his workers. In most cases the church itself must be converted to evangelism before the lost may be reached. The evangelist should keep in mind that an evangelistic church will win souls after he has left the field, while an unevangelistic church will invalidate and reduce to futility what may have been accomplished in the hearts and minds of a few unsaved. The attitude of each member of the local church is of vital importance."

In this inexpensive paperback Dr. Sweazy discusses how a local congregation can be led to think and act evangelistically and how each officer and department of the church can be educated and trained in the principles of soul winning until it is indeed the heart of the total church program.

The Sabbath school and MV departments will benefit much, as will all others. The pastor will especially appreciate the suggestions on the evangelistic prayer meeting, the Bible class, team training and visitation.

I strongly recommend this book. Some conferences, noting its value, have made it a gift to every worker in their field.

ORLEY M. BERG

***The Shield Bible Study Series*, Baker Book House, Grand Rapids, Michigan.**

These inexpensive paper-bound manuals, which are designed as guides for the study of the various books of the Bible, have been prepared by some of the outstanding Protestant scholars of our time. I cannot recommend them too highly as excellent helps in the over-all study of the Scriptures.

The project aims to cover each book of the Bible. It is very evident that the same proportionate treatment cannot be given to each book alike; for example, the study of the Book of Jeremiah or of the Revelation contains about the same number of pages as another book dealing just with Obadiah. Nevertheless, the treatment that is given is really worth while. Many of these books would make excellent study helps for a prayer-meeting series. And as a general survey of the Bible, these studies would greatly benefit students in the theology departments of our colleges. Each contains from 80 to 100 pages and is priced at \$1.75 to \$1.95 per volume.

MINISTRY readers will recognize some differences in the interpretation of certain prophecies important to us. While this reviewer heartily recommends these books for general information, he does not endorse every particular position taken in all of the volumes. The same principle holds in regard to many other books, of course. It is challenging, however, to study what other writers and thinkers have to say. In all our reading we need to "prove all things and hold fast that which is good." But for general background information, this *Shield Bible Study Series* will be found excellent.

R. ALLAN ANDERSON

***The Taste of New Wine*, Keith Miller, Word Books, Waco, Texas, 1965, 116 pages, price \$3.50.**

Keith Miller was born in Tulsa, Oklahoma, and received his B.S. degree from the University of Oklahoma in business administration. He entered the oil-exploration business in south Texas and ultimately became division manager of Land, Geological, and Engineering for King-Stevenson Oil Company.

Interspersed in these years of rapid advancement in the business world were a year and a half of study in theology at Berkeley Divinity School in New Haven, Connecticut, and two years at the Earlham School of Religion. For several years Mr. Miller was director of Laity Lodge near Kerrville, Texas. He is currently completing work for a Ph.D. in Psychological Counseling at the University of Texas.

The book *The Taste of New Wine* is Keith Miller's own testimony of what happens to a man and his relationship to his God, his family, and his church when he discovers Christ and begins to take a new look at the world and its perspective through the eyes of our Lord.

In reading the book one will find a tremendous aid to integrity in his own relationships. It exposes the dishonesty that troubles many of those who are trying to be religious.

The chapter headings are: "Out of the Ferment," "A New Kind of Honesty," "A New Kind of Beginning," "Marriage . . . Christian Marriage," "A Life With Prayer," "Groups for Strugglers," "God and a Business Office," "Sharing the New Wine," "What About the Old Wineskins?" This book is one of the most soul-stirring books written.

C. M. MELLOR

THE MINISTRY



## NEWS BRIEFS

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

### St. Paul the Final Authority on How to Quiet Women

The Reverend Cyril J. Starling, Anglican rector of Holy Trinity church in Newport, England, fed up with the continual gossiping of women in church, aired his feelings in the weekly parish newsletter. He referred first to the "babble" that greeted him whenever he entered church to conduct a service and then quoted the "fighting words" of St. Paul from 1 Corinthians 14: "As in all churches of the saints, the women should keep silence. . . . For they are not permitted to speak. . . . For it is shameful for a woman to speak in church. . . . All things should be done decently and in order." The next time he went to church, Mr. Starling, as he said later, found everything "very quiet." He admitted he did not agree with St. Paul but, he said, "What I am pleading for is less conversation before a service and a devout concentration on eternal things."

### Byzantine Era Synagogue Is Uncovered in Desert

A Byzantine-era synagogue has been discovered by archeologists near Engeddi, an oasis in the Judean desert not far from the Dead Sea. The most remarkable item uncovered to date is a silver seven-lamp candelabrum, first of its type ever found in the Holy Land dating from most ancient times. An offering box was also found and it contained coins of that era. Archeologists claim that the find proves the renewal of a Jewish settlement in an area where the Essenes had flourished until a destructive campaign by the Romans.

### Price for Rare Collection Too High, Israel Says

The Israeli Government has decided that \$1 million is too high a price to pay for the rare collection of nearly 2,500 papyri fragments offered for sale by two Arab antiquities dealers. Deputy Premier Yigal Allon expressed the hope, however, that Hebrew University in Jerusalem might find some generous benefactor willing to make the purchase. Otherwise, he said, "a great historical

and archaeological treasure will be lost to Israel." The fragments—in Arabic, Greek, Coptic, and hieratic (a form of ancient Egyptian writing)—include letters, administrative documents, and apparently hitherto unknown religious literature, both Christian and Moslem. According to Israeli experts who have studied them briefly, the fragments date from the first to the seventh century A.D., with some of them, reportedly, dating back to several centuries B.C. Some, the experts believe, may shed some light on the origins of Islam.

### Pope Urges Catholic Prayers for "Unity of all Christians"

Calling upon the faithful to pray for "the unity of all Christians in one faith and one Church, according to the wish of Jesus Christ," Pope Paul VI vowed to "neglect nothing" that would effect "reconciliation with the separated brothers of the Eastern Churches and with those of other Churches and communities." The pontiff's appeal for Christian unity came in a Sunday address to the crowds gathered in St. Peter's Square for recitation of the Angelus.

### Bishops Applaud President's Call for Study of Nonpublic Schools

The nation's Catholic bishops are reportedly overjoyed at the prospect that one of their greatest hopes—government aid for parochial schools—may soon come true. During the final session of the three-day semi-annual meeting of the National Conference of Catholic Bishops in San Francisco, the prelates wired President Nixon thanking him for his "historic statement" (April 21), which announced that he was setting up a commission to study ways the government might give financial assistance to nonpublic schools.

### Churchmen Discuss Prospects for Unity During Telecast

Organic unity of the three major Christian traditions—Roman Catholic, Protestant, and Orthodox—will come about, according to Catholic Auxiliary Bishop Thomas Gumbleton, of Detroit. He said the ecumenical impetus is so vigorously at work among young people that it cannot be held back. Bishop Gumbleton discussed the Christian unity movement in a special CBS news report telecast on April 26. Appearing with him were Dr. R. H. Edwin Espy, general secretary of the National Council of Churches, and Archbishop Iakovos, primate of the Greek Orthodox Archdiocese of North and South America. CBS newsmen Richard C. Hottelet was moderator.

### "Authentic Voice From Pulpit" Held Key to Member Gains

The Independent Churches of Christ, strong in Southern States, are growing while other denominations are declining in membership because



"society wants to hear an authentic voice from the pulpit," a rather unusual interdenominational gathering was told in Indianapolis. Dr. Earl West, of Freed Hardeman College, Henderson, Tenn., was a Churches of Christ participant in a meeting bringing together representatives of four groups that in some way trace their history to the frontier movement associated with Alexander Campbell. Dr. West said that people are becoming tired of hearing "doubts and fears" from the pulpit. His denomination has about 2.5 million members and is commonly recognized as one of the fastest growing in the nation.

#### Press Run of 100,000 Copies Set for COCU Plan

The Consultation on Church Union (COCU) has announced that the detailed plan for uniting nine American denominations in one 25-million-member church is now available for general study. Orders are being filled for the 112-page document that could form the basis of the "Church of Christ Uniting," COCU officials said. An initial press run of 100,000 copies has been completed. The Plan of Union, completed by denominational delegates to COCU last March in St. Louis, will be studied by participating churches in 1970 and 1971. Following responses by the churches, COCU plans to make any necessary revisions to the document.

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#### Survey Shows Pastors Want Additional Training in Pastoral Counseling

A recent survey has revealed that pastors of the Lutheran Church-Missouri Synod consider pastoral counseling to be one of the most difficult aspects of their work, and the task for which they would most welcome additional training. The survey conducted at the request of Concordia Seminary in St. Louis, Mo., revealed that 62 per cent of pastors cited pastoral counseling among their list of needs, and 40 per cent placed it at the top of the list. Dr. John H. Tietjen, president of Concordia University, explained that the purpose of the survey was to determine how the seminary might better serve church needs.

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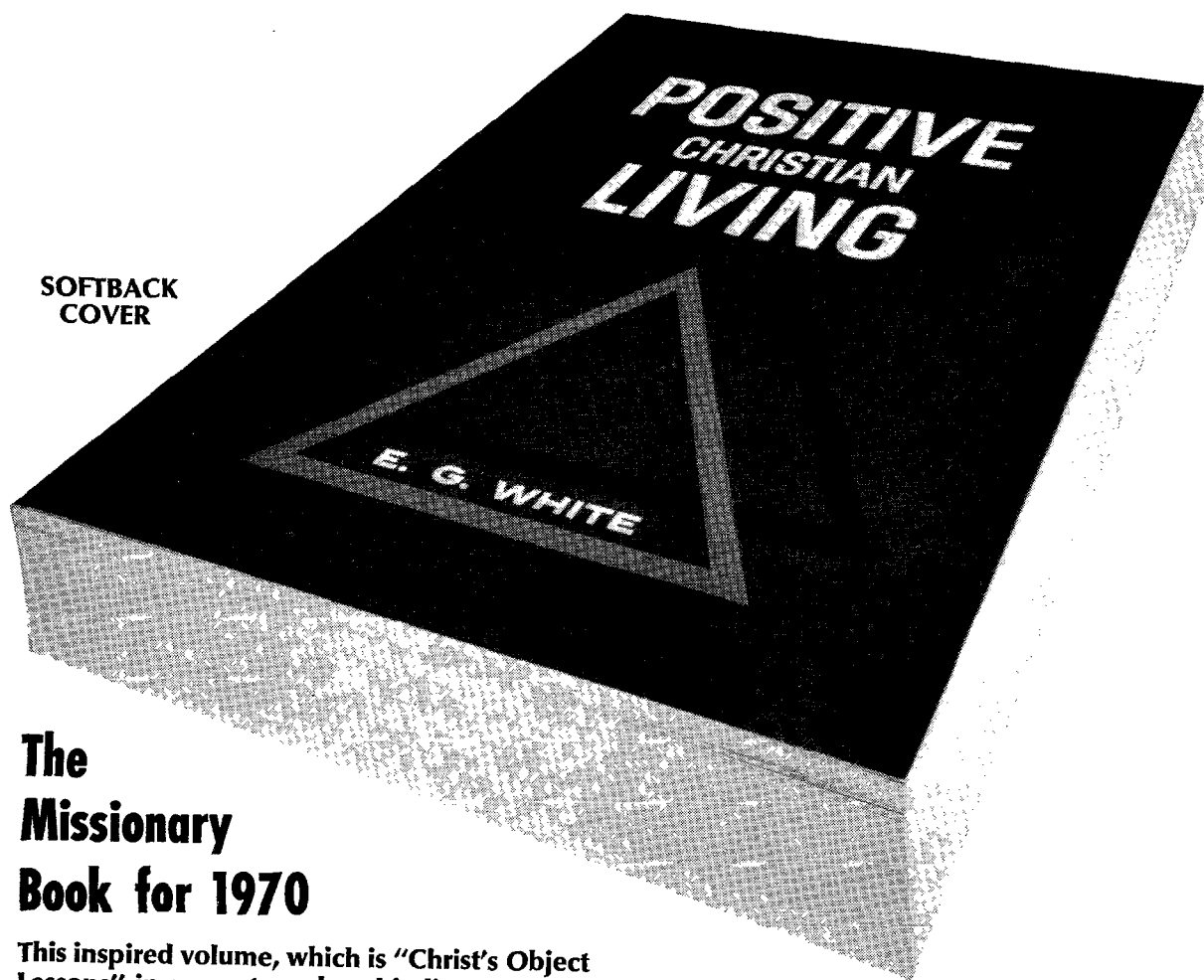
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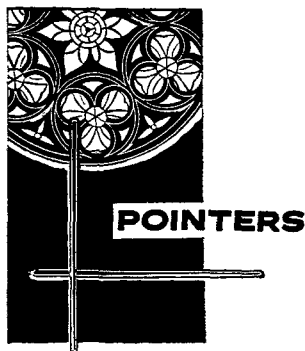
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AT YOUR  
BIBLE HOUSE



**"TELL US NOT"** "Do not tell us of the coming of the Lord, the evils of moviegoing or about short dresses. We want to know how to relate to Christ, and these other things will take care of themselves."

Oh, will they? Peculiar, but they never have. Jesus knew that such things never automatically "take care of themselves." That is why, having taught men how to relate to Himself, He thundered against gluttony, marital infidelity, drunkenness, lust, and a hundred other practices of man. He gave verbal expression of divine displeasure with the sinful habits of man. Imagine Mary of Magdala protesting, "Lord, don't talk to me about prostitution; tell me how to relate with You." Or Zachaeus, "Don't talk to me about stealing; just tell me how to relate with You." Or perhaps many of today's youth and their parents are like the rich young ruler who didn't really want the Master to "tell it like it is." He went away sorrowful.

The problem is this: Some view the practical application of doctrine as an unwarranted intrusion on the domain of conscience rather than what it is in fact—a verbal expression of the will of God with whom we have been and are *related*!

You may "tune us out," but we will continue to "tell it like it is." The miniskirt is not modest! Movie moguls have said worse things about their product than preachers ever have. They should know! They are educating for hell, not heaven! Night clubs are "dens of demons." And may I add in closing—"in such an hour as ye think not the Son of man cometh."

E. E. C.

**DO YOU HAVE IT?** This might be considered a book review, but in reality it is a pointer to success. In the April issue of this journal H. W.

Lowe submitted an excellent review of Edward E. White's book *Singing With Understanding*. Dr. White is the educational secretary of the Australasian Division and was formerly the president of Avondale College in Australia. When I was in Australia several years ago I had a preview of the manuscript for this book. At that time I knew that here was a work that ought to be in every Adventist minister's library. It is written by an Adventist and it concerns the stories of the hymns in our own *Church Hymnal*. Dr. White has given

a historical sketch of the words and music of each one of these hymns.

We suggest that as often as possible our ministers give the background of the hymns before the congregation sings them. Our singing will be much more meaningful if this plan is pursued. Every local church leader should have this book in his library. It is being handled by each local Book and Bible House through the Pacific Press Publishing Association. For details see Pastor Lowe's book review.

J. R. S.

**HIGHER, MAN, HIGHER** T. S. BARBER tells us this one: "One day my grandfather was walking through the woods and came face to face with a big bear and two cubs.

'I didn't have a gun, and when she started toward me, I lit down the path in the opposite direction. Pretty soon I saw a big tree up ahead with a limb hanging over the path. The limb looked a long way up, over ten feet high, way too high for me to reach, but I was so scared I made up my mind to grab that limb. When I came under it, I made a mighty leap. I missed it. That is I missed it going up but I caught it on my way down. Let that be a lesson to you, son. Aim high in life, and if you don't hit your mark going up, you can grab it coming down.'" Need I say more?

E. E. C.

**HALO** HEAVEN deliver us from those *conservative* Christians who go to church, pay good money, practice good morals, and boast of their fundamentalism. But for all of their Bible thumping they are the most insensitive to the cry of the poor, and most adamant in the face of human misery. They pass by on the "other side" while a bleeding brother suffers.

Heaven deliver us from those *liberal* Christians who identify with the struggling and give their bottom dollar for the oppressed—and even their bodies to be burned—but who are not capable of empathy, lacking sameness of experience and being blissfully unaware of their incapacity. They are the emancipators who require only that the emancipated be perfect and stay in their new places.

Heaven send us Christians, neither *liberal* nor *conservative*, who see and love men as they are; who tolerate their frailties and extol their virtues, not recognizing in the progress of the oppressed a threat to their own security. Christians to whom the world is big enough for all, yet small enough for any. One who seeks no crown beyond the halo of his righteousness, whose highest happiness is the approbation of his own thoughts.

E. E. C.