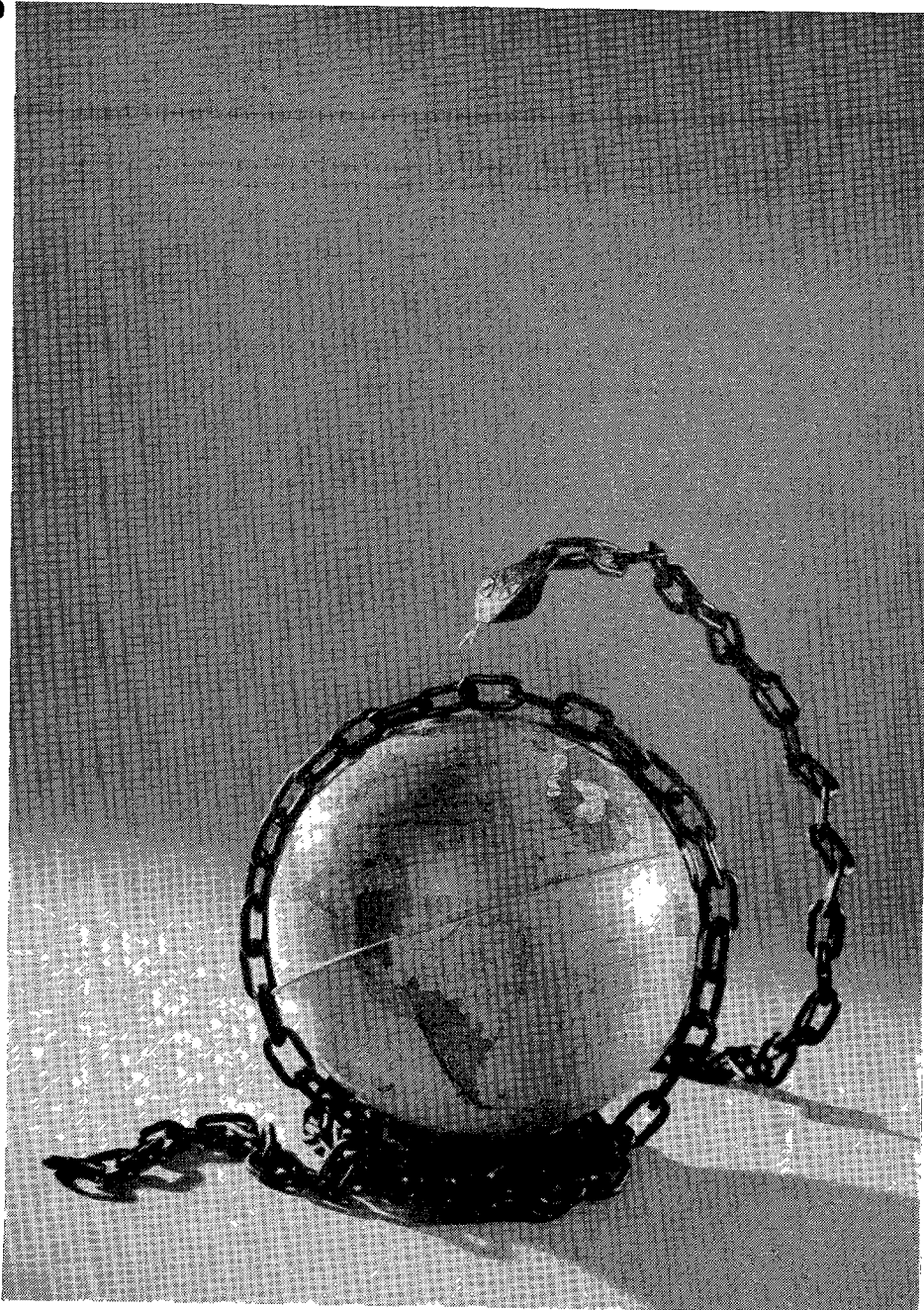


AUGUST '70



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AUGUST 1970

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The Problem of Augmentation

MILTON HOOK

District Director, New Guinea

RUSSELL HARLAN, ARTIST

TAKE down from your shelf a book by Ellen G. White. Read a section every day and as you read jot down anything that strikes you as being extrascriptural. Later, check and recheck the Scripture record itself. You will be surprised at the number of factual details in her writings that are not revealed in Scripture.

These facts that augment the Holy Record are often used by critics to discredit both the writer and her writings.

We must admit the presence of Scripture augmentation in her writings. Many other writers augment their Bible stories with extrascriptural details and the critics' eyebrows never flicker. But the writings of Ellen G. White carry with them the claim to divine inspiration, therefore, extrascriptural details must be taken into consideration. This claim to divine inspiration carries with it the claim to Scripture augmentation. We cannot separate the two, for the augmented material is an integral part of her writings. If we say the augmented details are not divinely inspired we may rightly be accused of subjective analysis. We must either accept augmentation in her writings as divinely inspired, or reject it as the writings of tradition and myths, acces-

sive dogmatism, or fevered imagination.

Notice some of these details not revealed in the canon of Scripture (*italics are supplied*):

I. SIMPLE FACTS

1. *The Desire of Ages*, page 168.—“*He [Nicodemus] was a witness of the scene when Jesus drove out the buyers and the sellers.*”

2. Speaking of the triumphal entry into Jerusalem Mrs. White writes, “*Lazarus . . . led the beast on which the Saviour rode.*”—*Ibid.*, p. 572.

3. *The Acts of the Apostles*, page 102.—“After the death of Stephen, Saul was elected a member of the Sanhedrin *in consideration of the part he had acted on that occasion.*”

4. *Sketches From the Life of Paul*, page 21.—“Saul was about to journey to Damascus *upon his own business*; but he was determined to accomplish a double purpose, by searching out, as he went, all the believers in Christ.”

5. *The Spirit of Prophecy*, volume 1, page 35.—“He [the serpent] did not go upon the ground, but went from place to place through the air, *and ate fruit like*

man." *Patriarchs and Prophets*, page 55.—*"The serpent plucked the fruit of the forbidden tree, and placed it in the hands of the half-reluctant Eve."*

II. THOUGHTS AND MOTIVES

1. *The Desire of Ages*, page 105.—*"Many of the scribes and Pharisees came confessing their sins, and asking for baptism. . . . And by receiving baptism at the hands of this popular young teacher [John the Baptist], they thought to strengthen their influence with the people."*

2. *The Desire of Ages*, page 245.—*"Jesus turned to Peter, and bade him launch out into the sea, and let down his net for a draught. But Peter was disheartened. All night he had taken nothing. During the lonely hours he had thought of the fate of John the Baptist, who was languishing alone in his dungeon."*

III. ACTIONS

1. *The Desire of Ages*, page 81.—*"How is it that ye sought Me?" answered Jesus. 'Wist ye not that I must be about My Father's business?' And as they seemed not to understand His words, He pointed upward."*

2. Writing about the cleansing of the Temple she says, *"Some attempt to conceal their faces, as if their evil deeds were written upon their countenances."*—*The Desire of Ages*, p. 158.

IV. FURTHER EXPLANATION OF EVENTS IN SCRIPTURE

1. How were Joseph and Mary able to sustain themselves in Egypt?

The Desire of Ages, page 65.—*"Through the gifts of the magi from a heathen country, the Lord supplied the means for the journey into Egypt and the sojourn in a land of strangers."*

2. What happened to the twelve baskets of fragments?

The Desire of Ages, page 368.—*"When the baskets of fragments were collected, the people thought of their friends at home. They wanted them to share in the bread that Christ had blessed. The contents of the baskets were distributed among the eager throng, and were carried away into all the region round about."*

3. Some claim Jesus must have been physically deformed throughout His life in order to fulfill the Messianic prophecy of Isaiah 52:14. Mrs. White applies *His anguish in Gethsemane* and its resultant ef-

fect on His physical features as the fulfillment of Isaiah 52:14; *The Desire of Ages*, p. 690.

V. SPEECH

1. Matthew 9:2, Mark 2:5, and Luke 5:20 all mention the faith of the paralytic and his friends. Mrs. White elaborates, *"At his suggestion his friends bore him to the top of the house and, breaking up the roof, let him down at the feet of Jesus."*—*The Desire of Ages*, p. 268.

2. Speaking of the angel of the Lord at Christ's resurrection Mrs. White writes: *"The angel approached the grave, rolled away the stone as though it had been a pebble, and sat upon it. . . . Then his voice was heard, 'Thy Father calls Thee; come forth.'"*—*The SDA Bible Commentary*, Ellen G. White Comments, on Matt. 28:2, p. 1110.

VI. ENVIRONMENT

It has been previously noted in these columns¹ that when Mrs. White describes the backdrop settings for the Biblical dramas she does so with astonishing accuracy. She never visited the Bible lands yet she demonstrates an intimate knowledge of customs and physical features. (See *Patriarchs and Prophets*, p. 301.) Her narration is often so vivid and detailed that it gives the impression she was actually there when the event took place in Biblical times.

VII. DOGMATIC STATEMENTS ON GREEK TEXTUAL UNCERTAINTIES

1. The lack of any author's name in the earliest manuscripts, the Greek vocabulary, figures of speech, the manner of argument in the book of Hebrews have led many critics to deny the Pauline authorship. This view is supported by the fact that the unanimous opinion in the western Mediterranean for the first two centuries was that Paul did not write Hebrews. The Alexandrian and eastern Mediterranean schools do ascribe it to Paul. Tertullian regarded Barnabas as the author. Some modern scholars,² following Luther's suggestion, think Apollos fits the evidence as its author. Less plausible suggestions for an author have been Aquila (made by Alford), and Priscilla in collaboration with Aquila (made by Harnack).³ Mrs. White is committed to the Pauline authorship. In *The Great Controversy*, page 411, she writes, *"The apostle Paul, in the Epistle to the Hebrews, says:"* and then quotes a

passage from the Hebrews. (See also pp. 347, 413, 415, 420, 512; *Testimonies*, vol. 1, p. 679.)

2. Although some reliable manuscripts omit *καὶ οἱ ἀδελφοί σου* in Mark 3:32, Nestle's Greek text includes it on the basis of its presence in certain earlier editions on which Nestle based his text, even though a number of ancient manuscripts omit it. Its inclusion gives a balance to *ἀδελφὴ* in verse 35. *The Berkeley Version in Modern English* reads "and sisters." *The Amplified Bible* reads in italics, "and Your sisters." The K.J.V., R.S.V., and N.E.B. all omit the reference to Christ's sisters. However, Mrs. White makes mention of "the sons and daughters of Joseph" in *The Desire of Ages*, page 90. Yet where she relates the incident referred to in Mark 3:32, she does not mention the sisters. (See *The Desire of Ages*, p. 325.)

3. The use of *ἀκρίδες* in Revelation 9 obviously refers to the insect locust, certain kinds being allowed as food according to Leviticus 11:22. Linguistically one would assume that the *ἀκρίδες* (locusts) that formed a part of John the Baptist's diet (Matt. 3:4 and Mark 1:6), referred to the insect. However, the evidence is not conclusive because there is contrary evidence in the writings of the early church fathers. Most of these fathers held that John's locust diet was of plant origin. The point is important because it determines whether we regard John the Baptist as a vegetarian or not. The words in *Testimonies*, volume 3, page 62, "His diet, *purely vegetable*, of locusts and wild honey," commit us to the view that *ἀκρίδες* in Matthew and Mark refers to vegetable food.

VIII. ESCHATOLOGY

1. *Early Writings*, page 41.—"The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. *The Holy City will come down through that open space.*"

2. *A Word to the Little Flock*, page 16.—In vision Mrs. White was carried forward to the time when the resurrected saints shall be gathered into the kingdom of God and there she saw Abraham, Isaac, Jacob, Noah, Daniel, Fitch, and Stockman. In *The Great Controversy*, page 644, she says *Adam will also be among the risen saints in the first resurrection.*

These examples of Scripture augmenta-

tion could be multiplied greatly. They do not add to or change any doctrine of Scripture. The claim is not for doctrinal augmentation. Furthermore their omission does not affect the truths of salvation.

It will be noticed too that none of these details can be proved impossible or incorrect. Who could gainsay with any finality that Lazarus did not lead the colt on the triumphal entry? What ancient manuscript must we turn to in order to deny that the twelve baskets of fragments were taken home to friends? We either accept them by faith or reject them as fiction.

Should we reject them as fiction we may as well be objective in our analysis and reject the entire bulk of her writings on sacred topics.

Should we accept them as truth we cannot be accused of being grossly gullible for, as always, there is good evidence upon which to build such a faith.

1. In the first instance we notice the augmented material is consistent with that revealed in the canon of Scripture. No augmented detail contradicts a canonical revelation.

2. The details are reasonable and non-contradictory within the framework of her own writings.

3. Their content is not crass and does not detract from either the sublime simplicity of the plan of salvation or the perfect Saviour.

4. Not all inspired writings necessarily merit canonization. Gad (1 Chron. 29:29), Oded (2 Chron. 28:9-15), and Azur (Jer. 28:1) of Old Testament times; the four daughters of Philip the evangelist (Acts 21:9), and those who went down to Antioch (Acts 11:27) in New Testament times were all considered prophets. These folk were divinely inspired to speak or write for the instruction and reproof of the children of God. Once we admit the fact of inspiration it is not unnatural to believe that God would likewise use a human mouthpiece for our own age. It follows then that we could not expect God's mouthpiece to add fiction to sacred narrative.

5. Mrs. White's lifework and daily witness, her fulfilled prophetic utterances, and supernatural manifestations of divine healing in her own life are entirely out of harmony with an accusation that she wrote with fevered imagination, obstinate dogmatism, or carefree selection from traditions and myths.

6. Scripture indicates that God's will and plans are first revealed to man in the form of a microcosm containing the kernel of truth. Further revelations expand and elaborate. It was so in the revelations given to Daniel and John the Revelator. It is not unnatural for anyone to believe that God should grant to a later age additional information on sacred topics. After all, augmented details, divinely inspired, are but a foretaste of the immense wealth of detailed information that shall be opened to our eyes in the new earth.

On this basis it is reasonable to believe that the Scripture-minutiae augmentations, as found in the writings of Ellen G. White, are indeed divinely inspired truth. There is little basis for rejecting her writings in entirety simply because of the presence of extra-Biblical detail.

¹ Wadie Farag, "Lessons From a Recent Discovery," *The Ministry*, January, 1967, p. 9.

² *Holman Study Bible* (R.S.V.) (A. J. Holman Company; Philadelphia, 1962), Introductory article to Hebrews by A. Berkeley Mickelsen, Ph.D.

³ A. H. McNeile, *An Introduction to the Study of the New Testament*, revised by C. S. C. Williams (2d ed.; Oxford: 1953), p. 238.

"Where Have All the Leaders Gone?"

J. N. HUNT

Publishing Secretary, Central Union Conference

THE title of a recent red-bordered "Time Essay" asked the intriguing question "Whatever happened to Charisma?" Then another first-line question, "Where have all the leaders gone?" hooked me into reading the whole article. The writer was lamenting the fact that today's world doesn't have dynamic Churchills, de Gaulles, Khrushchevs, Kennedys, et cetera. He said, "The bland are leading the bland," and quoted New York Senator Jacob Javits' acid remark, "We may have reached a balance of mediocrity."

Charisma is defined as a special magical grace, an extraordinary force of person-

ality, a dynamic, magnetic power that compels men to follow a leader. Through the centuries it has ever attended men with a great cause—men who know where they are going and who know what needs to be done to get there. Nehemiah demonstrated it in rebuilding Jerusalem's walls. David's six hundred men proved that he possessed it. When Jesus called, "Follow Me," men left everything and started marching. Martin Luther had charisma—so did James White, Captain Bates, and W. A. Spicer. There were thousands who rallied around their banners.

But how about God's work and God's leaders for this final hour? Are "the bland leading the bland" in a gentle, lukewarm "balance of mediocrity"? Could it be said of us also that "charisma—one of the dominant clichés of the sixties—is clearly on the wane"? God forbid that any leader should be bland or mediocre at an hour like this!

Time suggests that the U.S.'s problem is "no definable popular will, no sense of purpose. . . . Before there can be a Moses there must be a people of Israel who want to get out of Egypt." Brethren, where is our will? What is our big dream—our great purpose in our evangelistic program? Do we want to see the work finished?

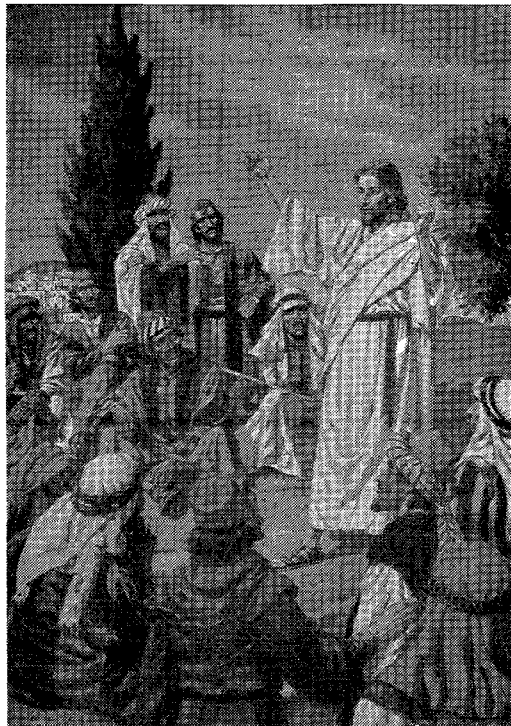
Listen—"I appeal to you to give yourselves wholly to the work. Christ gave His time, His soul, His strength, to labor for the benefit and blessing of humanity. . . . How few of us are heart to heart with the Redeemer in this solemn, closing work! There is scarcely a tithe of the compassion that there should be for souls unsaved. There are so many to be warned, and yet how few sympathize with God sufficiently to be anything or nothing if only they can see souls won to Christ!"—*Gospel Workers*, pp. 115, 116.

The original meaning of *charisma* is a special divine endowment that proves a man worthy of his office or calling. Fellow leaders, are we dedicating everything to the work? Are we heart to heart with the Redeemer, even willing to be nothing if only another soul might be won for heaven? If we are, then the proof of the true Spirit-filled leadership—the charisma of Christ—will vibrate through every fiber and atom of our being. Then, as God's messenger assures, when our light burns brightly "a thousand torches will be kindled at the flame" (*Christian Service*, p. 175).

THE DIVINE IMPERATIVE

PATRICK BOYLE

Layman, Dublin, Ireland



GEORGE GIGUERE, ARTIST

PREACH the gospel."¹ This crisp, pregnant command of our Lord to His disciples on the occasion of His ascension, centralizes and defines the activity of His church. Evangelism was, and is, and must be the all-absorbing activity of the church of Christ. Medical, educational, social, and philanthropic works are integral aspects of Christianity, but only in relation to its chief commitment—evangelism. They are as the spokes of a wheel to its hub. Any overemphasis upon these activities will tend to detract from the church's primary function—preaching the gospel.

Sin as a deadly cancer is rotting the heart of the world, destroying its moral fiber. Sin is a universal blight ruining and degrading all without respect of person or position. The sole remedy for sin is the gospel. It is within these terms of reference that Christ commands us, "Preach the gospel." There is no other antidote for sin. If men and women are to be reclaimed from sin it will only be through the preaching of the gospel.

The present age is one of debate and discussion. The prevailing attitude is that one man's view is as good as another. Consequently, there is a tendency within and without the church to despise preaching. Be that as it may, we cannot circumvent our Lord's command—"Preach the gospel." The preaching of the gospel is a divinely

ordained activity. God's Son was a preacher, the twelve disciples were preachers, the apostle Paul, the church's pioneer missionary, was a preacher. The church won its first converts through preaching. It was built up through preaching. It spread across the world through preaching. It has been revived and reformed again and again by the Spirit of God through preaching. Therefore, whatever human arguments may be brought forth against preaching, we are still confronted with Christ's imperative—"Preach the gospel."

God has commanded preaching as the primary medium for communicating the gospel, and we must accept His judgment in this matter as superior to all others. It is in this context that we should understand the following counsel from one who rightly valued and appreciated the significance of preaching:

We are never to forget that Christ teaches through His servants. *There may be conversions without the instrumentality of a sermon.* Where persons are so situated that they are deprived of every means of grace, they are wrought upon by the Spirit of God and convinced of the truth through reading the word; *but God's appointed means of saving souls is through "the foolishness of preaching."*²

Preaching the gospel within the framework of the divine commission has assumed more far-reaching and intense urgency in our day than ever before. The world has

embarked upon a deliberate rejection of Christianity, and as a direct consequence it teeters on the brink of universal and eternal destruction. "Man has come of age" and "God is an irrelevancy" are the views of the modern world overmastered by sin and ground down by its satanic power. The very remedy that will deliver man from sin's thralldom is rejected and denied. However, this rejection does not nullify or alter the commission of Christ or rob the gospel of its power. Now, as never before, the world needs the gospel. Christ commands it. Preacher, preach it! Discard man's opinions and ideas and let the divine gospel with its divine power throb and thrill in your heart and soul. Tell it out in the Spirit's power to a lost and dying world.

Divine Truth

The gospel contains absolute and authoritative truth concerning all aspects of divine-human relationships. Evolution, unitarianism, Sundaykeeping, spiritism, situation ethics, and a host of other errors would never have seen the light of day if the truths of the gospel had always been proclaimed, accepted, and believed.

Preaching the gospel means communicating to a lost world those absolute truths

of revelation given to us by the God who created and sustains us. *The gospel is God-given truth*, and it is from here the preacher derives his authority and certainty. He speaks the words of God knowing they alone in the Spirit's power can touch the sinful heart and awaken desires for salvation. Only as the preacher is himself gripped by and convinced of the divine origin and certainty of the gospel he preaches will he shatter the power of error that shuts out the "Light of the world."

Men and women long for certainty and assurance. They are crying out for truth in a world of outright falsehood and half-truths. The gospel contains what they want and need. Human ideas and speculations will never shatter doubt and disbelief, but the truth of the gospel, heralded in the Spirit's might, in its very utterance tolls the death knell of error and falsehood. Therefore, preacher, "Preach the gospel," talk it, write it, speak it, live it, love it, and give it full and free reign in your life for the salvation of men and women everywhere.

A Divine Task

The preaching of the gospel must be universal in its scope. By its very nature it is wholly inclusive, encompassing the whole earth. All the 3.4 billion men and women

JUDGE REJECTS PLEA TO REMOVE TEN COMMANDMENTS FROM COURTROOM

A Jefferson County Circuit Court judge has rejected a defense motion asking that a framed reproduction of the Ten Commandments be removed from his courtroom during a murder trial.

The motion was made in behalf of one of four men charged with the slaying of two Louisville policemen December 30 during a grocery store holdup. All four were indicted on two charges each of willful murder, armed robbery, and malicious shooting and wounding.

Criminal Division Judge John P. Hayes said he did not think the Commandments, which hang in a frame on a wall to one side of the jury box, would prejudice the trial.

Defense Attorney Stuart Lyon contended that the presence of the frame containing the Commandments is prejudicial against his client, Thomas Aries Scott, Jr., 20, and its display in court is a violation of the freedom-of-religion clause of the

Constitution and an infringement on church-state separation.

The defendant, Scott and Jefferson Community College teacher, Michael Zalampas, who is a graduate of the Southern Baptist Theological Seminary in Louisville, supported Mr. Lyon's motion.

Mr. Scott, who said he did not believe in God, contended the Commandments "hung next to the jury box" are "detrimental" to his trial. He said it was "impossible" for a "person of my background" to follow the Ten Commandments.

Mr. Zalampas was introduced as a person knowledgeable in "subliminal advertising." He said the Commandments would register both "consciously and unconsciously" on the minds of the jurors and could reinforce an attitude which could be prejudicial against Mr. Scott. The Ten Commandments, it was noted, include "Thou shalt not kill," and "Thou shalt not steal."

R.N.S.

now living come within its compass. Their total evangelization is the divinely commissioned task of the church today. This task, staggering as it is, is not impossible. World evangelism is not beyond the ability or resources of the church of Christ, but well within her capacities rightly directed. Our Lord has not asked us to do the impossible. The progress of modern missions in the past one hundred and fifty years should convince anyone that total world evangelism in this generation is a practical possibility. Never have so many agencies been available for the universal proclamation of the gospel as now. With gratitude we may thank God for those of His servants who see and utilize them. Next to hearing of souls won to Christ nothing cheers and heartens the soul as hearing of new advances in communicating the gospel to the world. From thankful hearts we can praise God for those faithful men and women raised up who consecrate their talents and abilities to give the gospel wings to the world in this generation.

Preacher, look up, extend your vision. Let your heart and soul be thrilled through and through with your God-given task. Let yourself be stirred and gripped in your inmost soul with an expanding evangelistic vision. Give yourself unselfishly, unreservedly, wholeheartedly, to the work of evangelism. Allow the vision of a growing work to crowd into your life and crush out the trivia. Be so filled with the magnificence of the divine task that your enthusiasm will rub off onto your family, your fellow workers, your congregation. Infect all with whom you come in contact. If you want to open the mouth of the pew to witness, give it a breathtaking example. By all means, at all times, press upon all the urgent necessity to respond to the gospel. Compel all to dedicate their mental, physical, and material abilities for the universal proclamation of the gospel in this generation. Lift up your own eyes and the eyes of others to a worldwide task. Thrill their hearts and minds with a cosmic vision by being thrilled and gripped by it yourself. For the fulfillment of the preaching of the gospel in our day adopt one of the mottoes that inspired D. L. Moody, who said:

"Let us push out in all directions."³

Preacher, nail your colors to the mast, and declare yourself for world evangelism in this generation.

When Christ said, "Preach the gospel," He was above all things putting His followers on trust. To them He gave the task of evangelism, and this work is contingent upon their response. If the followers of Christ neglect or fail to respond to this commission, then it will never be executed. As God has made knowledge contingent upon our thinking for ourselves (He won't think for us), and as He has made the answer to prayer contingent upon our praying (He won't pray for us), so He has made the preaching of the gospel contingent upon our working. He won't work instead of us, but He will work mightily with us.

Men may argue as to whether those who have never heard of Christ will be saved and further argue that as men will be judged by the light they have it is not necessary to evangelize the world. To such objections we repeat, Christ said, "Preach the gospel to every creature." His word is absolute and admits of no argument on this score. His commission is simple and direct and places us upon our honor for its fulfillment. It is not for us to argue, but to "preach the gospel." Notice the following observation from *Gospel Workers* on this point:

The Duke of Wellington was once present where a party of Christian men were discussing the possibility of success in missionary effort among the heathen. They appealed to the duke to say whether in his judgment such efforts were likely to prove a success commensurate to the cost. The old soldier replied:

"Gentlemen, what are your marching orders? success is not the question for you to discuss. If I read your orders aright, they run thus, 'Go ye into all the world, and preach the gospel to every creature.' Gentlemen, obey your marching orders."⁴

The gospel contains God's truth not only for these days but on every aspect of divine-human relationships. It is the church's task given her by God to preach this gospel to the whole world in this generation. It is a God-given trust the fulfillment of which is dependent upon our response. Like a clarion call echoing and re-echoing down the corridors of time the Master's command, urgent with compassion, falls upon our ears—"Preach the gospel to every creature." Ours is the inestimable privilege to preach it.

¹ Mark 16:15.

² *Testimonies*, vol. 5, p. 300. (Italics supplied.)

³ John Pollock, *Moody Without Sankey*, p. 245.

⁴ Ellen G. White, *Gospel Workers*, p. 115.

Uniformity and Catastrophism

(Concluded)

HAROLD G. COFFIN

Geoscience Research Institute, Andrews University

THE concept of uniformity has delayed the progress of geological science because, as we believe, the past history of the earth has experienced one major catastrophe episode that has been unrecognized.

The uniformitarian needs, comparatively, only a small amount of water but a vast length of time. The catastrophist, on the other hand, needs great quantities of water but only a small span of time. We thus have a controversy between much water, little time on the one hand, and little water, much time on the other. What evidences exist that require the much water, little time theory for explanation and cannot be explained adequately by the little water, much time view? Several are listed below. The shortness of this article makes it impossible to deal with them more than superficially.

1. Uniform, far-reaching strata. When one stands on the brink of the Grand Canyon, he can see several flat-lying strata one upon the other (Figure 3). Some of these beds contain sea remains; others have evidences of terrestrial or fresh-water organisms. These sheets extend for scores and even hundreds of miles with relatively little change in composition, texture, and thickness. We look in vain in the world to find comparable beds being formed today. A sudden emergence of the sea bottom (or a rapid lowering of water) and a massive debouchment of terrestrial muds and sands



Figure 3.

over hundreds of thousands of square miles in some cases seems the only reasonable explanation.

2. Massive transport. Some beds not only have far-reaching extents but consist of massive rocks and boulders. Those who live in the West may have had the experience of hearing and even feeling the bumping, knocking, and clacking of rocks and boulders in a mountain stream when it is much swollen from snow melt or prolonged rains. The quantity and speed needed to transport large and heavy objects precludes the action of small and sluggish streams. When such deposits are not confined to channels but are spread broadly in all directions for many miles, a catastrophic interpretation is necessary. Strata of conglomerates and breccias are common throughout the

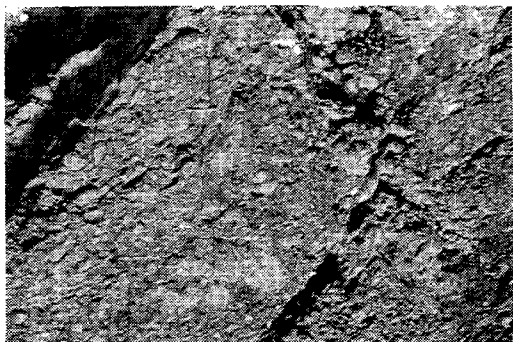


Figure 4.

world among sedimentary rocks (Figure 4).

3. Large-scale depositional features. Gigantic examples of water-deposited features such as aluvial fans, deltas, bars, dunes, turbidites, et cetera are also common in the geological record. Along the flanks of mountain ranges the beds show a structure

that suggests the laying down of sheets of sediments or giant aluvial fans by water on a scale much greater than the small streams and few large rivers that now break out from the mountains.

Wind or wave-formed dunes on a fantastic scale, not just on a single level but

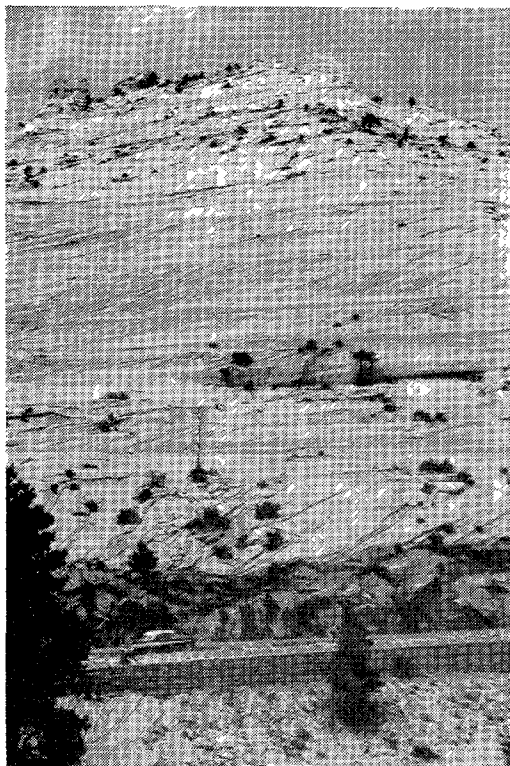


Figure 5.

often level above level are a unique feature in many parts of the earth (Figure 5). Examples of major bars, deltas, et cetera could also be cited but, taken all together, these put the theory of uniformity to a most difficult stretch.

4. Exaggerated small-scale depositional features. Of less significance but interesting are some unique evidences associated with sedimentary beds that are considerably exaggerated beyond what one sees today. I refer to such phenomena as mud cracks, ripple marks, sole marks, and edge-wise conglomerates (Figure 6). In the Grand Canyon giant mud cracks are exposed that are filled with sediments of the overlying bed. This situation gives us some interesting facts. It is obvious that the bed in which the cracks developed was drying out quickly from a sudden loss of water,

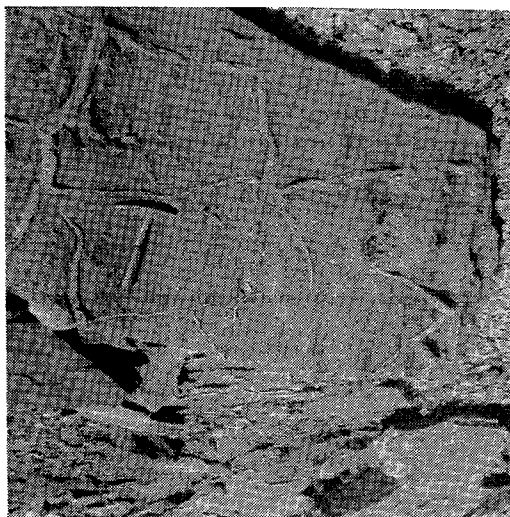


Figure 6.

and the material that makes up the overlying rock also was laid down quickly before the cracks were destroyed by breakdown and cave-in.

5. Uplift of mountain ranges. Geologists theorize that mountain systems arose slowly but there are distinct problems with this view. Using average rates of erosion, some of the ranges would have been eroded to base level long ago if they were as old as claimed. Folded mountains such as the European Alps (Figure 7), the Himalayan Mountains, and some portions of the Appalachian Mountains could hardly have been produced over a long period of time

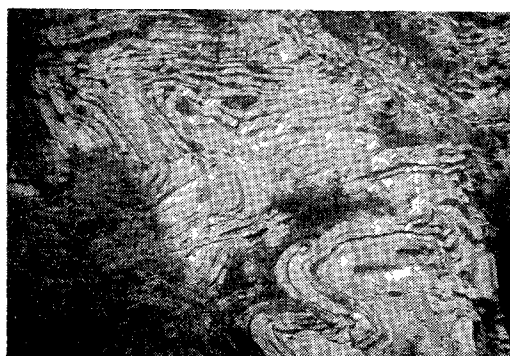


Figure 7.

because of the accompanying erosion that would have erased them. A sudden breakup of the earth's crust and the resultant formation of mountains is a more realistic interpretation.

6. Mass burial and preservation. Many

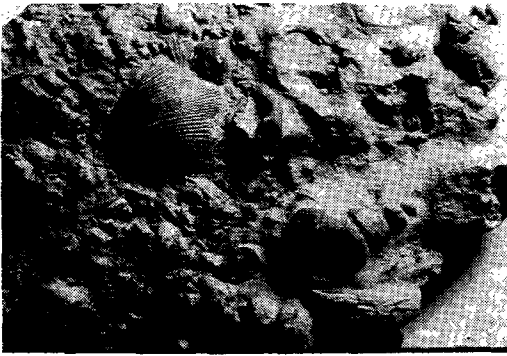


Figure 8.

beds are fossiliferous, some more, some less. Not uncommon are sheets of sediments packed with animals or plants that extend for miles and contain millions and billions of organisms (Figure 8). These creatures are often remarkably well preserved. Burial of countless numbers of creatures, many with soft bodies, indicates rapid catastrophic conditions not comparable with the modern world. If one were to dredge rivers and lakes he would seldom find a fish scale remaining from the multitudinous fish that have lived and died. Yet some strata are identifiable by the numerous fish scales found therein over thousands of square miles. Mass slaughter of organisms is a telling argument for a major disaster in the past.

7. Organic deposits. The great quantities of coal within the crust of the earth constitute one of the strongest arguments for catastrophism (Figure 9). The phenomenon had been difficult for geologists to explain. The peat-bog theory for the formation of coal is quite inadequate. Here again it is conspicuous that uniformity has not operated because deposits comparable to the coal beds are not forming in our present-day world. To produce coal of the thickness of some of the larger coal seams, bogs two to four thousand feet thick would be required. This is deeper than modern bogs by a factor of 48 to 80 times.

In addition to these evidences that I believe cannot be adequately explained outside of a flood catastrophe, there are a number that can be explained by little water, much time but are more satisfactorily accounted for by much water, little time. These will be enumerated with only brief comment.

1. Thickness of sedimentary deposits. Slow deposition, if given enough time,

could accumulate thick deposits. However, such thick accumulations of strata would be the natural consequence of a worldwide deluge of water.

2. Excellent preservation. The unusual completeness of fossils in many levels from bottom to top and in all continents can be explained as local fortuitous burials that prevented the decay and breakup of the organisms, but much water, little time is the ideal environment to accomplish this.

3. Mass extinctions. Mass extinctions that have occurred in the past history of earth do not fit well into the scheme of uniformitarian geology. But they do fit well into the scheme of the deluge geologist.

4. Climatic changes. From the Cretaceous on down the geological column, with one possible exception in the Permian, most animal and plant fossils suggest worldwide tropical or semitropical climate.



Figure 9.

Above the Cretaceous there is a change from the variable tropical to arctic climates of today. This appears more readily explained as a termination of a warm pre-Flood world and the commencement of the nonuniform post-Flood world of today.

5. Flood legends and

6. Dispersal patterns of ancient man and animals. The Biblical account of a universal flood and the repopulation of the earth from a Near East center are supported by these two final points.

This necessarily very brief account of the evidences for a universal catastrophe of water can only serve to introduce the

(Continued on page 17)

Avoiding "Heir Pollution"

WILBUR K. NELSON

School of Public Health, Loma Linda University

ANXIOUS citizens, worried legislators, fearful manufacturers, distressed agriculturalists—people everywhere are appalled by the pollution that has resulted from modern city life. Blankets of pollutants hang heavy over once beautiful valleys and orchards, affecting lives of people, animals, and plants. The concentration of contaminants has reached alarming proportions in many streams, lakes, and coastal waters.

Not only has man's physical environment near the cities been dangerously polluted but the spiritual degeneration that brought judgments to Sodom again typifies city life of this last generation.

More than sixty years ago earnest appeals were given the membership of the church regarding the destructive atmosphere surrounding the cities.

Many now will plead to remain in the cities, but the time will come ere long when all who wish to avoid the sights and sounds of evil will move into the country; for wickedness and corruption will increase to such a degree that the very atmosphere of the cities will seem to be polluted.—*Country Living*, p. 29.

Fearful as air and water pollution is; distressing as the noise level (ear pollution) of cities is, what the Christian most fears is heir pollution! That children of God, joint heirs with Jesus Christ, should immerse themselves and their families in the miasma of sin characteristic of today's cities is unthinkable.

Beloved, now are we the sons of God . . . , we shall be like him. . . . And every man that

hath this hope in him purifieth himself, even as he is pure (1 John 3:2, 3).

In a society where nakedness and drunkenness, profanity and violence, are glorified, the possibility of heir pollution is almost unavoidable; but the balanced counsel that covers all the needs of God's work is clear:

Let children no longer be exposed to the temptations of the cities that are ripe for destruction. The Lord has sent us warning and counsel to get out of the cities. Then let us make no more investments in the cities. Fathers and mothers, how do you regard the souls of your children? Are you preparing the members of your families for translation into the heavenly courts? Are you preparing them to become members of the royal family? children of the heavenly King?—*Ibid.*, p. 13.

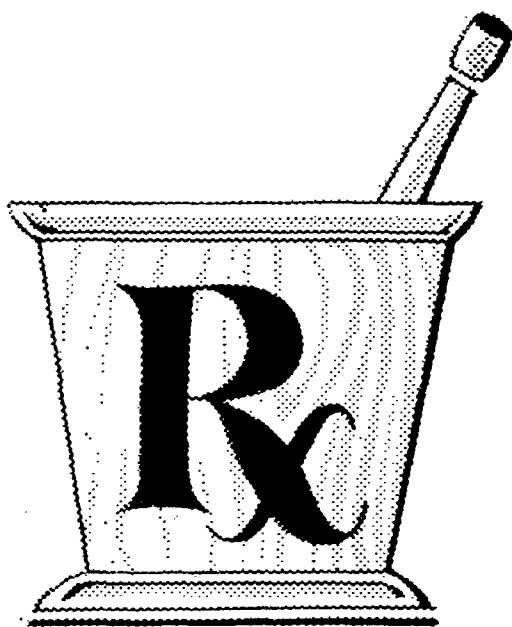
Inspired guidelines to preserve God's family from heir pollution are in convenient form in two booklets printed by the Review and Herald Publishing Association: *Country Living* and *From City to Country Living*. These compilations of counsel with practical instruction on how to move, where to move, and when to move from the cities are timely, priceless guides in this age of pollution. Here instruction is given to "think candidly, prayerfully, studying the Word with all carefulness and prayerfulness" (*ibid.*, p. 26). In such an attitude God will lead us so that the needs of each family are met according to individual circumstances.

In avoiding the heir polluting atmosphere of today's urban life it should be noted we are not turning our backs on the evangelistic responsibilities of the church to the masses in the inner city.

As God's commandment-keeping people, we must leave the cities. As did Enoch, *we must work the cities but not dwell in them.*—*Ibid.*, p. 31. (Italics supplied.)

God wants His heirs of the heavenly kingdom to enjoy a foretaste of that better land while still on this earth. The beauty of the countryside, the profit and joy of seeing your land produce, the wonder and delight that comes to children playing and working in clean and open air—these are but a few of the blessings intended in His invitation to better living.

He wants us to delight in the beautiful things of His creation, and to see in them an expression of what He will do for us. He wants us to live where we can have elbow room. His people are not to crowd into the cities. He wants them to take their families out of the cities, that they may better prepare for eternal life.—*Ibid.*, p. 17.



For a Sick Prayer Meeting

DON HAWLEY

Department of Communications, Greater New York

HAS your prayer meeting been a bit anemic lately? The secret for bringing it back into good health may lie in the Sabbath school.

Have you ever had the privilege of sitting in a Sabbath school class so well taught that everyone groaned slightly when the second bell rang? Did you have the feeling that the class was the high light of the entire Sabbath service? Why not extend this pleasant experience on into the midweek prayer meeting?

Ellen G. White indicates the ideal prayer meeting is: "spiritual and social," "lively and interesting," and that "formality . . . should be laid aside" (*Testimonies*, vol. 2,

p. 579; vol. 1, p. 146; vol. 2, p. 578).

I would like to venture a guess as to one reason why you enjoyed that Sabbath school class so much. It was because you had a chance to participate personally. We live in an age when almost everyone wants a piece of the dialog. What our people do not necessarily need on Wednesday night is another full-dress sermon.

Now for the plan. Why not begin by taking a survey among the church members to find out what topics they are particularly interested in, and what their real needs might be? Then each week assign one of these topics in advance, so that participants can do some reading and thinking ahead of time.

The meeting itself should start on time even though only two persons may be present. A single song is sung, and a brief prayer offered. The session is not held in the sanctuary, but in a room where chairs can be placed in a circle facing one another. A preassigned layman introduces the subject with a five-minute opener, and the discussion is under way. The pastor's only duty is to keep things moving, and to see that one or two people do not completely monopolize the conversation. He may also want to make a two-minute summary at the close.

Remember that Sabbath school class? Forty-five minutes from the time the meeting began, while the discussion is still at its peak, ring that "second bell." Don't let things run their course, become boring, or die down. Quit while everyone's appetite is still unsated, so that they will be back next week for more.

The last fifteen minutes could be spent in prayer and closing formalities. In *Testimonies*, volume two, page 578, Sister White suggests that a season of prayer should be no more than ten minutes in length. Those who pray on and on are "prayer meeting killers." Have the courage to deal with such individuals in a private and tactful way. Vary this final portion from time to time by allowing participants to testify to the Lord's goodness. And don't forget a one-minute appetizer concerning next week's discussion.

The Spirit of Prophecy states that "prayer meetings should be the most interesting gatherings that are held" (*ibid.*, vol. 4, p. 70). Why not try this prescription and see if it doesn't do something to build your Wednesday night attendance?



MUSIC

Liturgical or FREE?

HAROLD B. HANNUM

Loma Linda University, Riverside, California

THERE are some churches or denominations that are known as liturgical churches because they follow a tradition in their order of service that has been developed through the centuries. The Roman Catholic Church has a well-developed liturgy in the mass. The Lutheran and the Anglican churches both have a liturgy that was derived and modified from features of the Roman Catholic service. There are other liturgical churches, and the history of the liturgy is a long and interesting one.

Denominations came into existence in a variety of ways, sometimes in protest against the parent organization. Some churches have been born through evangelism and through revivals, calling attention to certain neglected doctrines of the Bible. Of course, this explanation is an over simplification of church history.

The Seventh-day Adventist Church arose as an evangelical denomination, preaching a return to the fundamental teachings of the Bible, and to a renewed study of Bible prophecy. The church has no specified creed and no prescribed form of worship, but the emphasis is placed on the preaching of Bible truths, and the calling of men to repentance and preparation for the second advent of Christ. Evangelism and the gospel to all the world in this generation—these are dominating features of the church.

Strong Trend Toward Liturgical Forms

In the ranks of Protestants today there is a strong trend toward the liturgical forms of worship. Some of the denominations that for years have been considered free churches are beginning to adopt the features of the liturgical churches, believing that this will improve the worship service and make it more appealing and beautiful and more satisfying to the worshiper.

For example, many churches are introducing various symbols, such as the cross, and even the crucifix, lighted candles on an altar, a divided chancel, robes for the ministry, the use of different colors for the different parts of the church year, and the adoption of the calendar for the church year—Advent, Christmas, Epiphany, Lent, et cetera. The introduction of processional and recessional for the choir and ministers, the use of many sung responses, the use of Latin, and many other features of the service—these, in a way, are borrowings from the older liturgical services. Now many of these things are not to be condemned as wrong, for many are beautiful in symbolism and meaningful in their use. Stained-glass windows are much more beautiful and significant than plain window glass. One might list each item and show how it has a definite meaning in the service of worship. The argument of some is very

weak and futile when they say that because a certain liturgical church uses candles, therefore we should not. There is a more basic problem involved in this.

The Idea of the Altar

There is an entirely different basis for the liturgical church from that of the free church. The church that emphasizes an altar and a divided chancel is building its service around a sacrifice—in one case, the “bloodless sacrifice of the mass.” The idea of an altar means that some kind of sacrifice is to be offered on it, and the one ministering at the altar is a priest. This idea goes back to the services in the Jewish Temple when the system of sacrifices was being administered. It is carried over into the Christian Era by those churches which offer up the sacrifice of the mass.

This is abhorrent to many Protestants who base their services on the reading of the Scriptures, prayer, the singing of hymns, and the sermon, or the preaching of the Word. The Protestant denominations that have this philosophy of the service give emphasis to the preaching of the gospel of salvation. Emphasis is given to extending the invitation to sinners to come to Christ for pardon and salvation. Can it be that the church has lost its power to preach and therefore is trying to make the service attractive by other means? Is the Protestant church losing the real meaning of worship and substituting forms and ceremonies instead? These are valid questions.

Very little is said in the Bible about the form that worship should take. Jesus told the woman of Samaria: “Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth” (John 4:21-24).

The key to true worship is a personal relation between the worshiper and his God. It is not found in ceremonies or buildings or outward forms. This does not mean that we should neglect all things that have to do with a beautiful and meaningful service. Far from it.

Choir Processionals

It does suggest that we should return as much as possible to the simplicity of a service in which the reading of the Bible, prayer, the singing of hymns, and the preaching of the gospel have the prime emphasis.

For most services and most situations a choir processional is needless and tends more for display. If the choir room is near the choir loft there is little justification in taking the choir to the other end of the church so that it can enter as a processional.

In those churches where the pulpit is in the center there is no real reason for the choir to march in. On certain festive and special occasions a choir processional might be effective. Choir processionals are not wrong, but the church should carefully study whether or not it is necessary and whether it detracts from the simplicity of the service. In the liturgical service the very nature of the liturgy calls for a processional and a recessional. But in the free church there is nothing that demands a procession. Nor is there much justification and reason for many sung responses and other features that are not basic to Protestant worship.

Luther D. Reed, an authority on the Lutheran liturgy and worship, in his book *Worship: a Study of Corporate Devotion*, writes, “Upon festivals and other special occasions the choir may enter the church singing a processional hymn. On ordinary Sundays the choir should enter in quiet dignity without singing or looking about. After reaching its location, it should stand quietly in the stalls until the organist leads into the opening hymn, in which all join. After the service the choir should retire in the same manner. This procedure is more devotional and impressive for general use than the noisier, showier processional and recessional hymns, which may well be reserved for festivals and special occasions.” —Page 370.

Meaningful Singing

The great contribution of the Protestant church is the congregational singing of hymns, and too often this is not given the emphasis it should have. This has been recognized as such a good feature that the Roman Catholic Church is now encouraging its people to sing hymns in the vernacular. The listless and meaningless con-

gregational singing in many Protestant churches seems to indicate a loss of the vitality of worship. Nothing is more powerful in the expression of corporate worship than the excellent singing of good hymns. Some hymns still in use are unworthy of the church, and some have such an emotional and sentimental effect that the congregation is lured away from the real meaning of great words.

A return to meaningful singing of great Protestant hymns is sadly neglected by too many churches. Excellent choirs and skilled vocal and instrumental soloists should never crowd out the best part of the music—the congregational hymn singing.

The reading of the Scriptures and the preaching of the Word—these are what make a Protestant service unique. The old custom of bringing the Bible to church, and reading from it, should again be emphasized.

One writer says this concerning an order of worship: "The proper 'processional' in free church worship is the bringing-in of the Bible, around which worship centers, at the beginning of the service. The proper 'recessional' is the closing of the Bible and its removal from the pulpit by the deacon back into the life of the congregation and out into the world."—JOHN E. SKOGLUND, *Worship in the Free Churches*, p. 83.

A Free Service

Instead of trying to improve our services by borrowing different items from the liturgical service, why can we not establish a meaningful free service, based upon our mission in the world? It would be a beautiful gesture if the pulpit Bible could be taken onto the platform and placed on the pulpit while the choir and ministers enter during the prelude. Then a call to worship could be read from the Bible after which a hymn of praise or adoration or thanksgiving is sung. After the sermon is an ideal spot for personal dedication and commitment. A closing hymn unites the congregation in song. After the benediction the Bible can then be taken from the pulpit to the pastor's study, and the congregation and choir can leave during the postlude.

Our church is a free church, founded upon evangelism. A return to this emphasis rather than the introduction of liturgical forms would mean that the church has not lost its vision of true worship.

Uniformity and Catastrophism

(Continued from page 12)

subject. I find the pieces of the geological puzzle fitting together into a picture quite different from that of conventional geology. No doubt it is due in part to the fact that earth scientists in general are using as a guide picture, a view based on uniformity; whereas, I am using as my guide picture the portrayal of earth history outlined in the Holy Scriptures. The verification of Biblical ancient history through archeology has been remarkable. Only the first eleven chapters of Genesis lack definite corroboration from extra-Biblical sources. Our faith in the first part of Genesis is based on the other portions of Old Testament historical narrative. The study of geology, unhampered by the concept of uniformity, gives further strength to our faith in the Creation and Flood accounts that God has chosen to place at the beginning of His inspired revelation to man.

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Thirty-Volume Edition of Works by John Wesley Planned

Plans were disclosed in Durham, N.C., for a new thirty-volume edition of the written works of John Wesley, the eighteenth century English founder of Methodism. Twenty scholars and editors discussed details of a project that may take twenty years to complete, according to Dr. Frank Baker, Duke professor who is editor in chief of the undertaking. Initiated by deans of five United Methodist theological seminaries, the volumes will be published by Oxford University Press as *The Oxford Edition of Wesley's Works*. The project will include two volumes of bibliography, four of sermons, two on Biblical commentary, a hymnal, six volumes of letters, three of doctrinal writings, and six or seven containing his journal and assessments of his work. Two volumes will probably be devoted to his role as Methodism's founder.

R. N. S.

How, Where, and When to Appeal for a Favorable Decision

J. L. SHULER

Bible Lecturer, Lodi, California

WE DO well to contemplate frequently how much Jesus accomplished in a short ministry of three and one-half years. He plowed a furrow for good across the world which far exceeds all that the great philosophers, teachers, and leaders of all ages did put together. Why? *Because He knew how and where to strike in all that He said and did.*

Success is sure when you follow His methods. "It is those workers who follow the methods that Christ followed who will win souls for their hire."—*Gospel Workers*, p. 468. Christ says, "Come ye after me, and I will make you to become fishers of men" (Mark 1:17). When we follow His methods and are imbued by His Spirit, then we will know how and when to strike for results.

It is self-evident that in a personal interview with an interested person, the worker who knows *how* and *where* and *when* to focus for decision has the most favorable prospect of leading this person into a full surrender and baptism. The same holds good for securing decisions in evangelistic preaching.

There are two places in connection with the use of the Truth for Today Bible lessons that help the minister to discover in the public meetings how and where and when to strike for decision. These are: At the next meeting *after* the lesson on the Sabbath truth has been distributed, at the meeting where the sixteenth lesson is to be distributed.

Let us notice some of the steps that lead up to the first of these, in connection with the awarding of the gift books. At the opening meeting the receptionists hand to every person a Book Award Card as he enters the auditorium.

This card has seven squares along the bottom with a hole drilled in the first square. The receptionists punch a hole in the remaining squares at the successive meetings that the holder attends.

At the seventh meeting all who have the seven squares punched are asked to stand. The ushers quickly hand them the appointed gift book. Those who do not stand are assured that the same book will be given to them at the Bible counter as soon as they have all seven squares punched.

We like to use for this first gift book *Good News for Modern Man*. These are obtainable from the American Bible Society at three for one dollar plus 10 per cent handling charge. What a bargain it is at that price!

The second gift book is given to each when they have filled in the answers on five lessons. The third when they have completed eight lessons. The fourth when they have completed all sixteen lessons.

The little book *Helps to Bible Study* fits in well as the second gift book. We use *The Great Day of Judgment* for the third, and *Your Bible and You* or the paperback *Bible Readings for the Home Circle* for the fourth gift book.

It is good not to use all sixteen lessons during the reaping campaign. In this case the pastor presents the remaining lessons at the rate of one or two a week in the follow-up meetings after the evangelist has preached his last sermon. We choose for the fourth gift book the most expensive one.

This helps to keep the people coming to the follow-up meetings and makes it easier for the pastor to follow up the interest. It helps to conserve and increase the results

from the reaping campaign. This is a valuable feature of this method.

The Sabbath truth is presented under the title "The Sign of Your Saviour." This presents the Sabbath in a Christ-centered, righteousness-by-faith setting. Everyone who has accepted Christ as his personal Saviour should keep the Sabbath of Christ as Heaven's appointed sign in his life that Christ is his Saviour and Creator.

(This lesson appears below.)

LESSON 8 - THE SIGN OF YOUR SAVIOUR

(Code Letter S)

(Begin John 1:10)

- How does the Bible positively declare that Jesus Christ is the Creator, who made this world? (John 1:10. (NT 82))
MY BIBLE DECLARES - that Christ was in this world among men, and that the world was made by _____.
- Why is Christ as the only saviour inseparably connected with Christ the Creator? (28) II Cor. 5:17. (NT 161).
MY BIBLE SHOWS - that Christ saves a person by making him in a new _____.
- Why will faith without appropriate works of obedience to Christ not save any person? (38) James 2:17-20 (NT 200).
MY BIBLE SAYS - Faith without works is _____.
- What has Christ obtained as a sign whereby we may show by keeping it, that He is our Saviour and Sanctifier? (48) Exe. 20:12 (OT 665).
MY BIBLE SHOWS - that the Sabbath of Christ is the sign that He is the _____ that _____ His people.
- What day of the week is the Sabbath of Christ? (58) Ex. 20:8-10 (OT 721).
MY BIBLE SAYS - the seventh day is _____ Christ as the Creator-God spoke the Ten Commandments. So this command in Ex. 20:8-11 for the keeping of the seventh day is a command from the Lord Jesus Christ for us to keep the seventh day. Sunday cannot be the right day for Christians to keep, because it is the first day of the week, and Christ says, the seventh day is His Sabbath.
- What reason does Christ give why the seventh-day Sabbath is His sign? (68) Ex. 31:16, 17 (OT 84).
CHRIST DECLARES - that the Sabbath is His sign because in _____ He made heaven and earth, and rested on the _____.
- Why did Christ select the seventh day as His day for man to keep in preference to any of the other six days? (78) Ex. 20:10, 11 (OT 721).
MY BIBLE SHOWS - that the seventh day is the only right day for man to keep because in _____ Christ made the world, and on the seventh day He _____, and then He _____ the seventh day. The vast majority of professed Christians keep Sunday instead of Saturday because the Catholic power changed the Sabbath from Saturday to Sunday about fifteen hundred years ago. They should return to the true Sabbath of Christ.
- How does my Bible show that the seventh-day Sabbath of the Ten Commandments is the day we now call Saturday? (88) Luke 23:54-56; 24:1 (NT 80).
MY BIBLE SHOWS - that the Sabbath according to God's commandment is the day between the crucifixion on _____ and the resurrection on _____ which must be _____.
- How can I have this sign of Jesus Christ in my life? (End S) Exe. 20:23 (OT 66).
MY SAVIOUR SAYS - Hallow _____ and they shall be a _____ that He is my _____.

At the next meeting after the Sabbath truth has been presented, the minister reads the correct completed sentences under My Bible Says on the Sabbath truth lesson. The people watch their copy to see if their answers are correct.

Then score sheet No. 1 is distributed to each person. The filling out of this score sheet determines who will be handed the second gift book at this next meeting after the Sabbath truth has been set forth. (A copy of this appears to the right.)

When I use the lessons in a reaping campaign, lessons 3, 5, 6, 7, and 8 have been distributed. When we come to the

next meeting after they have heard the Sabbath truth, everyone who has filled in the answers on these five lessons is requested to check the first square. If a person has not received some of these lessons that have been distributed, he circles the respective numbers of those lessons. This enables us to know which lessons we must supply to him to make his list complete to date.

Those who are determined to fill in the answers for all the lessons are asked to check the second square on the sheet. Then all are asked to fill in their name and address.

Next, those who have filled in the blank lines on the five lessons that have been distributed are asked to stand. The ushers hand them the second premium book. Those who did not stand are told that this same book will be given to them at the Bible counter when they have completed the five lessons.

Then the people are directed to look at the bottom of the sheet. "I am determined by the grace of God to keep the

(This sheet is distributed to the audience at the next meeting after the Sabbath truth has been presented. It is passed after they have checked their answers on the Sabbath lesson.)

YOUR SCORE FOR THE TWO SPECIAL GIFT BOOKS (Score No. 1)

Lessons 3-----5-----6-----7-----8 have been distributed up to this time.

I have filled in the answers on all these lessons. ☐
If so, please place a check mark in this square:

If you have not received a copy of 3-----5-----6-----7-----8, circle those you have not received and they will be given to you.

I am determined by the help of God to fill out the answers to all the remaining 11 lessons as fast as they are distributed. ☐

Name _____ Street Address _____

City _____ ZIP _____ Phone _____

Request for Prayer

When we move forward to obey the Lord's commandments, He will open the way for us.

- ☐ Pray that I may have the help of God to obey all the truth from the Bible, including the keeping of the seventh-day Sabbath of Christ.
- ☐ I will have a problem in keeping the seventh day, or Saturday, on which I will need help.
- ☐ I would like the answers to the following questions regarding this matter of the Saturday Sabbath.

☐ I am determined by the grace of God to keep this seventh-day Sabbath of the Lord Jesus Christ.

seventh-day Sabbath of the Lord Jesus Christ." Then comes the appeal for decision.

"Think now of what your Bible says. 'The seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work.' Since you love Jesus, you want to keep His Sabbath, and do what He asks you to do.

"His call in Ezekiel 20:20 is, 'Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.' This is not a call from any man, nor from the Adventist Church, but from your Saviour, the Lord Jesus Christ. If you are determined to respond to His call, and from henceforth keep His seventh-day Sabbath, please place a check mark in this square at the bottom of the sheet."

Then their attention is directed to the first square under their name and we say: "If you want to be remembered in prayer that God will help you to obey His truth, then check this square.

"We are aware that in some cases the keeping of this true Sabbath will involve problems and some questions. If the keeping of the seventh day presents a problem on which you want God to help you, then check the second square. If you have a question regarding this matter of the Sabbath, then write your question in the blank space."

Then after allowing two or three minutes for the writing of questions, the sheets are collected and brought to the minister. He offers a special prayer. He asks the Lord to help each one who wants to obey the truth. He prays for those who are facing a problem in keeping the Sabbath. He asks God to make a way for them through these problems.

Then he proceeds with the study appointed for this night. In the short reaping campaign we choose for this meeting Bible temperance under the title "How to Live Better and Longer."

The next morning the workers gather to tabulate the results. The pertinent information that was secured from the non-Adventists is recorded on the file cards bearing their name. Then the workers proceed to contact these people in their homes.

Shows How to Focus in the Personal Work

The filled-in score sheets show the worker how to focus his personal work for the next few days. Help is extended to those who are facing a problem. Answers are supplied to the written questions. Those who marked for decision are fortified in this decision. This information from the interested person supplies the needed guidance in how to proceed for his decision. This is of strategic importance in winning him to obey the Lord. Notice also that the filling in of the score sheet is connected with the distribution of the second gift book. This is a tactful way of securing their participation in supplying the information concerning the Sabbath truth.

In the short reaping campaign we find it helpful to follow Bible temperance with God's symbol of the true way in religion—the pure woman of Revelation 12. The emphasis is placed on identifying the remnant of the true church. Then follow at the next meeting with God's symbol of the false way in religion—the impure woman of Revelation 17. The people see what Babylon is and how God is calling His people out of her. Thus the stage is set to secure decisions for coming out of the world and Babylon into Christ's remnant.

HIGH SALARIED EXECUTIVES ARE THIN

Only 10 per cent of the highest salaried executives are more than ten pounds overweight, according to a study by the Robert Half personnel agencies of 50,000 executives for whom they obtained positions. In the smaller income bracket, however, between \$10,000 and \$20,000, more than 35 per cent of the executives were overweight.

Corporations nowadays set a high premium on the lean, energetic, efficient image, and the pudgy executive who doesn't look the part rarely gets the job.

Prospective employers admit bias for slim men. Says one top personnel manager, "If two applicants are equally qualified and one is overweight, I choose the thin man."

D. W. MCKAY

Evangelistic Conservation

R. H. FERRIS

Minister, Manitoba-Saskatchewan Conference

THERE is the possibility that one fourth of your church members will apostatize in the next ten years if the trend of the past ten years continues. According to recent statements by a General Conference leader more than 325,000 persons have left our worldwide church in apostasy since 1958.

Add to these, losses by death, youth who are never baptized, and the magnitude of the problem compounds itself. Consider the tremendous amount of effort that must be expended to recoup these losses through intensified evangelism before net gain occurs.

But, since we are called of God to save souls, the most disturbing aspect of the problem is the individual soul that has separated itself from the avenues of salvation. The challenge is not only in evangelizing for new souls but in conserving the losses from within by a strengthened pastoral ministry.

Why Apostasies Occur

Why apostasies occur cannot always be explained in clearly defined events or attitudes. Several broad categories do present themselves: (1) Doctrinal disagreements; (2) unstable personalities; (3) personality conflicts; (4) lack of pastoral contact; (5) marital (moral) problems; (6) general apathy (indifference).

Let us examine these six general cate-

gories for possible common denominators.

1. Doctrinal disagreements often find root in hearts that are not fed strong diets of spiritual food. The nature of the food provided for the people by the pastor determines to a large degree their fidelity to Bible doctrine. The pastor must determine the needs of his people and seek the grace of God with the leading of the Holy Spirit to meet these needs by the word he preaches. He needs to continue doctrinal "feeding" long after the last Bible study or evangelistic sermon before baptism. The Sabbath school helps, the church-operated school helps, the midweek service helps, but it is the pastor's duty to feed personally and build doctrinal confidence in *new and old* members alike.

2. Unstable personalities can be a burden upon the pastor. Christianity can bring people to maturity and develop their self-identity and ability to function as independent units. In lifting people to a higher plane of living, the Holy Spirit often speaks to unstable personalities who may respond with longing in their hearts to be totally functional persons. Great patience, love, and tenderness must be exerted as the pastor in his supportive ministry aids these souls through trial and tribulation. Only if he himself possesses a functional personality can he survive the tedious nature of the task.

3. Wherever two or more people gather together in any kind of organization, personality conflicts can arise. The legalistic pastor hews to absolutes and lets the chips fall where they may in any conflict situation. Souls can thus be alienated from one another, from the organization, and then from the message. The Christlike pastor leads parties in conflict through the difficult phases to resolution of conflict, for this is the way of love. Jesus said, "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9).

4. Pastoral contact at regular intervals is an essential in conserving losses by apostasy. How often the evangelist, or new pastor, visiting members in a new area will hear these words, "You are the first pastor to visit me for years." A basic human need is to feel that someone cares. In pastoral visiting many problems can be worked out *before* they grow to apostasy dimension.

5. Surprisingly, moral transgression presents a growing problem in the church today. It is assumed that church members

have some type of immunity to this kind of temptation. When such sins occur many pastors hasten to administer the discipline rather than the redemptive nature of the gospel. Christ never punished before He offered opportunity for repentance and restitution. "Go, and sin no more" was His credo and message. The pastoral task is to aid the sinner in obtaining victory over sin. Pastors are ever more frequently faced with marriage and divorce problems arising from moral transgressions. A disproportionate number of these problems seem to lead to or end in apostasy.

6. General apathy is a handy catchall phrase for a multitude of situations. Perhaps the most evident example of this type of loss to the church is found in our youth and their problems. Many youth born and reared as Seventh-day Adventists feel no attachment, but rather resentment, to the church. In close proximity to the church all their lives, they have never made a clear-cut decision about it. If they mature without a clear decision, they fall victim to the spiritual disease of apathy. They feel the church is unrealistic and the pastor uncomprehending of their situation. They seek to be "independently dependent" and they often become just independent. The turbulent years of adolescence and youth demand great love and understanding, with concern, by pastors. Every pastor needs to be a youth pastor, for studies show that approximately 65 per cent of youth born and reared in the church leave it before they are twenty-one.

Successful youth pastors who realize only personal contact that accepts criticism of the church, that accepts doubts as a normal part of the maturation process and redirects them to positive channels, can prevent apathy development. Understanding, not condemnation of "radical" reactions, will build strong Christians through redirection of energies by the pastor. This takes time. However, if we are to reach our youth, we must take this kind of time and expend this kind of effort.

Apathy also affects older members. Many who felt stimulated by their initial contact with the truth of God's message are left with their old Christian nurture. Their transfer soon becomes meaningless, and apathy sets in. This underscores our need for consistent pastoral visitation, as well as pulpit and study stimulation, on a continuing basis.

What Can We Do About It?

What common denominators are seen in these six categories contributing to apostasy?

First emerges the need for pastoral responsibility. Webster defines *pastoral* as "relating to the care of souls" and *pastor* as "a spiritual overseer." Apostasy often traces at least a part of its cause to poor or inadequate pastoral care. This does not imply a "cookbook method" of treating every person in the same way, but a creative, vital pastor-to-person approach. For successful, experienced pastors this becomes one of the great joys in the ministry.

Second is the need to promote an application of the principles of this message to daily life, to the solution of problems. Problems are solved in one of two ways: withdrawal or working through. This is seen as Christian maturity using the way of Christ to create personal and spiritual growth. Pastors can *never* withdraw from problems that arise and be true to their ministry. Loving service demands involvement. You may not win them all, but you must love them all! Christ did!

Third is the need to identify symptoms in an early diagnosis of apostasy. These symptoms may be as obvious as absence from Sabbath services or as subtle as casually caustic remarks toward one's spouse indicating marital conflict and possible susceptibility to moral sins.

Whatever the evident causes of apostasy, it is imperative that we be sensitive to the problems of this fourth of our membership, exerting creative effort to prevent it. Prevention exceeds cure in rate of survival! We need to practice "creative prevention."

What is "creative prevention"?

Let us use the area of marriage problems as an example and explore several creative approaches to preventing the apostasy that so often results.

THE PROBLEM: In our churches there are many who have unhappy marriages and whose problems are brought to our attention, either directly or indirectly. Many of these unhappy situations trace their origin to premature marriage, religiously mixed marriages, premarital or illicit sex experimentation, or divorce of a parent. All of these situations bring the individual into conflict with the standards taught by Christianity, often through the working of the Holy Spirit through the conscience.

THE RESULT OF THIS TYPE OF PROBLEM: Loss of sheep from the flock and often great investment of a pastor's time seeking solutions for saving the parties involved. A not inconsequential result is the misery suffered by the individual himself.

CONTRIBUTING FACTORS:

A. First must come analysis of possible causes. What are the general pastoral prime concerns with marriage in our church:

1. Officiating at marriage ceremony, often in the eyes of the persons involved as a necessary but not too important functionary.
2. Dealing with open problems of the marriage relationship.
3. Dealing with church discipline in cases of divorce and remarriage.
4. Aiding the out-of-wedlock mother and her family.

B. Then the pastor must identify possible areas of neglect in his ministry such as:

1. Lack of personal "theology of marriage," clearly understood on a Biblical foundation, including the social structure of the home, family role, and sexuality on equal level of competence with the understanding of Daniel 2 or the doctrine of the Sabbath.
2. Thinking through the true function of the wedding ceremony and rites and teaching each couple the significance and meaning of its parts.
3. Nonexistent, brief, or superficial premarital counseling and preparation.
4. Education of youth for marriage through church ministry at all stages of development.
5. Preventive aid for those already married.
6. Development of sensitive "early warning or detection" abilities, as in cancer control, to increase cure rate of marital discord.

These lists are not meant to be inclusive, but rather to stimulate your analysis of our example area. From this now can emerge ideas for "creative prevention" such as:

1. The minister expending increased study effort to establish a better working base for himself.

2. Attempting to place self in youth's position to understand his thoughts and conflicts. Using this insight to be a "friend." Youth seem surprised that their pastor is interested or capable of really knowing what he faces in this "modern generation."
3. Family-life group discussions—perhaps using *Facing Life* textbook as a guide for youth not in academy.
4. Films, with discussions to follow—pastor in background always—in pastor's home, perhaps, as an informal setting.
5. Premarital retreats for engaged couples—two or more—with pastor, wife, and resource couple as available; away from everyday setting, if possible.
6. Use of aids such as books, outlines, etc., provided by pastor for youth self-study to ease pastor's direct load.
7. Seek out referral services in community whose programs harmonize with our teachings—doctors, teachers in our congregations, counselors, etc.
8. Visitation to "know" members better, at work, at home; "sensitivity" to problems; subtle offers of help availability when needed.
9. Pulpit or prayer meeting studies on the home, using guides now available. A youth-oriented class on social development might well be a separate section of the midweek service led by pastor while an elder leads the adults in study.
10. Careful avoidance of merely negative injunctions and a stress on positive values derived from Biblical sources to enhance daily living.

Add your own ideas and you begin to understand what creative prevention is and how it can conserve souls and reduce apostasy loss.

The field of creative prevention is wide open. Let us take the time to develop our potential in its use. That one fourth of the membership may leave our church unless we do! We must develop the key factor to conserving members—relationship. This takes concerted effort, but it is worth it as we guide weak souls toward strengthened living and the kingdom of God. This is our task! This is "evangelistic conservation" at work.

Guest Editorial

R. ALLAN ANDERSON

Former Editor, MINISTRY Magazine

THE greatest ever"—these words we heard over and over again during the pre-session Ministerial Council. And it truly was a great meeting. From the opening keynote address by N. R. Dower, Ministerial Association secretary, right through those packed-full days to the last moving challenge by E. E. Cleveland, A. C. Fearing, J. R. Spangler, and G. E. Vandeman—all associate Ministerial secretaries at headquarters—we were carried on a wave of spiritual fervor.

Every morning between 2,000 and 3,000 ministers and their wives met at 8:00 A.M. for the devotional messages. These messages focused on the Holy Spirit and His work. It was very apparent that these studies from the Scripture definitely set the mood for the day. After a thirty-minute presentation the meeting then broke up into smaller groups of between 25 and 40, each under a chosen leader, each becoming a small discussion group—like a large Sabbath school class. This continued for another hour. It was wonderfully inspiring to move around and see how eagerly these groups were entering into a discussion of the theme presented and then giving personal testimony. The last ten or twelve minutes of the time was given over to prayer, and what a moving experience it was to witness these many small groups all pleading for the outpouring of the early and the latter rain!

But the meeting was not only a deep emotional experience. It was also a wonderfully practical education, for each day different groups gathered to discuss particular areas of ministerial responsibilities. These were classified as workshops. "How to prepare the field and the church for successful evangelism" is a theme dear to the hearts of evangelists. A. C. Fearing, chairman of the panel, led many of our leading evangelists and pastors into a profitable discussion that provided various techniques and ideas for use in the field. As we listened to the different members of the panels expressing their views we realized how varied are the ways the Holy

The largest attendance ever at a pre-session Ministerial council.

"The

Spirit can work when men and women are truly consecrated.

Every pastor is eager to know how to make the church prayer meeting vital to his members. If there is one need greater than another in our church today, it is to know how to increase prayer meeting attendance. Orley Berg, assistant secretary of the Ministerial Association, supervised a workshop on this subject. Those in attendance went away with their hearts and heads filled with new ideas and concepts





e Greatest Ever"

that, when put into practice, will lead our members into a deeper experience with God.

How to make the right arm of the message an entering wedge was introduced in a number of unique ways by pictures and diagrams. The enthusiastic response of the audience proved that it is time for greater emphasis to be placed upon our health message as a means to capture the world's attention for the purpose of eventually leading it into a saving relation with the

Lord Jesus Christ. Those taking the leading part in these discussions were J. Robert Spangler, and Wilbur Nelson from the School of Public Health, Loma Linda University.

These men had just returned from a highly successful evangelistic program in the Philippines, where an integrated program of health talks and Bible doctrines was used effectively.

Three other workshops dealing with public calls, personal appeals, and counse-

lor training were presented. A number of our leading evangelists led out in these beneficial discussions. All workshops proved to be sessions packed with interest that led into real discussions.

While the ministers were engaged in the various workshops, their wives were attend-



The heaven that we preach is more than "pie in the sky by and by." Hell is more than a holding oven or barbecue pit. Armageddon is more than an ecclesiastical cold war. The hail of the seven last plagues is more than frozen chunks of theology. The judgment is more than a "Chicago seven" trial. The sanctuary is more than a paper blueprint. Our sinfulness is more than a harmless trip into situationalism and conformity. Our Saviour is more than a psychiatric practitioner, and our cleansing is more than a whitewash. (For full text of N. R. Dower's keynote message see June Ministry, page 5.)

ing a meeting of their own entitled "Adventist Woman Power," under the guidance of Mrs. N. R. Dower, Mrs. Robert H. Pierson, and Mrs. A. C. Fearing. Those in attendance were greatly benefited by subjects such as "The Woman's Role in the Church" presented by Ruth Murdoch; "Dietary Suggestions" by Clinton Wall; and "The Development and Breaking of Habit Patterns in Children" by E. M. Chalmers. These self-improvement sessions will never be forgotten.



Motto, men, and music.

Yes, this was in every way a great meeting, and all felt that the spiritual impact of this pre-session council was felt throughout the entire General Conference session, which followed immediately, for most of the leaders of the world field were in attendance at these Ministerial Council meetings. The slogan for the pre-session meetings was "To Make Ready a People Prepared for the Lord." Our only reason for existence as a denomination is to prepare the way of the Lord and to make ready a people to meet Him in peace.

The great hymn of the ministerial meetings was "The Overcoming Life." To hear 4,000 ministers join their voices in such wonderful praise, singing these words from their hearts: "Full salvation! Full salvation! Raised in Christ to life divine!" was an experience one will not forget for a long time.

All the leaders of the Ministerial Association were re-elected at the session, and for this we can praise God. Their spiritual and organizational leadership have been well demonstrated. And with them were a large number of union and local conference ministerial and evangelistic secretaries. Together they are uniting to bring the inspiration of this meeting into the lives of more than 20,000 ministers around the world.

Let us all look confidently to our heavenly Mediator for the rich outpouring of the latter rain, which will bring God's work to its mighty conclusion and usher in the kingdom of glory.

As these leaders return to their fields of service let us all pray that those on whom responsibility has been laid will lead the ministry of the Advent Movement into deeper depths of Bible study and greater heights of inspiration as the Holy Spirit empowers them to help our ministers around the world to MAKE READY A PEOPLE PREPARED FOR THE LORD.

Ministerial Council and General Conference Tapes

Subscribers to the Tape-of-the-Month service will be pleased to know that included among the tapes they will be receiving will be the messages delivered at the Ministerial council at Atlantic City. Nonmembers of the club will welcome this added incentive to subscribe to the program. Others may receive the Ministerial council tapes in a special packet of six tapes—18 hours of playing time.

The messages of the General Conference session will not be included in the Tape-of-the-Month, but are available as indicated on the order form below. Please check your preference, enclose check or money order, and mail today.

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- 1 ----- Thursday, June 11—Robert H. Pierson, General Conference
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- 2 ----- Friday, June 12—Jean Zurcher, French Adventist Seminary
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- 3 ----- Sabbath, June 13—Robert H. Pierson, General Conference
- Sunday, June 14—Emilio Knechtle, Layman, New York
- 4 ----- Sunday, June 14—W. R. Beach, General Conference
- Monday, June 15—M. K. Eckenroth, Columbia Union College
- 5 ----- Monday, June 15—H. E. Douglass, Review and Herald
- Tuesday, June 16—C. B. Rock, Pastor, New York
- 6 ----- Tuesday, June 16—Gordon M. Hyde, General Conference
- Wednesday, June 17—H. M. S. Richards, Sr., VOP
- 7 ----- Wednesday, June 17—Wilber Alexander, SDA Seminary
—R. R. Bietz, General Conference
- 8 ----- Thursday, June 18—K. H. Wood, Review and Herald
—Leslie Hardinge, Pacific Union College
- 9 ----- Friday, June 19—E. L. Minchin, General Conference
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Doctrine of

REVELATION AND INSPIRATION

(Concluded)

EDWARD HEPPENSTALL

Loma Linda University, Loma Linda, California

IN TURNING next to the discussion on inspiration, the Bible says in 2 Timothy 3:16, 17: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

The key word in this verse is *theopneustos* translated "inspired by God." It means "God breathed," that is, the messages and concepts were breathed out by God. God spoke or breathed out the Word by the Holy Spirit through the medium of the Bible writers. Both the writers and the message were God directed. The Scriptures are not the record of men who alone were inspired. In this passage Paul is arguing for the effective authority of all Scripture.

Revelation and inspiration belong together. Revelation is God's communication of His will and purpose. Inspiration guarantees the accuracy of that which is revealed. By inspiration God kept the Bible writers within the conceptual truths of His revelation.

Once we believe that God's communication is addressed to the mind of man in rational concepts and verbal propositions, it is logical to ask, How far is the inspired word rationally satisfactory? The answer to that question depends upon the individual asking the question. Some formulate the question something like this: Is every word in the Bible inspired? Some consider it crucial to answer in the affirmative. Anything less is heresy. For them the Bible is inerrant: that is, the slightest verbal inaccuracies, even in figures and dates, call into question the truth and inspiration of the Bible. Contenders for this

type of verbal inspiration will usually admit discrepancies in our present Bible; for the original text, the autographs, they must be inerrant in every respect.

However, since no one has access to these autographs, we have no proof of their inerrancy. Furthermore, this means that the church today or at any time since the first and second centuries has never had an inerrant copy of the Scriptures to go by, since the original manuscripts have been lost.

Others believe it is not the individual words as such that are inerrant, but the concepts, the messages (God guarantees the truth in conceptual form). Here one insists on accuracy of thought and meaning without demanding the accuracy of words per se. In translation it is very difficult if not impossible to translate the exact meaning of the original words. Inspiration would not involve a literal translation from individual words. It is the meaning that matters—the idea, the truth that God seeks to communicate. Inspiration is co-extensive with the scope of what is revealed and assures us that the truths revealed correspond to what God had in mind. There must be no distortion of the content revealed. This allows for different ways of recording the same event, of locating them at different points of time in the Bible record. Inspiration guarantees that the Bible represents God's point of view and not man's. There is no departure from what God sought to communicate. The message and the truth given in revelation are the primary thing. In matters of what God has done on the plane of human history, and will do in His redemptive work for man, the Bible is infallible. God chose men who, under the influence of the Holy

Spirit, gave a correct account and interpretation of the infallible truths that came from God to a lost world. God's purpose was to reveal, to communicate His message, His purpose, His truth, to men. God is not on trial in words, figures, statistics. By conceptual inspiration God's truth comes through to men loud and clear in all languages and in all sound translations.

Such a position is not affected by the various readings among ancient manuscripts from which we have derived our versions of the Bible. These differences in the various texts indicate the possibility of faulty translations at the hands of men. We know the Vulgate had inaccuracies. Ancient and modern versions have them. There are 228 passages quoted in the New Testament from the Old Testament. Only 53 agree accurately with the original Hebrew. Anyone who knows anything of the hundreds of ancient manuscripts and versions of the Bible knows of the existence of various readings showing some minor discrepancies between one manuscript and another.

These variations have in no way affected one single article of the Christian faith or any standard of Christian conduct or the meaning of any truth, doctrine, or commandment found in Scripture. Nor does it deny the historicity of those great events which God wrought in salvation's history. We have nothing to fear and much to gain from a scientific textual criticism of the Bible.

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

It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions, but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the word of God.—*Selected Messages*, book 1, p. 21.

One of the unknown factors in inspiration is the degree of the Holy Spirit's control over the minds of the Bible writers. If this could be known, then we could define the exact nature of inspiration.

What is basic is the Holy Spirit's control that guarantees the truth as God intended and communicated it. The Bible is the infallible Word of God in faith and doctrine. The question is: What is the truth of the passage? The Scripture is without error in what it teaches, in the historical facts basic to the truths they are intended to unfold. God has not put Himself at the mercy of textual variations. For man to insist that the Holy Spirit's control over the Bible writers must ensure inerrancy in every word and figure is a claim that cannot be substantiated. That area is beyond our knowledge.

Bible truth is without error in that which pertains to the revelation of God. The writers stayed within the truth of what God revealed. One cannot deny the historicity of Biblical events without destroying the message and the spiritual meaning they seek to convey. If the virgin birth is not a biological fact, then Mary committed adultery or fornication and Jesus was an illegitimate child. In that case it can have no spiritual meaning for Jesus Christ and for His incarnation. Also, if the tomb of Jesus is not empty, then it is useless to believe in Christ's resurrection.

What Position Did Christ Take?

What position did Jesus take? His witness to the integrity of the Old Testament scriptures is basic. If we accept Christ's claim concerning Himself as the Son of God, then His position and attitude toward the Old Testament is crucial. Christ made respected reference to Old Testament historical events which would be meaningless if He did not believe in their historicity. His teachings are saturated with references to Old Testament events and truths.

Biblical scholars tend to make the Old Testament stand or fall on its own merits without reference to Jesus Christ. But since He is the very God, the Jehovah of the Old Testament, then His position is tantamount to its inspiration and its trustworthiness.

On the way to Emmaus after His resurrection, in perfect state of body and full consciousness of His deity, Christ said to two of His disciples: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their

understanding, that they might understand the scriptures" (Luke 24:44, 45).

Jesus Christ included all the books of the Pentateuch in His Old Testament references. Repeatedly He used incidents from these five books in His ministry and in such a manner as would be without point were the passages and events referred to not historical. Some of the most questioned events in the Old Testament discredited by higher critics received special mention by our Lord. He almost anticipated the doubts which later would be expressed against these very facts: Creation, monogamy in marriage going back to Eden, the Flood, destruction of Sodom and Gomorrah, the burning bush, Sinai and the giving of the law, the fate of Lot's wife, Naaman's cleansing, Jonah's experience, and many others. His frequent appeal to the book of Isaiah to substantiate His own ministry, the genuineness of Isaiah's authority, has been assailed by most of the critics.

Christ frequently appealed to Moses: "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:45-47).

It is arguable that our Lord's use of the Old Testament narrative does not of necessity imply that He regarded them all as unimpeachable history; that it is possible He might use legends and allegories such as Lazarus in Abraham's bosom. However, the way in which Jesus used these narratives forbids such a conclusion. There is no allegorical interpretation involved in any of these. Christ gives the literal sense and meaning. There is no reason to believe that Christ regarded the narratives as anything but straightforward history, or that He intended His hearers to understand them in any but a literal sense.

Did the flood of Noah's day happen the way it is recorded in Genesis 6-9? Were all the people except eight drowned in that Flood? Was it a divine judgment upon a world wholly given up to wickedness? In Matthew 23 Christ prophesied of the literal events that were to take place beginning with the destruction of Jerusalem down to the end of time. He said: "'As things were in Noah's days, so will they be when the Son of Man comes. In the days before the flood they ate and drank and married,

A WORD OF CAUTION

In recent months some of our denominational papers published an advertisement in which a "solar calendar" has been offered for sale by a person in Chico, California, and one in Davenport, Iowa, U.S.A. That calendar is not Biblical, scientific, reliable, or acceptable to Seventh-day Adventists. Its fabricators and promoters claim that Christ was born in 7 B.C., and that He died on a Wednesday and rose from the dead on a Sabbath in A.D. 27. It occupies only seven of the 64 pages in a document advocating the above-mentioned opinions as held by a group calling themselves followers of "Yahweh." It is accompanied by another document (8 pages) which does the same thing. We caution our brethren to have nothing to do with that calendar and the erroneous doctrines associated with it; and we urge the editors of our papers not to accept advertisements for its propagation.

R. L. ODOM

until the day that Noah went into the ark, and they knew nothing until the flood came and swept them all away. That is how it will be when the Son of Man comes" (Matt. 24:37-40, N.E.B.).* If the account of the Genesis flood and the historical fact of it are false, how could Christ, who executed that judgment upon the antediluvian world, compare it with the second and final world catastrophe to take place at His return to the earth?

Christ appealed to Daniel's prophecy regarding the destruction of Jerusalem forty years later in terms of the "abomination that maketh desolate." He saw in this prophecy a historical event to come involving great peril and physical hazard for the church. If Daniel is some fictional figure, the genuineness of its time and prophecy no longer trustworthy, what significance can Christ have in quoting from it?

In His discussion with the Pharisees on divorce, He appealed to the creation of Adam and Eve, actually quoted from Gen-

esis 2:24 (see Matt. 10:5, 6). It seems foolish to talk about monogamy based on our first parents if Christ's appeal to have created Adam and Eve according to the first two chapters of Genesis is doubtful.

Both time and space do not permit further listing of the frequent references to similar events. The God of Adam and Eve, of Noah, of Abraham, Moses, David, Job, Jonah, was Christ Himself. The Old Testament is the account of Christ's own saving activity on the plane of human history where man is lost and needed salvation both in this life and also for the life to come. He declared to the two disciples that all these were part of the effort of the Godhead including Himself to establish His kingdom on the earth, to prepare the world for the coming of Himself; that Christ, the Jehovah of the Old Testament brought these events to pass, molded them, directed them, all this in order that the people of God and of the nations might recognize the true and living God. If Christ knew that these historical events were fictional in any way or distorted, how could He appeal to them as part of the workings of God for the redemption of the world and as a prelude to His own coming for man's ultimate redemption?

Perhaps it is pertinent to ask the question, If one is to believe in the living Christ, must not one believe in the literal resurrection accounts given in the Gospels? If these accounts cannot be depended upon, if the resurrection did not take place as the Gospels said, then where is the evidence that the resurrection of Christ ever took place? Furthermore, if one is to believe in Jesus Christ as the Jehovah of the Old Testament and the Creator of the world, must not one believe also in the Genesis account?

If these records are not true, then no Christian faith is tenable. Wherever higher criticism has undermined confidence in the Bible record, there has followed the collapse of the Christian faith. God's very character and integrity are at stake.

The seventh-day Sabbath is based on confidence in the literal week. If the Bible cannot be trusted as to the historical week of Creation as stated in Genesis, then there can be no urgency to keep the seventh-day Sabbath. Even the third angel's message rests on the God who made heaven and earth from the account of the Creation week.

Among the last words that Jesus spoke to His disciples was a rebuke for not understanding the Old Testament scriptures that pointed forward to Himself. Why did Jesus consider it necessary to appeal to the law and the prophets, unless He recognized the historicity and the authenticity of Old Testament scriptures? In His disputes with the Jewish leaders of His day, Christ's constant and final court of appeal was to the Old Testament. The Pharisees had no answer to that. He repeatedly appealed to Scripture to silence His critics, since, if the Scripture said so, Christ had established His point. For "the scripture cannot be broken" He said (John 10:35). Christ appealed to Moses, David, the prophets and Bible writers because He regarded their writings as inspired. God was the Author. For Jesus, what Scripture said, God said.

The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this Holy Word will be in harmony. Our own views and ideas must not control our efforts. Man is fallible, but God's Word is infallible. Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying, "It is written." Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline.—*Selected Messages*, book 1, p. 416.

Once we grasp the character of revelation and truth as conceptual and factual, the written propositional Word of God in the Holy Scriptures, many of the confusions and uncertainties that menace the Christian faith will be cleared away. One of the great perils of man is that he identifies God and truth with the depths of his own consciousness—what he claims to feel within and not what the Bible says.

If there is no other reason in the world why we ought to bear witness to the truth of the Word of God, it is because we are men and women under solemn responsibility to bring saving objective-revealed truth to lost men and women. We are in the business of getting people involved completely in all the truth of God's Word. We need to become mighty in the Scriptures and not in the wisdom of men. We must speak and teach with clear conviction and with no uncertain voice. We must present the Word of God with the prophetic certainty of "Thus saith the Lord."

* *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

In Search of the ORIGIN OF THE SABBATH

(Concluded)

EARLE HILGERT

ANY theory of the origin of the Sabbath bears also on the origin of the week. A half century and more ago, when it was fashionable to derive many Biblical motifs from Babylon, numerous scholars spoke of a Babylonian origin of the week.¹ While it is true that both in Babylon and in Ugarit special periods of seven days are found, Meesters emphasizes that nowhere outside of Israel do we encounter an unbroken, recurrent cycle of seven days. He then declares: "With this state of affairs the conclusion can be none other than that the week is a typically Israelite, unique division of time. If we ask concerning its origin and spread we must turn for further information exclusively to the Bible."—page 72.

As for the origin of the week within Israel itself, Meesters points to the fact that the Hebrew word for week is *shabua'*. "The meaning of *shabua'* is clear; for its explanation we need call on no other Semitic language for help. *Shabua'* is derived from the root *shb'*—seven. A sequence of seven days received the name *shabua'*" (page 75). As to the time this first occurred, he confesses ignorance: "Whenever one investigates the places in which *shabua'* occurs, they give little foothold for fixing the antiquity of the week in Israel."—Page 75. As for the reason for the period of seven being chosen—rather than any other number—he points to the universal importance of seven not only in Israel but throughout the ancient East. Many examples of this apart from a time period can be found in the Old Testament (e.g. Gen. 4:15; Judges 16:13, 7; 2 Kings 4:35; Dan. 3:19). In view

of this Meesters concludes: "Because seven as a sacred number represented a well-rounded whole, the number seven was also used in Israel for the smallest grouping of a number of days, which received the name *shabua'*. This application of the number seven to a calendrical system is a unique Israelite creation without parallel in any time measurement of the ancient East. Under influence of the holy number seven, Israel grouped seven days into a week."—Page 79.²

The Sabbath Not Borrowed

The results of Meesters' investigation of the theories of Sabbath origin are thus almost entirely negative. He will doubtless be accused of having handled—and rejected—too many theories in too short a treatment to give them adequate consideration (this section of his book amounts to 83 pages). He will also be accused of hypercriticism and of rejecting any theory with which a difficulty can be found. The fact is that scholarly conclusions can seldom be based on absolutely unequivocal evidence, and Meesters sometimes gives the impression of demanding just this. At the same time, he has done a distinct service in bringing under one cover a discussion of all these theories and of showing that *when we look for exact or even close parallels to either the Sabbath or the week, outside the Bible and outside ancient Israel we find none.*

While this in itself does not answer the question of origins, it does suggest strongly that the Sabbath was not borrowed by Israel from other nations. At the same time,

in the opinion of this reviewer, the evidences of not entirely dissimilar institutions among the Babylonians, the Canaanites (Ugarit), and perhaps even the Kenites, suggest that the Sabbath, though unique with the Hebrews, existed not in a vacuum but in the context of observances that had some relation to it. Such a context represents a milieu in which motifs inherent in the Sabbath had also found expression in pagan religious society.

Dating of the Decalogue

In the second half of his book, entitled "The Old Testament Texts Concerning the Sabbath," Meesters discusses each reference to the Sabbath in the Old Testament. Perhaps the part of greatest interest to Adventists here is his rather extensive discussion of the origin and dating of the Decalogue (pp. 85-111). It is well known that modern Biblical scholarship generally denies the Mosaic authorship of the Pentateuch and places its composition over a long period extending down to the post-Exilic period. To raise the question of the date of the Decalogue as Meesters does, then, is not simply to ask when Moses received it from God on Mount Sinai, or to try to date the Exodus. It is rather to ask the literary-critical question as to

whether passages in which the Decalogue appears—and with it the Sabbath—can be fixed chronologically within the supposed development of the Pentateuchal materials, and whether these strands may indeed be from a very primitive tradition.

Adventists do not generally subscribe to a documentary analysis of the Pentateuch, and it may appear at first sight that Meesters' discussion at this point is of little value. The fact is, however, that in recent years many critical Biblical scholars, using their own methodology, have arrived at opinions regarding the Decalogue that were completely unexpected by their colleagues at the beginning of this century. Meesters traces this movement.

Following the views of Julius Wellhausen,³ the major Old Testament critic of the late nineteenth century, a large number of scholars during the half century between 1880 and 1930 adopted the opinion that the Decalogue did not originate until after the days of the prophets, long after the Exile. In 1913 Hugo Gressmann was the harbinger of a new era when he temporarily championed the view that the Decalogue could be traced back scientifically to Moses.⁴ A decade later H. Schmidt went as far as to connect Moses himself with the origin of the Decalogue.⁵ Since

FLORIDIAN, 83, ASKS FOR "SIT-UP" BURIAL TO AWAIT RETURN OF THE LORD

An 83-year-old Tallahassee man has built a three-windowed mausoleum where he plans to sit "embalmed" in a rocking chair, "watching and waiting" for the Lord's return.

"I had already concluded I didn't want to be buried underground," explained B. L. Simmons, a retired employee of the Motor Vehicles Department and a west Florida county legislative representative (1933-1935).

"Not many folks believe the Lord is coming back, but I know He is," Mr. Simmons announced. "That's why I'll be here watching and waiting."

Arrangements have been made with a funeral home for the "burial" and health officials have given him permission to build the concrete block tomb in an old and "forgotten" cemetery, shaded by mossy oaks and overgrown with underbrush.

"Mr. Culley (the funeral director) said he would put me in the mausoleum just like I want to be," the retiree said. "Just sitting in my easy chair with the back to the wall." The chair was a

retirement gift from the Motor Vehicles Department.

County Health Director Clifford G. Blich stated, "We don't care how they are embalmed—sitting up, lying down, or what—so long as they are embalmed by a reputable firm."

The mausoleum, which contains "just enough room inside" for the easy chair, is engraved with the words, "Watching and waiting . . . B. L. Simmons . . . 9-5-1887." A space remains for the date of death.

Mr. Simmons said his wife will not join him in the tomb after her death, because she "has some idea about being sent back to west Florida to be buried beside her father."

Shatterproof windows on the mausoleum? "Well, I never did like the dark," Mr. Simmons explained. A "burial site" in the abandoned old Moody Cemetery south of Tallahassee was cleared by the retiree.

R.N.S.

1930 the view has gained more and more adherents among Old Testament scholars that while the Ten Commandments may not be traced back to the person of Moses, they are from the period of Israel's life in the wilderness. Meesters lists no less than sixteen major scholars who since 1950 with greater or less certainty have championed the Mosaic origin of the Decalogue.⁶ All these men work as literary critics and arrive at their conclusions not for apologetic reasons but as a result of their critical studies. While they do not hold to the Mosaic authorship of the Pentateuch, they find evidence to indicate that the Decalogue, at least in rudimentary form, does go back to the time of the sojourn in the wilderness. Among the reasons for their conclusions is the evidence adduced by Mendenhall that both apodictic and casuistic laws appear together in Hittite vassal covenants from the fourteenth and thirteenth centuries just as they do in the Pentateuch (e.g., Ex. 24). Thus apodictic declaration of law is not an exclusively postconquest formulation, as previously thought,⁷ but can be traced back to the time of the wilderness wandering.

Scholars who recognize the possibility of dating a primitive form of the Decalogue as early as the wilderness period are divided on whether it can be traced to Moses himself. It can be argued, however, as Meesters and others do⁸ that "in the Pentateuch Moses stands forth as the founder of Israel's tradition. Behind the events of the exodus and Sinai there must stand a great, powerful personality: the unique character of Israel's worship demands a unique leader who laid the basis for it. The definitive role which tradition ascribes to Moses must have had concrete points of contact with historical facts, even though many traditions may have been set down in writing later."—Page 106.

In his own thinking Meesters remains cautious as to whether the Decalogue is this early though he obviously inclines toward such a view. He concludes that "if the decalogue in its oldest redaction goes back to the days of Moses, then already in these early days one day was set apart from the seven, whereon all work was supposed to cease."—Page 109. (There is no question of not reckoning the fourth commandment to the primitive Decalogue.)

It is important that we should be aware that for many years the question of Sab-

bath origins has been a live one among scholars, and that the trends in their conclusions over the past half century are of no small significance. One can wish that Meesters' book had been written in a more widely read language than Dutch—though he gives a short résumé in English at the end—for it provides an excellent survey of current thinking.

¹ E.g. E. Schröder, *Die Keilinschriften und das Alte Testament* (Giessen, 1883), p. 18f(M); H. Gunkel, *Schöpfung und Chaos* (Göttingen, 1921), p. 155(M); R. Smend, *Lehrbuch der alttestamentlichen Religionsgeschichte* (Freiburg i.B., 1899), 160f. (M).

² Meesters cites the following scholars who agree that the week is unique in Israel: A. Jeremias, *Das Alte Testament im Lichte des alten Orients* (Leipzig, 1930), p. 40; C. H. Toy, *Introduction to the History of Religions* (Boston, 1913) p. 253(M); S. Mowinckel, *La decalogue* (Paris 1927), pp. 81f.(M); N. H. Tur Sinai, "Sabbat und Woche," *BiOr* VIII (1951), 14(M); E. Kutsch, "Erwägungen zur Geschichte der Passafeyer des Massotfestes," *ZThK* LV (1958), 25(M); W. Rordorf, *op. cit.*, p. 11.

³ J. Wellhausen, *Prolegomena zur Geschichte Israels* (6th ed., Berlin, 1905), p. 342(M).

⁴ H. Gressmann, *Mose und seine Zeit* (Göttingen, 1913), p. 462f., 473ff. (M).

⁵ H. Schmidt, "Mose und der Dekalog," in *Eucharisterion*. Gunkel Festschrift I (Göttingen, 1923), p. 99(M).

⁶ Especially important among these are: O. Proksch, *Theologie des Alten Testaments* (Gütersloh, 1950), pp. 89f.(M); H. H. Rowley, "Moses and the Decalogue," *op. cit.*, p. 83; W. Eichrodt, *Religionsgeschichte*, pp. 382ff.(M); John Bright, *Early Israel in Recent History Writing* (Studies in Biblical Theology XIX) (London, 1956), p. 106; and *A History of Israel* (London, 1960), pp. 115f; H. M. Cazelles, "La Torah ou Pentateuque" in A. Robert and A. Feuillet, *Introduction à la Bible I* (Tournai, 1957), pp. 345ff.(M); Th. C. Vriezen, *De Godsdienst van Israël* (Zeist, Arnhem, 1963), pp. 118f.(M).

⁷ "Ancient Oriental & Biblical Law," *BA* 17(1954), 26-46; "Covenant Forms in Israelite Tradition," *BA* 17 (1954), 50-76.

⁸ Cf. John Bright, *The History of Israel*, p. 116.

Paul VI, Vazken Pledge Christian Unity Efforts

In a joint declaration in Vatican City, Pope Paul VI and Catholicos Vazken I, Supreme Patriarch of All Armenians, expressed thanks to God for having "met one another, prayed together, and exchanged the kiss of peace." On May 9 the two church leaders—in an historic "first"—symbolically healed centuries of division by publicly embracing before the altar in the Vatican Sistine Chapel, and pledging to strive for Christian unity. In the declaration Pope Paul referred to ancient theological disputes that separated Armenian Christians from Roman Catholics, and asked, "Has not the time come to clear up once and for all such misunderstandings inherited from the past?" The central theological dispute revolved around the question Who and what is Jesus Christ? The Church Council of Chalcedon in 480 defined that He is a divine person with two distinct natures, the nature of God and the nature of man. The Armenian Church—which traces its foundations to the early fourth century—rejected the decrees of the council and has been historically classified as "monophysite," that is, as holding that Jesus Christ has only a divine nature, His humanity being completely absorbed by His divinity.

R. N. S.



RNS PHOTO BY JOHN GOODWIN

In trying to bridge the gap, some use the church for political and social issues.

The Gap Between the Pulpit and the Pew

PEDRO GELI, JR.

Student, Andrews University

BOTH in the world and in the church today most preaching is considered trivial and irrelevant. The general level of preaching is at dangerously low ebb and as someone said not long ago, "Preaching is stagnating." The gap between the pulpit and the pew is so wide that it is not strange to find many people today thinking of preaching as something of the past. According to Paul Harvey, prominent American radio commentator, America has never had so many churches, and yet most of them are empty. America has never had so many preachers and yet most of them are ignored. Could it be that the basic cause for this tragic condition is the lack of a vital theology of preaching?

The following open letter to the World Council of Churches and the National Council of Churches reminding the leaders of the role of the church today appeared in the *New York Times*:

The church has been commissioned "to go out into the world" not to preach sociology but salvation; not economics but evangelism; not reform but redemption; not culture but conversion; not progress but pardon; not the new social order but the new birth; not resuscitation but resurrection; not a new organization but a new creation; not democracy but the gospel; not civilization but Christ. We are ambassadors not diplomats.¹

This letter, signed by thousands of laymen, presents in perspective the dilemma prominent today as to the proper role of the church, the preacher, and the message.

In the development of a practical theology of preaching three principal reasons for the decline in its effectiveness stand out.

1. "The sense of human peril" that should instill a sense of urgency on the part of the ministry seems to be waning.²

2. "The clergy's loss of confidence in the power of the spoken Word."³

3. The clergy's attempt to use the church as a springboard of authority and power in influencing the social, economic, and political issues.

Let us consider these in reverse order. First, the clergy's attempt to use the church as a power structure. This pitfall has weakened the ethos of the ministry, causing the people to lose confidence in the church, the preacher, and his message. My Bible tells me that we are to be *in* the world but not *of* the world. When Jesus Christ was on earth, He could have jumped on the bandwagon and condemned the Roman oppressors and used His influence to move His believers, as a power structure, to coordinate the social, economic, and political issues of His day. But He refrained from doing this, for His *mission was to reveal the Father and to bring hope and eternal salvation to a lost world.*

The great majority of people today come to church to hear the Word of God. Entertainment is plentiful today; the news media are vast. People are busy, and time is valuable. They do not need to go to church to be entertained, to hear news commentaries, or lectures on the social, political, or economic situation of the nation and the world. Thinking men and women today resent the minister who uses his pulpit as a springboard to expound his views. They soon lose respect for the messenger and

his message as they see him taking advantage of his position of influence in this way.

"The great menace to Christian preaching today is the tendency to dwell only on the things of this world. It looks as if in many places the gospel would be pushed out of the pulpit by the so-called application of Christianity to social problems. The true preacher must preach not only to the times but to the eternities. When he preaches to the eternities he is preaching to the times."⁴ In other words the minister's main task is not to condone or condemn the social issues which prevail today, but his task is to get to the root and the source of these evils and confront the times with the eternal principles of the gospel as found in the Bible.

Pitfall number two suggests the basic cause for the decline of preaching—"The clergy's loss of confidence in the spoken Word." Most preachers today have a limited concept as to the integral part that the spoken Word has in God's revelation to man. The ministry today needs to grasp a higher concept of preaching. As ministers we need to understand that "preaching is not a natural activity, nor a joint action by two collaborators. It is the exercise of a sovereign power on the part of God and obedience on the part of man."⁵ Preaching is in essence the Word of God which He Himself has spoken. Nevertheless, it has the dual elements of the human and the divine. The task of the minister is to be an ambassador to bear the message of the King of heaven. He is the human instrument; God is the source of His message.

Today's minister needs to approach the pulpit believing that God through His Spirit is speaking to the people through him. In his preaching "there must be a note of 'good news' that is 'proclaimed with authority' by a 'herald sent by God' who 'asserts something' 'openly, fearlessly,' and 'fully' in order to 'strengthen, challenge, and exhort' others to Jesus Christ. Such a theology will tap the deep wells of faith for the drought of our twentieth century preaching, will convict us in our lethargy, and will challenge us to action."⁶

Finally, consider pitfall number one—"the sense of peril," the sense of urgency. It is well to remember that we live in a condemned world of sorrow, pain, and death where every minute there are souls

dying without hope and salvation. As the judgment is taking place and the time of the end nears, we need to rekindle the sense of urgency that moved men like Richard Baxter, the famous Puritan preacher, to say, "Preach as never sure to preach again as a dying man to a dying world." "With this passion for souls we should mount our pulpits with the awful feeling that under God's appointment we are dealing with men in terms of life and death."⁷

Surely the gap between the pulpit and the pew need not exist if God's messengers know and preach the King and His message. They can confront this generation with the authority, the power, and the answer of Him who said, "I am the way, the truth, and the life."

¹ Thompson Kerr, Ph.D., representative of Clergymen's Committee of New York, "An Open Letter to WCC and NCC," *New York Times*, Nov. 18, 1968, p. 12.

² Kyle Haselden, *The Urgency of Preaching* (New York, Harper & Row), 1963, p. 35.

³ *Ibid.*

⁴ Clarence Macartney, "Suggestions to Students of Homiletics," *The Ministry*, Washington, D.C., July, 1968, p. 9.

⁵ Karl Barth, *The Preaching of the Gospel*, Philadelphia, Westminster Press, 1963, p. 16.

⁶ Paul Eppinger, "Be Occupied With Preaching," *Christianity Today*, June 9, 1967, p. 14.

⁷ Haselden, *op. cit.*, p. 19.



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.

"BLEST BE THE TIE THAT BINDS"

During one of the few times I was able to attend church as a listener, I picked up several interesting procedures that will be of interest to our men around the world.

When conducting a baptism, Pastor William Loveless, then leader of the Sligo church, gives a brief history of the candidate's life and work, plus information that led to his reception of the truth.

During the baptism, relatives or close friends or the one who led the individual to the truth is asked

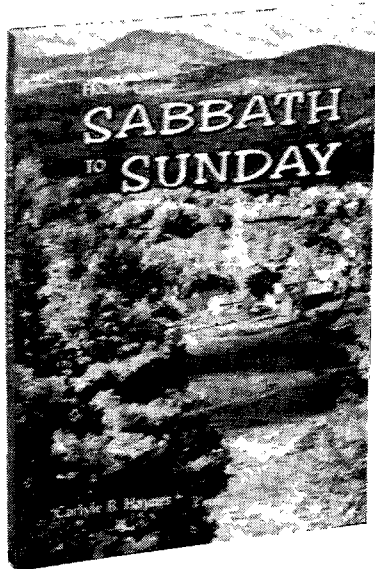
to stand. This procedure makes a deep impression upon the entire congregation.

While the right hand of fellowship is extended, the entire congregation sings "Blest Be the Tie That Binds." The congregation sings while sitting. Following the church service, the candidates line up by one of the exits and the church members pass by to welcome them into their fellowship.

J. R. S.

SABBATH AD

From Pastor Reginald N. Shires, of the Hampden Boulevard church, Reading, Pennsylvania, comes the following ad which he has used very successfully in securing interests:



Church bells today ring out on Sunday calling people to worship. The change from the Bible Sabbath of Creation to the Sunday of today is a long, long story. And churchgoing people have often asked questions about this change. Who changed the Sabbath? for instance. When was it changed? Why was it changed?

At last, however, all the answers are in an interesting book. *From Sabbath to Sunday*, an illustrated 128-page book, tells you the whole fascinating story. What's more, you can now get a copy FREE. Just fill in and mail the coupon below to Pastor Reginald N. Shires, Box 158, R.D. 3, Lewistown, Pennsylvania 17044.

(Clip this coupon and stick it on a 5 cent post card.)

Name

Street

City State Zip

AUGUST, 1970

SUGGESTIONS FOR YOUR CHURCH NEWSLETTER

Publishing a monthly newsletter for your church can be lots of fun and if the right touch is added, it can be made very attractive. If your congregation is small and funds are limited, no doubt you are using a plain mimeographed newsletter. Have you considered that for just a few more dollars above the cost of using a regular mimeograph stencil you can turn out a newsletter that really has that professional touch—using pictures, large bold-face type, and various kinds of illustrations? **HOW CAN YOU DO THIS? WITH ELECTRONIC STENCILS!** With these stencils the possibilities are unlimited and the costs are small.

Here is the way I do it:

Through the month I gather materials I would like to publish in the newsletter. These come from various sources such as the General Conference PR bulletin—"Tell," newspapers, and weekly magazines. One excellent source is the *Quiet Hour Echoes*, a monthly publication by Elder J. L. Tucker, Redlands, California.

Having gathered the material, the next step is to lay it out. *How?*

At most business machine or office supply companies you can purchase what is called a Lay-Out Pad for electronic stencils. The one I favor is that which is printed by the Bon-Rex-Rotary Company. These pads contain guidelines to help keep your layouts and type straight.

The usage of transfer type will really enhance your newsletter. This, too, is available at most office supply companies. I use transfer type as bold face headings. This helps to set off the different items from one another as well as lend attractiveness to the publication as a whole.

The articles are typed only when they are not taken from other publications. This is where electronic stencils have it over the regular mimeograph stencil. All you do is cut the article out, paste it on your layout sheet, add any pictures or illustrations you want to include, then take this sheet down to your office supply and have your stencil made at a reasonable cost.

Why not write for the free booklet:

"The Matter of Editing and Publishing a Church Newsletter."

Address:

Department of Stewardship and Promotion
156 Fifth Avenue
New York, N.Y. 10010

E. J. FIALHO
Huntington, West Virginia

Many sermons are dull because preachers often try to answer questions that nobody is asking.

Accreditation for the Seventh-day Adventist Theological Seminary

RICHARD HAMMILL

President, Andrews University, Berrien Springs

FOR approximately 25 years the Seventh-day Adventist Theological Seminary has been an associate member of the American Association of Theological Schools. We have never applied for full membership in this association, because fully accredited members must have most of their students enrolled in a Bachelor of Divinity program. Moreover, the association has never accredited until now programs that require the students to study the year round without giving them the summer free for rest or change.

In recent years most of the students in our SDA Theological Seminary are enrolled in the Bachelor of Divinity curriculum; also the summer field schools of evangelism which we now require all students to attend, and the internship in the field before the completion of the B.D. program, have fulfilled the requirements of the association relative to summer programs. Therefore, the Seminary has applied for full membership in the American Association of Theological Schools, and this has recently been granted.

Our ministers will want to know the reasons that led the faculty of the Seminary and the Board of Trustees to apply for this accreditation. The reasons are these:

1. It is important that our ministers serving in the various communities of our division have a professional standing as having met the standards expected in this country of a well-educated minister. Such

status is helpful to our ministers in their relationships with ministerial associations and with leaders of the community. It is easy for other ministers and professional men who are community leaders to find out whether or not the Seventh-day Adventist Theological Seminary is an accredited Seminary. If they find out that it is not, they have a tendency to downgrade Seventh-day Adventist ministers. It was felt that for our Seminary to be fully accredited would add to the status and influence of Seventh-day Adventist ministers where they are serving in the various parishes throughout the United States and Canada.

2. Increasing numbers of our emerging young leaders from countries outside the United States are being sent to the Seminary to receive ministerial training and the Bachelor of Divinity degree. Many of these, when they go back to their countries, become teachers in our schools. It is vital for our overseas students that the Seminary from which they have a degree be an accredited institution. It solves many problems with the ministries of education in other countries.

3. In recent years several large private foundations have started giving large sums of money to improve the quality of theological education in the United States. Other foundations are interested in providing seminary education for black students who aspire to become ministers, and for youth from other minority groups. They give generous scholarships for such students who are enrolled in accredited seminaries. Large grants from these private foundations are available to accredited seminaries to help improve their libraries, to help improve the faculty by giving to faculty members graduate study leaves, or opportunities for research and travel. Grants are available from foundations to assist the faculty of accredited seminaries for research leave to write books and articles for magazines.

A number of our black students who were in desperate financial need have applied to these foundations for grants. Although it is normal for such requests to be granted, our students have uniformly been refused because our Seminary was not accredited. Our faculty members have not been eligible for the graduate study grants nor has our library been eligible for grants, as have been the libraries of accredited seminaries. In order to make our library,

our students, and our faculty eligible for such grants, it was felt that our Seminary should seek accreditation.

4. Increasingly, a number of our Seminary graduates, who have gained experience in the field as ministers, wish to enroll in doctoral programs in other universities. Almost uniformly, our graduates who apply for admission to theological doctoral programs in these universities have either been refused, or been admitted on probationary standing because they have a degree from our Seminary, which up to now has not been accredited. It has been very difficult for our graduates to obtain admission to overseas universities for this same reason.

After careful study by the faculty, the administration, and the Board of Trustees, it was determined that inasmuch as we could apply for accreditation with the American Association of Theological Schools without changing any of our own special requirements or without diluting in any way the things for which we stand, that we should do so. Accreditation would not have been sought if it would have involved any problem to our own particular viewpoints, methods of teaching, or content of instruction.

We are pleased that the Association has recognized the high quality of education given in our Seminary and has given us full accreditation.

FEEDBACK

"Saints"

DEAR EDITOR:

So often communication between pastors and "saints" is one way, with the struggling, often falling "saint" being subjected to sermons with no way to defend himself, as he hasn't been personally approached. In fact, if he is an average "saint" all the personal attention he ever gets is restricted to a more or less absent-minded handshake at the door. Maybe our people, fallible as they may be, might have some constructive suggestions to make.

Might it not be appropriate to have some special training sessions for our ministers regarding new and up-to-date methods of group discussions and "conversational" prayer? It is especially hard for the church member who has college education plus and also studies theology himself but does not have the status of being a minister.

With a professional program in the twentieth century fighting for every moment of one's life, our ministry will really have to be able to give in order to hold. One just does not have the time to spend one and a half hours one way traveling clear through a whole city by bus in the middle of the night in order to hear some elderly people talk about the Catholic Church.

In case someone should think that an advanced education causes the discontent, I would like to mention that I attended prayer meetings in Africa for five years with people who were mostly illiterate and often didn't pray in English. However, I never attended any more inspiring prayer meetings anywhere. Some of these were held in an old school building with no walls and only part of a roof with the temperature between 90° and 100°.

ELFRIEDE MATEJISIK

The Invisible Advent Press

DEAR EDITOR:

In regard to Elder Utt's article "The Invisible Adventist Press" (THE MINISTRY, April, 1970), I am convinced that he is directing our eyes to fields we have neglected to cultivate. For a quarter of a century I have visited hundreds of bookstores in many lands, and again and again I have wondered why Adventist books were not on the shelves; but then I thought the reason must be that nobody will sell them. Elder Utt has proved the contrary.

As a people we were quick to avail ourselves of the modern mass media of secular radio and television. This has not detracted from our regular church services. How long then shall we limit our literature sales to one or two byways? It seems to be high time that we press in on the boulevards and thoroughfares of the world where the millions go by looking for books.

Our capable book-sales managers will find ways and means, I believe, to market successfully the right books through thousands of public bookstores. Such markets could prove to be floodgates for our precious literature to people never reached by colporteurs.

Elder Utt is presenting to us, I believe, dazzling vistas of bookstores, where our books like twinkling diamonds dot the shelves, attracting the eyes of the browser, scholar, general reader, university student, professional and business man—people hungry for truth. Day and night these gems would be on display, and others would help our colporteurs sell them to the multitudes of the world.

This endeavor could be greatly augmented if the publishing houses would specifically prepare literature relevant to the problems agitating the minds of such readers.

H. L. RASMUSSEN

Laying on of Hands

DEAR EDITOR:

I read with great interest the article by L. R. Van Dolson in the January, 1969, MINISTRY concerning the laying on of hands for the Holy Spirit.

I had for some time previous been doing some independent research into this very subject and would like to make a few observations.

Anyone reading the sample scriptural record in Acts 8:17; 9:17; 19:6; 2 Timothy 1:6, and Hebrews 6:2 is bound to agree that this practice was an ordinance of the early Christian church. There are many of our ministers and Bible teachers who endorse Brother Van Dolson's conclusion that the omission of this practice in the remnant church is indeed a cause for reproach to a denomination that claims to follow apostolic procedure.

However, I feel that Brother Van Dolson's reason, which he suggests for reconstituting this ordinance in our church as a means of impressing our converts and young people, is very weak. This

"What Saith the Scripture?" In Psalm 121:1

In the desolate wilds of the wilderness of Paran, as he fled before Saul and mourned the passing of Samuel, David wrote Psalm 121,¹ which, as rendered in the Kings James Version, opens with the following oft-quoted declaration: "*I will lift up mine eyes unto the hills, from whence cometh my help.*" But this rendering of David's own statement is contradicted by David's very next resounding declaration: "*My help cometh from the Lord, which made heaven and earth.*"

Far higher than to altar-crowned hills and pagan deities went David's upward look for help! Addressing the Lord God Himself, as he begins Psalm 123, he says, "*Unto thee lift I up mine eyes, O thou that dwellest in the heavens.*" He knew so well that, as so well stated many years later by the prophet Jeremiah, "*Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel*" (Jer. 3:23).

The correct rendering of David's opening statement in Psalm 121 is the one given in the margin of the King James Version translation of this psalm, and it is used by Ellen G. White in the following portion of her account of the children of Israel journeying in pilgrim bands to Jerusalem for the Feast of the Passover:

"As they saw around them the hills where the heathen had been wont to kindle their altar fires, the children of Israel sang:

"*Shall I lift up mine eyes to the hills?
Whence should my help come?*

My help cometh from Jehovah,

Which made heaven and earth." Psalm 121:1, 2 (margin)."²

W. E. READ

¹ See 1 Sam. 24:22; 25:1, in the light of statements made by Ellen G. White in *Patriarchs and Prophets*, p. 664.

² *Patriarchs and Prophets*, p. 538.

ordinance was expressly given to communicate Christ's greatest gift to the church—the Holy Spirit in actual manifest presence and power. We are left in no possible doubt from Hebrews 6:1 and Acts 19:6 that Jesus Himself was the Author of this ordinance.

Ellen G. White also answers the obvious question as to who should lay hands on believers in the remnant church. She states simply, but emphatically, that it is the minister's right and duty to administer the laying on of hands for the Holy Spirit as a direct representative of Jesus Himself. With reference to Ananias laying his hands on Paul she states:

"Christ's ministers upon the earth, . . . are appointed to act in His stead. . . . Christ is the fountain; the church is the channel of communication."—*The Acts of the Apostles*, p. 122.

She further reveals in direct reference to the same ordinance that—

"If the followers of Christ were but earnest seekers after wisdom, they would be led into rich fields of truth as yet wholly unknown to them. . . . No truth is more clearly taught in the Word of God."—*Ibid.*, pp. 283, 284.

If any reader of THE MINISTRY has any criticism on suggestions relating to this subject they will be welcomed by Pastor D. R. Lowe, Heathways, Thurmaston, Leicester, England.

D. R. LOWE

What Led to Your Decision?

H. J. HARRIS

Scabbath School and Lay Activities Secretary
Columbia Union

WHO within the Seventh-day Adventist Church had a deciding influence upon your decision to become a member?" So went question 7 in a questionnaire conducted through the Columbia Union Visitor. The purpose of the questionnaire was to discover, if possible, why and how and by whom people become Christians and members of our church.

No questionnaire is complete, and the findings are not always conclusive, but that which was revealed was at least indicative.

Among the conclusions we drew were these:

1. A high percentage of those who re-

sponded to the questionnaire were converted to the church after childhood. They are, therefore, evangelistic products, and evangelism still pays. See question 1.

2. Our schools may not have the "holding" influence on our youth that we have always hoped they would. If not, why not? See question 3.

3. Friends and neighbors have a slight lead over other soul-winning influences that bring about a favorable decision. See question 4.

4. Books, more than all other types of literature put together, influence people to accept Christ more completely. Judging from accompanying letters and write-ins the most effective books in order are: *The Great Controversy*, *Bible Readings*, with *Steps to Christ* and *Daniel and the Revelation* totaling the same.

5. The ordained ministry is far ahead of all others combined in obtaining the necessary decision for Christ and baptism. This is as it should be, but it's nice to know it. See question 7.

6. Question 10 yielded many essay type answers, and it was interesting to discover that our people want to be soul winners. Moreover, they want us to teach them, to train them, to show them, to accompany them in soul-winning pursuits. If this is true, and we believe it is, it is incumbent upon all of us as leaders to do more toward fulfilling their desire.

May we be so bold as to suggest that:

ADVENTIST WOMAN POWER

"Adventist Woman Power" was the theme of our women's meetings held in Atlantic City during the presession, June 8, 9, and 10. A committee led by Mrs. N. R. Dower arranged for inspirational and instructive talks that filled each two-hour session with something that would appeal to all women present.

There were devotional talks by Mrs. Theodore Carcich, Mrs. W. M. Starks, and Mrs. Milton Lee. Elder G. Sharman encouraged all in the reading of the Spirit of Prophecy writings, and Mrs. Charles Beeler gave interesting book reviews. The theme of Dr. Eldon Chalmers' talks was "Patterns of Life"—the forming of good habits and the breaking of bad ones. Clinton Wall spoke on nutrition, and Dr. Ruth Murdoch on the role of the minister's wife. Each day Mrs. Rosalie Lee gave helpful guidance to Bible instructors. Several conference shepherdess leaders were introduced and interviewed and there were other interesting features.

DOLLIS M. PIERSON

1. Every pastor conduct a training class for his people. If he cannot or does not want to, perhaps an appeal to his conference lay activities and MV departments might bring help.

2. Wednesday night prayer meetings be devoted to training the church for action instead of preaching to the faithful few.

3. Our youth and our laymen be given every opportunity and encouragement in their desires to bring neighbors, loved ones, and friends to Christ and baptism.

For your own analysis, we submit the questions and the numerical tabulations of our findings.

QUESTIONNAIRE

1. Your parents were Adventists, so consequently you "grew up in the church." yes no
2. Did our school system have an influence in your coming into the church? yes no
3. Did our schools have an influence in your remaining an Adventist? yes no. If "yes," which educational level? grade school academy college all levels
4. What was your very first contact with the Seventh-day Adventist Church? parents evangelism neighbors Sabbath school colporteur literature relatives friends camp meeting MV program radio Pathfinder Faith for Today revival Ingathering other
5. If literature was your first contact, or at least had an influence on your being an Adventist today, which literature was responsible?
Book:
(name)
These Times
Message
Tract left at the door or in reading rack
"Amazing Facts"
Other
6. Did a type of correspondence course help to bring you to Christ?
Which course? Voice of Prophecy, Faith for Today, 20th Century, Gift Bible "Go Tell" or "Bible Says", "Amazing Facts" 1-It Is Written 2-Other
7. Who within the Adventist Church had a deciding influence upon your decision to become a member?
..... relative (which) neighbor
..... pastor doctor
..... nurse layman
..... evangelist Bible worker
..... friend other
8. In your opinion, are our evangelistic journals (Message, These Times) successful as soul-winning magazines? yes no (? 28)
9. Have you had anyone join the church as a direct result of your subscribing to our missionary journals within the past five years?
..... yes no If "yes," how many? Which journal? These Times Message
10. In your opinion, what can your church leaders do to help you win more of your friends and loved ones to Christ?
.....
.....
.....

Name (optional)

Church

Conference

Fill out and mail to Cree Sandefur, 7710 Carroll Ave., Takoma Park, Md. 20012



BY HIS SIDE

A Shepherdess Feature Conducted by Dollis M. Pierson

ME! —Speak in Public?

ANNE FIGUHR

Wife of Principal, Mount Vernon Academy
Mount Vernon, Ohio

TWO of the hardest things about giving a short talk, impromptu or planned, are standing up and breathing. Perfectly good, dependable legs suddenly get wobbly and unreliable. Our fine air-intake system, without warning, turns into a gasping, rasping sort of thing that needs help. If you ask regular speakers about this they may pooh-pooh the idea that they ever get scared, and insist that if you try hard enough you will get over it in time.

This could be. But chances are you won't! Did you know that most honest people who are public speakers admit that they do get butterflies? It is simply a useful phenomenon—your body getting ready to go into action. It even sharpens and speeds up your mental action. Actually, a person who doesn't get some preplatform excitement can leave his audience unexcited, too.

We have discovered a couple of things that help where there is no table to lean against or podium to hang onto.

1. *Gestures.* Believe it or not, when we got so involved in our talk that we could use gestures we forgot that we were scared. Try it, it does work.
2. *Moving around a bit.* When legs simply begin to give out try moving a little. It helped us so much we could hardly believe it.

Expect a certain amount of butterflies. Just get them organized and flying in the same direction, and your speech will sparkle.

One of the easiest things about giving a talk is talking. Since we are feminine, we just naturally do, and have to do, a lot of talking. Every day we give talks that:

get action—from children
inform —husbands
convince —lots of people.

We can get excited or emotional about our subjects, and we know how to get and hold our audience and their attention.

In the fall of 1969, when we were taking a very concentrated course in public speaking and

personal improvement, our instructor told us that these natural feminine qualities are exactly the talents we need for giving public talks and speeches.

He also told us to do the following:

Know thoroughly what you are talking about.

Be really interested in what you are talking about.

(He encouraged us to use personal experiences. If they were interesting to us they would be of interest to others.)

Be eager to talk about the subject.

Have a good time giving the talk.

Use illustrations and/or examples and remember to make them clear.

We were taught to use the "magic formula" when in a meeting and asked to give an impromptu "few words." The formula is so simple it is easy to remember.

1. Example
2. Point
3. Reason.

It can work this way. After getting right into an example finish it by stating the point. Then comes a very brief reason for the point. This is useful for committee meetings, home and school meetings, and even after-dinner talks; especially when there is no time to plan ahead for them. For example, when someone gives us the dubious honor of being the next on the program to say a few words we can simply address the chairman and guests and then speak a few warm, sincere words of appreciation for something or someone (the janitor who is seldom recognized but who works so

faithfully). Then make a point, which could be how much he is needed to keep things running smoothly. Then the reason, which is for the comfort of each member of the church. This is so easy, and people always respond warmly when someone thinks of saying Thank you to a deserving person.

In our class we thought the speech of introduction was the most fun of all and really the simplest. The formula for this is:

- T—Topic. Five seconds to give the topic or title.
- I—Importance. Five seconds to tell the importance of the subject.
- S—Speaker. Fifty seconds to give the speaker's qualifications. No personal opinions—just the facts.

All of this builds up to when you give the speaker's name, clearly and distinctly. Your sincerity has made the speaker glad that he is there and the audience eager to hear him.

The big secret to the whole speaking situation is *enthusiasm*. It works like a boomerang. When the speaker is eager and enthusiastic, so is the audience. Contrariwise, a bored speaker equals a sort of "blah" audience.

Now that we know a few of these concrete facts about public speaking, we should feel more sure of ourselves; that, we are told, is half the battle. All we have to do now is keep trying and hoping for patient audiences! That "Who, me—speak in public?" attitude can be changed to a willing response when we are called on to speak.

TRIBUTE— to a Minister's Wife

SHE slipped so quietly into my kindergarten room that Sabbath morning, yet it seemed another light had been turned on. I felt pleased when at the close she remarked that she and her little son had enjoyed the Sabbath school. Later I realized how generous was her praise when I saw her in action in the primary department.

As a young girl my dream was to marry a minister. Through the years I studied the virtues of ministers' wives to prepare for that coveted position, should it be my privilege. Some of our pastors' wives were more outstanding than others, but I loved them all.

Then one day, ten years after I married my minister (a medical evangelist), I met the minister's wife who seemed to possess all the lovely traits I admired and wished to emulate. The new minister brought something very special to our church. How we loved him for his high ideals and clear messages. Secretly I often wondered, outstanding as he is, would he be the same if his wife were different and less helpful?

As I think back over the years since we met, I see how easy it was for people to be drawn to his wife. How often I have heard her say, "I understand," and I knew she really did. We experienced the ultimate of her love and thoughtfulness the day she kept our seven children while we packed and moved. Other fond memories of our association include singing with her in the Ingathering and Sunshine bands. Somehow these experiences opened avenues for reaching hearts of sick and lonely people I might not have found alone. In cases of emergency her ever-present willingness to

fit in and fill in wherever she was needed won our admiration.

Often when making even small decisions we ask ourselves, "What would Jesus do if He were in my place?" It is easier for the women of the church to know better what He would do if we see the minister's wife doing it. I believe she tries to do what Jesus would have her do.

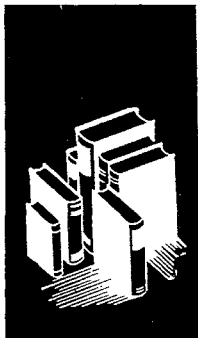
Although I can't remember the cut or color of any dress except one which she wore, I think of her as a perfect example in dress. That particular dress was blue—and our daughter, admiring both the wearer and the dress, chose a similar pattern for one of her own school dresses.

I was always happy she had a boy—a regular boy, with a capital B. I too had a live wire and our joys and problems gave us much in common. I watched her patient, consistent methods in training her children.

Of all the happy church services conducted by Elder ———, the three I best remember were the baptisms of two of our daughters, and the dedication of the little one. Behind those beautiful services were work and careful planning that only a minister's wife could do.

We were sorry when she left our church. We will miss her, but her life will touch hundreds of other lives. I knew this was in God's plan. When she thinks of us she can remember one little flickering light in our church, that is beaming brighter than it would have, had it not touched hers.

(Written by a church member who appreciated the work of her pastor's wife and admired her sweet Christian character.)



BOOKS

Ellen G. White and Church Race Relations, Ronald D. Graybill, Review and Herald Publishing Association, Washington, D.C., 128 pages, \$1.95.

A book reviewer rarely begins by stating boldly that the book under discussion is a must book. He usually works up to that point by skillfully whetting the appetite of those who read his review. Without hesitation I lay all formalities and usual procedures aside and say frankly that anyone reading these lines should make it his first duty to buy, borrow, or order a copy of Graybill's book.

Written with lucid, clean strokes, the book so captivates that it will be most difficult for any reader to lay it down before completing its 128 pages. The author reveals his academic maturity in many ways, especially in his judicious use of copious footnotes. His logic moves with precision and rests foursquare on research which has been buried too long.

It is rare that one book can settle decades of misunderstanding but it is most likely that this small volume will satisfy the questions of reasonable men everywhere in regard to Ellen White's counsel on race relations. For Seventh-day Adventists, this concern is more than an academic matter. Graybill makes clear that Ellen G. White neither needs correction nor updating. She is this church's outstanding spokesman in asserting the equality of blacks and whites, giving all an example of how to speak forthrightly on this particularly tense issue with grace and a moderate spirit.

Graybill shows that Ellen White's statements must be read in historical context. Her concern for the advancement of the Adventist work among the blacks was as important as her concern for winning the whites, in the South or North. In some places, simultaneously removing the color line and preaching the seventh-day Sabbath, as our initial work in the South did, turned both blacks and whites against the Adventist work. To agitate the color line during the years 1895-1910 would have invited violence and bloodshed in many places in the South, thus closing the door to Adventist work among both blacks and whites.

Chapter headings such as "Did Ellen White Contradict Herself?" "The Betrayal of the Negro: 1895-1910," "Crisis in Mississippi," "Why Did We

Choose Nashville?" do not mislead or disappoint the reader.

For an incisive grasp of the important amid an exhaustive search through scores of unpublished letters and manuscripts of Ellen White as well as contemporary primary sources, and for his willingness to let the facts speak for themselves, the author cannot be too highly recommended.

Graybill has done this denomination an immeasurable service, a tribute that all will endorse after reading this book.

H. E. DOUGLASS

Partners in Preaching, Reuel L. Howe, published by the Seabury Press, New York, 1967, 127 pages, \$3.50.

The preface of this book begins, "Prevalent among us is a skepticism about the value of the conventional forms of ministry—especially preaching. . . . The weakness of preaching stems from its wordiness and monological character."

For ten years members of the Institute for Advanced Pastoral Studies, of which Dr. Howe is director, attended Sunday morning worship services and then met with a select group of laymen to discuss the worship experience and the sermon. They considered: "1. What did the preacher say to you? 2. What difference, if any, do you think the message you heard will make to you in your relationships? 3. In what ways did the preacher's method, language, illustrations, and delivery help or hinder your hearing of his message? 4. What relation did you see between the worship and the preaching? 5. Did you help the preacher preach his sermon? Explain."

The third chapter, "Laymen's Responses to Preaching," is worth the price of the book. The six general complaints should be memorized by every minister of the gospel! Some most practical and helpful suggestions are made as to how preaching can become dialogical rather than monological.

C. M. MELLOR

Living Stones, George Sweeting, Baker Book House, Grand Rapids, Michigan, 1970, 93 pages, \$2.95.

It is not often that as readable a book as this comes to my desk, and I have real pleasure in recommending these ten chapters to MINISTRY readers. It is not profound in its thought, but it is sound in its theology and comes in a gift box with a very attractive cover with the insertion of an imitation emerald to point up the title. As the publishers say, here are "guidelines for new Christians."

The author has done a very fine piece of work, and the line-drawing illustrations make it very modern. It would make a tasteful presentation copy to give to a friend or even to a young married couple. This reviewer is enthusiastic about this little book. It contains some excellent thoughts for prayer-meeting studies and it certainly deserves wide acceptance.

R. ALLAN ANDERSON

THE MINISTRY



NEWS BRIEFS

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

Mormons Halt Proselytizing in Singapore After Complaints

Mormon leaders have halted proselytizing in Singapore because of protests by other churches, according to high officials in Salt Lake City. Carlos Smith, Jr., president of the Southeast Asia Mission of the Church of Jesus Christ of Latter-day Saints, explained: "We have withdrawn our campaign because somebody is just not happy about it," he said. "We mean no harm to anybody. Our primary aim is to serve people for no return of any sort." Mr. Smith said the Mormons are bowing to criticism from a small minority because Mormons are sensitive to complaints and prefer to avoid friction.

ACLU Unit, Jewish Congress Request Court to Bar Church College Aid

The U.S. Supreme Court has been asked to prohibit the Federal Government from "aiding" church-related colleges and universities with construction funds. The Connecticut Civil Liberties Union and the American Jewish Congress (AJC) filed a petition with the Court to oppose the 1963 Higher Education Facilities Act, through which, since its enactment, some \$1.6 billion has been distributed to educational institutions for construction of "urgently needed" facilities. One tenth of this amount has gone to church-related colleges and universities, according to Leo Pfeffer of New York, special counsel for the AJC.

United, Southern Presbyterians to Receive Union Plan in 1971

A plan of union for the nation's two largest Presbyterian groups will be presented in 1971, it was disclosed in Chicago. A joint committee of twenty-four reported to the General Assembly of the United Presbyterian Church. The other partner in merger talks is the Presbyterian Church, U.S. (Southern). A renewed attempt to bring the two denominations together was launched last year. Union efforts were unsuccessful more than a decade ago.

Archeologists Report Findings at Site of Golden Calf Cult

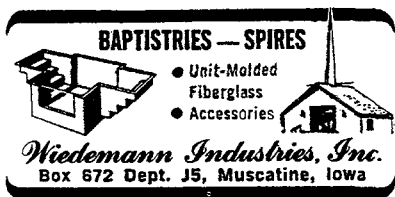
Archeological evidence on an important era in Biblical history is being uncovered on the site of Dan, the northernmost city in the ancient Israelite kingdom and a cult center of the apostate King Jeroboam I. Excavation at Dan began in 1966 and has continued each summer since. The project has uncovered about a half acre of the 50-acre mound situated near Mount Hebron in the Golan heights region. Ruins of a huge gate, believed to have been built by King Jeroboam, have been uncovered. Dr. Avraham Biran, director of antiquities for the Israeli Government, said it was possible that the digging was near the approach to the shrine where Jeroboam set up the worship of a golden calf. Jeroboam, in accounts found in 1 Kings, instituted calf worship at Dan and Bethel. Dan was destroyed by King Ben Hadad of Damascus about 885 B.C. The remains of the gate discovered suggest by its size and location that it is one built by Jeroboam some 40 years before Dan was leveled by the Syrians. Dr. Biran said that artifacts unearthed went back as far as the fourteenth century B.C. Items discovered include pottery, weapons, and the head of a figurine.

U.S. Catholic Church Reports First Loss in Membership in 20th Century

For the first time in this century, the Roman Catholic population of the United States has decreased—by some 1,149 in a year—as of January 1. There are now 47,872,089 Catholics in the United States; they make up 23.5 per cent of the population. Of the total Catholics, 5,179,787 are full-time students attending Catholic schools. Other decreases were recorded in the number of converts; priests, religious and seminarians; Catholic college, elementary, and high school students; teaching staffs; schools and seminaries; and in public school children receiving religious instruction.

New Vatican Document Promotes Ecumenism Through Catholic Colleges and Seminaries

An ecumenical directory on ecumenism in higher education, a document calling upon Catholic students and teachers to work, study, and pray with colleagues of other Christian churches, was released in Vatican City by Jan Cardinal Willebrands, president of the Vatican Secretariat for Promoting Christian Unity. Cardinal Willebrands described the directory on ecumenical work as "a great step forward in carrying on the work of the Second Vatican Council . . . towards the longed for objective of unity among all those who believe in Christ." Particularly noteworthy was the inclusion of seminaries under terms of the document. It implies greater cooperation between the Catholic Church and other Christian churches in the training of seminarians. Entitled "Ecumenism in Higher Education," the directory states that the principles of ecumenism should be appropriately introduced into all Catholic higher education institutions, notably the seminaries and universities.



Local Option on Immersion Voted by American Baptists

American Baptists voted for local option on immersion baptism at their annual national convention in Cincinnati. The decision defeated a move that held that even those churches not requiring immersion must name only delegates who had been baptized by immersion. The word "immersed" failed to be placed in the by-laws—the vote was 822 to 652. But Dr. Joseph I. Chapman, executive secretary of the Ohio Baptist Convention, introduced a resolution that was adopted. It "urged the churches to strengthen this witness in their faith and practice" of immersion.

7 Protestant, Catholic Seminaries Cooperate in "Chicago Cluster"

A Chicago Cluster of Theological Schools was announced in Chicago by the chief administrators of seven Protestant and Roman Catholic institutions. The purpose of the new cooperative association is to share resources in the preparation of ministers for the contemporary world. The relationship, which does not merge the schools, will provide cross registration for courses, faculty exchange, team teaching, reciprocal library privileges, and mutual planning.

German Catholics, Protestants Plan "Ecumenical Pentecost" at Augsburg

This famed West German city, historically tied in with the Reformation and Germany's religious division, will be host for an ecumenical "first" next year, a joint Protestant-Catholic congress. Called the "Ecumenical Pentecost Meeting" and scheduled for June 2-5, 1971, the congress is sponsored by the German Evangelical Church Day (DEKT) movement and the Central Committee of German Catholics, sponsors of the Katholikentag (Catholic Day) congress. The choice of Augsburg, instead of Frankfurt-on-Main as originally planned, triggered speculation about the symbolic nature of this landmark of historic Protestant-Catholic relations. It was here, June 25, 1530, that the "Augsburg Confession" was proclaimed. The "Religious Peace of Augsburg" was concluded on September 25, 1555, ending Protestant-Catholic bloodshed. Under its terms, all followers of the Augsburg Confession were accepted as Protestants and given legal status and religious freedom.

College-Age People Held to Be More Suicide Prone

Adolescents and the aging are most prone to depression, but college-age people are more suicide prone than any other segment of the population, a consulting psychiatrist at Marquette University said in Milwaukee. Dr. Don H. Martin, who works with students at the university counseling service, described depression as an emotional condition characterized by sadness and loss of interest which can be mild or so severe it can result in suicide. A college student plagued by depression, he said, is generally physically and emotionally unhappy and "feels a kind of pervasive anxiety unrelated to any specific cause he can identify."

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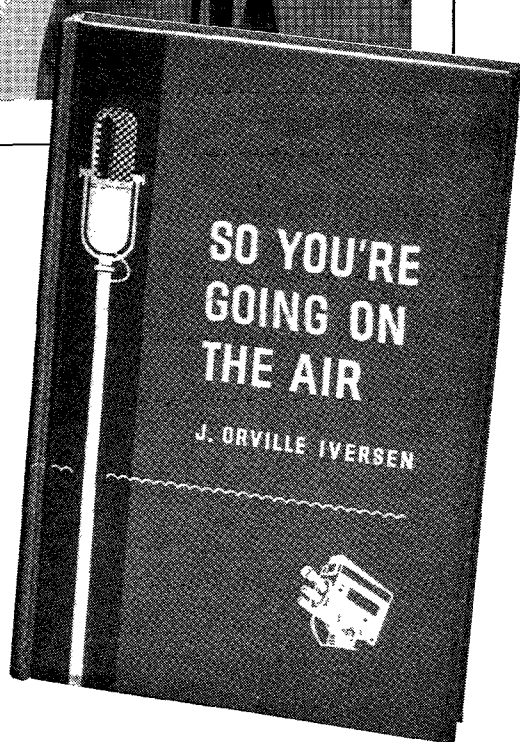
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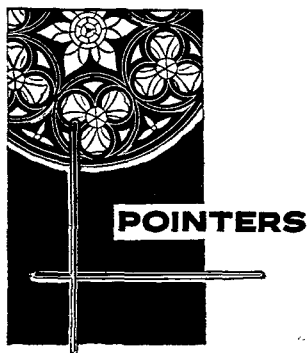
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AFFECTION SETTING "Set your affection on things above, not on things on the earth" (Col. 3:2).

Affection or mind setting is a daily struggle. With no time clocks to punch, accountability for performance divided between himself and the conference, the preacher faces more temptations than the average person.

Visit a successful doctor or lawyer friend during the work week and notice how politely but firmly he heads for the house exit to meet his appointments. Visit certain preachers and lack of program or goal permits their affections to fasten on any time.

Our true goals are not things, but souls. Relentlessly spend your time where Christ spent His—on people. When the mind is set on souls, visitors expected or unexpected will not change our course.

Our minds need to visualize the earth's millennial condition more often. Picture a planet littered with things, but no people. Buildings, homes, autos and every other possession, including church buildings and institutions will be unwanted and unneeded. Even if every structure and monument of man's achievements remained intact at the Lord's coming, the earth could still be labeled a bottomless pit, because the important part—living people—is absent. The only "things" that get above are people. Set your affections on them.

God won't have any churches around in the hereafter, but He *will* have people. John, after exploring the new earth via vision, "saw no temple." But he did see the "Lord God Almighty and the Lamb" who "are the temple of it" (Rev. 21:22). Successful affection setters somehow understand that perishable things don't count then, so why should they count so much now?

The bigger-barn builder of Christ's parable in Luke 12 was called a fool not because he was rich, but because his affections were glued to things.

Of all people who set their affections in the right direction, ought not preachers be first? How about you?

J. R. S.

THE BALCONY JOHN MACKAY suggests two approaches to truth and life—the way of the balcony and the way of the road. This also holds true of the central purpose of the church—*evangelism*. Let us consider first the way of the balcony. This way does not involve personal participation. There may be a spasmodic stab in the general direction of a soul, but hardly the Christ-actuated program of "hot pursuit." The view from the balcony is different. A nonparticipant can see all of the "mistakes" of the gladiators, and is easily bored with the sameness of methods, often confusing *method* with *process*, the latter being divine in essence and initiation, the former involving the human in execution. The criticism of the former may lead to improvement, but of the latter blasphemy, thus making the criticism of either dangerous, unless one can distinguish between the two.

The view from the road is different. This is the place of participation and involvement. The dust of battle oft obscures the view. The violence of confrontation may replace the calm of isolation. The advance of the gospel has often been accompanied by the stench of the burning stake and the steady drips of human blood on burning sand. Of this gory incubation springs the "number that no man can number." The church was born in a manger, not a motel; on the street, not in a balcony.

E. E. C.

THE GAP BETWEEN GOD AND MAN ON THE ceiling of the Sistine chapel in Rome is a Michelangelo painting portraying a gap between God and man. The so-called generation gap is virtually nonexistent when compared to this gap between God and man. That gap can be closed only by lifting up the cross of Christ. The crossbar on the cross touches God on one side and man on the other. It is the cross that tears down every barrier—political, economic, racial, and age. We simply become children of God, not animals or automatons.

There is something about sermons on the cross that mysteriously melt hearts, unify spirits, and bring in a sense of appreciation for one another and for God. When is the last time you preached a series of sermons centering on the cross of Christ, or even a single sermon on the cross? Not the cross tacked onto some interesting religious talk, but rather the theme and center of the entire message. It is the cross that counts. It is the cross that woos and wins. It is the cross that moves men toward one another. It is the cross that builds the bridge to heaven. It is the cross that assures victory over sin. It is the cross that closes the gap between God and man!

J. R. S.