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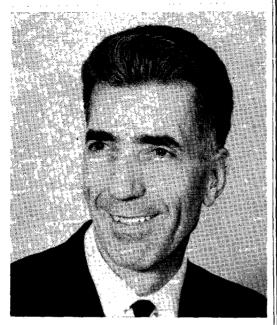
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ORLEY M. BERG Joins Ministerial Association Staff

We are pleased to present Orley M. Berg as the newly appointed managing editor of THE MINISTRY magazine. Pastor Berg has been serving as Potomac Conference ministerial association secretary and also as pastor of the Review and Herald Memorial church in Hyattsville. His wide experience in pastoral and evangelistic ministry recommends his book, *The Work of the Pastor*, as one that will be of great practical help to our ministers.

We believe that in teaming him up with J. R. Spangler, our editor, our MINISTRY magazine should be in a position to meet the continually growing needs of our worldwide ministry. These brethren will be kept busy not only with THE MINISTRY but with the production of materials on tapes and in other forms that will be of genuine help to our men in the field. This will make it possible for us to announce soon an in-service training program that should benefit all who desire to excel in their ministry.

We solicit an interest in the prayers of our workers around the world that both THE MINISTRY magazine and our Ministerial Association will be blessed of God in reaching the great objectives that we have set before us. N. R. DOWER Secretary, Ministerial Association

INTRODUCING

New Ministerial Association Secretaries



CHARLES D. BROOKS is a native of North Carolina. In 1951 he received his B.A. degree from Oakwood College and entered the work in the Allegheny Conference. Ordination followed in 1956. His ministry as a pastor and evangelist took him into Pennsylvania, New Jersey, Virginia, and Ohio. In 1964 he was called into full-time evangelistic work with the

Columbia Union. The Lord has signally blessed his ministry, enabling him to join the ranks of the Century Club. He now carries the office of Ministerial Association secretary of the Columbia Union.



ELDEN K. WALTER graduated from Walla Walla College in 1951. He has conducted eighty-five campaigns, both long and short, and rejoiced to see 2,400 souls baptized into the church. He has also conducted evangelism field schools for Emmanuel Missionary College and Andrews University. These labors have taker him into the North Pacific, Southwestern,

Pacific, Lake, and Central unions. Pastor Walter took a world tour in 1959 and traveled into Latin America in 1965, taking motion pictures of our world mission program. He has now been called to serve as the Ministerial Association secretary for the Southwestern Union Conference.



HENRY J. CARUBBA is a native of Louisiana. He graduated from Union College with the B.A. degree in 1947 and began his ministerial labors in the Florida Conference. He has labored in the Nebraska, Alabama-Mississippi, Carolina, and Arkansas-Louisiana conferences. While in Arkansas-Louisiana he was invited to take on departmental work, serving

as radio-TV and religious liberty secretary. Last year he returned to Florida as secretary to the public relations, radio-TV, and religious liberty departments. In January of this year the Ministerial Association secretary mantle was laid on his shoulders.

THE MINISTRY .

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DECEPTION THROUGH SCIENCE!

H. G. COFFIN

Director, GeoScience Institute



A FAMILY sits tensely in front of the television set watching the blast-off of a rocket. After some moments of suspension that lead up to the announcement that a successful orbit has been achieved, everyone relaxes, and someone is heard to exclaim, "Isn't science wonderful!"

A harassed business executive ponders the heavy schedule of work for the day and wonders how he can encompass it all. He lifts the telephone and dials directly to another party across the nation. After a number of such calls and the successful completion of a significant portion of the scheduled work, he pauses momentarily to relax, and thinks how marvelous are the inventions of modern technology.

The children troop into the house, clothes soiled and wet. Mother quickly changes them and throws the dirty garments into the washer. Some time later they come out of the dryer, clean, unshrunk, unfaded, and still pressed. Mother praises the new permanent press synthetic fabrics and appreciates the research that has developed them.

Astronomers predict the reappearance of a comet over a certain part of the night sky. Newspapers print this information and readers make mental note to watch for this sight. When the time arrives the comet appears as predicted, and many people have their confidence increased in the wisdom and skill of scientists.

Some of the same men who have brought about these modern technological developments, which can be seen, felt, and verified, make pronouncements concerning the age of the earth, the development of life, and the future of mankind. Masses listen with interest and accept these statements with great confidence. Have these men not already demonstrated their great knowledge and scientific shrewdness?

Satan Gladly "Uses" Science

Because science and its methods of operation are so convincing, Satan has not hesitated to use it in his attempts to bring discredit upon the Creator and turn man away from a proper interpretation of nature.

A look back through Biblical history reveals Satan's use of science to accomplish his ends. When Eve wandered away from the Garden, Satan used a very tangible and convincing method to draw her attention and to convince her of the truthfulness of his lies. The serpent was a respected creature, and its ability to speak arrested Eve's activity and aroused her curiosity. The serpent was real; she could see it. The speech was real; she could hear it. When the beautiful creature ate the attractive fruit, she could see that nothing adverse happened. To take and hold the fruit was only the next step in a series of realities that appealed to her senses.

Putting Nature Above the God of Nature

Centuries later the wickedness of man became so great that God felt compelled to remove him from the earth, except for eight faithful believers. Many more could have been saved if they had not been misled by the false science of that time. "They reasoned, as many reason now, that nature is above the God of nature, and that her laws are so firmly established that God Himself could not change them. Reasoning that if the message of Noah were correct, nature would be turned out of her course, they made that message, in the minds of the world, a delusion—a grand deception." —Patriarchs and Prophets, p. 97.

On another occasion, another crisis in the history of the earth, Satan again attempted to thwart the plan of the Creator. Moses and Aaron were before the proud Pharaoh to request release of the Hebrew slaves for the worship of their God in the wilderness. Pharaoh desired proof of their calling from these strange messengers. In anticipation of such a request God had instructed Moses and his brother what to do. The rod that was in Aaron's hand was thrown down upon the pavement of the palace. It became a serpent, gliding and coiling at their feet. God was using the method of science to appeal directly through Pharaoh's senses, but he was hardened, and unable to perceive God speaking to him. He called for the magicians, the wise men and scientists of that day, to explain and respond to this unusual demonstration. Moses and Aaron must have been at least momentarily dismayed to see the canes of these men apparently turn to snakes also! The devouring of all these creatures by Moses and Aaron's serpent should have been highly suggestive to Pharaoh, but he was satisfied that he had nothing to fear from these two men, and refused to grant their request.

Authentic-looking Snakes

The serpents produced by the magicians no doubt looked completely real and authentic. "The magicians did not really cause their rods to become serpents; but by magic, aided by the great deceiver, they were able to produce this appearance. It was beyond the power of Satan to change the rods to living serpents."—*Ibid.*, p. 264. Yet, though these creatures were not living, it would have been exceedingly difficult to distinguish them from the one that was living. The senses of sight, sound, and perhaps touch all testified to their being living reptiles. Thus it is not always safe to trust completely to the senses. By this means—appeal through the senses—Satan succeeded in holding Pharaoh in an attitude of stubbornness and defiance of the living God. He was hoping thus to block God's plan for His chosen people.

Satan succeeded in his diabolical work on Pharaoh, but God overruled in performing a spectacular deliverance that was of great encouragement to God's people and symbolized to future generations the deliverance from sin that would come through Jesus Christ. But Satan was not through. He was to continue to stimulate the senses with false science.

Sadducees and Science

In Christ's time the Sadducees had succeeded in building up an elaborate argument based on science that there could be no resurrection and that life ended with death. Although they had opposed Christ's mission, it did not assume bitter proportions until the raising of Lazarus. This marvelous miracle conclusively proved by one clearly observable act that they were wrong, but they were more eager to preserve the theory and their own reputations than to find truth.

Satan succeeded in blinding the eyes of many others with whom Jesus associated. The apostle John records one tragic instance where misinterpretation of the facts observed through the senses caused unbelief and rejection. After the feeding of the five thousand, the people were eager to find Jesus again. When they found Him in Capernaum, they asked Him how He had gotten there, since they thought He had not traveled with the disciples in the boat during the night. Realizing that their real reason for seeking Him was because of the food they ate the previous day, He said, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life" (John 6:27). In answer

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

to further questions He declares: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . For I came down from heaven" (verses 35-38).

At this statement some of the people were offended. How could He say He was the bread that came down from heaven? "Is not this Jesus, the son of Joseph, whose father and mother we know?" (verse 42). They knew His birthplace, they had seen and talked to His parents, they probably knew some of His brothers and sisters. You can't argue against this kind of proof. This is scientific evidence. He could not have come down from heaven. This seemingly valid reasoning based on such concrete evidence swayed many of His followers, and as a result, they "walked no more with him" (verse 66).

In our modern world Satan has increased his use of science because it has become so dominant a part of the modern scene and is held in so high esteem by most of the world's population. How much of the scientific brain power of the civilized world is occupied in the production of better and more destructive weapons of war? To what degree has the originator of evil used the technological developments such as television, the motion picture, the printing press, and easily available drugs to accomplish the physical, mental, and moral breakdown of the population? Can the damage to Christian faith and belief in the inspiration of the Holy Scriptures resulting from theories within the respected sciences of biology and geology ever be calculated?

Will Science Create Life?

The increase of false science and its influence on the populations of the world



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will be especially noticeable as the time of the end approaches. Miracles of healing which can be demonstrated to be valid and authentic but which will not be the work of the Spirit of God will become more commonplace. Claims that the creation of life has been accomplished by man in the laboratory may become more insistent. It may become as difficult to tell the genuine from the false as it was to distinguish between the serpents in Pharaoh's court. Science will be used to prepare the people for the last almost overpowering delusion—the imitation of the coming of Christ by Satan.

How could Eve have been able to determine that the fruit from the forbidden tree which was offered to her was not desirable for food? She could not tell through her eyes; it was beautiful and attractive fruit. How could the people of Noah's day know that there was going to be a flood to destroy the earth? They had never seen a drop of rain fall from the sky. By what means could Moses and Aaron know which snake was genuine? They all looked very much alive. How can the Jews of Jesus' day be blamed for turning away from His claim that He was the living bread that came down from heaven? They knew His parents and the location of His humble, earthly home.

Here's the Answer

There is one simple answer to all these questions, an answer that should burn itself into our minds so that we will never lose sight of it, an answer that will provide us with the information necessary to sort out the true from the false in the science of today, an answer that will spare us from being trapped in the terrible deceptions yet to come. Study diligently and believe sincerely God's inspired instructions to man. It may be necessary for the Christian believer sooner or later actually to deny the evidence of his senses, but so startling a procedure can never safely be taken unless the mind first receives correct instructions from the sources of truth.

Millions Swept Away

Have there been some within the church who have been strongly influenced by science? This is completely understandable. Science is impressive, it is convincing. Have the pronouncements in biology, geology, or astronomy that are contrary to the (Continued on page 41)



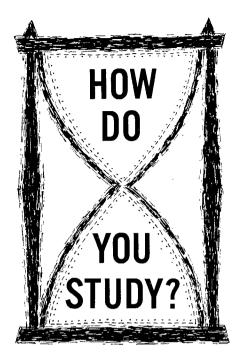
Some think it strange that we should expect to find anything new in a Book that was completed nearly nineteen hundred years ago. Others doubt that it is possible to attain the heights reached by Bible students in the past. Some are persuaded that the days of great expos-

itory preaching ended in the first decades of this twentieth century. We subscribe to none of these views. We believe that in the mine of Scripture there still lie rich veins of precious thought that when tapped will yield a spiritual wealth to equal and even surpass any discovered by our forefathers.

Just as strongly are we convinced that this belief stands no chance of being confirmed unless we give serious attention to our methods of Bible study. An intermittent, casual, routine reading of the Book will never uncover the treasures that lie waiting to be revealed. We may accidentally come across a few jewels that lie close to the surface, but the inexhaustible lodes will remain untouched until we learn to dig more deeply, more systematically, more unremittingly. How bitter will be our regret if we find that we have been passing over untold wealth just because we did not stop long enough to discover it!

And this is not a purely personal matter. It involves the welfare of the church, for the church today languishes from a dearth of mighty preachers, and mighty preachers are lacking because there are too few earnest students of the Word. The age of great preachers has not ended: it is merely marking time, awaiting the rise of ministers who will study as the pulpit giants studied in the days gone by. Look at any of the princely preachers of the past and you will find they were primarily students of God's Oracles, and their pre-eminence at the desk was firmly based on their pre-eminence in the study. Think of Wycliffe, Huss, Luther, Zwingli, Calvin, Wesley, Whitefield, Spurgeon, Knox, Jowett, McClaren, and now Billy Graham. All of these men were saturated with the Word of God, and owed their pulpit power to their mastery of that Word.

We need our modern counterparts of such men. The church that is blessed with



Part 1

BERNARD E. SETON

President, British Union Conference

a Bible-inspired preacher will not long remain empty. Human nature still responds to oratory, and he whose eloquence stems from deep study of the Bible will never lack an audience, even in this twentieth century. Let us, then, as present or as embryo preachers, resolve that our ministry will be built upon a profound knowledge and application of the Scriptures.

Personal Study

The foundation of all true Bible knowledge and understanding of that knowledge is personal study of the Bible. An attempt to expound the Scriptures without a background of personal study will lead to shallow, artificial, insincere exposition, and our teaching will be no better than sounding brass or a tinkling cymbal. On the other hand, study for our own edification will just as surely enable us to help others. Our own respect for, and application to, the Word will permeate our personalities and, unbeknown to ourselves, inspire those with whom we live and work.

How shall we pursue such study?

Our first suggestion concerns an elementary but essential operation, namely, that of *reading* the Bible. While attention to any part of the Book can bring benefit, much will be missed if specific study is not carried out against a background of regular reading of the whole volume. Such exercise gradually gives us a mastery of the Bible's contents: we become familiar with its whole story, we fit together its component parts, we begin to grasp its unified philosophy, we amass a wealth of spiritual counsel on which we can draw at will, and our speech and writing become colored with what we have so assiduously read.

The Bible is a gem with so many facets that it is not possible to view all of its beauties at the same time. We therefore need to read the same portion several times in order to grasp its literary, historical, theological, humanitarian, and personal implications. Perhaps that is why Campbell Morgan declared that he never presumed to expound the message of any book of the Bible until he had read that book fifty times!

Of course, mere reading is not enough. Perusal of page after page can become so mechanical that we hardly know what we read. This danger is inherent in the Bible Year Plan, which may become an annual marathon unless we accompany our incessant reading with more leisurely contemplation of God's message.

We should agree, then, that initial reading lays only the foundation for genuine study. Our survey of the whole Book directs attention to verses, chapters, books, and themes that awaken our theological interest. While reading, make a note of such passages and use those notes as the starting point for real *study* as distinct from *reading*. Choose one of these newly discovered texts, explore its potentialities, savor its essence, extract its sweetness, make it yield its secrets. When that is being done, then we are engaged in study!

This, we should realize, is necessarily a slow task. In Bible study, the race is rarely to the swift: indeed, speed is often fatal to study. Quality is of much greater value than quantity when it comes to understanding God's Word. So let us be prepared to go slowly, to dawdle in green pastures and linger beside still waters; there will then be a chance of coming face to face with the thought that the Spirit intended us to find in the verses we read.

We shall waste much valuable time if we attempt this hyper-spiritual task in our own mental strength. "The natural man receiveth not the things of the Spirit of God: . . . neither can he know them, because they are spiritually discerned" Cor. 2:14). We should, therefore, condition our study with prayer-before, during, and after our concentration on any particular theme. Our best study may well be done on our knees, with the Bible open before us, so that while reading we can talk to the Lord about the passage and can hear Him explain its meaning to us. Thus we shall come to think His thoughts after Him.

This may prove to be an uncomfortable activity. We are so shackled by preconceived opinions, so loaded with others' concepts, that it is difficult to get an uncluttered view of any theme, and we may despair of ever reaching the pure thought breathed out by God to His servants the prophets. Repeated study of the Word will overcome this difficulty. We must read, reread, and read again. We must meditate until our understanding penetrates the inner meaning of our selected passage. We shall then arrive at the core of religious knowledge and know that we have really grasped the divine intent. Such procedure is demanding, it calls for discipline, it may even be embarrassing as it leads us to revise loosely held ideas, undigested concepts, and unthoughtful thoughts. But it will be rewarding, for it will guide us into all truth.

What Shall We Study?

The novice is often bewildered by the wealth of choice that confronts him. Sixty-six books! Where shall he begin?

His personal reading should already have pinpointed certain areas that promise a crop of deeper thoughts, but he may still need specific suggestions as to books that will most easily yield sermon topics. One of the most accessible is undoubtedly the book of Psalms which thousands of ministers have found to be an inexhaustible homiletic storehouse. The one hundred and fifty poems are primarily a record of man's spiritual relation with God, but in dealing with this theme, the poets give us a brilliant portrait of the Almighty Himself. One cannot but marvel that such insights were experienced by men who (Continued on page 31)

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BIBLICAL MYTHS



FOR RACIAL SEGREGATION

CHARLES B. HIRSCH

Secretary, Educational Department, General Conference



AMONG persons who consider themselves to be students of the Bible one finds with amazing frequency individuals expostulating on certain themes, using the Scriptures as evidence, either implicit or explicit, for their particular points of view. Unfortunately, the textual facts that they

feel are so convincing prove after careful scrutiny to be misinterpreted, resulting in myths that have in too many instances been allowed to appear as veritable Biblical truths.

One such area that has been permitted in the minds of many to come under the umbrella of Biblical sanction is that dealing with the origin of race and support for segregation. It is to this question of Christianity and race that we as Christians and believers in the Holy Word must address ourselves.

In order to provide a frame of reference within which we may have a better understanding, I should state that by Christianity I am referring to that group of individuals who believe in the Holy Bible as a divinely inspired work and who believe in God as the omnipotent power responsible for the creation of man.

No Jewish Race

By race, I do not wish to connote the meaning as is used in popular parlance. How often have you heard people, preachers as well as others, refer to the Jewish race? This is one of the most dangerous myths in our contemporary civilization.

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There is no more a Jewish race than there is a Catholic or a Protestant race. An individual is a Jew only when he adheres to the tenets of the Jewish religion. Thus he is a Jew because of his religion, and religions are not restricted to races. There are some Chinese, Ethiopians, and American Negroids who are Jews, which fact invalidates the common usage and concludes that a person of any color can be a Jew, and for that matter a Protestant or a Catholic.

Obviously, referring to the English, French, or the German "race" is another misuse of the word. These are national or linguistic groups.

Those who indulge in an extremely elastic use of the term *race* are also those who propound other racial myths that have yet to be proved, such myths as (1) the mentally superior and mentally inferior races, (2) racial morality, (3) racial cultures, (4) biologically inferior and superior races, (5) temperamental differences.

This confusion of ideas about races has caused many scientists to be reluctant about the continued use of this term, but most anthropologists and taxonomists appear to be in agreement in classifying mankind into *three* major races (in the scientific use of this term), or divisions, as follows: (1) the Mongoloid, (2) the Negroid, (3) the Caucasoid.

Others Use Four or Five Divisions

There are also other classifications that are in vogue, but it is not my purpose to enter into a lengthy monolog on race and its connotations. For the time being I accept this threefold division, aware of some

of its objections and weaknesses, but on the other hand realizing that there must be a starting point. Within this grouping I shall be concerned chiefly with the discriminatory attitudes on the part of the Caucasian toward the Negroid.

Those who are the specialists in the study of mankind and his origins—the anthropologists, and often the sociologists have yet to come up with an answer for the origin of man. Some of the more frequently mentioned reasons for the physical differences in man include the following: mutations, recombinations of genes, social selection, survival selection, adaptations to environment, and endocrine relation. Apparently the scientist has not been able to establish a sole cause for the existing racial picture.

Basically Theological

As Christians we have too often looked to the scientist for an answer to some of these questions and fallacies, and not enough to theology and the study of the Scriptures. The social problem facing us today, one which is a paramount topic in higher government and judicial circles, is basically a theological one, especially so when we start with God as the Creator.

There are, unfortunately, many who believe that in religion there is evidence for the support of racial origins and discrimination. These beliefs, when analyzed, soon reveal themselves to be myths based on Biblical facts which in themselves have another meaning or provide no answer at all.

No Explanation of Mark

One of these beliefs has been founded on Genesis 4:11: "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand," followed by verse 15, which states: "And the Lord set a mark upon Cain, lest any finding him should kill him." First, the fact that Cain was cursed is evident; second, that a mark was placed on him cannot be denied. But nowhere is there an explanation that the curse or the mark was a change in his physical make-up. Actually, the mark was placed on him to protect him from others, and the curse made him a vagabond or a wanderer.

Another even more common error is that the black race had its origin in Ham, one of the three sons of Noah. Recently a

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student asked me after a discussion of this topic, "Well, what about the fact that Ham was cursed and made a servant?" For the fact let us go and see what the Source does reveal. Genesis 9:25 tells us that after Noah awoke, he said, "Cursed be Canaan; a servant of servants shall he be unto his brethren."

Canaan Not Ham

Note here that it was not Ham who was cursed, but rather his youngest son, Canaan, who was the progenitor, not of a black people, but of the Canaanites, who settled in the Palestine-Syria area. This myth might have been more realistic if the oldest son, Cush, had been cursed, for we find that Cush and his descendants did migrate to Africa and western Arabia, and the name Cush itself is often interpreted as meaning "black," or "Ethiopian." But it was *Canaan* who was cursed by his grandfather Noah, and not Ham or Cush.

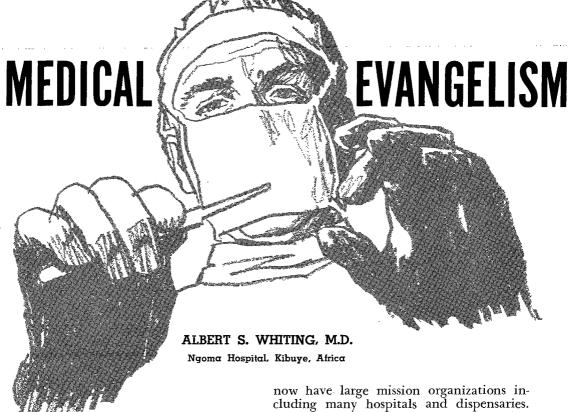
There are others who think that perhaps the scattering of the people from the Tower of Babel resulted in different racial and ethnic groups. Genesis 11:1 informs us that the "earth was of one language, and of one speech." When Noah's descendants showed a lack of trust in God by the building of the Tower of Babel, God went down and confounded their language, so that today there is a great variety of languages and dialects numbering roughly 3,000. But nowhere is there any intimation in this instance that those around the tower were separated into different color groups.

No Mention of Race

The Holy Scriptures make no mention of a division of races. We do note that when the word *race* is used it is usually in the context of competition or a contest (Ps. 19:5; Eccl. 9:11; 1 Cor. 9:24; Heb. 12:1). At the same time there is reference to dark-skinned peoples not necessarily Negroid. Jeremiah (Jer. 13:23) raises the question, "Can the Ethiopian change his skin, or the leopard his spots?" And an even earlier text, Numbers 12:1, finds Moses' wife, Zipporah, referred to as an Ethiopian.

In the book of Acts (chap. 8:38), Philip, one of the apostles, baptized an Ethiopian eunuch. In Amos 9:7 the Lord asks, "Are ye not as children of the Ethiopians unto me, O children of Israel?" Does this sound

(Continued on page 42)



S THE health message developed in the formative years of the Seventh-day Adventist Church, the concepts of gospel ministry and medical ministry were often combined in the work of one individual who taught, healed, and preached the Word. Our early missionaries were often ministers who spent much of their time treating the sick or physicians who spent much of their time in gospel work. The advance of knowledge and education has separated the minister and the physician into divers and distinct areas of labor; yet their work is often brought together, not in one individual, but in the team concept. This cooperation has been well demonstrated in many successful Five Day Plan programs. There is continued opportunity for the minister and physician to unite their ministry, especially in our many mission fields, where healing of soul and body must go together.

Our ministers have been sent out as foreign missionaries to all parts of the world, and when they reached their field they often found underprivileged people who were sick, suffering, and poor. Medical work followed and fulfilled the great need of these people. Our mission work has grown from these early beginnings. We

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now have large mission organizations including many hospitals and dispensaries. In our work emphasis has been on treating the sick and relieving the immediate suffering. Missionaries have taught the people the evils of tobacco, stimulants, and intoxicating drink. And thus our health message has become part of our mission work in both word and deed. But have we done all we can for the people of the world who have such great spiritual and physical needs?

Adaptability

In developing countries our health message must have more emphasis, because the people are more unhealthy. Uncleanliness, poor dietary habits, infectious diseases, and parasitic infestations are rampant. The physical condition of these people dulls their minds to the acceptance of and advancement in the Christian way. To help them requires a knowledge of their peculiar needs.

Whether the people drink tea or coffee may be relatively unimportant to the more serious question of having enough food to maintain life. It would be better for the children to eat clean meats than to die with kwashiorkor—a common protein-deficiency disease of many areas. Teaching health to primitive people the same as one would teach it to a Western civilization does not necessarily make the people more

IN DEVELOPING COUNTRIES

healthy. And yet our goal is to make all healthy in body, mind, and soul. We must adapt our message to the needs of the people. (I don't mean change the message, but apply its principles to the needs.) Therefore, the first rule of health evangelism is adaptability.

Twenty at the Cost of One

"An ounce of prevention is worth a pound of cure." All would agree to this adage, but do we always practice it? Our early reforms in the realm of health were both therapeutic and preventive. Modern medical therapy has advanced to unbelievable heights. We as a people continue our message of prevention in the realm of temperance, exercise, and diet. In the Western world programs of therapy often precede programs of prevention (we treated polio with hot packs, now we prevent it with immunization). In developing countries with limited budgets, prevailing ignorance, and general lack of facilities, therapeutic medicine falls behind our Western standards and preventive medicine is often lacking. Ideally we treat the sick and prevent the well from becoming ill, but sometimes we lack the resources to do both. Which should we do? "A stitch in time saves nine" applies to the practice of preventive medicine. In application it means that we might prevent diseases in twenty people at the cost of treating one sick person. In other words, for a given amount of time, effort, and expense we can do more good by prevention than by cure. If we teach the people to be healthy, are we not doing more good than giving an injection to someone who is already sick? Is not this our health message-to teach the people to live healthfully? Our second rule, therefore, is to put prevention before cure.

Why Prolong Life?

Many physicians who worked on the public health report on smoking were smokers themselves. Right knowledge does not always mean right practice. Why prolong life? For what reason? If we practice our health message we will be more efficient

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workers for Christ, mentally more alert to the gospel message and the influence of the Holy Spirit, and thus better prepared for a deeper spiritual experience, which will lead us to eternal life. Health is part of God's restoration process. So our third rule is to connect the health message to spiritual realities. We are healthy for a reason. The laws of health are God's laws. A combination of adaptation, emphasis on preventive medicine, and spiritual help spells greater success for our evangelistic endeavors.

Applying the Principles

In developing countries the people are poor, their diet is inadequate, and infections and infestations prevail. We are obligated to promote health just as we promote the various departments, such as home missionary, MV, Sabbath school, education, et cetera. Health cannot be separated from any of these departments. Why not establish a separate department such as health and welfare? A health and welfare secretary could be appointed. This person probably should be a minister rather than a physician. His promotional work would be in the areas of hygiene and sanitation, preventive practices and services, temperance, welfare and relief work. He would chairman a committee that would have as members physicians and other medical personnel, teachers, and evangelists. The physician would need to give technical advice on health and disease, provide health literature, give health talks, supervise and participate in preventive medical services, such as maternal and child-care clinics, as well as practice therapeutic medicine. In large programs more than one doctor (Today the public would be needed. health physician does not practice therapeutic medicine.)

Promote on All Levels

Promotion would be carried out on all conference or mission levels. There would be health and welfare budgets, offerings, Sabbath rallies, workshops. Local church health leaders could be elected. There would be health instruction in the baptismal classes. A person would not be baptized if he drank beer, and also he would not be baptized if he did not have and use proper toilet facilities—equally important to health. There would be cooking classes, gardening demonstration plots, immunization clinics, Five-Day Plans, and health curriculums and programs in our schools. All these endeavors would require the cooperation of the minister, educator, and physician.

In former days we have effectually started new work in many areas by establishing a school. Why not take a health educator (like those trained at Heri Hospital in Tanzania) and send him to teach the people, not the three R's, but how to live? He should first demonstrate by his own life and home the benefits of healthful practices, and then teach those about him. The health principles could be adapted to the immediate needs of the people, the cause of their diseases pointed out, and spiritual need for being healthy emphasized. The people would not only be healthier but would know the truth for these last days.

These continual efforts of promotion would bring results. Our people would be obviously more healthy than those about them. Our work would gain favor with the people and their governments. The health message would truly be a right arm of the gospel.

Our medical work has done much good in the healing of individuals sick of soul as well as of body. It has put our mission programs in a favorable light before the world. Yet we are not realizing the full potential of our health message with the people who need it most. Many times we have failed to adapt ourselves to the needs of the masses. All too often we have tried to treat disease in the caldron of ignorance and pestilence by a pill when the real long-



Mission Forgot

When early church spread Christ's good news They shunned moot speculation About some matters not disclosed

In God's self-revelation.

Apostles didn't stay in camp To thresh out obscure knowledge— They used their Sword to fight the foe, Not to refute their colleagues.

The risen Lord drew souls to Him When men proclaimed His story,

But this was given up for schemes To analyze His glory.

The church became establishment, Discarded its commission.

No longer warriors, they proposed To hunt for definitions.

So skeptical of mystery, They made an ancient blunder: Thought reason could supply all keys, And put away all wonder.

Those preachers wrangling over motes Did not alarm the devil,

He grinned, approving their discord, Bade, "Welcome to our level!"

God's men today may well recall Lest they should lose their vision: "Dissection's often murder too"; Forgo that first incision!

SYDNEY ALLEN

range solution lies in preventive measures. Our medical endeavors are represented by institutions which are lauded for their good works. But a greater work would be accomplished if a transformation could be seen in the lives of the people in the way of healthful living.

Teamwork Needed

Ministers have stood apart from physicians with some sort of respectful wonderment, and doctors perform their modern miracles of therapy often to the neglect of the real spiritual and physical needs of the people they serve. Unity is needed, especially in the areas of the world where there are great ignorance and physical need. It is imperative to meet the people where they are and teach them a better way of life, using the enlightened methods available to our respective disciplines—medicine and ministry. One cannot succeed without the other.

107 BAPTIZED FROM VILLAGE





OF 500



Right: Shown with family, T. J. S. Fredarichs of the Andhra Section, South India. A former Lutheran pastor, he has won 110 souls on a budget of \$15.00. He has the honor of being the first Southern Asia Division centurion. *Center:* R. D. Riches, South India lay activities secretary, baptizes some of Pastor Fredarichs' converts.

Left: Just a few years from sustentation, John Gabriel achieves the distinction of being the second centurion in the Southern Asia Division with baptisms of 108 in 1966.

D. R. WATTS

Secretary, Lay Activities and Ministerial, Southern Asia Division

T. J. S. FREDARICHS, the pastor of Chirala, must have been the happiest man in all of India. R. D. Riches, South India lay activities secretary, baptized 107 souls on his behalf.

These were the first fruits of a recent effort conducted in Ramnagar, a village three miles from Chirala. Some months ago Brother Fredarichs came to this small village of five hundred people and rented a prayer shed in which to preach the message. The shed was built to seat comfortably only about forty or fifty people, but every night more than a hundred adults and over fifty children crowded in to hear the Advent message presented with enthusiasm and the fire of the Holy Spirit by Brother Fredarichs and his associate, Brother Devaiah, a newly baptized lay preacher. Others gathered outside. God sent His Holy Spirit as He had promised, and a great revival took place in the village. At the conclusion of the campaign 176 people requested baptism. Some of these became discouraged because of persecution. Throughout the campaign enemies of truth did all they could to misrepresent the Advent message and cast reproach upon the messengers. But people continued to come, and they even attended the Sabbath services. A register was kept to see that each prospective member strictly attended the Sabbath school. A junior Sabbath school with seventy children was started under the leadership of two university graduates, who themselves were interested as a result of this campaign.

Pastor Riches visited this place for a week prior to the baptism. He held meetings and visited the baptismal candidates in their homes. He found that they were well acquainted with the doctrines and showed much evidence of sincere conversion.

(Continued on page 44)

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TRAINING PASTORAL ASSISTANTS



A DOCUMENT recently came to my hands giving the results of a questionnaire that was filled out by fifty-one conference presidents in the North American Division. The questionnaire dealt with the crucial question of ministerial training and the capacity of the colleges

and the SDA Seminary to meet the need of supplying qualified and trained men for the Advent ministry. The document gave an impartial report and direct quotations from letters of these fifty-one administrators. The questionnaire probed deeply into the question of our ministerial program.

It is interesting to note that more than 50 per cent of the conferences indicated pastoral vacancies. Some had as many as five. Along with the summarization came this direct observation: "In addition to these needs, some indicated in separate letters that they had other vacancies in departments, office help, Bible workers, and certain other lines of work." This is precisely the point of this article and is what prompted its writing. For a number of years we have recognized the increasing need for qualified and dedicated workers, not only in the ministry and teaching fields but in all lines of denominational service.

M. K. ECKENROTH

Chairman, Department of Religion Columbia Union College

General Lines of Christian Service

With this in mind, the religion department of Columbia Union College set about to develop a program that might assist in meeting these growing needs of the expanding church. Many of the young people in training do not anticipate going on for professional degrees beyond the Bachelor level. Some are young women who plan to enter educational work. Some prefer serving the church as a Bible instructor or perhaps as a personal visitor in many of the routine calls of the growing church. Though many of our congregations are small, we are developing large centers. These centers require the time of the pastor in fulfilling multiplied administrative duties. As a result many of the necessary calls, visits, and Bible studies that were formerly handled by the ministerial staff of the church are sometimes delayed and not infrequently sidetracked because of the heavy administrative duties. As the work grows these duties increase.

Many years ago the Spirit of Prophecy writings made it clear that both men and women should be trained for service as visitors, personal workers, and Bible teachers in the homes of the people. In the book *Evangelism* many of these quotations are brought together. This divine instruction has been with us for many years, and through the passing of the decades we have done very little to seriously carry out this instruction. "The plan of holding Bible readings was a heaven-born idea. There are many, both men and women, who can engage in this branch of missionary labor. Workers may thus be developed who will become mighty men of God. By this means the Word of God has been given to thousands."-Evangelism, pp. 456, 457.

"We greatly need consecrated women who, as messengers of mercy, shall visit the mothers and the children in their homes, and help them in the everyday household duties, if need be, before beginning to talk to them regarding the truth for this time. You will find that by this method you will have souls as the result of your ministry." —*Ibid.*, p. 459.

"If half the time now spent in preaching, were given to house-to-house labor, favorable results would be seen. Much good would be accomplished, for the workers could come close to the people. The time spent in quietly visiting families, and when there speaking to God in prayer, singing His praise, and explaining His Word, will often do more good than a public effort."—*Ibid.*, p. 463.

"In the various branches of the work of God's cause, there is a wide field in which our sisters may do good service for the Master. Many lines of missionary work are neglected. In the different churches, much work which is often left undone or done imperfectly, could be well accomplished by the help that our sisters, if properly instructed, can give."—*Ibid.*, p. 466.

There are many young women who would be delighted to enter into denominational service as a trained Bible instructor. If trained, she could assist her husband, who is carrying heavy pastoral responsibilities. Likewise, there are young men qualified and dedicated to the work of personal ministry. Not all are equipped for a preaching ministry. The Lord has singularly laid His hand upon many young men who are particularly skilled in personal work. They can influence men and

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women in behalf of the truth as they gather them around the family circle for Bible studies or in private instruction. These are potentially most productive workers and can be a tremendous asset to any pastoral evangelistic program within the church. We have to recognize, however, that we have come to the time when the pastor in the local church is not able to carry the multiplied administrative duties and at the same time carry forward a strong evangelistic program as he would like to do. It is therefore logical that trained and dedicated assistants be prepared to labor with him in his ministry.

College-prepared Workers

With these factors in mind, the department of religion of Columbia Union College set about developing a Bachelor of Science in Religious Education degree. This is an innovation for us as a denomination. This degree is a combination program. The Bachelor of Science degree differs largely from the Bachelor of Arts degree in that it does not require foreignlanguage courses and is designed primarily for those interested in a college degree with an emphasis in special areas without pursuing a professional Bachelor of Arts degree such as in one of the sciences, the humanities, theology, et cetera.

There are two programs in this new Bachelor of Science in Religious Education degree. In each program twenty hours of religion are required and fourteen or sixteen hours in a second department such as education or business administration. Along with these required courses are other required cognates that will effectively give balance and background material so that the student who elects to take this degree may later certify in the field of education by taking additional courses. Later he may wish to take additional work in business administration or otherwise broaden the base of his educational background.

Meeting the Needs of a Growing Church

These special programs have been set up to meet the needs of the church in areas of Christian service, such as the work of Bible instructors, church secretaries, institutional workers, et cetera. All of these workers may be classified as pastoral assistants, doing the work that is so necessary and essential to the successful pastorate. Counsels From the Lord's Messenger

No Independent Atoms

The Lord hath not spoken by any messenger who calls the church that keeps the commandments of God, Babylon. True, there are tares with the wheat; but Christ said He would send His angels to first gather the tares and bind them in bundles to burn them, but gather the wheat into the garner. I know that the Lord loves His church. It is not to be disorganized or broken up into independent atoms. There is not the least consistency in this; there is not the least evidence that such a thing will be. Those who shall heed this false message and try to leaven others will be deceived and prepared to receive advanced delusions, and they will come to nought. . . .

I warn the Seventh-day Adventist Church to be careful how you receive every new notion and those who claim to have great light. The character of their work seems to be to accuse and to tear down.—Selected Messages, book 2, pp. 68, 69.

In union there is strength. In discord and disunion there is only weakness. God never designed that one man, or four, or twenty, should take an important work into their own hands, and carry it forward independently of other workers in the cause. God wants His people to counsel together, to be a united church, in Christ a perfect whole. *—Ibid.*, p. 374.

The scope of our work and the rapid growth and development of our institutions, make it imperative that we take into consideration the preparation of young men and women for these important services to the cause of God.

Surely the need for workers in these important areas of service will increase as time goes on. Those of us who have given so much of our lives to the training of an effective ministry want to keep pace with the rapid development of our program and bring our training programs into line with increasing needs of a growing church. This academic program along with a vital, vigorous field program will truly give us an excellent source of workers both for personal ministry and for the various offices of our institutions and churches. This should greatly enrich the work of God and hasten the coming of our Lord.

May the great God give us more workers dedicated to a finished work in this great hour of human history.

The two programs are listed for your interest and study.

Program I

Religion (20 hours) Fundamentals of Christian Faith Life and Teachings of Jesus Prophetic Guidance Daniel Revelation Comparative Religions

Education (14 hours) Philosophy of Education Introduction to Teaching Psychology and Teaching Materials and Methods History of Education

Required Cognates (15 hours) Personal Evangelism Contemporary Evangelism Evangelistic Practicum Principles of Sociology Survey of Social Services Ministry of Music

Plus—Fulfilling the requirements of 128 hours for the B.S. degree, including electives in English, speech, natural science, math, history, physical education. A minor other than religion or education.

Program II

Religion (20 hours)

Life and Teachings of Jesus Fundamentals of Christian Faith Daniel/or Revelation Biblical Theology

Business Administration (16 hours) Principles of Accounting Intermediate Accounting Financial Statement Analysis Auditing

Required Cognate (8 hours)

Introduction to the Ministry

Introduction to Church Administration

Plus—Fulfilling the requirements of 128 hours for the B.S. degree, including electives in English, speech, natural science, math, history, physical education. A minor other than religion or business.

RADIO-TELEVISION SECRETARIES PLEDGE



FOLLOW-UP

W. R. L. SCRAGG

Associate Secretary, Radio-Television Department General Conference



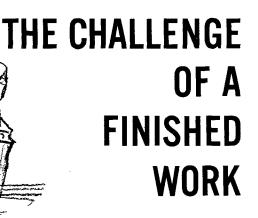
Success achieved in the public campaigns organized to follow-up Voice of Prophecy and Faith for Today broadcasts as well as local broadcasters led delegates at the quadrennial session of the Radio-Television Department to pledge themselves to follow-up campaigns. Involved in

this are all union and local radio-television secretaries as well as James J. Aitken and Walter R. L. Scragg, of the General Conference.

Each radio-television secretary will conduct a public campaign to reap the interest aroused by the church's radio programming. Enthusiasm for this project was sparked by H. M. S. Richards, Jr., of the Voice of Prophecy, who reported that there were fifty-seven daily series of the Voice of Prophecy currently being broadcast in North America. Each of these should have a public campaign to reap the seed sown by the broadcast. William A. Fagal of Faith for Today reported on the success of campaigns conducted in Halifax, Nova Scotia, and San Diego, California. These worked in areas where Faith for Today had been telecast for many years.

Among other evangelistic high lights of the council were reports from Joe Crews, of the Chesapeake Conference, whose fifteenminute daily broadcast has reaped large results over the past twelve months. His Amazing Facts broadcast features a selfselection series of ten Bible guides whose highly colorful and attractive format has brought excellent response. In the field of television, G. E. Knowles, of the Oregon Conference, reported on the success of the TV Bible Class. Public campaigns following up the interest aroused by this telecast have brought great success in soul winning. A different idea for television was presented by R. S. Larson, of the Washington Conference. Using a reversed pulpit, he focused his broadcast on the open Bible on the pulpit as a preacher would see it. Both Words of Life, conducted by Pastor Larson, and the TV Bible Class are tied in with Gift Bible Evangelism.

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ROBERT H. PIERSON

President, General Conference

Part 1

Keynote address, Ministerial Council on Field School Evangelism, Andrews University, March 7, 1967.



DURING recent months two large and important church meetings were held. At these gatherings remarkably parallel actions were taken. From October 26 to November 4, 1966, the World Congress on Evangelism was convened in Berlin. From more than one hundred nations evan-

gelists, pastors, theologians, and other church leaders gathered to discuss ways and means of preaching Christ's gospel to the ends of the earth. As one interested editor wrote prior to the meeting, these Christian leaders from several different evangelical faiths met to search "their souls in view of parting instructions that the Risen Christ gave His followers."¹ Evangelical Christians from many lands focused their eyes and prayers upon this congress fervently hoping that it might "light the fuse for a worldwide evangelistic explosion,"² for they considered this "the most significant opportunity for evangelistic planning in the modern era." 3

These Christian leaders, gathered in Berlin, brought with them a sense of urgency inspired by a firm conviction that the second coming of Christ is near, and that they must hasten greatly to proclaim His saving gospel with increasing power to help prepare the world for this great event.

"They realize that the evangelistic action of the Church in this generation could set the stage for the glorious return of Jesus Christ," ⁴ wrote one editor just prior to the Berlin meeting. Note well the phrase, "in this generation." Ministers of other faiths share our sense of urgency in these challenging days.

The writer continues in words every Seventh-day Adventist leader understands, for they reflect our own thinking so nearly. "Never before has the task of bringing the Gospel of the living Christ to the human race presented such serious obstacles or demanded such urgent action by the Church of Jesus Christ."⁵ He then proceeds to place his finger upon those who must accomplish this task. Again note well the Adventist overtones: "The urgent task of bringing the Gospel to the entire human race rests on every Christian believer."⁶ Sounds like a lay activities secretary speaking, doesn't it?

Current of Urgency

Through each of these three challenging statements a current of urgency runs swift and strong. At the Berlin Congress there was a revival of the slogan used at Dwight L. Moody's Northfield Conference

of 1886—"The evangelization of the world in this generation."

In his opening address to the congress, Dr. Billy Graham stressed the lateness of the hour and emphasized the sense of urgency every Christian should feel today. "The next twenty-five years will be the most decisive years since Christ was on earth," he declared."

"We have one task," he continued, "the penetration of the entire world in our generation with the Gospel!"

"But," Graham added, "one of the great questions before this congress is: Can the Church be revived in order to complete the penetration of the world in our generation?"⁸

Seventh-day Adventists may well give careful, prayerful consideration to both of these last two points—our task of worldwide penetration with the Advent message and the condition of a church possessing spiritual power to accomplish this task.

Cue From the Lord

The other memorable church meeting held in recent months convened in Washington, D.C., during the month of October, a few days prior to the historic Berlin gathering. It was the 1966 Autumn Council held October 19 to 24. We, too, had representatives from many lands gathered for counsel. In addition to General Conference leaders, the presidents of our great overseas divisions came to meet and to counsel with us. Our North American union officers and local conference presidents, institutional heads, and many others were present for this important convocation.

We, too, met to search our "souls in view of parting instructions that the Risen Christ gave His followers." We, too, sensed the urgency of the hour. We were conscious that this Autumn Council could well be one of the important mileposts in recent denominational history. The words "urgency," "this generation," "revival," "reformation," "sacrifice," and "evangelism" fell frequently from the lips of dedicated leaders during the discussions. Our cue came not from our evangelical friends, but from a deep study of the Word of God and the Spirit of Prophecy.

Since the Fall Council closed, the challenge of this Spirit-filled meeting has gone around the world—no doubt in hundreds of languages—where the Advent message is proclaimed. Through the *Review and Her*-

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ald, through our division and union papers, the clarion call to arms was sounded. Our General Conference leaders, off to the division meetings in many lands, carried the message with them. They passed on the torch to division leaders, who in turn faithfully handed it with undimmed luster to their unions and on to the local conference, mission, and church leaders. There was no break in the line! The word got through. The spirit the Lord was pleased to send among His leaders in Takoma Park last October spread like ripples on the sea to our church's farthest outposts. I know, for I have had scores, probably hundreds, of letters that assure me this is true.

What Is the Challenge?

What is this challenge, this call to arms, that has spanned the seas, penetrated remote jungles, and climbed rugged mountain peaks? Here is the preamble of the resolution adopted by the Autumn Council. No doubt you have read it before: "This program of worldwide revival and reformation calls for total mobilization of the whole church under the power of the Spirit of God in revival, reformation, and a wave of evangelism that will sweep around the world."

There follows a section on the "inreach" of the program—outlining a work of revival and reformation that must be done inside the church before the mighty power of the latter rain is poured out for a speedy finishing of our assigned task. The "outreach" of the plan not only contained a clarion call to evangelism but outlined a program of coordinated soul winning implicating every department, every worker, and every member in the church.

Consider These Five Points

1. The Holy Spirit must do something for the church. He must do something for you, for me! It is not in us alone to accomplish the great task our Master entrusted to us. There must be a power from outside ourselves. That power must be the mighty working of the Holy Spirit in needy hearts and lives. Nothing less will suffice during this crisis hour in which we live and labor.

2. A revival of primitive godliness must come in among us as a people. The King's highway must be cleared of every obstruction—sin and self must make way for the Saviour and the Holy Spirit.

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AN EVANGELISTIC FIRST FOR JAPAN MISSIONARY COLLEGE

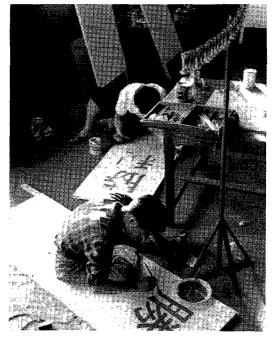
NORMAN R. GULLEY

Chairman, Theology Department, Japan Missionary College

T WAS the very first time it had happened in the history of Japan Missionary College. The event was a campus-wide evangelistic crusade under the capable leadership of theology department member Hiroshi Shibata. Helpers included the 45-member public-evangelism class with Isao Ueda as associate director, and Brothers Kanazawa and Noguchi as student leaders.

Rather than a community campaign, this unique on-campus crusade was decided on because of the possibility for many neighbors and non-Christian high school students to come to the school. Thus after studying techniques and principles from Evangelist Shibata, who has had eight years of evangelistic experience throughout the union, the students were ready for the practical demonstration.

With enthusiasm they worked hard making beautiful advertising materials, including posters, streamers, announcement stands, and even a wind-operated device! Across the campus in strategic places and inside the main auditorium and cafeteria these posters invited students to attend, their attendance being on a completely voluntary basis. Off-campus shop windows in nearby Nahara carried placards, and across the road in front of the train station a banner waved its invitation. Attractively printed handbills were distributed to both students on campus and to people in the surrounding towns. At 7:00 A.M. students stood outside the train station to catch the attention of those en route to work, and again at night they positioned themselves to greet those returning home. Visitation bands were organized and personally met with every non-Adventist student during and after the campaign. And more than fifty "big brother" teams were chosen before the opening night, and each took a high school non-Christian as his burden.



Students painting signs advertising the meetings.

Village bands, both before and during the two weeks, visited the scattered villages to prepare the people and later bring them to the meetings. Personal invitations were also mailed out and a car with loudspeaker equipment toured the villages to announce the crusade.

Equipped with beautiful slides, wellplanned black light, and radio mike, Evangelist Shibata presented practical topics for his listeners. "Victory Over Fate," "Your True Security," "The Man Who Opened the Future," "The Rule of Victorious Living," and "The Only Way to Glory" were theme thoughts shared with an average audience of 330. Of these, around 200 never missed a meeting, and these included 50 to 60 non-Christian students and some



The ministerial students in the evangelism class who assisted Elder Shibata (back row, third from left).

50 visitors from off-campus, most of whom were non-Christians!

And what were the results under God? A total of 34 decided to join the baptismal class and 21 neighbors from off campus made the same decision. But that is not all, for the 45 public evangelism stu-dents received a never-to-be-forgotten experience in life's greatest thrill-soul winning! And many caught that same inspiration, although not class members, for those who attended know that God richly blessed this historic crusade.



Evangelist Shibata in action.



The ladies' quartet.



This small band added much to the meetings.



Signs of various kinds like this one met students' gaze in various prominent places on the campus. 21 AUGUST, 1967

THE FINAL FOCUS OF FREEDOM'S Flight

Tyranny's Last Stand-5



EARTH's final conflict of men and nations, of ideologies and philosophies, of war and peace, will resolve itself into a warfare between the commandments of God and the commandments of men. "And the dragon was wroth with the woman, and went to make war with the rem-

nant of her seed." Why? Because they "keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17).

In this time of universal apostasy, anyone daring to be so bold as to seek to obey God implicitly becomes a target for Satan's wrath. The dragon arranges the laws of the land so as to bring those who "keep the commandments of God" into conflict with the commandments of the state and the church. He makes it appear that those who render strict obedience to the teachings of the Bible are enemies of the will of Heaven and traitors to the government of earth.

Through supernatural demonstrations (Rev. 13:13, 14) and spiritualistic communications with fallen angels (chap. 16:13, 14) men are convinced that Satan's counterfeit system of worship is the genuine. Thus deceived, secular authorities, influenced by the united counsel of all churches,

ORRIS J. MILLS

Minister, Southern New England Conference

invite the citizens of the nation in a national referendum, to vote authority to the legislature to form what becomes a replica of the medieval system of church-state relations. "He . . . deceiveth them . . . by the means of those miracles . . . ; saying . . . that they should make an image to the beast. . . And he had power to . . . cause that as many as would not worship the image of the beast should be killed" (Rev. 13:13-15).

Worship, devotion, is measured by our works, our obedience, our loyalty. Jesus said, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me." How did He know? Because they were "teaching for doctrines the commandments of men" (Matt. 15:8, 9). Paul, emphasizing the same principle, said, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" (Rom. 6:16).

Whenever we transgress God's law, however high may be our profession, we worship the satanic majesty. "Ye cannot serve God and mammon" (Matt. 6:24). To disobey God is to give homage to Satan. No one understands this better than the enemy of God and man, the devil himself. To obtain the worship of men in this final conflict, he inspires the religious leaders to influence the state to pass a law that to obey means to disobey God. The voters have given permission to the republic to allow the great religious confederacy to speak in the legislative assemblies of the state: "It was allowed to give breath to the image of the beast so that the image of the beast should even speak," saying that "all, both small and great, both rich and poor, both free and slave, ... be marked ..., so that no one can buy or sell unless he has the mark" (Rev. 13:15, 16, R.S.V.).

There you have this second beast speaking "as a dragon" and exercising "all the power of the first beast before him."

That the mark of the beast is a direct violation of the law of God is obvious from the solemn warning that God gives against receiving the mark:

"'If any one worships the beast and its image, and receives a mark . . . , he also shall drink the wine of God's wrath, poured

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unmixed into the cup of his anger. . .' Here is a call for the endurance of the saints, those who keep the commandments of God and the faith of Jesus" (Rev. 14: 9-12, R.S.V.).

History repeats itself. The same crisis over the commandments of men and the commandments of God that has arisen in every church-state union in the past arises in this final confederacy. The sacred annals record that in ancient Babylon the conflict was over the second commandment: "Thou shalt not make unto thee any graven image . . . : thou shalt not bow down thyself to them, nor serve them" (Ex. 20:4, 5). King Nebuchadnezzar made a huge image of gold and set it up on the plain of Dura and commanded that all fall down and worship it, "and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace" (Dan. 3:6).

Observe how similar in language is the decree of ancient Babylon and that of the second beast in Revelation 13:15: "As many as would not worship the image of the beast should be killed."

Now let us notice how the crisis developed in the kingdom that succeeded ancient Babylon, Medo-Persia. In this second example from history the test is over the first commandment, "Thou shalt have no other gods before me" (Ex. 20:3). This ancient church-state union made "a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, . . . shall be cast into the den of lions" (Dan. 6:7).

In each of these cases a law had been passed that was in direct conflict with the Ten Commandments. To obey the commandments of men meant to disobey the commandments of God. To obey the law of heaven meant to disobey the law of the land.

In such a crisis the followers of God through the centuries have said with Joseph, "How then can I do this great wickedness, and sin against God?" (Gen. 39:9). In every age men have stood for principle in the face of death as did Peter and John, who under religious and political censure by the Jews answered, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19, 20).

In ancient Babylon, Shadrach, Meshach,

and Abednego stood up in obedience to the commandments of God when all the rest of the world bowed down in obedience to the commandments of men. Immediately the report was brought to the king. "These men, O king, pay no heed to you; they do not serve your gods or worship the golden image which you have set up'" (Dan. 3: 12, R.S.V.).

"Then Nebuchadnezzar in furious rage commanded that Shadrach, Meshach, and Abednego be brought.... 'Is it true,' " he said, " 'that you do not . . . worship the golden image which I have set up?' " (verses 13, 14, R.S.V.).

In humility, but with courage, they answered, "'O Nebuchadnezzar, we have no need to answer you in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of your hand, O king. But if not, be it known to you, O king, that we will not serve your gods or worship the golden image which you have set up'" (verses 16-18, R.S.V.).

God hasn't always delivered His children from the oppressor's death as He did in the case of these three men. He allowed His Son to die a martyr's death at the hand of the Roman Empire through the instigation of the apostate Jewish church, but His permission was for the salvation of the world. The oppressor's heel may be allowed to become heavy over the heads of the righteous but the hand that is omnipotent is overruling all for the accomplishment of His purposes.

So shall it be in this last hour. God will allow deceived men, urged on by evil angels, to go only so far in the persecution of His commandment-keeping people. The law will be passed that those who keep the commandments cannot "buy or sell." The decree shall go forth that they "should be killed." But in that hour when the wrath of the dragon is making war upon "the remnant . . . which keep the commandments of God," the Lamb will interpose. As the enemy of all righteousness is about to pounce upon his foe, the Lord wrests the prey from his hands, and John beheld "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. . . . And they sing . . . the song of the Lamb" (Rev. 15:2, 3).

(Continued on page 37)



VICTORY IN EGYPT

J. R. SPANGLER

Associate Secretary, Ministerial Department, General Conference



THE recent war in the Middle East has gripped the world's heart with tragic fear. Charges and countercharges relative to who is at fault have been hurled back and forth. Regardless of who won, if there is a winner, one thing is certain, a recent victory in Egypt has caused rejoicing in

heaven's courts and among the ranks of the Middle East Advent believers.

Early this year Egypt borrowed Pastor C. D. Brooks, ministerial association secretary of the Columbia Union Conference, for an evangelistic crusade in Cairo. Approximately a dozen young men united with him in forming an evangelistic team. Two ordained men, Pastors Fakhry Naguib and Nassif Boutros, left families and churches to join the team and remain in the field for follow-up work. Pastor Brooks credits the entire staff for the success of the effort.

"Differences"

"Differences" in evangelistic procedures were quickly overcome by capitalizing on the history of past Egyptian campaigns, plus using the acquired knowledge of American crusades conducted by Evangelist Brooks. The church congregations rallied to the challenge of the preparatory sermons which preceded the opening night. "Around the clock" prayer vigils were conducted. Members got out of bed during the dark watches of the night to pray. Christian stalwarts from the Heliopolis church, Nile Union Academy, and those housed at the evangelistic center, supported the meetings with their presence each evening. The center, spared by a divine miracle as all other buildings about it were destroyed to make room for the great Ramses Square, second in importance in all of Egypt and transportation center of the capital city, is where the meetings were held.

Administration Support

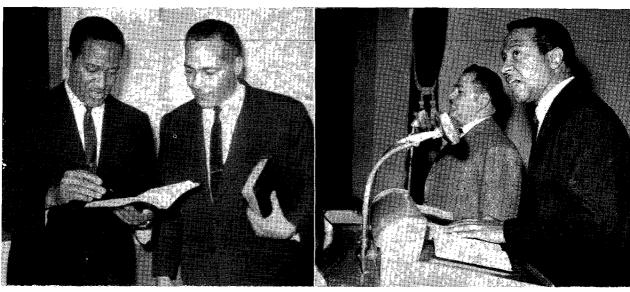
The excellent support of administrators, both division and union, were of invaluable service from the first to the last. Pastor F. C. Webster, president of the Middle East Division, and all the members of his staff consistently showed the interest and support necessary to make this spiritual venture a success. Pastor Habib Ghali, president of the Egypt Union Mission, and his wife were present at all services. Pastor Ghali and his staff did everything possible for the success of this crusade.

"Wall to Wall" Listeners

The people of Egypt are tenaciously bound together by the unyielding tethers

THE MINISTRY

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Left: Part of the audience with people standing at the back of the hall. Above left: Associate Nassif Boutros and Elder Brooks planning the visitation. Above right: Fakhry Naguib (left) interpreting for C. D. Brooks.

of Islam. The Christian minority seek jealously to hold their own members. Any public evangelistic crusade poses a threat. The image of many evangelical groups is contorted and confused through misrepresentation. Adventists are no exception and are not generally known as Christians.

With this knowledge in mind Pastor Brooks and his team boldly advertised the opening subject: "Who Is Jesus Christ? Is He the Son of God or Just the Son of Man?" Opening night found the auditorium jammed wall to wall with listeners. Standing room was not available. From the shores of Alexandria to the parched regions of Aswan on the south, people came. At the conclusion of the openingnight message Pastor Brooks was surprised as the audience spontaneously burst into applause. A foretaste of the time when earth's redeemed will indicate their mutual joy by praising Christ as the Son of the living God-the Desire of all ages and the hope, the only hope, of eternal salvation!

From this day forward the meetings met with general approval. Thousands of tracts found their way into the hands of spiritually hungry people. Hundreds of Bibles were given as gifts to those who attended more than thirty meetings. Hundreds of copies of *Steps to Christ, The Desire of Ages,* and *Patriarchs and Prophets* were also given away. Many a seed has been planted in Moslem and Christian hearts alike. This seed will spring up and bear fruit. Doctors, college professors, engineers, policemen, and politicians joined farmers and factory workers nightly.

"At Ease Together"

Brother Brooks commented on the excellent service rendered by his translators, Pastors Naguib and Boutros. "The timing was natural and easy," he reports, "and we were at ease together." Only those who have used translators can appreciate the blessing of one who attempts to put fire into the sermon and is willing to duplicate inflections and gestures. These men faithfully copied Pastor Brooks even to the raising of the Bible into the air at just the right moment.

A careful visiting program was organized. Daily the entire staff scoured towns and hamlets, towering apartments and village huts, seeking out the interested ones. At times our evangelist was met at homes by huge welcome signs and even photographers, who displayed the ever-present Arab hospitality. Pictures from the handbills were framed and hung on many a wall. This evidence of the acceptance of those bringing the gospel to them brought joy to the hearts of the team.

Protectors of Troublemakers

Of course, there was opposition. This world is enemy territory and every inch gained by God's servants demands a battle. Certain religious leaders joined in open hostility. Handbills denouncing the crusade and announcing a series of meetings (Continued on page 38)

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THE CONTRAST

ELLEN G. WHITE

 $\mathbf{T}_{\mathrm{HERE}}$ is nothing which will weaken the strength of a church like pride and passion. If one engaged in the work of God does things in contradiction to another engaged in the same work, that is strife and variance. If we do this to be esteemed or to exalt self, it is vainglory, and death to spirituality and to Christian love and unity of action. Let there be no spirit of opposition among Christians. Christ has given us an example of love and humility, and has enjoined upon His followers to love one another as He has loved us. We must in lowliness of mind esteem others better than ourselves. We must be more severe upon our own character defects, be quick to discern our own errors and mistakes, and make less of the faults of others than of our own. We must feel a special interest in looking upon the things of others-not to covet them, not to find fault with them, not to remark upon them and present them in a false light, but to do strict justice in all things to our brethren and all with whom we have any dealings. A spirit to work plans for our own selfish interest, so as to grasp a little gain, or to labor to show a superiority or rivalry, is an offense to God. The Spirit of Christ will lead His followers to be concerned, not only for their success and advantage, but to be equally interested for the success and advantage of their brethren. This will be loving our neighbor as ourselves; and an opposite spirit from this creates differences and alienations and want of love and harmony.

Oh, how out of place is all this strife for supremacy! Jesus alone is to be exalted. Whatever may be the ability or the success of any one of us, it is not because we have manufactured these powers ourselves; they are the sacred trust given us of God, to be wisely employed in His service to His glory. All is the Lord's intrusted capital. Why, then, should we be lifted up? Why should we call attention to our own defective selves? What we do possess in talent and wisdom, is received from the Source of wisdom, that we may glorify God.

The apostle would call our attention from ourselves to the Author of our salvation. He presents before us His two natures, divine and human. Here is the description of the divine: "Who, being in the form of God, thought it not robbery to be equal with God." He was "the brightness of his glory, and the express image of his person."

Now, of the human: "He was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death." He voluntarily assumed human nature. It was His own act, and by His own consent. He clothed His divinity with humanity. He was all the while as God, but He did not appear as God. He veiled the demonstrations of Deity, which had commanded the homage, and called forth the admiration, of the universe of God. He was God while upon earth, but He divested Himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes He became poor, that we through His poverty might be made rich. He laid aside His glory and His majesty. He was God, but the glories of the form of God He for a while relinquished. Though He walked among men in poverty, scattering His blessings whereever He went, at His word legions of angels would surround their Redeemer, and do Him homage. But He walked the earth unrecognized, unconfessed, with but few exceptions, by His creatures. The atmosphere was polluted with sin and curses, in place of the anthem of praise. His lot was poverty and humiliation. As He passed to and fro upon His mission of mercy to relieve the sick, to lift up the depressed, scarce a solitary voice called Him blessed, and the very greatest of the nation passed Him by with disdain.

Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration. But He humbled Himself, and took mortality upon Him. As a member of the human family, He was mortal; but as a God, He was the fountain of life to the world. He could, in His divine person, ever have withstood the advances of death, and refused to come under its dominion; but He voluntarily laid down His life, that in so doing He might give life and bring immortality to light. He bore the sins of the world, and endured the penalty, which rolled like a mountain upon His divine soul. He yielded up His life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by His own free will. This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into His human nature all the life-giving energies that human beings will need and must receive.

Wondrous combination of man and God! He might have helped His human nature to withstand the inroads of disease by pouring from His divine nature vitality and undecaying vigor to the human. But He humbled Himself to man's nature. He did this that the Scripture might be fulfilled; and the plan was entered into by the Son of God, knowing all the steps in His humiliation, that He must descend to make an expiation for the sins of a condemned, groaning world. What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The eternal Word consented to be made flesh! God became man! It was a wonderful humility.

But He stepped still lower; the Man must humble Himself as a man to bear insult, reproach, shameful accusations, and abuse. There seemed to be no safe place for Him in His own territory. He had to flee from place to place for His life. He was betrayed by one of His disciples; He was denied by one of His most zealous followers. He was mocked. He was crowned with a crown of thorns. He was scourged. He was forced to bear the burden of the cross. He was not insensible to this contempt and ignominy. He submitted, but, oh! He felt the bitterness as no other being could feel it. He was pure, holy, and undefiled, yet arraigned as a criminal! The adorable Redeemer stepped down from the highest exaltation. Step by step He humbled Himself to die -but what a death! It was the most shameful, the most cruel-the death upon the cross as a malefactor. He did not die as a hero in the eyes of the world, loaded with honors, as men in battle. He died as a condemned criminal, suspended between the heavens and the earth -died a lingering death of shame, exposed to the tauntings and revilings of a debased, crimeloaded, profligate multitude! "All they that see me laugh me to scorn; they shoot out the lip, they shake the head." Ps. 22:7. He was numbered with the transgressors, He expired amid derision, and His kinsmen according to the flesh disowned Him. His mother beheld His humiliation, and He was forced to see the sword pierce her heart. He endured the cross, despised the shame. He made it of small account in consideration of the results that He was working out in behalf of, not only the inhabitants of this speck of a world, but the whole universe, every world which God had created.

Christ was to die as man's substitute. Man was a criminal under the sentence of death for transgression of the law of God, as a traitor, a rebel; hence a substitute for man must die as a malefactor, because He stood in the place of the traitors, with all their treasured sins upon His divine soul. It was not enough that Jesus should die in order to fully meet the demands of the broken law, but He died a shameful death. The prophet gives to the world His words, "I hid not my face from shame and spitting."

In consideration of this, can men have one particle of exaltation? As they trace down the life and sufferings and humiliation of Christ, can they lift their proud heads as if they were to bear no trials, no shame, no humiliation? I say to the followers of Christ, Look to Calvary, and blush for shame at your self-important ideas. All this humiliation of the Majesty of heaven was for guilty, condemned man. He went lower and lower in His humiliation, until there were no lower depths that He could reach, in order to lift man up from his moral defilement. All this was for you who are striving for the supremacy-striving for human praise, for human exaltation; you who are afraid you will not receive all that deference, that respect from human minds, that you think is your due. Is this Christlike?

"Let this mind be in you, which was also in Christ Jesus." He died to make an atonement, and to become a pattern for every one who would be His disciple. Shall selfishness come into your hearts? And will those who set not before them the pattern, Jesus, extol your merits? You have none except as they come through Jesus Christ. Shall pride be harbored after you have seen Deity humbling Himself, and then as man debasing Himself, till there was no lower point to which He could descend? "Be astonished, O ye heavens," and be amazed, ye inhabitants of the earth, that such returns should be made to our Lord! What contempt! what wickedness! what formality! what pride! what efforts made to lift up man and glorify self, when the Lord of glory humbled Himself, agonized, and died the shameful death upon the cross in our behalf!

Who is learning the meekness and lowliness (Continued on page 31)

AUGUST, 1967



SAINT

(Concluded)

ALGER F. JOHNS

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A CCORDING to the historical records, when Nebuchadrezzar went to Jerusalem, he found there Jehoiakim's son and successor, Jehoiachin, on the throne. Jehoiachin surrendered without much of a struggle, and submitted to the authority of Nebuchadrezzar. Perhaps he did this at the advice of Jeremiah, we do not know. Jehoiachin reigned for only three months and ten days, and Nebuchadrezzar took from the land of Judah in punishment 10,000 captives of the best of the land.

FROM

The actual Babylonian chronicle record as found in the book by D. J. Wiseman, *Chronicles of Chaldaean Kings*, page 73, tells about this capture of Jerusalem. "In the seventh year, the month of Kislev, the king of Akkad [that was Nebuchadrezzar], mustered his troops, marched to the Hatti-land, [Palestine and neighboring countries], and encamped against (i.e. besieged) the city of Judah and on the second day of the month of Adar he seized the city and captured the king. He appointed there a king of his own choice (lit. heart), received its heavy tribute and sent (them) to Babylon."

Loyalty or Intrigue?

Nebuchadrezzar must have had some confidence still in the professed followers of God, for he put Zedekiah on the throne of Judah and he made Zedekiah swear allegiance to him. Zedekiah was another worshiper, at least a professed worshiper, of Jehovah. His very name Zedekiah means

"Jehovah is righteousness," or, "Yahweh is righteousness," and so Nebuchadrezzar had the opportunity to again test a leader of the professed of God. But we find that in Zedekiah's fourth year, 594 B.C., he fell into the temptation of rebellion. There were ambassadors from Edom, Moab, Ammon, Tyre, and Sidon, and all of them probably prompted by the new king of Egypt, Psammatichus II (or Psamtik the Second), who had just ascended his throne. These ambassadors were intriguing for rebellion against the Babylonian Empire, against Nebuchadrezzar. They were pro-Egyptian, and there was a pro-Egyptian party in Judah itself. Back in Babylon among the Jewish exiles there were some false prophets who tried to stir up the Jews, and Nebuchadrezzar did not deal with them in a gentle Christian spirit, for the Bible record says he burned them in the fire because of their agitation of treason (Jer. 29:22).

Fate of False Prophet

Back in Judah the prophet Jeremiah tried to stem this tendency to rebellion on the part of the pro-Egyptian party. The story is told in chapters 27 and 28 of Jeremiah. Jeremiah said the Lord had put a yoke upon the king of Judah and on the kings of Moab, Ammon, Sidon, and all the other surrounding countries, and he made wooden yokes as an object lesson. A false prophet, Hananiah, came, and he took one of these wooden yokes and broke it and said: "Thus saith the Lord, I will break the yoke of the king of Babylon from upon you." The message of Jeremiah from the Lord was to the effect that, "You have broken yokes of wood, I will see to it you will have yokes of iron. You will serve Babylon."

It was in the plan that God had for them, and the sudden death of this false prophet, Hananiah, as recorded in Jeremiah 28:17 apparently swung the balance in favor of Jeremiah and the pro-Babylonian group. Zedekiah the king, weak of will, who had flirted with the idea of rebelling against Babylon, turned it down, at least for the present, not from principle, perhaps, nor because he had sworn faithfulness to the God of heaven, but maybe because he felt discretion was the better part of valor. He knew that Nebuchadrezzar must have known what was going on, or something about it, and the Bible says that he hastened in person to Babylon to renew his allegiance (Jer. 51:59).

Nebuchadrezzar accepted this renewed oath of allegiance. I read in Prophets and Kings, page 447: "The unrest caused by the representations of the false prophets brought Zedekiah under suspicion of treason, and only by quick and decisive action on his part was he permitted to continue reigning as a vassal. Opportunity for such action was taken advantage of shortly after the return of the ambassadors from Jerusalem to the surrounding nations, when the king of Judah accompanied Seraiah, 'a quiet prince,' on an important mission to Babylon. During this visit to the Chaldean court, Zedekiah renewed his oath of allegiance to Nebuchadnezzar. Through Daniel and others of the Hebrew captives, the Babylonian monarch had been made acquainted with the power and supreme authority of the true God; and when Zedekiah once more solemnly promised to remain loyal, Nebuchadnezzar required him to swear to this promise in the name of the Lord God of Israel. Had Zedekiah respected this renewal of his covenant oath, his loyalty would have had a profound influence on the minds of many who were watching the conduct of those who claimed to reverence the name and to cherish the honor of the God of the Hebrews."

Jerusalem Captured

Now Nebuchadrezzar had the promise of Zedekiah, and in the name of Jehovah whom he honored. Sad to say, the weak-

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kneed Zedekiah yielded to the nobles who were pro-Egyptian and rebelled in 588 B.C. Can we blame Nebuchadrezzar, with his heathen background, for anything he *might* have done at this time? Could we blame him if he had said: "This is the last straw; no more nonsense along this line. I believe there is nothing to the religion of the Hebrews or to their God. I will end their rebellious ways once and for all"?

So Nebuchadrezzar assembled his armies and marched to Jerusalem, for he was going to put down this rebellion. There was a long and bitter siege and finally the city was captured and burned by fire. Zedekiah the false king, the false follower of God, was captured, his sons were killed in front of his eyes, and then his eyes were put out and he was taken in disgrace to Babylon.

We don't know for sure, but the events recorded in Daniel 3 could very well have taken place right after this. Both of the major Greek versions, the Septuagint and Theodotian, place these events in the eighteenth year of Nebuchadrezzar (that is the nineteenth year by the fall-to-fall reckoning), traditionally after the fall of Jerusalem. Whether or not they belong here they certainly seem to fit. The king was going to make an image of gold and all must bow down. In this way he would find out who was loyal and he would weed out the disloyal.

Nebuchadrezzar Not Truly Converted

There are many possible explanations as to why Daniel was absent when the events of Daniel 3 took place, but to me the logical explanation is that at that time he was not a Babylonian official and so was not required to come there and swear allegiance to the golden image. At any rate, God once again performed a miracle and touched the heart of Nebuchadrezzar, for he accepted the miraculous evidence. We read in Daniel 3:28, "Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." And I want you to notice the next verse. He acknowledged God, but he wasn't really what we would call a converted man because this is what he said, "Therefore I make a decree, That every people, nation, and lan-

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guage, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort" (verse 29). He was still an absolute despot at heart, even if at this time he was for Jehovah, the true God.

But apparently there was still another rebellion and another deportation of the Jews from Jerusalem a few years later (Jer. 52:30). And it seems only logical to believe that there was another relapse into idolatry by Nebuchadrezzar. At any rate, in a list of officials found in the Babylonian records dated to the thirty-fifth year of Nebuchadrezzar's reign (570 B.C.), there is no Daniel on the list, not by that name nor by the name Belteshazzar. And there is no hint of any other Hebrew being on the list. This date was either just before or during the seven years of Nebuchadrezzar's madness.

God's Last Appeal

Now we come to the events of Daniel, chapter 4. This was God's last appeal to the heart of the monarch. Nebuchadrezzar would probably be about 50 or 55 years old at this time, and we know he had done great things. He had conquered all that opposed him. His kingdom was not worldwide in the Mediterranean area, but certainly it was world dominant. Multiplied thousands of inscribed bricks dug up by archeologists attest to the fact that he was the one who built Babylon. And so in his pride of heart, as he looked over the beautiful city set in a land well irrigated by canals from the Euphrates River, a fruitful spot, a golden city, pride welled up and he said, "Is not this great Babylon, that I have built?" (Dan. 4:30). The Lord knew that was what he would say and so had given him a dream and told him what would happen. God gave Nebuchadrezzar one last message. You might say God took away his senses in order to bring him to his senses. So we have the Bible record of the seven long years of madness.

Babylon must have been ruled by a regent or by regents, we do not know. Obviously in this heathen court there would be no hint of the king's madness given in the official records. At the end of the seven years, when his senses returned to him, we find that this proud monarch was a humble, converted man. He was now finally truly converted, and the words of Daniel 4:34-37 represent the confession made by this king.

The sovereign was now a saint and this is the last picture we have of Nebuchadrezzar in the Scriptures. He apparently was a child of God until the end of his reign, and those who are Christians can confidently expect to see him in the kingdom of heaven. O how wonderful was the love of God manifested to bring this heathen monarch to a knowledge of the true God, to make him a child of God! And how marvelous it was that this man in the highest place that earth could offer finally, after some thirty or forty years of work, yielded to the Spirit of God and accepted the salvation that God offered to him.

God Seeks Witnesses

But think of those whom God sought to use as witnesses. Some were good and some bad. What kind of witnesses are we? When the people of the world see us what do they think of Seventh-day Adventists? What do they think of the worshipers of the true God? Are we Daniels? or are we Jehoiakims and Zedekiahs? Oh, I suppose we all probably would admit that we are not so good as Daniel; and, on the other hand, I doubt that any of us feel that we are quite so bad as these wicked kings. But what is our influence?

What Kind of Citizens Are We?

The world does not look at our spiritual experience first; they look to see what kind of citizens we are. Are we who are Adventists good citizens who obey the laws, and that includes the speed laws, or do we set bad examples? When we see the police officers are not around do we cut through the stop signs? Do we drive around the wrong side of the street just to save a few paltry yards to get up into our driveway? Yes, the world watches some of these outward things.

Only when people know us better do they then look into our hearts. Do we have love for our fellow man? What kind of witness do we give of our God to the people around us? O I pray that we may have a good witness. Think of God's love to bring Nebuchadrezzar to a knowledge of salvation. Sometimes we neglect those who are in high places. We neglect the rich, we

(Continued on page 37)

The Contrast

(Continued from page 27)

of the Pattern? Who is striving earnestly to master self? Who is lifting his cross and following Jesus? Who is wrestling against self-conceit? Who is setting himself in good earnest and with all his energies to overcome satanic envyings, jealousies, evil-surmisings, and lasciviousness; cleansing the soul temple from all defilements, and opening the door of the heart for Jesus to come in? Would that these words might have that impression upon minds that all who may read them would cultivate the grace of humility, be self-denying, more disposed to esteem others better than themselves, having the mind and Spirit of Christ to bear one another's burdens! Oh that we might write deeply upon our hearts, as we contemplate, the great condescension and humiliation to which the Son of God descended that we might be partakers of the divine nature, and escape the corruption that is in the world through lust! All haughtiness, all self-exaltation, must be put away from us, and we learn the meekness and lowliness of Christ, or we shall find no place in the kingdom of God. The life must be hid with Christ in God. The anchor of every soul is to be cast into the Rock cleft for us, that Rock which bears up a ruined world. Let us keep these things in our minds.

Pride of talent, pride of intellect, cannot exist in hearts that are hid with Christ in God. There would be no strivings to let self stand forth conspicuously unless Deity and humanity combined had stood in the gap to stay the sentence of a broken law. Its penalty would have fallen, without abating a jot of its severity, upon the sinful. It fell on Jesus, the world's Redeemer, to give man another trial. Then let us humble ourselves, and adore Jesus, but never, never, exalt self in the least degree. God forbid that we should foster in ourselves independence. Make haste that none of us may occupy the fearful position of him for whom Christ died in vain.

Will my brethren consider that there is no royal road to heaven? The cross, the cross, lies directly in the path we must travel to reach the crown. Those who will not humble themselves even as a little child, said Jesus Christ, shall have no part in the kingdom of heaven. If the motive of all our life is to serve and honor Christ and bless humanity in the world, then the dreariest path of duty will become a bright way—a path cast up for the ransomed of the Lord to walk in. If we are children of God, there will be countless opportunities for serving **GOSPEL TENTS** STEEL-CLAD TABERNACLES SMITH MANUFACTURING CO., DALTON, GA. Over 50 Years in Business

Him by active ministry to those for whom He died. Jesus looks upon the wants, the necessities, of every soul, and ministers unto them by standing close beside the one whom He uses to be an instrument to help and bless others. All contentions, all envy, is grievous to Jesus Christ.

-Review and Herald, Sept. 4, 1900.

How Do You Study?

(Continued from page 7)

lived amid the crudities of Near-Eastern life in the early part of the first millennium B.C. It is unlikely that we shall surpass their understanding of the Most High until we stand before the Eternal. Beyond doubt, then, it will be profitable to undertake a systematic study of these lyrics, either in numerical order or according to personal preference, making a list of the whole and keeping a record of progress until we have covered the whole book. In this way we can consider man's relationship to his Maker, the psalmist's revelation of God, a righteous man's attitude to sin, acceptance of sorrow, religion and nature, the art of praise, and an almost endless list of stimulating topics.

If there is one valid objection to a concentration on the Psalms, it is this: They are pre-Christian, they were composed in partial darkness before "the light of the knowledge of the glory of God" had shone "in the face of Jesus Christ." But this limitation can easily be counterbalanced by a simultaneous study of the Gospels. It does not take long to read the four accounts, but since we need to start with one of them, we shall do well to choose the shortest-the Gospel according to St. Mark. This is also usually regarded as the simplest, but that is a rather superficial view, based largely on its literary form, and ignoring the fact that the four accounts tell the same basic story and confront their readers with the same super-(Continued on page 41)

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THE successful minister must learn to work with people. Each congregation is made up of many individuals, and cementing them into a working organization is an important task. One would expect to find many leaders in most congregations; but leaders are rare. An authority says,

"Less then 5 per cent of the people are leaders."

There are basically three types of leaders. There is the *anarchy type*, which means every person doing just as he pleases. There are some ministers who operate in this pattern. They have no program, and what is done at the meeting is up to the members. One has aptly said, "It is a fallacy to believe that groups, if left to themselves, will always develop a democratic atmosphere. It is more likely chaos than autocratic dominance will result."

Then we have the *autocratic type* of leadership, which means everyone doing what the chairman wants, and assuming that only a few were made to govern. Some ministers operate in this manner.

Finally, there is the *democratic type* of leadership. This is based on the assumption that if the group is given all the facts and a chance to discuss the issues it can form solid conclusions. This type provides the opportunity for free discussion under leadership of its own choosing.

Primary Functions of the Pastor-Administrator

What are the primary functions of the pastor-administrator?

1. He is to set policy. This means that the efficient minister must have an educational basis to understand the over-all func-

CHARLES M. MELLOR

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tioning of the church. He must have a knowledge of the organizational workings of our denomination and how they apply to the local church. Often the local elders know more about the administration of the local church than does the young worker. The minister who chairmans the church board does help set policy. Thus he should know what is going on in the church and where he is going.

2. The minister is to supervise. He is held responsible for the smooth functioning of the church. He is the senior officer of the congregation, and it is his business to see that all departments operate properly. This means he must be wide awake and should take an interest in all church functions.

3. The pastor must delegate authority and responsibility. Some ministers try to run the whole church. Such are either headed for a nervous breakdown or a failure! How wise is the counsel of the apostle Peter: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (I Peter 5: 2, 3). Select people who will augment your program. Give them authority to function. One of the gross mistakes of many a minister is failing to back up his associates. This is done not only to staff members but department heads. Henry Kaiser, leader of an industrial empire, said, "You seldom accomplish very much by yourself. You must get the assistance of others. I make progress by having people around me who are smarter than I am and listening to them. And I assume that everyone is smarter about something than I am." This is real leadership!

4. The pastor-administrator *coordinates* the total program of the church. Each department will have the tendency to think only of its own immediate needs and will forget the function of the church as a whole. It is the task of the minister to coordinate these various departments so there is harmony throughout the church. Without this proper coordination there can de-

velop certain misunderstandings between departments.

5. The pastor is to train others in leadership. The pastor who is farseeing will constantly be developing other people in leadership. The tendency in many churches is for the leadership to revolve around a small group or clique. This is not good for the future leadership of the church. It is imperative to be on the lookout for people who will make future leaders.

One authority in the field of group dynamics says that the "three essentials that stand out in good leadership are: (1) Know your members; (2) Build a good working relationship; and (3) Know where you are going." A minister without a program is not worth his pay.

Why Groups Fail to Reach Good Decisions

Many church groups fail to reach desirable results for several reasons. Not all of these reasons of failure are found in every group, but one or two are enough to neutralize effective goals.

1. A confusion or lack of understanding of the goals of the group. This is true of many committee meetings of the church. Their objectives seem to be very nebulous. One of the first duties of any group is to define the reason for its existence. A relevant question is, "What are we here to do?"

2. À lack of competent leadership. If the leader is poor, even the best members can become muddled in their discussion. Therefore, before a person is appointed the leader of any group, thought should be given as to his or her qualifications.

3. Poor organization and red tape. This is a factor that often destroys the group's effectiveness. The middle-of-the-road policy or a course between *no* organization and *over*-organization is the best.

4. The rut attitude. Such has diminished the effectiveness of many groups—the idea of not wanting to change old methods. Church groups have the tendency of being conservative and resenting new methods and ideas. This attitude checks much progress that might be made in the cause of Christ.

5. Cliques, factions, subgroups, and nonaccessibility of the group. When the organizational patterns of many churches are studied, it is found that a small faction runs the church and calls the score. The minister will find it rather difficult to bring in new officers who may not be in with the

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subgroup. This is not a healthy situation and takes a great deal of tact and skill to dissolve. It is not uncommon to have a small subgroup contact each other by telephone and have things very much settled before the board meets. Thus, certain members are not included in the full discussion. This is always unfortunate and limits good working relationships.

6. The selfish motive—what can I get out of it? Such an attitude is usually destructive. The total good of the church and the cause of Christ must be paramount! Sometimes you will find people who are happy to serve on the nominating committee so they can be sure they will not be assigned a major responsibility.

7. The group is not composed of the right combination of persons. One of the lessons the pastor-administrator soon learns is that not all persons are good material for boards and committees. All it takes is one or two problem individuals to destroy the group's effectiveness. How important it is that careful forethought be given as to who should make up the boards and committees of the church.

Problem-solving Procedure

Let us now consider some simple and positive suggestions as to how a board or committee can solve problems. These rules have been time-tested by many groups and have proved to be true.

1. The problem must be carefully and clearly formulated so that every member in the group can understand it. It is a good procedure to write it out on a blackboard or distribute it in mimeographed form. Make it plain so that there will be no misunderstanding as to what is being presented. If the problem is misunderstood, then no amount of deliberation will bring the group to the agreement desired.

2. The problem must be analyzed and observed from all angles. The facts must be known both pro and con. Much thought must be given to the problem. To properly know all the facts, some research should be done beforehand.

3. After the facts have been assembled, then the problem must be discussed, evaluated, and a decision made. It is imperative that each person in the group feel free to discuss the problem without the idea that he or she will have the disapproval of the chairman or minister. The chairman must keep all members on the subject in order to reach a decision. It is so easy to go off on tangents. Or, there may be one or two who monopolize the whole discussion. My suggestion to the committee chairman is, "If you have something to say on the *subject*, by all means say it; if not, wait until the meeting is adjourned."

How to Conduct a Business Meeting

Most church people do not enjoy or feel the responsibility of attending the business and board meetings. Somehow they do not feel these meetings are important, and thus try to find excuses to be absent. If this is the case, then we who are responsible for the administrative functioning of the church should do some real heart searching. The fault may rest at our doorstep.

Notifying those concerned is a must! When our church council is called, we send out a mimeographed notice of the place and time of meeting. Also included is an agenda of the items to be discussed and a financial statement for the month. Some ministers also include the minutes of the previous meeting. For small committees, it is effective to have some onionskin letterhead paper. Using carbon paper, the same letter can be copied and be sent to all committee members with one typing.

It is imperative that an agenda be carefully prepared beforehand. It is helpful if the members can receive a copy of the agenda in advance. The pastor or chairman should give each item on the agenda some careful thought so as to make sure that the group has all the facts.

Of concern to many pastor-administrators is the problem of introducing completely new topics without their being cleared with the presiding officer prior to the meeting. It must be remembered that free and open discussion does not mean a hodgepodge of disconnected topics. This practice should be discouraged. The introduction of such items can hamper discussion because there can be no preparation of facts and data by the members of the group.

In administering the church, the minister must never allow the strain of the project to overshadow what is happening to persons. Our approach must be God-centered and person-oriented. People and their needs are the "raw material of church administration." The minister must always be alert to what is happening (or not happen-

(Continued on page 37)



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

Degrees a Must!

Dear Editors:

Dr. W. K. Nelson's article in the June, 1966, issue of THE MINISTRY, and the letter from D. S. Porter (of the November, 1966, issue) with his resounding "Hurrah," have prompted me to write.

First of all, I agree with Dr. Nelson's quotations, although I think he could have used some other statements which are more solid, such as Testimonies, volume 5, pages 583, 584: "We would that there were strong young men, rooted and grounded in the faith, who had such a living connection with God that they could, if so counseled by our leading brethren, enter the higher colleges in our land, where they would have a wider field for study and observation. Association with different classes of minds, and acquaintance with the workings and results of popular methods of education, and a knowledge of theology as taught in the leading institutions of learning would be of great value to such workers, preparing them to labor for the educated classes and to meet the prevailing errors of our time." (See also Testimonies to Ministers, pages 193, 194.)

It is true that some seek advanced degrees for purposes of prestige and power. However, my experience with learned men is such that they are usually most accommodating, humble, and helpful. I thank God for many such individuals within the framework of our own church organization who have sought and obtained advanced degrees, not to glorify self, but to advance the cause of God, and to bring standing to our work among men of influence —as did Paul and Daniel and Moses of old.

The farther one's education goes in depth and research, the more a person is to realize that he is only scratching the surface. I like to think of higher education as a look through a telescope. The more highly powered the telescope, the more the details are discerned. In the pursuit of knowledge you see far more that can be learned and explored. This is exactly the experience God wants His people to have. Education, page 17, says this: "Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen." Read also on page 18: "Higher than the highest human thought can reach is God's ideal for His children." This not only refers to our Christian growth but to our growth in other directions. The more one studies God's Word and related material, the more one realizes his need for adequate tools of research to plumb the depths of God's resources.

At best the meager education we achieve on this earth is just a scratch on the surface. If we as a denomination fail to encourage our workers to keep up in new ways to teach, to research in medicine, et cetera, we are failing to follow the blueprint. If we expect to give leadership as the head and not the tail, our brethren must seek and obtain the best education possible. Too long we have been saying we don't need advanced education. Who can set the bounds of learning? Can institutions by conferring their degrees? Yes, they do make their contribution, but the end product is the student, who has to be judged. The criteria is the degree to which he has attained more Christian growth, deeper love for his Lord, and awesome respect for learning. He will feel uncomfortable in heaven, where the secrets of the universe are poured out for his study through the ceaseless ages of eternity, if he has not developed his talents to the extent of his God-given ability.

Demands in the field of public education are such that the day is not far hence when every educational superintendent who supervises our elementary or secondary education programs will be required to have a graduate degree—as it is now largely being required in public educational systems. Accreditation and certification requirements are such today that the doctorate is becoming necessary to ensure the operation of our schools.

As Dr. Nelson is well aware, overseas the M.A. degree is a must in most of our colleges. Many countries require a doctorate if a person expects to teach or give any leadership to the work. Authorities will not issue entrance visas to those less qualified, for they will say, "We have lots of men with M.A. degrees. What we need are men with doctorates to help raise our own standards."

One of the chief values acquired in the perusal of a doctorate is the skill one learns in doing and using the tools of research. We need more of this in our denomination in certain areas. If we all sat down and maintained a *status quo* as implied, our schools would soon be closed for lack of certified teachers and the mission program would be severely hampered.

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STUDENTS TOO CAN WIN SOULS!



The students and the nine new members.

FLOYD BRESEE

Director, Ministerial Field Training, Union College

UNION COLLEGE ministerial students may choose to take their evangelistic training in either of two ways.

A student may elect to take his work at a field school in evangelism held during the summer. Such schools have been held in Oklahoma City, Oklahoma, and in Greeley and Colorado Springs, Colorado. Plans are being laid for such a school in Denver.

If he wishes, the ministerial student may take evangelism in a two-hour course each semester of his senior year. Whether the class is taken in this winter program or in the summer field school, both include participation in an actual series of meetings.

Our recent winter series at the Northside church in Lincoln shows that young men can be successful in evangelism. The 175-member church had just finished a new building. They had performed a number of community services and laid some good groundwork. Pastor Myron Voegele felt the time was right for evangelistic meetings.

Students Plan the Program

Although we have preferred the field school because of the problems involved in trying to make an evangelistic effort fit into a student's busy schedule, there are some advantages in the winter program. Here the student can help plan the meetings, lay the groundwork, prepare the advertising—and do the preaching. Months were spent in class making these preparations for the Northside effort. Class is a great deal more interesting when the discussion is changed from, "What subjects should be included in an evangelistic effort?" to, "What subjects shall we include in *this* effort?" From, "How much money should meetings cost?" to, "How much money will *this* meeting cost?"

Before meetings began, the whole series had been planned, sermons preached and reworked in class. By this time the men had been taught so much and experienced so little that they approached the first meeting with fear and trembling. But the Lord used them.

Confirmation of Soul-winning Success

One of the questions young men ask themselves repeatedly and worry over more than we realize is, "Can my preaching win souls-am I really a soul winner?" Practice preaching doesn't answer it. Neither does preaching on Sabbath morning answer completely. The loyal members make about the same comments to the young preacher at the door whether he did well or not. There is nothing like soul-winning success to confirm a young man's call to the ministry. He has felt called. He has been convicted of our message. But can God use him to convict others? This question hangs heavily over the heads of our ministerial students. What a thrill it is to these young men when they see the Holy Spirit working and non-Christians becoming Christians, non-Adventists becoming Adventists through their preaching. To them it is as though the heavens had suddenly opened.

As our meetings progressed, we noticed one particular middle-aged couple attending very regularly. A few days after one of the young men preached on the mark of the beast, this couple made their decision for baptism. You can imagine what it did for the embryo preacher to learn that through *his* sermon the Holy Spirit had placed a man under such conviction he hadn't slept all the following night. The couple have now been baptized.

Holding a series of meetings with a group of young ministerial students always worries one a bit. Soul-winning attempts can teach them either of two things—that they can win souls or that they cannot win souls. Young men go into an evangelistic campaign with such high hopes and grand expectations! An effort that fizzles out is such a blow to their selfconfidence that it can leave them a little bitter toward evangelism. A success, on the other hand, whets their appetites for more.

The enclosed photograph pictures our evangelism class along with the nine new members resulting from their Northside effort. These boys have proof positive that by the grace of God *they can win souls*.

Please pray for our colleges as we endeavor to fire our young men with a zeal for winning souls.

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From Sovereign to Saint

(Continued from page 30)

neglect the powerful, yet God loves all, high and low, rich and poor, great and humble.

The final lesson we should get from this story is that our loving Father in heaven, and our loving Saviour, would do as much for you and for me as they did for Nebuchadrezzar *if* it were necessary to bring about our salvation. So while we may not be sovereigns, yet we too can accept the love of God and we too can become one of the saints who will receive, not a kingdom on earth, but an eternal kingdom that will never end.

Working With Committees and Groups

(Continued from page 34)

ing) to the members who attend the various meetings of the church.

During the past world war the War Manpower Commission suggested four foundations of a good relationship: (1) Let each worker know how he is getting along. (2) Give credit where credit is due. (3) Tell people in advance about changes that will affect them. (4) Make the best use of each person's abilities. What excellent advice for the pastor-administrator!

The Final Focus of Freedom's Flight

(Continued from page 23)

Their captivity was turned. "The beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone" (Rev. 19:20). Thus is brought to an end all coercion. Tyranny shall never rise again. Sin and sinners are no more. The entire universe is clean, for our God has destroyed "them which destroy the earth" (Rev. 11:18).

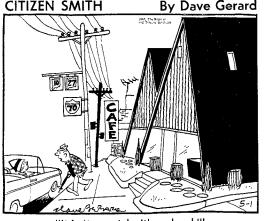
Victory in Egypt

(Continued from page 25)

attempting to refute the plain teachings of the Word of God were distributed. Articles appeared grossly misrepresenting our church. Attempts were made to identify Adventists with Jews and Jehovah's Witnesses (Jehovah's Witnesses are officially banned in Egypt) and other unpopular groups. These handbills were passed out as the huge crowds left the center. The command of Christ to love your enemies was obeyed by the evangelistic team as they literally became the protectors of these troublemakers when some of the audience attempted to beat them up and drive them away. Friends of the crusade, both Christian and Moslem, stood ready to defend our men. The result of this attack was that our enemies were summoned by Egypt's FBI and ordered to "find something in that Bible to preach about and leave Mr. Brooks alone!" The one service they did conduct was responsible for sending another record crowd to our evangelistic center to see if the charges were true. Many exclaimed as they left, "These people are not as their opponents said they were! The preacher proved everything by the Bible." The evangelistic team was encouraged over the outcome of this conflict and were convinced that with God on their side nought could stand against them.

Largest Single Baptism

At the conclusion of the effort 38 souls were baptized in the first baptism. It is



"It isn't a motel—it's a church!"

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our understanding that this is the largest single baptism ever in the Middle East Division. More than 110 persons signed the pledge to obey *all* of God's commandments. Pastor Chafic Srour, dynamic division evangelist, continued the meetings in Cairo with good success.

A large crowd of friends at the airport bade farewell to Pastor and Mrs. Brooks. The reciprocal esteem which they held for one another was manifested at the hour of separation. As the Brookses moved through customs the crowd burst into unrestrained applause several times, making the giant airport ring. Curious bystanders came over and inquired, "Are you folks from the cinema?"

They replied, "Oh, no, we are on business for the King. We are doing a work infinitely more important than the movie stars ever dreamed of. We are engaged in the nicest work in the world."

When earth's shadows are forever lifted the year 1967 will be seen as a tremendous year of victory in Egypt. A light shines brightly—the light of truth over this ancient land. It is a light preparing men for the coming of Christ and the only valid era of peace.

ERRATUM

In the April issue of THE MINISTRY, under the heading "1966 Overseas Ordinations, Australasian Division," we spelled the name of Kenneth J. Moore as we received it. This was incorrect. It should have been "Kevin" not "Kenneth."

THE MINISTRY INDEX

Ministers are indicating their discovery of a wealth of sermonic material through *The Ministry Index*. We can still supply the complete *Index*—1928-1965—from this office for \$3.00. Cash with order.

* * * * *

The *Index* has created a demand for back numbers of *The Ministry*. We have run low on certain issues and would appreciate hearing from readers with back numbers to spare from 1928-1958.

Thank you for your response. We will be pleased to pay for certain issues.

The Challenge of a Finished Work

(Continued from page 19)

3. Revival is not enough-true reformation must follow the initial stirrings longing saints feel in their hearts. Revival but begins a work that must continue. Reformation is the lasting practical demonstration of the grace of God transforming the lives of His people. The old habits, the old life, the old ways, must be forever finished!

4. A new battle cry of evangelism must reverberate around the world, calling workers and laymen alike to the greatest challenge of all-soul winning! I wish to lay special emphasis on this point later in this message.

5. To accomplish the objectives already mentioned in the Autumn Council action, there must be total *mobilization* of the entire church! Ministry and laymen, young and old, rich and poor, every department, every institution, the Lord's messenger declares, must be assigned a definite role in the last great struggle.

Facing the Challenge

Now let us turn our attention to the task before us. It is to face this challenge more effectively that you men have come from all parts of North America for this important council tonight.

What more appropriate text could I select for this keynote challenge than the words of the Saviour Himself recorded in John's Gospel, chapter 20, verse 21: "As my Father hath sent me, even so send I you.'

The Father sent Jesus into the world on a mission—an urgent life-or-death mission of evangelism. He came as One working against a deadline. He had but three and one-half short years in which to accomplish His mission.

"As my Father hath sent me," He says, "so send I you." Every member of His church is under commission to play his part in a similar mission-an urgent life-or-death, soul-winning mission! Every other work is to be subordinated to this greatest of all assignments-saving the lost!

"First Consideration"

Seventh-day Adventist workers are busy people. They have an apparently endless number of things clamoring for their attention. There are churches to build, schools to operate, goals to reach. These are all AUGUST, 1967

worthy projects, phases of our program that are of vital import, duties that must not be left undone! But we must never forget, whatever else we do, nothing should crowd out our most important assignment -our greatest privilege, soul winning. "To win souls to the kingdom of God must be" our "first consideration." *

"We have a most solemn, testing message to give to the world. But too much time has been given to those who already know the truth. In the place of spending time on those who have been given many opportunities to learn the truth, go to the people who have never heard your message." 10 These are plain words. Care for those already in the church, important as it is, must not prevent us from working for those who have never heard the Advent message.

"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), certainly is not a new command to Seventhday Adventists. It has been ringing in the ears of God's chosen people for more than a century. It is an all-inclusive directive. It includes you. It includes me. It includes every person who has accepted the Advent message. It sends us into every conceivable geographical situation, every strata of society, every profession, every race, tribe, and creed!

Not an Optional Appeal

This is no optional appeal we may take or leave, accept or ignore, as we may choose. We dare not hesitate or procrastinate. This is a divine imperative. We are ambassadors under authority to the King of kings. Jesus Christ, our great Leader, not only has given the command, He has also set the example. We have no option-no choice. We are to go and to evangelize!

3 Ibid.
4 Ibid., p. 32.
5 Ibid.
6 Ibid., p. 33.
7 Ibid., p. v. 11, 1966, p. 4.
8 Ibid., p. 7.
9 Gospel Workers, p. 31.
10 Evangelism, pp. 20, 21.

My Work

Lord, let me not die until I've done for Thee-My earthly work, whatever it may be. Call me not hence with mission unfulfilled; Let me not leave my space of ground untilled; Impress this truth upon me, that not one Can do my portion that I leave undone. -Anonymous

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¹ Christianity Today, Oct. 28, 1966, p. 2. ² Ibid., p. 3.

³ Ibid.

EVANGELISTIC IDEAS FROM A CONFERENCE PRESIDENT

CALIFY ANTHER ANTHER ANTICAL

Shriften Gu Hennett

R. E. FINNEY, JR.

BEGINNING April 8, B. G. Mohr, pastor of the La Crosse district, and I began of the La Crosse district, and I began meetings in the Sparta Seventh-day Adventist church. This is a small church, seating about 125, and is not completed as yet, but is far enough along so that meetings can be held in it. Sparta is a thriving industrial and manufacturing town of about six thou-sand inhabitants. The church has a membership in the Conference Directory of thirty-three, but there are far less than that number who are able to get to church consistently. About ten miles from Sparta is Hylandale Academy, a self-supporting institution with a little more than thirty in the student body. The Hylandale folks gave loyal support to the effort and the students did wonderful work in putting out handbills in the community.

People Standing

On the opening night every chair was filled and many people were standing, even in the hallway. Three times during the opening week there were people standing, and the attendance was from 120 to 130. The lowest attendance during the first two weeks was 81, and on the third Saturday night there were 121 present. At the close of the second week, I was called away by a death in the family, and the meetings were continued with the help of Lenard Jaecks and H. J. Harris. While it was unfortunate to have an interruption in the personnel, the work was carried forward ably, and the good attendance continued. At the present time a baptism is being planned and will take place very soon. It is believed that strength will be added to the church through these meetings, and it was indeed a thrilling experience to meet with these good people night after night. Meetings were conducted five nights a week.

Time Innovation

Somewhat in the nature of an innovation was the time of the meetings. On weekends, meetings began at 7:30 p.m. and were over at 9:00 P.M., but on week nights they began at 7:15 and were over at 8:30. A poll of those present indicated that about 95 per cent preferred the earlier hour, and the attendance indicated that this was a satisfactory arrangement. This timing was first tried in the conference by Elder Jaecks, pastor of the Madison, Wisconsin, church. Ône advantage that was mentioned to him was that parents could get their children home and into bed in time for a good night's sleep, and thus they did not need to find baby-sitters.

Bible-Hymnal Set

The most fruitful attendance awards in several campaigns I have conducted have been the miniature Bible-Hymnal set. We give the de luxe set to those who, during the entire series, bring twenty new people and the cheaper set to those bringing ten. We have found that people will work hard for these awards.

How Do You Study?

(Continued from page 31)

natural Man, the Man Christ Jesus. A diligent study, based on repeated reading of the Evangels, will construct in our minds a harmony of the Gospels and a thorough acquaintance with all recorded details of the life of our Lord. What better knowledge can a Christian acquire?

And what then? After this basic study of the Old and New Testaments, to which of their pages shall we turn? One of the richest repositories of religious thought is the corpus of Paul's letters, written by the mastermind of Christendom after he had prayerfully meditated on the mysteries associated with the Incarnation. In the consequent thirteen or fourteen letters he presents the student with the widest possible range of practical theological thought, from the relative simplicities of Philemon and Titus, through the increasing depths of Thessalonians and Philippians, to the complexities of Ephesians and Romans. Where is the preacher who has exhausted the "unsearchable riches" of this pastoral correspondence?

When we have reveled in such study we have only skipped over a small portion of the wide theological world that awaits our exploration, for every page of the Bible is a map to lead us into delectable new regions where we may find abundant spiritual food waiting to be gathered by the diligent student. Therefore let us read, read, and read again with the prayer in our heart that the Author of Scripture will open our eyes that we may behold wonderful things out of His law.

When and Where Shall We Study?

The French have a word for it—Chacun a son gout, that is, "Every man to his taste." We differ in our physical natures: one man is at his best in the wee sma' hours, another begins to wake up around 10:00 P.M., while others can only efficiently function in the middle of the day. Let us not, then, lay down Draconian laws for one another. Let every man discover the routine that suits him best, and let him faithfully adhere to a sensible program of study. Much theory written on this matter has little hope of ever being put into practice since it is divorced from reality, but that need not discourage us, for we can each choose our own time and make and

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keep our own resolutions in this respect. Whatever time we do dedicate to study, however, let it be regular, unhurried, quiet, and honestly used and filled with disciplined mental activity. The lazy man will rarely produce soul-stirring material! In addition, let us keep clear of any complex concerning the ideal time for study: let us be ready to utilize all available time while traveling or while waiting to meet an appointment.

While we all have twenty-four hours at our disposal and a certain liberty in their use, we do not all possess the well-furnished study with which a few are blessed. Yet every student needs a study, even if it consist of nothing more than a corner in a family room. He needs his desk or table with a reasonably (but not too-) comfortable chair, and a place where he can keep the books of which he has immediate need. There is great value in having the necessary reference books at one's finger tips, for one is more likely to consult the book that lies ready to hand. See to it, then, that the Bible in several languages and in different versions, together with one or two commentaries and Bible dictionaries, are within reach. Under such conditions, an hour of concentrated study can yield most satisfying results.

(To be continued)

Deception Through Science!

(Continued from page 5)

inspired Word of God disturbed some and raised doubts in their minds? There is only one way to resolve these problems: go to the sources of truth and accept their simple and authoritative statements as God's word for you. The day is coming, if it is not already here, when evidences for an age of billions of years of life upon the earth will seem sufficient to constitute proof, when a glob of synthesized matter in a test tube will appear to have all the characteristics of life, when the evolutionary assent of man is seemingly undeniable. The day is coming soon when sights in the heavens and on earth will sweep away millions in deception and doom. But he who searches and believes God's inspired messages to man will be saved now and forever. True science, which comes from God and leads to God, may then constitute our study throughout eternity.

Biblical Myths for Racial Segregation

(Continued from page 9)

as if this group were inferior to God's chosen people?

From what has been presented we may conclude that theologically there is no answer as to the origin of race. But the problem facing us today is not so much the origin of race as it is man's inability to get along with man because of differences in the pigment of the skin. This problem, I believe, has a much better chance of being resolved through theology than it does through anthropology or sociology.

As believers in God's creation, we find that we have our origin with Adam. Paul highlights this when he frequently refers to Adam in Romans 5, and writes in 1 Corinthians 15 that as we all die in Adam, so in Christ we are made alive. He spells this out in more detail in his letter to the Galatians (3:28) when he says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus," and a similar message is found in Colossians 3:11.

He does not imply by this that there were no slaves, for he lived in the Roman Empire, where Greeks and others were made slaves to the Romans. And in Ephesians 6:5-10 Paul admonishes the servants and masters of their responsibilities one to another. These relationships, please note, were not necessarily along racial lines, and nowhere is there any indication that one race is to be master and the other slave.

If we can conclude that the Bible does not advocate racial segregation, what can we say is the reason for its existence in Christian circles today? The answer may be found in one word—prejudice, a word that, I understand, is not in the Bible. In each of us there exists some degree of prejudice, and this was acquired, not inborn.

Bigotry, which we connect with religion; snobbery, which we connect with social class; and prejudice, which we ordinarily tie in with race, are not hereditary traits, but rather acquired characteristics of man. They are not limited to one color or race. In some cases these feelings are more intense among the Negroes, and more illogical perhaps than among the Caucasians. Among the colored peoples of the world generally there is evidence of class structure that is based chiefly on color. And as long

as man is mortal he will continually be faced with the problem of prejudice, for this is an inward or internal part of man's being.

In discussing the problem of race relations, Billy Graham stated: "I am convinced that forced integration will never work. You cannot make two races love each other and accept each other at the point of bayonets. It must come from the heart if it is to be successful." The most successful solution must be sought through a moral and spiritual approach. In this respect the Christian church cannot be a part of the problem, but instead must lead out and provide the solution.

No Forced Love

Political, legal, or economic measures will not in themselves bring about a change in our basic attitudes. There is no law, not even the Ten Commandments, that can coerce one into loving a colored or a white person. No doubt one of the greatest shortcomings of the church has been its inability to convey the idea that prejudice is unchristian and immoral—immoral not only because a man's color is beyond his control but because this color has separated him from that to which he has a right to belong.

The problem at hand requires patience, understanding, and courage, not just of the white man but of the colored, as well. Most important of all is the need of Christian love in each of our hearts. The Corinthians received this message from Paul: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. 12:13). On Mars' Hill this apostle preached that God made the world: "And hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26).

With these very explicit statements, is it any wonder that Christians have so much difficulty in explaining why so many of their churches are still segregated!

As members of the church in Christ, we must recognize that in Christ there is the answer to this problem. The church has a duty to proclaim the answer: its followers must focus their energies on condemning the prevailing sinful attitudes, which through prejudice perpetuate segregation, discrimination, and injustice. Within each of us there rests the prerogative to decide what we will do about the matter.



BOOKS

Crusader for Creation, H. W. Clark, Pacific Press Publishing Association, Mountain View, California, 1966, 102 pages, \$1.50.

As a boy George McCready Price lived on a farm in eastern Canada, at the age of thirteen taking responsibility of family support because of the death of his father. During his adult life he earned a livelihood by teaching school, first in a small country school, then as principal and teacher of a public high school in the French Canadian village of Tracadie, on the Gulf of St. Lawrence, and later in our Adventist educational system, where he served at a number of institutions in Canada, the United States, and England. His extraordinary breadth is indicated by the subjects he taught at one time or another: literature, Latin, Greek, Bible, chemistry, physics, geology, and others. But at Tracadie, where he first discovered natural science, geology in particular, from a local physician who was an ardent evolutionist, and at every school subsequent to that, irrespective of what he was asked to teach, he always considered that his primary calling was research and writing in the field of geology.

In this paperback volume of about 100 pages, Harold W. Clark recounts in a fascinating way the high points in the life of this remarkable man of Welsh ancestry, who in the early decades of the twentieth century stood out as "Fundamentalism's leading scientific apologist." Price's influence was staggering. As Clark points out, Price almost single-handedly attacked the evolutionary edifice, that is, the immense body of information and theory in which the theory is rooted. He studied incessantly and wrote profusely and effectively, contributing a steady stream of articles not only to our own periodicals but to a number of Protestant and Catholic papers as well. At the end of the volume is a list of twenty-five books by Price, beginning with Outlines of Modern Science and Modern Christianity, published in 1902, and ending with The Greatest of the Prophets, published in 1955, a book on Daniel, the only one not devoted to evolutionary geology or biology.

For many years Price and Clark, the author of the biography, were the only Adventists deeply involved in study and writing in the field of geology. During the late thirties and early forties, as Clark points out in chapter 6, Clark's field investigations led him to modify certain details of interpretation which earlier they both had held. The principal points included a recognition by Clark of much more extensive glacial action in the recent past; a recognition that there is reasonably consistent order to the fossil-bearing rock strata; and a recognition that major earth movements, folding and faulting, had indeed been responsible for most of the socalled "out of order strata." In addition, in the field of biology, in which Clark also published, both he and Frank Marsh and a number of our biology teachers allowed for somewhat greater change in animals since the time of Creation than Price felt should be allowed. To account for the apparent order in the geologic strata, Clark further developed and expanded the concept of ecological zonation in the ancient world, a concept that both Price and he had previously used in a more limited way

As Professor Clark recounts, Price, his long-time friend and mentor, was somewhat disturbed by what seemed to him to be the implications of these proposed interpretations. Clark states: "As Price aged, his views tended more and more toward conservatism, which was only natural, whereas Marsh and I inclined more toward liberal interpretations and spoke more in terms of the newer definition of species." There was never any difference on basic concepts such as the Creation or the Flood. In spite of these differences in viewpoint, Professor Clark has given a commendable and fair evaluation of Price's works, pointing out the greatness of his impact on the fundamentalist Christian world. The influence of Price is reflected by quotations from certain of his critics which are cited as follows: He is variously referred to as "the last and greatest of the antievolutionists," "Fundamentalism's leading apologist in the domain of geology," and the one who "among twentieth century Protestant opponents of evolution," "stands head and shoulders above all others."

In the text proper the major arguments which appear again and again in Price's publications are alluded to more or less incidentally in connection with the story of his life. At the end an appendix has been included, which attempts to present in summary form a brief résumé of Price's major arguments and his philosophical approach. A valid criticism, only implied in the book, is that Price was inclined to question the ability and sometimes the integrity of his opponents.

Perhaps it is appropriate to quote the fitting tribute and evaluation of the accomplishments of Professor Price written by his lifelong friend and fellow laborer, F. D. Nichol. "He had to pick up all his information by his own efforts. He thus lacked technicalities that would have made his work stronger. Of course, not all of his ideas have stood the test of time. What pioneer can expect that? Any trail blazer must meet opposition and must see some of his ideas revised or refuted. But that does not detract from his greatness. Price had an exceptional mind, and had he had the opportunity he could have made great advances in science, far beyond what he did."

AUGUST, 1967



We may conclude with the closing words of the text: "No matter what changes may come as we make progress into a fuller understanding of creationism, we must never forget the debt we owe to a man who for half a century stood preeminent as a 'crusader for creation'—George McCready Price." R. M. RITLAND

My God, Why? Wallace T. Viets, Abingdon Press, Nashville, Tennessee, 1966, 112 pages, \$2.25.

Questions and answers have long been recognized as an effective way of teaching. Perhaps it is for this reason that we find so many questions scattered through the pages of Sacred Scripture. There is great satisfaction in discovering answers to these questions. The author of My God, Why? presents a series of sermons around seven Bible questions that could well come from the heart of anyone in our modern world. They were presented in the First Methodist church of New Haven, Connecticut. The following questions head the chapter themes: "Is It I?" "Shall We Strike With the Sword?" "What Is Truth?" "What Shall I Do With Jesus Who Is Called Christ?" "My God, Why?" (the question arising from suffering), "Who Is This?" "Why Do You Seek the Living Among the Dead?" and an epilogue in the book, "Do You Love Me More Than These?" These questions are answered well.

ANDREW FEARING

Degrees a Must!

(Continued from page 35)

One last point, a well-educated person will be able to approach the class of society in universities who today are being neglected largely because they feel no need of our message and no one has opportunity to approach them. I thank God for the Adventist men who earned their doctorates from the University of Nebraska. The professors who knew these men respect them highly and remark, "Adventists are the hardest working students here and their influence has been felt in every class."

We as a church have the finest and most complete message on higher education. Principles of work and study that have been our heritage for more than three quarters of a century are only now being promoted by the Federal Government's Department of Education and Welfare. Our medical school is showing through demonstrations and research the harmfulness of tobacco and alcohol. Such research is usually conducted on the Master's and doctorate level; hence, in this and many other areas the church needs men who have the necessary background and research knowledge to give leadership. How much more do we need men of God who are dedicated and have the requisite background to research in the areas of Biblical knowledge so that we need not be ashamed of the faith we hold so dear! I thank God daily that I was given opportunity to work into some of the areas of research in education as it relates to study and work as Adventists know it. This is one of the many avenues Adventists have that will open doors to favorable responses from governmental agencies. (See *Testimonies*, volume 5, pages 583, 584.)

Too often we are labeled as mere idealists. Whenever we can show our non-Adventist associates and others that our health program, our educational program, and our theological program merit their study and consideration, we are doing the world a service. There are many avenues for us as Adventists to witness in. Let us each work to our God-given capacity by humbleness and prayer to achieve the kingdom that God is preparing.

We all enjoy daily the fruits of scholarly research in thousands of ways but seldom realize the hours of work involved, from the development of the iodized salt we eat on our breakfast eggs to disk brakes on our car from the stereo music of the living room to the nylon fibers in our socks. God has admonished us to "taste and see that the Lord is good." This is experiential religion. We also need to research our lives and see whether we are attaining the measure of intellectual growth that God expects of us. To categorize as foolishness the desire to attain the highest aspiration that God may hold out for us in intellectual growth, evidenced in part by the acquisition of college degrees, seems rather a negative approach to an important facet of our church program.

I would implore all workers to read again the excellent counsel given in *Testimonies to Ministers*, pages 193 to 195. "Cultivated intellects are now needed in every part of the work of God; for novices cannot do the work acceptably in unfolding the hidden treasure to enrich souls."

> Sincerely your brother, PERCY PAUL

107 Baptized From Village of 500

(Continued from page 13)

These results did not occur by chance. Many nights Brother Fredarichs did not return home until after midnight. Often he had to walk three or four miles through thick mud and monsoon rain. God rewarded his hard work and consecrated effort by the outpouring of the Holy Spirit. We truly thank God for these marvelous results.



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

Billy Graham Dedicates Oral Robert's University

Evangelist Billy Graham dedicated Oral Roberts University in Tulsa, Oklahoma, by lauding its aim of "educating the whole man . . . mind . . . spirit, and body." Without this emphasis on the spirit, Mr. Graham said, "the nation is in danger of educating savages." During the dedication ceremony, Oral Roberts, Tulsa evangelist, was installed as president of the university.

Sex and Mental Health

Premarital sex relations growing out of the socalled new morality have significantly increased the number of young people in mental hospitals. This was reported last month by Dr. Francis Braceland, former president of the American Psychiatric Association and currently the editor of the American Journal of Psychiatry. Braceland told the National Methodist Convocation on Medicine and Theology in Rochester, Minnesota, that "a more lenient attitude on campus about premarital sex experience has imposed stresses on some college women severe enough to cause emotional breakdown."—Christianity Today, May 12, 1967.

Protestant Schools Will Match Roman Catholic Schools in Ten Years

There are now more than 5,700 Protestant schools in the United States with a total enrollment of half a million. By comparison, there are more than 10,000 Roman Catholic schools with 5,570,000 pupils. However, enrollment in Catholic schools dropped 58,000 in 1966, while Protestant schools continued their 4 per cent growth rate. If these trends continue, Protestant schools will match Roman Catholic schools in ten years.—*Christianity Today*, May 12, 1967.

Most Women Teachers Polled Call Religious Instruction Vital

Eighty-two per cent of Ontario's elementary school women teachers think religious instruction is vital for their students, but 60 per cent of those

AUGUST, 1967

asked in a random poll feel they are not qualified to give it. The information was contained in a brief to the Ontario Committee on Religious Education in the Public Schools by the 26,000-member Federation of Women Teachers' Associations of Ontario.

Lutheran Bishop Says Reds Discriminate Against CO's

A Lutheran bishop says that East Germany discriminates against conscientious objectors serving in military construction units. He said these young men are barred from receiving a higher education or from following better careers when they get out of the building units. "We know," he said, "that the question of peace and war will not be solved by those few who for conscientious reasons refuse to be trained to kill, but it is important that such witnesses exist as heralders of an era when nations no longer arm themselves against one another."

Disciples, Catholics Agree to Conference on Unity

Roman Catholic and Disciples of Christ representatives agreed at an informal meeting in Indianapolis to hold a joint major conference on Christian unity and on the theology of the two religious groups. An announcement said the conference, to be held probably in the fall at a place to be designated later, would "explore the nature of the ecumenical movement in relation to the fullness of the unity which Christ desires."

Controversial Painting of Vatican Barred From Detroit Exhibition

The sponsor of an exhibit in Detroit barred the showing of a young Italian artist's painting which showed a giant Christ emerging from St. Peter's, the Basilica dome falling to the side, and cardinals' hats flying about. Mr. D. Cocci, the artist, who was baptized but is no longer a practicing Catholic, said the painting was designed to show the corruption of the church, and also to show the hope that the simplicity and poverty of Christ would burst out of the organized church. Father Maurus Michelini, O.S.B., said: "I don't care about his paintings; I'm not in a position to judge. But I don't like what he says. He is in no position to judge the system."

What Will the Postman Think?

The Living Church, an independent Episcopal weekly magazine, is worried about the impression it may be making on the nation's postmen. Recent issues have dealt with a variety of social problems and the publication billboarded the topics with such front-page headlines as: "Treating Alcoholic Clergy"; "Ministry to the Homosexual"; and "One Roman Catholic Says, 'My Church Is Wrong About Abortion.'" Several readers have complained that the postman delivering these magazines reads these cover headlines, and they assume that this is bad for the church that is served by The Living Church, an editorial in the March issue said. The

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editors promised to give some second thoughts to the "shock" headlines but stoutly defended the subject matter. "No subject is too dirty or defiling or disreputable for Christians to concern themselves with, if their concern is for bringing Christ's healing light to bear upon the wound or the need." As to what the postman might think, *The Living Church* is not sure. "After all, he may not be saying: 'What degenerates these Episcopalians are!' He just may be saying, 'It's good to know these Episcopalians are paying some attention to these things.'"

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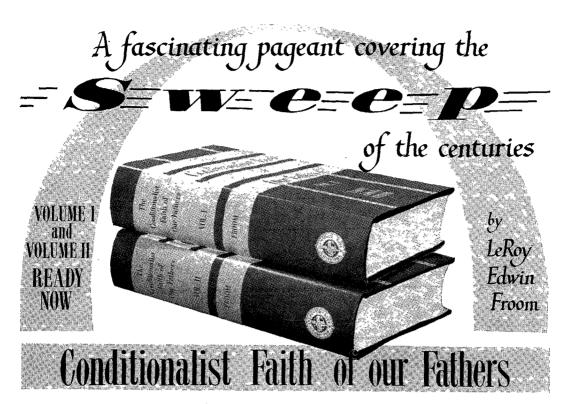
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THE MINISTRY

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Also lays bare the sinister intrusion of modern Spiritualism, with its Eastern occult affiliates, as it penetrates Protestantism and Catholicism, leading to an impending climactic clash.

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August, 1967



DONKEY DEPRECIATION

SALARIES, wage scale, fringe benefits, and related items have a sneaky way of commanding

our time and attention. I visited one field where a heated discussion took place over bicycle deprecia. tion. The president told me in another area of the country that where an animal mode of transportation was prevalent the same fiscal enthusiasm was evident when an agenda item titled "Donkey Depreciation" was considered. Auto depreciation recipients may be amused, but whether it is a donkey or a Dodge, a dime or a dollar, the principle of remuneration is a consuming concern that can absorb the mind. Today's committees are spending not hours but days on wage-scale problems-problems blown out of proportion all too often by hirelings, not shepherds. A mixed multitude following has no right to divert the attention of our leaders from our goal of souls to monetary matters.

What can we do about it? First, match your desires with your income. Have a marriage ceremony between your absolute necessities and your pay check. Never let them be unequally yoked together! Operate on a strict budget. Remember—"no budget, no balance." The financially disorganized are a discredit to God's cause.

Second, teach your people the inherent spiritual value of sacrificial living. Let your members see you as a walking reality of the truth "and having food and raiment let us be therewith content" (1 Tim. 6:8). J. R. S.

ATTENTION! According to Paul Harvey, "we have more preachers in the United States, but we are paying less attention to them than any time in our nation's history. The devil's disciples are obviously better salesmen. Our clergy is not being persecuted, it is being ignored."

The golden age of the church was in its firstcentury ministry. The disciples of Christ went everywhere, preaching the gospel. They had little to boast about, either personally or collectively. They had few of the awesome facilities at their disposal to augment the preaching of the gospel that we claim today. They could boast no giant hospitals, educational institutions, nor financial assets, all of which are important adjuncts to gospel witnessing, but they were not ignored, nor could they be. Rulers trembled on their thrones because of these Spirit-filled men. They became the chief objects of discussion in the legislative halls of the nations. Mammoth sports spectaculars held in the giant arenas of Christ's day did little to rival the power of the disciples in catching and holding the attention of people. They had little time for excuses. They were too busy preaching and baptizing and adding to the church such as should be saved.

Persecution that accompanies spiritual power kept them humble, prayerful men. Exaltation of brother was unknown among them. The next heart to be warned and the next soul to be saved dominated their thinking rather than the next possible "promotion." They were less concerned with the image than they were with the destruction of man-made images. They sought not personal glory but the triumph of grace. No hill was too steep for them to climb, no road too rough to travel, and no land too far away to reach. Whether it be by land or sea, if God said Go, the disciples were on their way. They feared neither fagot, lion's den, nor the rack. Their zeal burned in them like a living fire. They were in motion when they might have rested, preaching when but few would hear. Such men are persecuted but never ignored.

Thus may men avoid the supreme ignominy, which is to live and die unknown, unmourned, and without regret. E. E. C.

WHAT'S WRONG WITH IT?

"WELL, what's wrong with it anyway?" This is a popular question among many in the

church today, and it covers a variety of interests from amusements to diet and dress and many other things. I could give dozens of reasons why the movies, the dance, and other lower forms of amusement are wrong, but instead of emphasizing these, why not try to discover "What's right with it?" What is there about it that would encourage a fuller involvement with the Lord Jesus Christ, and more speedy preparation for His coming? After all, this is what we are supposed to be preparing for, isn't it? As ministers, are we not trying to help people to live the kind of lives that will be permitted to enter the kingdom of heaven? Anything that will be excluded from heaven at last must be excluded from our lives here and now! Lowered standards-no! Preparation for heaven-yes! N. R. D.

When you have no observers it is best to watch yourself.

It's surprising how many of us make ourselves miserable trying to be happy.

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Advice is something that the wise don't need and fools won't take.