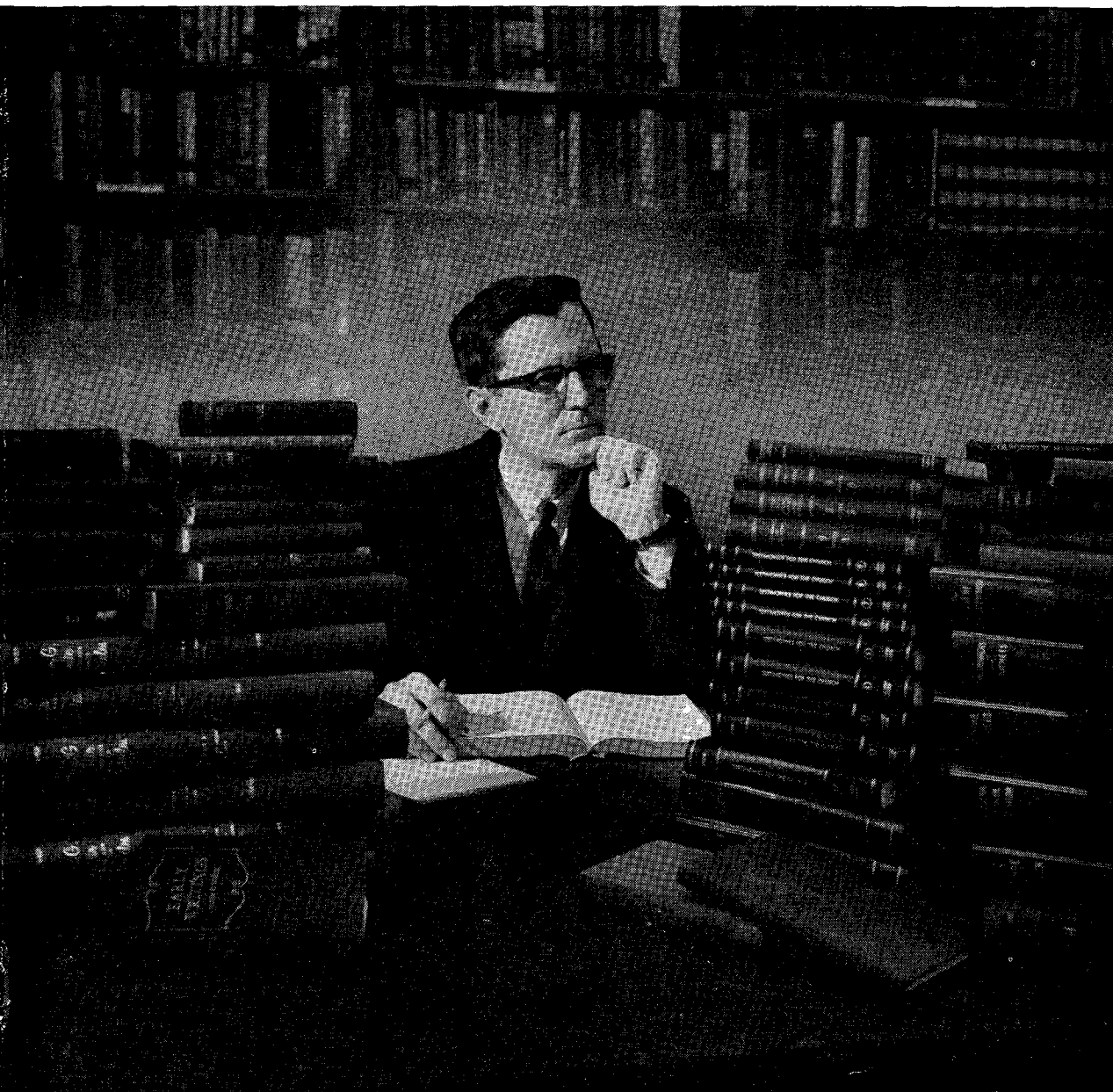


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★ Tips to "Fishermen" — p. 18

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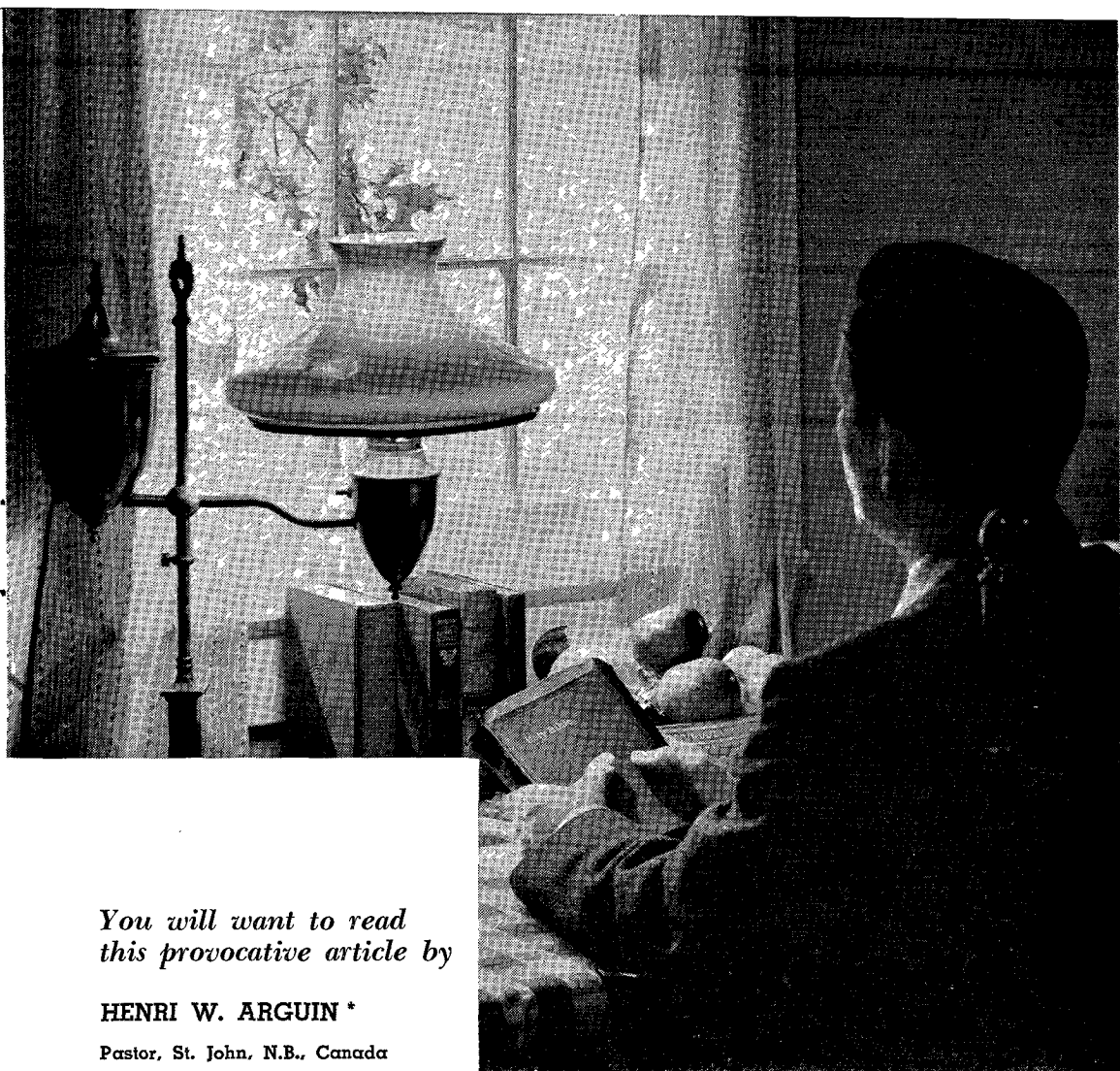
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THE MINISTRY



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*You will want to read
this provocative article by*

HENRI W. ARGUIN *

Pastor, St. John, N.B., Canada

Disappearing IN CHRIST

(Part 1)

HOW many realize the importance of daily morning meditation?

Since becoming a Seventh-day Adventist I have had occasion to speak to a number of people, both professional and lay members of our faith. Much to my surprise the reply to this question would be: "Well, how many of us actually know how to meditate properly and effectively, so that we can obtain maximum spiritual benefit from daily morning meditation?"

As a Roman Catholic seminarian I found that it was an obligation and a privi-

lege to meditate one-half hour each day at 6 A.M. before attending mass. Since becoming an Adventist and being away from the climate of a secluded atmosphere, I often compare the strengths and weaknesses of both churches, especially in matters regarding sanctification.

With regard to the importance of daily meditation, the rector of the Catholic sem-

* Henri W. Arguin, a former Roman Catholic seminarian, states that daily meditation is necessary to have a Spirit-filled life.

inary said: "Your success or failure in the priesthood will be in direct proportion to the faithful carrying out of your half-hour meditation period spent with Christ in the morning."

Inspired Theologian Speaks

What a joyous surprise to find an inspired theologian in the Seventh-day Adventist Church who so strongly advocates the importance and necessity of what my many years in the Catholic university taught me. Ellen G. White says: "It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ."—*The Desire of Ages*, p. 83.

How to Contemplate

Some may ask: "How do we contemplate?" On the same page of this book the answer is given: "We should take it point by point, and let the imagination grasp each scene, especially the closing ones." A very effective device for obtaining maximum results from your meditation is to re-create the closing scenes of the life of Christ. The gospel mysteries, being events in history, are re-created mentally for the sake of vividness. To get the most out of your meditation think of these events as though they were taking place in your presence.

What will the results be? "As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His Spirit."—*Ibid.*

Where is the best place to meditate? "If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross."—*Ibid.* Such a wealth of information in just a few sentences!

Able Authors or Meditation and Mourning

Again Ellen G. White speaks to ministers: "Your success as a minister depends upon your keeping your own heart. You will receive more strength by spending one hour each day in meditation, and in mourning over your failings and heart corruptions and pleading for God's pardoning love and the assurance of sins forgiven, than you would by spending many hours and days in studying the most able authors, and making yourself acquainted with every objection to our faith, and with the most powerful evidences in its

favor."—*Testimonies*, vol. 1, pp. 433, 434.

Notice these soul-searching words: "The reason why our preachers accomplish so little is that they do not walk with God. He is a day's journey from most of them. . . . It is the carelessness and looseness of professed ministers of Christ that gives them so little influence. There are many professors, but there are few praying men."—*Ibid.*, p. 434. Do we preach, but fail to pray? Is our influence declining?

Power Judged by People

Keep emblazoned on your minds the fact that our sheep imitate us, the shepherds, and that we do exert a tremendous and unknown influence upon our flock. We preachers are no better than our people. One can always tell the depth of the minister's spiritual life and his growth in Christ by looking at his people; they are the living epistles of his sermons, Bible studies, prayer meetings, Sabbath school lessons, and counseling sessions. The church members are the true barometer of the pastor's spiritual life. How wonderful it would be if every time Pastor Blank's name crossed a parishioner's mind he would think: "God is with that man!" What an influence we would exert upon Adventists as well as non-Adventists in our communities if such a label were attached to our name! Daily morning meditation will produce this influence.

Busier Than God Intends Us to Be

Ministers are busy people, and many will say: "This all sounds fine, but how can I possibly find time to meditate, with all my duties, obligations, and various church programs, projects, and goals! Where do I fit this time into my busy program?"

Taking time out for daily meditation is never easy. Why? The reason for this is that what counts, *costs*. There is a price tag attached to becoming saints in the ministry, and if we are too busy to become saints, then we are busier than God intends us to be. Don't you agree? And who is the loser?

Spoonful of Unction

Pastor Ravenhill mentions in his book, "We are tired of men in soft raiment and softer speech who use rivers of words with but a spoonful of unction. These know

(Continued on page 41)



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“HE BEHAVED HIMSELF WISELY”

R. C. WILLIAMS

Ministerial Association Secretary, Far Eastern Division

THE book of 1 Samuel presents a striking series of events that form the basis for vital lessons in worker relationships in God's cause today. On one side we see King Saul filled with an evil spirit of jealousy; on the other, David controlled by the spirit of humility, love, and loyalty to God and mankind.

The background of this experience is briefly as follows: Saul had sinned in not utterly destroying the Amalekites. We read, “For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king” (1 Sam. 15:23).

“But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him” (chap. 16:14). When God's Spirit is withdrawn because of man's rebellion and persistent, stubborn will, Satan and his host move in to trouble and torment until the grave is a welcome relief.

Soothing Disturbed Nerves

Saul, recognizing his separation from divine favor, became depressed and moody.

The search for a cunning player of the harp to soothe disturbed nerves resulted in David's appearance in the royal court. How amazing! It worked! The evil spirit was not interested in keeping company with the heavenly music produced by the son of Jesse. Multitudes in this day could find similar help if their ears would only be tuned again to the melody of that which is pure and noble.

Well known to young and old is the story of David's encounter with the Philistine giant. This youth from the Judean hills was no match for one learned and seasoned in the art of hand combat. But long before, he had committed all to the God of Abraham, Isaac, and Jacob, and as a result he found himself connected to a power sufficient to meet every crisis. In his hand was a key with which he unlocked “heaven's storehouse, where are treasured the boundless resources of Omnipotence” (*Steps to Christ*, p. 95). With this divine strength properly credited to the Lord of hosts, a victory was gained that day which rivals any on the books of record.

Saul, both amazed and impressed with

this demonstration of bravery, made David part of his court and placed him over the men of war. Even an evil man at times seems to come to his senses long enough to recognize the value of having good men around.

Jealousy Over Ten Thousands

The evil spirit, however, gave Saul but short respite, for a victory celebration was held in honor of the returning conquerors. Listen, "Saul hath slain his thousands, and David his ten thousands" (chap. 18:7). Filled with hatred and jealousy, Saul now embarked upon a plan to rid the earth of the very one whom God had used to spare his house and all Israel from cruel slavery and death. Again and again he attempted to take the life of the youth who had soothed him in sorrow and saved him in battle. Declaring, "What can he have more but the kingdom?" the king pursued David throughout the land. How dangerous and desperate a rebellious heart can become under the control of wicked spirits! This whole experience gives modern Israel a brief glimpse of what lies in store for those who have committed all to Christ in earth's last hour.

Fitting Epitaph

Through all of this display of jealousy, hatred, and devil-possession actions, how did David react? What did he do to defend his cause? After all, had he not been anointed by Samuel, thus marked of God to be the next king of Israel? Did he take matters into his own hands, as did Abraham in his moment of weakness, and as did Jacob in his hour of impatience to get on with the divine plan? The record is very clear. "And David went out whithersoever Saul sent him, and behaved himself wisely" (verse 5).

He behaved himself wisely! What a simple yet beautiful description of a consecrated, dedicated, and loyal servant of man and of God. No better remark could be made, no more valuable recommendation written, no more fitting epitaph inscribed for a minister of God's twentieth-century church than this: "He behaved himself wisely in all his ways."

Cease to Commit Wrongs

The worker is human. He is not yet perfect. He fails. He, too, makes mistakes. He, too, stumbles at times. But we who have

been so mercifully reclaimed from the pit of evil, we who have felt the call of God and have received the summons to leadership of churches, districts, missions, and institutions through God-ordained and Spirit-led committees, should long ago have ceased to commit deliberate and avoidable mistakes.

King Saul's actions were premeditated and deliberate. His behavior was no mere accident. He knew his feelings, plans, and transactions were wrong, but still he proceeded, being possessed with a spirit contrary to that which is noble.

Refused to Touch God's Anointed

David, while he knew he was being called to leadership, refused to participate in any attempt to hurry the plan of God. Even though there were men around who repeatedly urged him to remove the incumbent leader and take the throne, David behaved himself wisely. He declined to enter into that which the Lord had not directed. As long as God retained Saul on the throne, he, as a citizen of Israel, was determined to respect him as the chosen leader. When given the chance to take Saul's life at the cave of En-gedi, David declared, "The Lord forbid that I should . . . stretch forth mine hand against him, seeing he is the anointed of the Lord" (chap. 24:6).

Who Are Satan's Most Effectual Agents?

Today, as in Israel of old, there are two kinds of sin being committed. First, there are the sins of commission. Under this heading come the deliberate, premeditated, planned acts of evil. They are the deeds that could have been avoided had the one concerned been willing to accept the power of Heaven to turn aside from the path of sin. This list of avoidables could be very lengthy, but a sampling would include cutting words deliberately spoken to hurt, actions intended to embarrass, letters written in retaliation, and sermons preached in a spirit of revenge. How tragic that such should ever be committed by chosen leaders in the cause.

"When men, standing 'in Christ's stead' to speak to the people God's message of mercy and reconciliation, use their sacred calling as a cloak for selfish or sensual gratification, they make themselves the most effective agents of Satan."—*Patriarchs and Prophets*, p. 580.

Occasional Mistakes

The other type of wrongs common to mankind are the sins of omission. Here are the unintentional mistakes of life. The aims and purposes of life are noble. The trend is on the upward way, but here and there in the struggle an occasional slip backward is experienced, a stumbling on the rough road, a fall by the wayside. But remember, it was not purposely designed this way, and the sincere soul that recognizes mistakes made, will cry out with the prophet Micah, "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me" (Micah 7:8).

The Entire Ministry Dishonored

The worker in this cause who proclaims "liberty to the captives, and the opening of the prison to them that are bound," and then gives in to selfish interests, yields to the flesh and passion, surrenders to pride and self-esteem, fails in upholding his baptismal and ordination charges, or sets the wrong example in the home and community, brings the entire ministry into a bad light. "They may pursue their evil course in secret for a time; but when at last their true character is exposed, the faith of the people receives a shock that often results in destroying their confidence in religion. There is left upon the mind a distrust of all who profess to teach the Word of God. The message of the true servant of Christ is doubtfully received."—*Ibid.*

Sacred Office

Paul brings to our hearts some very pointed counsel in these words: "Giving no offense in any thing, that the ministry be not blamed" (2 Cor. 6:3). Again we read, "The ministry is a sacred and exalted office, and those who accept this position should have Christ in their hearts and manifest an earnest desire to represent Him worthily before the people in all their acts, in their dress, in their speaking, and even in the manner of speaking."—*Testimonies*, vol. 2, p. 615.

Ours is a high calling, fellow workers. Let us be sure of that calling. The ministerial course we took in school is no guarantee. We may love to preach, but this, too, is no complete assurance. We must be positive God has called us, chosen us, and ordained us that we be colaborers with Him in preparing a people for eternal fellowship.

ARISE! EVANGELIZE!

O church of God, hearken and hear
God's clarion call burst through the
skies—
World shatt'ring news: Christ's coming's
near.
Awake! Arise! Evangelize!

O drowsy saint, if ye did know
Your town would soon in red flames
rise,
Would you not haste to tell men so?
Awake! Arise! Evangelize!

O sleeping church, each morning light
Renews the challenge from the skies.
The world still sleeps in moral night.
Awake! Arise! Evangelize!

O men of light, sons of the day,
May God forgive our tearless eyes.
Now haste to every church and say,
Awake! Arise! Evangelize!

—*Author Unknown*

When we are sure of this divine appointment, our sermons, deportment, dress, home life, relationship with members and friends, financial matters, recreational activities, and all other practices will be demonstrations of wise and sanctified behavior.

If the ministry of the Seventh-day Adventist Church fails, who will succeed? We must, by God's help, rise above the disappointing experiences and make sure our own feet are planted on the solid Rock. Daily we must take inventory to make certain that after we have preached to others we not become castaways.

By God's grace working in and through each one of us, may it be said of us by laity, friends, and fellow workers, "He behaved himself wisely in all his ways; and the Lord was with him."

Let the beauty of Jesus be seen in me,
All His wonderful passion and purity.
O Thou Spirit divine,
All my nature refine
Till the beauty of Jesus be seen in me.

The Writings of Ellen G. White as Seventh-day Adventist

(Part 1)

FOR fifty or sixty years after the disappointment of 1844 there was almost continuous criticism of some of our basic teachings. This was especially true of the sanctuary question. The most bitter attacks were made on Seventh-day Adventist views on the investigative judgment and the cleansing of the sanctuary. This unfavorable reaction against the nature of our Lord's heavenly ministry has continued with varying intensity to the present time. There is probably no point of our teaching that has aroused more bitter opposition than this. Do we get our sanctuary teaching and our main doctrinal background from the Bible alone, from the Ellen G. White writings, or basically from the Bible and authenticated in many cases from the Spirit of Prophecy writings?

Our Sources of Evidence

Our position on doctrinal sources has been expressed sometimes in strongly Protestant terminology, such as the following:

But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms. . . . Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support.—*The Great Controversy*, p. 595.

I am fully in harmony with you in your work when you present the Bible, and the Bible alone, as the foundation of our faith.—*Selected Messages*, book 2, p. 85.

In the work of teaching the truth it is necessary that the important points of our position be well fortified with Scripture evidences.—*Testimonies*, vol. 1, pp. 447, 448.

All should be careful about presenting new views of Scripture before they have given these points thorough study, and are fully prepared to sustain them from the Bible.—*Testimonies to Ministers*, p. 106.

We are fully sustained in our positions by an overwhelming amount of plain Scriptural testimony.—*Testimonies*, vol. 3, p. 253.

The testimonies of Sister White should not be carried to the front. God's Word is the unerring standard. The Testimonies are not to take the

HARRY W. LOWE

Chairman, Research Committee, General Conference

place of the Word. . . . Let all prove their positions from the Scriptures and substantiate every point they claim as truth from the revealed Word of God—*Evangelism*, p. 256.

Our position and faith is in the Bible. And never do we want any soul to bring in the Testimonies ahead of the Bible.—*Ibid.*

Specific evidence that the sanctuary truths originated from Bible study quite independently of the Ellen G. White visions, and actually quite unknown to her, is given in Ellen G. White, *Messenger to the Remnant*, pages 36, 37. This book is available from the White Publications, and the main facts it contains are given in Exhibit F, compiled by Arthur White. These and many other Ellen G. White statements maintain the supremacy of Biblical evidence as "the standard of all doctrine," "the basis of all reforms," "the foundation of our faith," "the important points of our position."

Our denominational leaders, teachers, and writers have left on record their convictions that the primary source of vital doctrines is the Holy Bible. Here are five examples from scores that might be quoted:

F. M. Wilcox

The main purpose of the Testimonies is to give a clearer understanding of the Scriptures.—*The Testimony of Jesus*, pp. 68, 69.

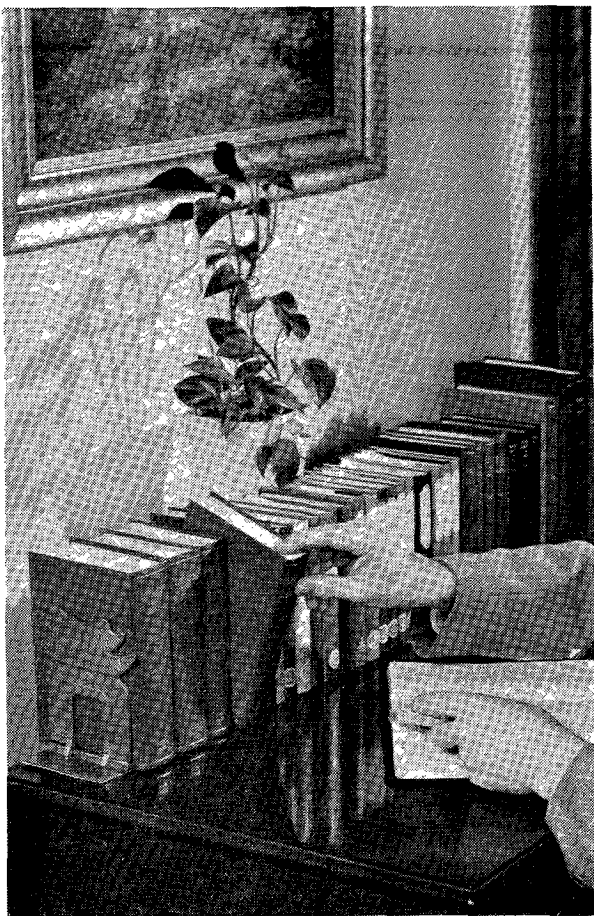
Every doctrine is to be tested by the Sacred Word. If any belief does not stand this test, it is of darkness and not of light.—*Ibid.*, p. 70.

The foundations of the faith held by Seventh-day Adventists rest on the Word of God. They were developed by the study of this Word.—*Ibid.*, p. 71.

James White

But what deserves especial attention here, is the unrighteous use some are making of the visions. They take advantage of the common prejudices against visions, misrepresent them, and those who are not ready to join them in anathematizing

Related to Doctrines and Prophetic Interpretation



J. BYRON LOGAN PHOTO

them as the work of Satan, then brand any view held by the body of Sabbathkeepers as the "vision view," and not the Bible view of the subject. In this way an unhallowed prejudice can be excited in the minds of some against any view, and even all the views held by that body of Christians called Advent Sabbathkeepers. This course has been and is being pursued on the subjects of the two-horned beast, sanctuary, time to commence the Sabbath and period of the establishment of the kingdom of God on the earth. It should be here understood that all these views as held by the body of Sabbathkeepers, were brought out from

the Scriptures before Mrs. White had any view in regard to them. These sentiments are founded upon the Scriptures as their only basis.—*Review and Herald*, Oct. 16, 1855, p. 61.

Uriah Smith

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." All gifts of the Spirit in the church, must be thus tested. Now it is evident that that which tests occupies a higher position than that which is tested by it. This, in one word, expresses our view of the relative position which the Bible and the visions sustain to each other.—*Review and Herald*, Oct. 18, 1887, p. 649.

A. G. Daniells

The Bible is the supreme, infallible revelation of God to all men in all nations, and for all time. By this book all theories, teachings, and doctrines are to be tried. By it all men's characters are to be weighed, and their destiny decided. Next to the gift of Christ to redeem the human race, the Bible, God's holy word, is God's best gift to instruct and guide mankind through the journey of life. Theories, whether of religion, science, or morals, that plainly contradict this divine Book are false. They are not of God. They must, therefore, be rejected.

We have a right to expect, then, that if Mrs. White had the prophetic gift, her life and her teachings should be in full accord with the Bible on all matters vital to salvation.—*The Abiding Gift of Prophecy*, p. 281.

The fact that the distinctive truths that gave rise to the Seventh-day Adventist Church were reached by diligent, prayerful Bible study, and not by a credulous following of the visions, is worthy of emphasis. In those pioneer days, as today, these doctrines were preached with convincing power from the Bible alone. After men had done all in their power to find the truth for themselves, then God graciously sent them messages through the gift of prophecy to assure them of their conclusions, or to correct mistaken interpretations of Scripture. The doctrines did not come from the visions, though the visions confirmed the doctrines. Thus a wonderful unity was effected, and assured confidence was maintained by those who accepted the manifestations of the gift.—*Ibid.*, p. 275.

The Place of the Gift in the Church

W. A. Spicer

Opposers have been quick to say, "Oh, you

Seventh-day Adventists have another Bible — the writings of Mrs. White."

No, we reply, Seventh-day Adventists have but one Bible. That is the one foundation of faith and doctrine. The church is built upon Christ, and all its doctrine upon the living word. All spiritual gifts are gifts to the church that is built upon the word. These gifts are to minister the word of God to us, and to lead us into the Scriptures, which are our one rule of faith.—*The Spirit of Prophecy in the Advent Movement*, p. 29.

No; critics of this movement can never say justly that Seventh-day Adventists have "another Bible." The one book is all that is needed to maintain the doctrines they preach as fundamental in the gospel of salvation.—*Ibid.*, p. 30.

They [our early pioneers] turned to Holy Scripture as never before to dig for the treasures. They needed a whole system of truth in order to carry "the everlasting gospel" to men in the advent message that had come to them. They found treasures of doctrinal truth that had been hidden under the rubbish of tradition and trampled into the ground by the great apostasy that Daniel the prophet saw in the vision of his eighth chapter: "It cast down the truth to the ground." Now the time had come to lift up truths that had long been "trodden underfoot."—*Pioneer Days of the Advent Movement*, pp. 88, 89.

Late in her life Mrs. White wrote of the searching out of these truths in the early days:

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the word. Again and again these brethren came together to study the Bible, in order that they might know its meaning."—*Ibid.*, p. 91.

All this time of searching, the Spirit of prophecy was a help and a guide. Not that this gift was the means through which the doctrines were given to them. The doctrines were to be founded upon Holy Scripture. To this end Mrs. White was unable to join with the brethren in their discussions. Of those first years when this study was going on, she wrote:

"During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the word of God."—*Ibid.*, p. 90.

The doctrines were to be founded on Holy Scripture. The Bible is the foundation of doctrine, the rule of faith.

From the first, these pioneers laid down this principle of the Bible as the rule of doctrine. In the first tract that James White brought out, in 1847, he wrote:

"The Bible is a perfect and complete revelation. It is our only rule of faith and practice."—*Ibid.*, p. 92.

The spiritual gifts are gifts to the church that is built upon Holy Scripture. But when these brethren were in need of special help to know how to relate the Scripture to the events and the subjects to be understood, the Spirit of Prophecy brought to them scenes viewed in vision, and light came which illuminated their understanding of how this or that scripture applied. Mrs. White wrote of this:

"When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, and I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the Scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me."—*Ibid.*, p. 93.

That our fundamental doctrines had their origin, if not always their complete and detailed unfolding, in the Bible, is clear. For example, the doctrine of the Second Advent was common to all our first pioneers before the gift of prophecy was manifested among them and before the Sabbath truth called them out of their former denominational connections. Ellen G. White's writings on this doctrine were not additional basic proofs, but she added details and drew spiritual lessons for the church. They almost all had the Bible conception of the Trinity, the two angels' messages, baptism, et cetera, prior to Spirit of Prophecy confirmation.

In the formative period 1844-1855, what we refer to as the fundamental truths were few in number, and not much detail of prophetic interpretation was attached to them. In 1858 the fundamentals were:

1. The second advent of our Lord.
2. The seventh-day Sabbath.
3. The three angels' messages of Revelation 14.
4. The sanctuary truth with its 1844 emphasis.

5. The conditional immortality truth.

Some thirty years later, in 1889, Ellen G. White, in manuscript 13 (see *Counsels to Writers and Editors*, pp. 30, 31), listed these same five fundamentals, but detailed exposition had grown, especially on numbers 3 and 4 above.

Development of Doctrine and Prophetic Interpretation

The development of doctrine always appears to have originated in Bible study. It is not possible always to determine exactly at what point the Spirit of Prophecy counsel appeared in confirmation of any given detail. Sometimes it was given during or immediately following current discussions, sometimes much later. The basic structure of both doctrine and prophetic interpretation came from the study of Scripture, and was confirmed and augmented by the counsels of Ellen G. White. This was the pattern in the eleven or twelve years after 1844 when there was no organizational structure, and up until 1849 when there were no periodicals to act as a doctrinal forum and a unifying influence. Even when confirming views already discovered in the Scriptures, Ellen G. White stressed the necessity of personal and continuous Bible study.

Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God. . . .

Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. As a people we are called individually to be students of prophecy. We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study clearer light may be obtained, which can be brought before others.

When God's people are at ease and satisfied with their present enlightenment, we may be sure that He will not favor them. It is His will that they should be ever moving forward to receive the increased and ever-increasing light which is shining for them.—*Testimonies*, vol. 5, pp. 707-709.

It is abundantly clear from other sources and at later dates that Ellen G. White sought repeatedly to put Bible study in the

(Continued on page 13)

"Preacher's Text"

Philippians 2:19-21

DAVID R. MANZANO

Pastor, Florida Conference

PAUL as an administrator had to find a worker who would strengthen the church at Philippi, and he chose Timothy for the task.

Notice what he said about the man he was sending, Timothy "will naturally care for your state." He has a compassion and care for others that leads him to minister unselfishly to the church.

Paul referred to the fact that there were men he would not entrust with this work, men who "seek their own [things], not the things which are Jesus Christ's."

As ministers we might ask ourselves, "What would Paul say about me? Would he be able to put me with Timothy, or would he have to class me with the others?"

Is it possible that in much of our ministry we might be seeking our own reputation, our own advancement, or our own material advantage, rather than Christ's?

Isn't it tragic that Paul had to say, "I have no man likeminded," he is the only one I know of, I could use a dozen men like Timothy but they cannot be found?

Why could Paul say of Timothy, He "will naturally care for your state"? Is it natural to care for others?

"Timothy . . . appreciated the sacredness of the work of a minister."—*Acts of the Apostle*, p. 203.

"The Word of God was the rule which guided Timothy."—*The SDA Bible Commentary*, Ellen G. White Comments, on 2 Tim. 3:14, 15, p. 918.

And "his knowledge of experimental piety distinguished him from other believers."—*The Acts of the Apostles*, p. 205.

Timothy loved Christ and he loved Scripture, and his life had been changed so that he "will naturally care for your state."

"The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within."—*Christ's Object Lessons*, p. 384.

This is the ministry we are called to give, to be filled with that love that seeks not its own, but Christ's. By the grace of God may we be written in heaven's record as Timothy has been written.

"YE HAVE NOT, BECAUSE YE ASK NOT!"

L. D. JAECKS

Pastor, Madison, Wisconsin

THE conference president was speaking to the ministers, challenging us to keep uppermost in our minds the main work of every minister, that of inviting men and women to come to Jesus Christ. During the course of his presentation he made this statement, "Ye have not, because ye ask not!" Although this challenge was given several years ago, its thrust still rings over and over in our minds, "Ye have not, because ye ask not!"

With the new emphasis on evangelism coming from the General Conference, I have planned more often to ask people to decide for Christ. It has been suggested that I share some of the ideas used in the program for what help and encouragement they might be to others. While all the ideas are not new, yet the plan has been a real blessing to the church here in Madison.

The idea centers in the baptismal service held during the worship hour, with careful attention being given to the appeal factors of the baptismal service itself. The plan is not to have two or three large baptisms a year, but to schedule and announce a baptismal service every month or six weeks. Briefly, the program runs as follows:

Announcement Period Precedes the 11:00 Worship Hour. During this time the baptismal vow is taken and the candidates are voted into the church subject to baptism.

(The candidates retire to prepare for baptism, while the elders and the congregation proceed with worship.)

Organ Prelude; Call to Worship; Hymn of Praise, Invocation. By this time the candidates are ready and the minister enters to conduct the baptism, after which the congregation again proceeds with worship.

Scripture Reading; Presentation of Tithes and Offerings; Offertory Prayer; Choir Anthem. During the foregoing proceedings sufficient time has elapsed to allow the minister and newly baptized members to return to the sanctuary.

The Sermon is presented, followed by the *Closing Song and Benediction.*

Several important points should now be observed that result in the program.

1. Because baptisms are frequent, they are not large and the whole service can be conducted within the hour of worship. This is very important, as many visitors are involved on the baptism Sabbath.

2. At the close of each baptism the next baptismal date is announced and an appeal is made for decisions. This appeal is made by the minister from the baptistry, while the congregation has been invited to bow their heads in prayer.

3. As the practice is followed of a baptism every four to six weeks the congregation becomes familiar with the fact that a special sermon will be given that appeals to visitors. The members will rally to invite their friends to this type of program when they know that the service will close on time and the sermon will be appropriate.

4. Some may be wondering what happens if a baptism is announced and no one is ready for that particular service. This will not happen often, for when we ask, God gives responses. There has been as low a number as one in a baptism, but thus far this year only one baptismal date has been passed. In this case it was merely announced that the baptism planned for today has been postponed to such and such a date.

5. Because the congregation seems to catch the spirit of asking, I have found it easy to organize special visiting programs for the deacons and elders. The only time the Sabbath service ran over was after the

deacons had carried on an ambitious program of inviting backsliders to attend church for the baptismal Sabbath services. There were about twenty-five backsliders and an equal number of visitors. The service was delayed while seats were found for all.

6. The baptismal date many times is announced on faith, with no real assurance of who will actually be in the baptism, but the fact that the date has been set keeps the minister and congregation about their most important work—asking people to decide for Christ.

Although these ideas are simple they do work. One decision leads to others. A woman approached me and said, "I have seen two baptisms and I wish to be in the next." A man sees another baptized and God speaks to his heart and he too is baptized. The fruits of soul winning multiply.

This plan is now being carried out in a one-church program, but I have worked it on a smaller scale in a district of churches, with baptismal dates being set and announced quarterly. The biggest problem to be overcome is the fear that if a date is announced, there may not be someone to baptize. We must remember, however, that God wants to see us succeed. In John 15:8 we are told, "Herein is my Father glorified, that ye bear much fruit." We will have a fruitage of souls if we are faithful and courageous in our part—that of asking for decisions. There is nothing stronger to use in asking than the baptismal service itself.

The Writings of Ellen G. White . . .

(Continued from page 11)

forefront and regarded her own writings as contributing to the confirmation of truths therein revealed:

The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. . . . Additional truth is not brought out; but God has through the *Testimonies* simplified the great truths already given and in His own chosen way brought them before the people to awaken and impress the mind with them, that all may be left without excuse.—*Ibid.*, vol. 2, p. 605.

The *Testimonies* are not to belittle the word of God, but to exalt it and attract minds to it, that the beautiful simplicity of truth may impress all.—*Ibid.*, vol. 5, p. 665.

One of Mrs. White's best-known statements pertinent to this subject was:

Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light.—*Evangelism*, p. 257.

It was on the basis of this relationship between the Bible and the prophetic gift that our Seventh-day Adventist doctrines have developed over the years. Further light came on such subjects as the deity of Christ, the Trinity, righteousness by faith, the sanctuary question, as well as on major prophetic interpretations, especially those connected with the final events—almost always on the basis of initial discovery in the Word of God, confirmed by the Spirit of Prophecy writings. The prophetic gift was also exercised in the curtailment of erroneous, non-Biblical views. (See *Early Writings*, page 78.)

(To be continued)

Church-State Relations Tour of Europe and the Middle East, 1968

In cooperation with the General Conference Department of Religious Liberty, Andrews University will organize a church-state relations tour from March 17 until May 1, 1968, to Madrid, Rome, Belgrade, Jerusalem, Cairo, Athens, Istanbul, Moscow, Warsaw, Prague, Berlin, Paris, and London, including also the United Nations in New York. Optional side trips will be arranged to the Waldensian and Albigenian valleys in Italy and France, as well as to the Egyptian city of Luxor.

The tour will feature briefings in each capital, interviews with churchmen and government officials, lectures, question-and-answer conferences, as well as visits with Adventists in Moslem, Orthodox, Catholic, Anglican, Communist, Lutheran, and other lands. Sabbaths will be spent in Vatican City, Jerusalem, Athens, Moscow, Berlin, and London.

Tour directors will be Roland R. Hegstad, editor, *Liberty* magazine; and Leif Kr. Tobiasen, professor of history and political science at Andrews University.

The total cost including jet fare, first-class hotels and meals, transportation to and from airports and hotels, sight-seeing, tips, and airport taxis, et cetera, will be \$1,449 for the 45 days (and nights).

Those who desire Seminary or graduate or undergraduate credit may earn this at no extra cost. Write to Leif Kr. Tobiasen, Andrews University, Berrien Springs, Michigan 49104.



EDITORIAL

FIXITY and FREEDOM

Is God a GIBRALTAR or a CHAMELEON?

I BORROWED the title of this editorial from a little booklet entitled *Christian Morals Today* by John A. T. Robinson, Bishop of Woolwich. Discussions centering on society's behavior under certain situations are consuming the valuable time and attention of too many ministers and members. As far as thought content is concerned there is nothing new in these discussions—nothing that most of us haven't already heard. During my college days a sundry assortment of chapel speakers dealt with the bearing-of-arms problem. We young theological students took great delight in attempting to corner these men with hypothetical situations and questions. One hoary illustration referred to the idea of someone breaking into my house and attempting to attack my wife and children. Would I, as a Christian, simply fold my hands and look heavenward pleading for special protection from God while refusing to pick up a baseball bat to aid the Lord to answer my prayer? The second world war was in progress, and these illustrations and questions were abundant.

Exhibit A

Today the increasing perplexities encountered in the battle of life have caused minds to reach out into other areas of Christian behavior. Are the Ten Commandments applicable at all times under all conditions? is a question often asked. For instance, some delight in wondering whether lying is forbidden under all circumstances. If the answer is Yes, somebody will be sure to come along and use Rahab as exhibit A, calling this a time when lying was approved and even rewarded. A similar question in regard to stealing is set forth. The example of the children of Israel borrowing jewelry from the Egyptians with the purposeful intention of taking it with them to the

Promised Land and never returning it is used to prove the case for situational ethics. The question of sex always captures a large segment of those involved in this type of mental chess.

"De-mileaging" the Speedometer

It has been my observation that the main reason we take such delight in confusing ourselves and others with this pattern of thinking is that we seek justification for our own actions that the Bible and conscience clearly condemn. Take the pastor who disconnects or turns back his car speedometer, hoping for a larger resale price. Greed of gain drives a man, especially one with a religious background or position, to find an avenue of escape from an aching conscience. Condemnation of "de-mileaging" the speedometer is blurred and offset by a quest for some catechetical scriptural excuse passage for our out-and-out deception.

The Pugilist

Then, there is the man whose strong feelings run in offensive and defensive avenues who delights to tell his youthful congregation how it is his duty and right to brutally beat up any assailant of the home precincts. I well recall a certain Week of Prayer speaker whose influence on me was nil when I heard the story of his pugilistic activities in beating up a drunk who offended him. By the way, this man no longer walks with us, because of his failure to conquer a greater menace in his life than a mere drunkard.

Gibraltar, Not a Chameleon

Multiplication of similar illustrations are needless. Our preface to the solution of this problem must begin with the point that the God of our Bible and our lives is a

Gibraltar, not a chameleon. The principles of His character are changeless and proven this way by His Son in a world of flux and change. At no time and under no circumstances did the Lord Jesus Christ's actions make accommodation for environment or circumstances. None could possibly point their finger at Him and claim that His words or actions deceived even the slightest bit. Never! He was the complete embodiment of honesty and every other virtue at all times and on all occasions. He who said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned," held that statement as a rule of action. It was permanently a part of His character and He was unalterably inflexible on this and every other point involving principle.

How Can We Relate to Today's World?

Using this as a starting point, we ask how it is possible to relate ourselves to today's world. First of all, make it a rule no longer to consider these hypothetical situations, such as what we would do if we were on the battlefield and the enemy were approaching us seeking our life and beside us lay our wounded companion's gun. Certainly this situation is an actuality, but not with us at the moment! Why attempt to plan our actions under circumstances we don't face? But, someone says, how do you advise people who do or may face these circumstances? This is a good question and needs a good answer. Personally, I have settled it in this fashion. My advice to anyone, young or old, is to so relate himself to the Lord Jesus Christ today, this moment, that he, by God's grace, is obeying Him and doing His will right now. Aren't the words of Christ, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:34), applicable in all these situations? I readily admit that I don't know what my reaction would be if these hypothetical situations became a reality in my own experience. But my main concern is not over future situations, but present realities. If the law of God is the basis of my morals today, I have no fear for tomorrow. If God's rule against stealing is such an integral part of my character and personality this moment that it keeps me from turning the speedometer back, from exaggerating my labor report,

from failing to acknowledge the dent in the car next to mine in the parking lot that I put in and am aware of, from keeping that seventy-five cents of excessive change mistakenly given me by the cashier, et cetera, et cetera, then I am quite sure my God can keep me from reacting wrongly when some big hypothetical situation becomes factual.

Fornication and Love

Satan hideously tricks us into solving theoretical situations while simultaneously stumbling into authentic traps of evil. There is one thing certain, no Christian can survive Satan's onslaught of temptation unless he is daily concerned with the ethics and morality of the man Christ Jesus. As we survey His life, concentrate on His love, follow His footsteps as a man on earth today, we then have confidence to let tomorrow and its situations rest with Him. No longer need we worry about what the good Samaritan would have done had he arrived on the scene while the robbers were still at work. No longer need we concern ourselves with the thought that there may be more love involved in some cases of fornication than in certain marriage unions. While on this latter point, may I state that those who attempt to make an issue of this, whether from the standpoint of promulgating truth or building evil, are making a serious mistake. Let us say that the statement is true. It does not justify either position. The point is that lust within the marriage bond and illicit relations between the unmarried is equally condemned by God. Why attempt to justify some cases of fornication on the basis of lust found in the marriage union? Both situations are already under condemnation!

Sharp, But Not Smart

To involve ourselves in leading men and women to God is our business. To elevate the cross of Christ, showing how Christ bought the human race with the silver of His tears and the gold of His blood, is our privilege. To teach a man the necessity of prayer, surrender, and other equally important steps in the Christian life is our main work. To teach a man how to love his enemy as well as his neighbor should involve our time and attention. Dwelling in the hypothetical-problem areas leads not only to confusion but to a breakdown of all morals and standards. What a waste

of time and energy in the face of a world shattered with earthquakes of human agony and flooded with rivers of tears pouring forth from those who have never caught sight of the love of God. This intriguing mental play may be sharp, but it's not smart! Our freedom is within the framework of His law and love at this moment today. Live it and teach it. J. R. S.

When Building a New Church

EVERY Monday morning several architectural drawings for new church buildings pass in review before the General Conference Blue Print Committee. Previous to this the plans have received careful scrutiny by some individual members of the committee, including a representative from the Ministerial Association. This leads me to make the following observations:

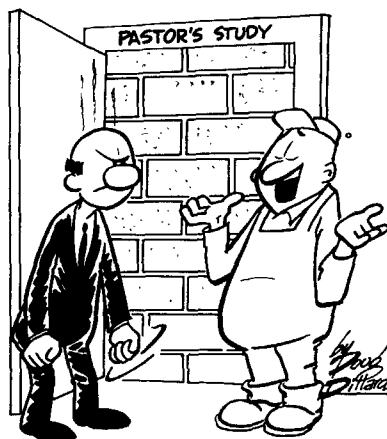
A major concern should be that the church plant be functional. This should be not only in terms of our regular services but as the work of the church relates to its task of soul winning. This requires the following:

1. **An Adequate Foyer, or narthex.** Every Seventh-day Adventist church should be used at times for evangelistic meetings. How wonderful if every church were open every Sunday night. But many churches have such small entries as to make the evangelistic program very difficult. The foyer should be spacious enough to make it possible to greet and visit with folks as they come in. In addition to this, it should be large enough to accommodate an extra table, bookcases for Bibles, or other articles useful in an evangelistic program. Frequently books are offered as awards to those faithful in attendance at meetings. There should be a space where these books can be properly displayed. Often the Gift Bible evangelistic program is used in conjunction with the meetings. There should be space

to keep the Bibles and also a file for the Bible Speaks Study Guides that are given out each night. When the Bible Marking Plan is used there should also be a place where the Bibles can be kept. Unfortunately, many of the church foyers are so small as to make it almost impossible to provide such suitable arrangements.

2. **Lay Activities Office.** If a church is to engage in missionary effort it needs provision for the display and storage of literature, visual aids, and other soul-winning supplies. This calls for a lay activities office. The room need not be large, but it should be readily accessible to the narthex, or main entry, to the church. It may consist of a room with a counter opening to the narthex. Folding doors above the counter may be locked when not in use. The counter should be large enough to permit the display of such books, literature, or soul-winning supplies as need to be featured. Closet space below the counter will provide storage for missionary supplies. The wall space behind the counter lends itself to book shelves.

Seventh-day Adventists need to be encouraged to do more reading of our good books. Display of such books will increase their interest. Also there should be such books as lend themselves to missionary work. A lay activities lending library will prove useful. Have books that members can check out to lend to their friends and neighbors. This area may also provide space for the regular church library, and



OKAY, OKAY! SO WE MADE A
LITTLE OLE MISTAKE! SO—
NOBODY'S PERFECT!!

Taken from *Bro. Blotz the Builder* by Doug Dillard. Broadman Press, Nashville, Tennessee. Used by permission.

that of the MV Society. In addition to the lay activities office there should be space for an adequate literature rack, attractive in design.

3. **Pastor's Study.** There are a number of advantages to both pastor and congregation in having the pastor's study at the church rather than at his home. The exception would be when the church is very small and the pastor has several churches to serve.

The usual program for the minister is to spend the morning hours in study, correspondence, and administrative duties, and the afternoons in visitation. A few of the advantages of spending these hours at the church rather than at home are as follows:

a. Those seeking his help and counsel will normally look for him at the church. The unavailability of the pastor has meant the loss of many an important contact.

b. The congregation will be more inclined to feel that the pastor is on the job if he is at the church rather than at home. It will build confidence. By his observing regular hours they will know when he is available. These hours could be posted in the church bulletin.

c. The pastor is less likely to become involved in family distractions, particularly if there are children.

d. Making the church the center of activity all through the week will tend to enhance the importance of the church in the lives of its members.

e. It is easier to arrange for secretarial help in the preparation of the church bulletin, the church newsletter, correspondence, the preparation of materials, et cetera, when these activities center in the church and where adequate provision is made for them.

f. The pastor's study serves also as an ideal room for his Sabbath school class. This might well be a special pastor's Bible Class, particularly for nonmembers. With this arrangement reference books will be readily available for use as questions come up during the class discussions.

g. The church should be the center of soul-winning activity. The pastor's study, or church office, should have not only the membership files but prospect files, organizational materials, maps, et cetera. The missionary committee might best meet at the church, where these materials and basic needs for the soul-winning program are kept.

h. Indirectly, the foregoing arrangement will increase the total interest of the congregation in the work of the church, including such public evangelistic meetings as may be held. The church becomes much more than just a place for Sabbath services and prayer meetings. It is a center of activities all through the week.

These suggestions point out the need for a pastor's study of adequate size and also for an adjoining office and/or work room for additional help, usually of a voluntary nature. A new church sanctuary is usually constructed to accommodate a growing membership. The larger membership may envision the need for these facilities, whereas the current need may not require them.

A word should also be said about the location of the pastor's study. All too often it is in the back of the church off the rostrum, at a position inaccessible to the general public. Where the church is small, and the study is not used through the week, this is fine. But where the study is used during the week, this is a mistake. A special room near the rostrum in which the minister and elders meet before the service should be provided. However, the pastor's study is better near the main entrance to the church and as accessible as possible. This is especially important through the week, since strangers may enter seeking help. If there is an additional office or workroom, this should be in the same area.

4. **Storage Facilities.** How many churches there are that are literally cluttered up most of the time because there is no place to put supplies and other materials where they will be out of sight. It is not an uncommon sight to see boxes of books, Ingathering supplies and equipment, Sabbath school materials, maps, charts, offering envelopes, brochures, and what have you, piled under the back pews, or on the pews, in the pulpit, in the narthex, in the hall, and even in the restrooms! All because there was no provision made for the orderly storage of such things. The matter of adequate storage facilities should be given special attention.

Finally, may I emphasize again the importance of including in the plans for our churches those facilities that will enable the church membership to do the task assigned to it. This means much more than merely conducting services for our own edification. Rather, it calls for an active,

(Continued on page 39)

Tips to "Fishermen"

H. M. S. RICHARDS, JR.

Associate Speaker, Voice of Prophecy

YEARS ago there lived by the Sea of Galilee a young man by the name of Simon Bar-jona. He loved boats and nets and the sea. It seemed that he was born to be a fisherman. This was his ambition—to catch fish, to be a master fisherman. Since he was very active and a successful man, no doubt in a few years there would appear a gleaming new sign on a certain boatshed in the cove, "Simon Bar-jona, Master Fisherman."

But something happened to his plans for the future. His brother, Andrew, had found Jesus Christ and was eager for Simon to meet Him.

"And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephus, which is by interpretation, A stone" (John 1:42).

Peter's name was changed, and not only his name, but his occupation. After Simon Peter had fished all night and taken nothing, Jesus instructed him to launch out into the deep and to let down his nets for a draught. Peter followed the instructions of the Lord without a question. As a result "they inclosed a great multitude of fishes: and their net break" (Luke 5:6). Peter and his partners were astonished. But Jesus said unto Peter, "Fear not; from henceforth thou shalt catch men."

Decision Involves the Will

As ministers of the gospel, we have been set apart as fishermen to catch men for Christ. In fishing for men, decision for Christ is the supreme object. Therefore, how to secure decisions is the concern of every soul winner. Decision involves an act of the will. And we are told that the will is the supreme court of the human mind. So we must recognize in our appeal that we are entering the sacred precinct of the soul, and must seek only voluntary, favorable action.

As preaching fishermen, we must not only declare what God has done but also

preach what God commands men to do. We can take Christ as our example.

"Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:14, 15).

Our preaching must have urgency and immediacy. Christ's teaching was in the imperative. He said, "Follow Me. . . . Believe in Me. . . . Come after Me. . . . Take up your cross. . . . Forsake all that you have." In other words, He was continually pushing for a decision. So must we.

Impression Without Expression Leads to Depression

Some refuse to make any public invitations because of the theological issue concerning God's sovereignty and man's responsibility. I do not believe that the theological issue is what is keeping some of us from making public invitations. It is the emotional issue. I do not believe in emotionalism that is emotion for emotion's sake. But when Christ is lifted up, not only the intellect is affected as we give mental assent to His demand but also the emotions. We will love Christ.

Leighton Ford in his book *The Christian Persuader* makes a very pointed observation on this subject.

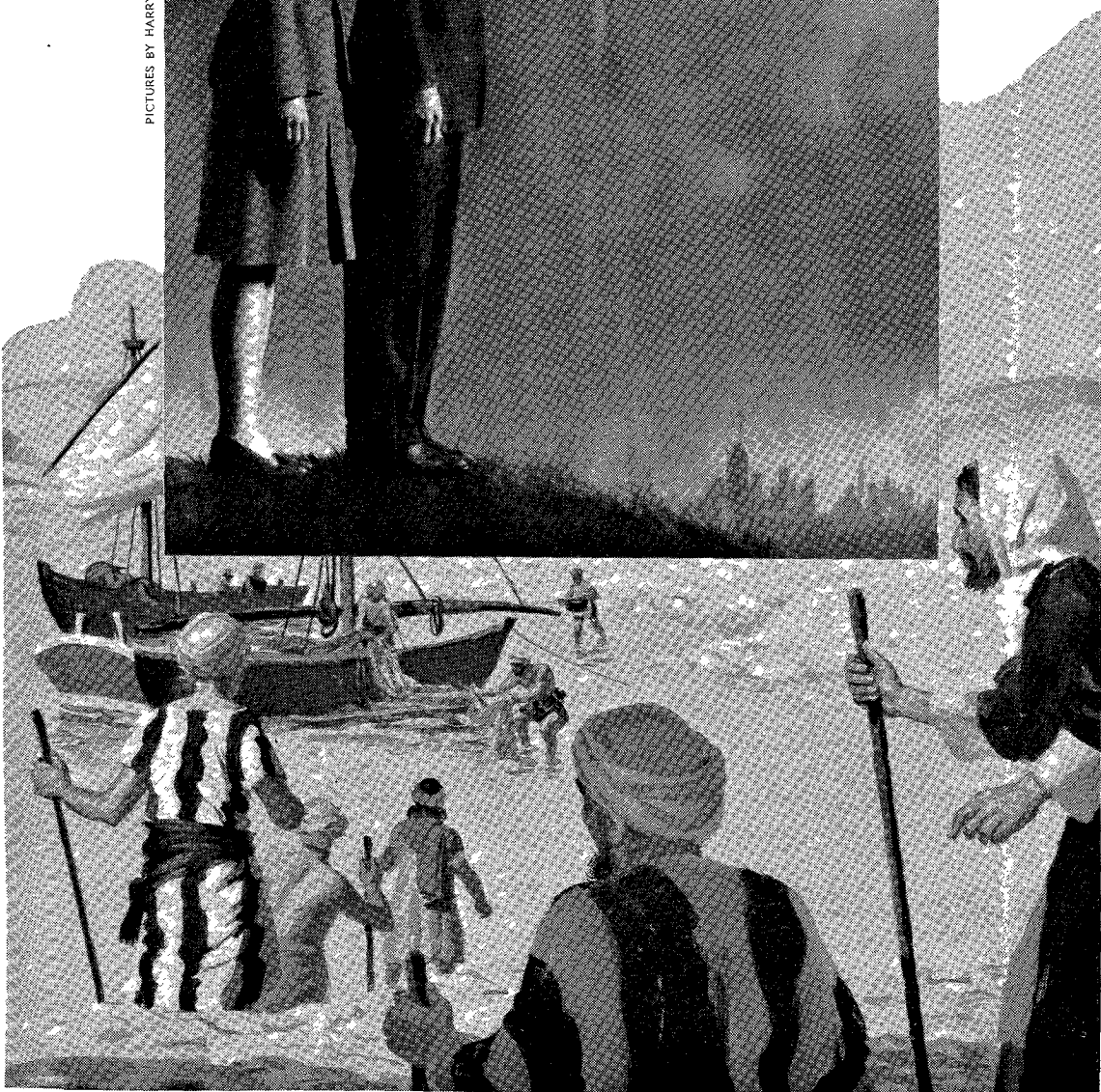
"I am convinced that the giving of some kind of public invitation to come to Christ is not only theologically correct, but also emotionally sound. Men need this opportunity for expression. The inner decision for Christ is like driving a nail through a board. The open declaration of it is like clinching the nail on the other side, so that it is not easily pulled out. Impression without expression can lead to depression." —Page 124.

In holding our Voice of Prophecy Bible crusades in cities and towns from coast to coast, I find that people in various social strata will respond in different ways. There are many in the upper echelons of society

*"He saith unto them, Follow me, and I will make you fishers of men.
And they straightway left their nets, and followed him" (Matt. 4:19, 20).*

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who would not respond to a public invitation of any kind. When visiting these individuals in their homes, I attempt to get the decision right there.

In presentations from the pulpit it is very important that we uplift Jesus Christ and His Word continually and not try to appeal to the emotions of the people through some pathetic or tear-jerking story.

"The minister is not merely to present the Word of God in such a manner as to convince of sin in a general way, but he is to lift up Christ before his hearers. Christ's claims upon them are to be made plain. The people should be urged to decide just now to be on the Lord's side."—*Evangelism*, p. 283.

Invitation After Each Sermon

I make a point of having some type of invitation after each sermon. A preacher never knows when there will be someone in his audience who will be there for the last time.

While holding a meeting recently in Shafter, California, a man and wife had attended two nights. On the third night, after having attended the service and retiring for the night, the wife suddenly passed away. Her husband came to me the next day and told me what the meetings had meant to his wife, and how she had responded to the invitations from night to night. What if there had been no invitation given? What if a decision had not been made by her?

I have determined since then to give an opportunity for a decision after every sermon that I preach.

"In every discourse fervent appeals should be made to the people to forsake their sins and turn to Christ."—*Testimonies*, vol. 4, p. 396. (Italics supplied.)

Explain Why Appeal Is Made

When an appeal is given, it is very important to explain the reason why you give it. In the audience there will be persons from various communions of faith, and some who have never been Christians. Perhaps you will have atheists, agnostics, Buddhists, Moslems, et cetera. It is important to explain that accepting the invitation is a means of obeying Christ's commands, of confessing Him before men. Avoid vague appeals. If your object is to reach people who are making a first-time commitment

to Christ, be sure to say so. If you are also including those who are coming back to Christ or those who have a burden on their heart, say so.

It is helpful sometimes to speak of the symbolism involved. For example, a man makes a promise, and he says, "I will keep my word," and shakes hands as a sign. Or a soldier sees a flag go by. In his heart he says, "I will be loyal to my country." He salutes. This is a sign. A young couple commit themselves to each other and pledge their loyalty in the giving of self; they stand at the front of the church and pledge themselves publicly in word and in a kiss. This is a visible sign of their inward commitment.

So when people come from their seats and stand at the front, as in an altar call, it is an open sign that they are giving their hearts to Jesus Christ.

The types of calls are these:

1. **HAND RAISING:** My sermons are always closed with prayer, during which I invite all, with bowed heads, to talk to God and to ask forgiveness of Him. I usually say something like this: "And now, as our heads are bowed in prayer and our eyes are closed, and we are talking with God about our problems, I am going to ask Gordon Henderson to sing just one stanza. When he has finished his song, we will close our prayer." Then at the close of the invitation song, I may say, "The words of this song are the desires of our hearts. As we close this petition to God, those who would like to say, 'Pastor Richards, please include me in that closing prayer. My desire is to have my sins forgiven and life renewed,' would you raise your hand heavenward?" Then I conclude the prayer. "Heavenly Father, Thou hast seen the hands raised heavenward tonight. Please reach down and grasp these hands and these hearts and lives of ours. We thank Thee for this, for we ask it in Christ's wonderful and powerful and loving name."

2. **STANDING CALL:** The second type of call is to ask individuals to stand. I use this only once or twice during an entire crusade, usually when I speak to the young people and ask if they are willing to stand for Christ and be a nonconformist in an age of conformity.

3. **ALTAR CALL:** This is a call to come forward. I have used this type of call in consecration services, in church meetings,

and in evangelistic meetings after I have covered the basic points of faith and have come to the last few nights of the meetings. The invitation for the altar call must be made very clear. There are times when I have made a general altar call, and as the people have come forward and we have closed the service, I have asked them to remain for just a moment in front so that I can talk with them and have special prayer with them. A card is handed to each one, and he is invited to fill in the card, giving his name and address, his need, whether he desires further Bible study, victory over habits, or is looking forward to baptism in the future, rebaptism, or to become a member of the church on profession of faith. These cards are collected, and are placed in my open Bible on a verse of promise that I read to them. We kneel, and I have a short prayer for them. I ask them to follow me in a prayer of commitment, which goes something like this: "Heavenly Father, I kneel before Thee tonight, realizing that I am a sinner and in need of a Saviour. I accept Jesus Christ as my Lord and Saviour. I choose tonight to follow Jesus every day. I thank Thee for victory and for a new life in Jesus. Amen."

4. **AFTERSERVICE:** Sometimes during the altar call, as we close the service in prayer, I invite those coming forward to go into a side room instead of waiting in front. Team members meet with us in the after-service. It is much quieter this way, and helps to relieve any embarrassment some might feel by standing in front. In these afterservices I give a few points on how to grow in grace and how to keep the experience they have received, stating that in the physical realm three items are essential: first, nourishment; second, exercise; third, rest. The same is true in the spiritual realm: we need nourishment—that is, we need to feast on God's Word, some every day; we need exercise—that is, we need to share this faith and let others know what Christ means to us. In this way we will grow in grace and in the knowledge of the Lord Jesus. And third, we need rest—and a loving Creator has provided this in His holy Sabbath day.

Sometimes I present the gospel in terms of the three "R's." In coming to Christ we must first *Recognize* our need; we must be prepared to *Renounce* our sins; we must *Receive* Christ. Or I might speak of the ABCD's of a victorious life: *A* is *Admit*



Hebrews 13:5: "I will never leave thee, nor forsake thee."

This promise read in the Greek is one of the most wonderful in the entire Bible. It is quoted from Joshua 1:5. The apostle evidently took it from the LXX [Theodotian].

It will be observed that there are *two* negatives in the above, "never" and "nor," but it is of interest to note that in the Greek text there are *five* negatives, i.e. *ou' me* and *oud' ou' me*, the first two being rendered in some translations as "by no means," and the other three as "not by any means."

Interestingly, *The Amplified Bible* (which characteristically presents alternate meanings for the reader's consideration) places five negatives in its translation—and then adds another for further emphasis. Note:

"[I will] *not*, [I will] *not*, [I will] *not* in any degree leave you helpless, *nor* forsake *nor* let [you] down. . . . Assuredly *not!*"*

What an exceeding great and precious promise!

W. E. READ

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that I have sinned, that I cannot save myself, that I need a Saviour. *B* is *Believe*. We must believe that Jesus Christ is our Saviour and that He is able and willing to save us. *C* is *Consider*. Consider the cost of becoming a Christian—the Lord wants *all* of us. *D* is *Do*. Not only am I to believe *about* Christ, but I must entrust myself to Him, I must open the door of my life and ask Him in.

Decision Only a Beginning

I try to impress upon those who participate in one of these calls that a decision for Christ is only the beginning. It is not the end of all things. I explain to them that they are like newborn babes. We *are* babes in Christ, and God will help us as we grow up into the full stature of a Christian.

5. **CARDS:** The fifth method I use is filling in cards. Usually I do this at the last meeting of the series. Just before I begin

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Elder W. R. Beach with the evangelistic team.

SECRETARY of the General Conference Holds

EVANGELISTIC MEETINGS

ELDER W. R. BEACH, secretary of the General Conference, conducted a ten-day reaping program in the city of Port-au-Prince, Haiti. Port-au-Prince is the capital of this republic in the West Indies, situated about fourteen hundred miles south of New York City. Its population ranges from 160,000 to 180,000. Port-au-Prince is the seat of the University of Haiti, with its schools of law, medicine, pharmacy, dentistry, and nursing. It also has a number of seminaries maintained by religious organizations. It was in this very literate area of Haiti that the secretary of the General Conference preached his opening night's sermon. Pastors Naasson Prosper and Emmanuel Gustave were strong assistants to Elder Beach during the campaign. Among those attending the meetings were a number of persons with whom pastors in the area had been studying the message. These,

with more than a hundred more, were formed into a baptismal class, and at the close of the meetings 124 were baptized, leaving nearly 100 others who have signified their desire to prepare for the sacred rite, and are now continuing their preparation. This, according to J. G. Fuller, president of the Franco-Haitian Union.

Elder Beach delivered his messages in French. As you know, for years he was president of the Southern European Division, and the brethren took advantage of this fact during an official visit to the island to request that he conduct this campaign. Brother Beach says, "To unsheath the sword of French evangelism was indeed a thrilling experience."

The meetings were held in our new evangelistic center in Port-au-Prince, a hall that seats about 3,000 people. Elder Beach preached for ten days, and there were never less than 2,000 in attendance. Elder A. Abel, the field president, was chairman of the coordinating committee, and the local ministers did the visitation. The public relations department did an excellent job of publicity, and many high-standing families in the city of Port-au-Prince were in attendance at our campaign meetings.

At the close of the meetings 124 were baptized.



Conducting a campaign is nothing new for the secretary of the General Conference, for it has been his practice through the years of his membership of the General Conference staff to regularly hold short campaigns. This practice has certainly not hurt his preaching power.

More than forty members of the General Conference staff will be holding campaigns somewhere in the world within this calendar year. As you read this issue, the president of the General Conference himself will be engaged in a campaign for souls. The ministry congratulates these able administrators who will take time out from the business aspects of the church to do this worthy work of soul winning. It is proof that the most pleasurable aspect of ministerial life is delivering the message of God to needy hearts, and the worthy example of the administrators of this church will go far to inspire ministers and laymen to press forward to the completion of this task.

E. E. C.

Suitably Elegant

HAROLD R. TURNER

Pastor, Portland, Oregon

THE God of ancient Israel was a God of order. He was particular about the appearance of the camp and the conduct and hygiene of His people. He is just the same today.

Through His servant Paul, God says to us today, "Let all things be done decently and in order" (1 Cor. 14:40).

The word *decent* has some interesting meanings. First of all, according to Webster, that which is decent is characterized by propriety of conduct, speech, dress. It means suitably elegant, free from immodesty, coarseness, indelicacy. It implies conformity to standards of that which is fitting.

The word *order* indicates a condition in which there is a methodical, proper, and harmonious arrangement or disposition of things. It means straightening out so as to eliminate confusion. It's a proper working condition, a customary procedure.

Now we have a modern-day rendition of Paul's counsel: "Let all worship be suitably elegant and without confusion." This is proper platform decorum for men and things. It requires planning ahead.

Everything about the platform itself should be arranged harmoniously. Let the hymnbooks lean against a similar chair leg and with titles facing the same way. Be sure there are enough chairs for all on the program. The eagle at the top of the flagpole should be facing the congregation, with the flag draped attractively in front of the pole. I had the privilege and opportunity to correspond with and sing for our former governor, now Senator Mark O. Hatfield, a number of times. Not too many months ago we were in a meeting together, where, upon the arrival of the governor at that time, we found that the United States flag was not only on the wrong side of the platform but the eagle was turned toward the wall, and the pole was showing.

Be sure the floral arrangements are suitable and tastefully placed, considering shorter persons taking part in the service.

Immodesty on the Platform

Decorum, order, decency begin with things. They are the subconscious influences attracting the Lord's blessing.

Then, of course, man—the Lord's instrument—adds the conscious element of elegance. The minister's clothes need to be characterized by propriety and modesty. Yes, it's even possible for men to be immodest. Though we don't offend by tugging at short skirts, we may be offensive in trousers that rise above our socks, unpolished shoes unsightly with dust and rain, buttons left carelessly open. There's nothing *suitably elegant* about hairy legs, Oregon mud, or even white undershirts!

The platform free from indelicacy has the pastor in clean shirt, well-pressed suit, appropriate tie, undistracting handkerchief. It also has men who are careful about the areas of the body which may be offensive in odor—the breath, the hair, the underarms. (Scope and Score and Old Spice are never too expensive—and this is not a paid commercial!)

Knowing your platform is attractive, your men appropriately attired, and your program planned ahead, you yourself will be relaxed and self-assured as you step onto the platform. You can kneel on time, rise, and sit together. You will not need to whisper about portions of the service, for everyone will know what he is to do.

We can sit erect, properly proud in the Lord that our service is "suitably elegant."

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Harnessing the church for service.

FRED COLLINS, ARTIST

THE PASTOR *as a* SHEPHERD

WHILE a teen-ager growing up in the Carpathian Mountains, I was hired for a summer to be a shepherd's apprentice. My responsibility was to help shepherd a flock of about six hundred sheep.


During that summer I learned many valuable and life-lasting lessons.

First of all, I think I know some of the reasons why Jesus compares His followers to sheep. Sheep are good and useful creatures, but not very intelligent. Most of them are good followers but only now and then does one find a leader. This is the reason why sheep need a shepherd. The leaders must be won by the tender care of the shepherd or they may divide his flock into little groups that can get lost in the fog or fall prey to the many dangers of the mountains.

The second thing I learned is that wher-

ever there are sheep, there are wolves. And those wolves will fall upon the flock and destroy it. Therefore, one of the main qualifications of a good shepherd is concern—great concern for his flock. He is responsible to the owner for every one of the sheep committed to his care. He is never off duty. He sleeps where the sheep sleep and if the owner is to have good wool and good milk (in many parts of Europe after the lambs are weaned, sheep are milked and the milk is used for cheese) he must lead them to good pastures and beside clear water.

For a number of years now, God has called me to be a shepherd of souls. I believe that for this purpose I have been "chosen" and "ordained" to bring forth fruit and that my "fruit should remain" (John 15:16). This has been my goal; it is my life's desire.



I am confident that my fellow pastors feel the same way about this matter. Unfortunately, statistics from all over the field reveal that not all our fruit remains.

But someone will say, Adam's church had its Cain; Moses' church had its Korah, Dathan, and Abiram; Joshua's church had an Achan; Jesus' church had a Judas; and about the apostolic church we know that it had an Ananias, Sapphira, and Demas. However, if statistics referred to are correct, we are outdoing them all. During one quarter we have disfellowshipped 1,152 persons in North America.

Apostasy Condemns Us

Certainly this is a staggering loss, a loss that should greatly concern all who are called to be shepherds of God's sheep. As someone stated not too long ago, "Our loss of membership by apostasy condemns us."

What can we do? What can I do to stop or at least slow down this outgoing loss? I feel that this is a challenge to our ministry.

JEREMIA FLOREA

Pastor, Flint, Michigan

I am sure that I do not have all the answers. Can it be that we are deficient spiritual shepherds having less *concern* for God's sheep than a shepherd has for the flock committed to his care? Are we winning the potential leaders in the church with tender care, harnessing their energies and talents to further God's work on earth? We are told that it is in working for others that we will keep our own souls alive. Are we feeding the sheep of God's pasture every week with spiritual food that will make them strong, happy, and willing to follow? Are our sermons always filled with the gospel of God's forgiveness and justification through Christ? In Ezekiel, chapter 34, verse 2, God is indicting certain shepherds who "do feed themselves," and then He asks the question, "Should not the shepherds feed the flocks?"

How about our prayer meetings? Are they seasons of spiritual feasting or do we just fill the time with whatever we can put together in a hurry. It is possible that some may have good reasons for not coming to prayer meeting. Some years ago, Peter Marshall, at that time chaplain of the United States Senate, offered a prayer one morning in which he said, "Our Father, we are beginning to understand at last that the things that are wrong with the world are the sum total of all things that are wrong with us as individuals." Let us apply this to ourselves. Our Sabbath schools and Young People's programs need to be scrutinized and re-examined. Often they seem to be merely entertaining the saints in the church. Are our Sabbath school teachers workers "that needeth not to be ashamed, rightly dividing the word of truth"? Surely we cannot lean upon the idea that people once saved in the Adventist Church are always saved.

My conviction is that the shepherd's wife is part of the team. Therefore the pastor and his wife should together visit the sheep regularly, making these short home visits seasons of spiritual refreshing. Then we should examine our churches as a whole. Countries, cities, and churches have their own personalities. Are our churches friendly or cold? Are they exclusive religious societies where only the initiated are welcomed and made to feel at home? I believe that our churches should be places where bad people are welcomed and helped to become good and the good people made better. God forbid that it should be said about them, "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul" (Ps. 142:4).

Let us heed carefully God's admonition given to us in His Word, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). And again, "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. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:2-4).

Let us not miss it.



THE MEDICAL MINISTRY

"None of These Diseases"

R. L. KLINGBEIL

Pastor and Graduate Student of Preventive Medicine

IF THOU wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Ex. 15:26).

We are acquainted with God's gracious plan to make Israel a light among the nations, a spectacle of physical and mental health. God separated Israel from other peoples because He desired to give them an education second to none, to qualify them to be His personal ambassadors to mankind. They were destined to be God's own representatives to guide and to inspire. But this exalted station they could not reach unless they were clean, first physically, then spiritually. I say first physically, because body hygiene is the foundation for all other progress. In vain are our dreams of heaven if we live in a self-indulgent fashion. Prayers for victory, for sanctification; efforts at Bible study and the maintenance of numerous religious forms, will all lead to defeat as long as the termites of secret and not so secret physical violations are permitted to live in our body or mind.

It is not a matter of accident that the Almighty called the attention of His rescued people to the importance of physical health at the very *outset* of their journey.

If the maintenance of physical health is the foundation of the splendid temple God intends to build, then such declarations made while still in sight of Egypt were not only timely but well timed. Healthful living, according to God's own standards, underlies all life and practice.

Embarrassment to Heaven

It is encouraging to read a report from the pen of David concerning the results of even imperfect compliance with God's instructions. It states that "there was not one feeble person among their tribes" (Ps. 105:37). Who can imagine the results of *total* and continued obedience? God, who knows the human heart, expressed His feelings and hopes through Moses with these words, "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever" (Deut. 5:29). The sad fact is that they did *not* have such a heart. That is why the Israelites succumbed to all the diseases of the nations around them. They became an embarrassment to Heaven. Their spirituality declined in proportion to their physical and mental degradation. They became incapable of pursuing God's training farther. He cast them off as unfit. When the Master came to His own, they presented a sorry spectacle of physical and mental degradation. Far from welcoming

Him with songs on their lips and with radiance of physical vigor on their faces, they shrank from Him in feebleness and suspicion. The ever-pitying Saviour went from house to house, healing them. How different things would have been if they had had a heart to keep His commandments always!

But ancient Israel is gone! Today God deals with spiritual Israel. To us belong the same challenges, the same promises. The same attentiveness to and compliance with Heaven's rules will produce the same glorious results.

Do we really believe that if we as modern Israel obey God's will and put aside our numerous excuses, God will again take all sickness from us? We should not be urged merely by self-interest to follow God's rules. It is human to say, "Let's try a program of total hygiene because it pays rich dividends in better health." As desirable as greater physical and mental vigor may be at any time, we should carefully remember that we are to represent God to the world in this final generation. We are called upon to prepare the way for the return of the Master. This is the first and most important reason. Do we have such a heart today that will urge us to comply with Heaven's laws?

Deaths Only Half

It is very heartening to know that members of the remnant church *have* better health to the extent that they obey God's commandments. The May, 1967, issue of *Science Digest* contains the following statement under the title "Clean Living." "The Seventh-day Adventists don't smoke, don't drink, avoid tea and coffee and have, in the words of the *Journal of the American Medical Association*, 'a way of life which includes adequate rest, recreation, exercise, avoidance of tension and worry, good hygiene, and prompt cooperation with medical care.' A study of 11,071 male members of the group conducted between 1958 and 1962 showed that they were outstandingly healthy as compared to men of comparable age from the general population. The deaths from all causes in the Adventist group were only half that expected for most men. Deaths from respiratory disease were only one quarter that expected."

We feel pleased at such a discovery. It is but a modern fulfillment of the unchangeable promise of God that He will not put

any disease upon the obedient. But although Adventists are comparatively free from many prevalent heart and respiratory diseases, the comparison with the world at large in other areas is not so impressive. The reason is clear and close at hand—we are not as obedient to God's laws in other areas as we should be. To achieve total health as God designed we should, we need both to study far more carefully the laws of our bodies and minds and to trust in divine power for obedience.

Prevention Emphasis

It is a healthy sign that in the medical world more emphasis is being placed upon *prevention*. But again there is danger that we shall be the tail in this respect rather than the head. We hear almost endlessly about the healing arts. That these will remain vital until the Lord returns needs no proof. Furthermore, there exists little danger that efforts at healing will ever be neglected among us. The erection of numerous hospitals and clinics, some in the multi-million-dollar class, witness to this.

Fraction of the Cost

But are our efforts at *prevention* progressing as dramatically? Comparatively speaking, prevention and all efforts combined to avoid illness cost only a small fraction of the cost of restoration. Prevention of disease is much less glamorous and dramatic. It may even at times become a boring task. Efforts at educating men and women in ways of healthful living require much tact and adaptation. Personally, I would rather be enlightened about how to postpone a heart attack for a good many years, or how to maintain the health of my kidneys a little longer, than to have to be attended prematurely by the most skillful internist and the most gracious and understanding nurses in the shiniest and most aseptic of hospitals.

Surgical Scar No Badge of Merit

Prevention is achieved quietly, unglamorously, and with much less know-how and expenditure of very scarce dollars. Let us train our minds more than ever to think that prevention is better than cure, that surgical scars are no badges of special merit, but all too often marks of our neglect. God's desire for ancient Israel was that the diseases that plagued the world as

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JONAH

the Evangelist

DAVID R. COPSEY

Pastor, Michigan Conference

THE stories of the "fathers" of the Old Testament were "written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:1, 11). However, we should not conclude that modern pastors who refuse to do the work of an evangelist, will be swallowed up by a great fish as was Jonah. Some pastors, however, enter the evangelistic campaign with so much anxiety, nervousness, and fear that the onlooking laity may wonder whether the pastor is being swallowed up by something. Paradoxically, such reluctant evangelists are campaigning more from a sense of duty than of love.

It would appear that the Nineveh campaign holds lessons for the personal preparation of today's evangelist, and there is real merit in the psychology of the method of approach that Jonah used.

Insight Into Jonah's Failure

At the command of Jehovah to "Arise, go to Nineveh, . . . and cry against it; for their wickedness is come up before me" (Jonah 1:2), Jonah began to think of the "difficulties and seeming impossibilities of this commission, he was tempted to question the wisdom of the call. . . . It seemed as if nothing could be gained by proclaiming such a message in that proud city. He forgot . . . that God . . . was all-wise and all-powerful. While he hesitated, still doubting, Satan overwhelmed him with discouragement. The prophet was seized with a great dread, and he 'rose up to flee.'"—*Prophets and Kings*, p. 266.

Men often covet esteem and position, but seldom if ever do you find one yearning

for the burden of responsibility. Responsibility carries with it certain apparent consequences, certain hazards, if all should not go well. Evangelism is like that. If the Ninevites are a hostile group, the evangelist may have genuine cause for concern about his physical well-being. But this did not cause Jonah to turn tail. He cowered under something far more subtle than fear of bodily harm. If the evangelist does not produce results that his contemporaries regard as meritorious, then he receives no credit. This was where Jonah fell. He was "jealous of his reputation" (*ibid.*, p. 271). He was more concerned for his prestige as a prophet than in averting the doom of perishing souls.

Who Needed Saving the Most?

Down inside that fish's belly Jonah received a different outlook. He needed saving as much as Nineveh. Now he was just as submissive as he had been indomitably stubborn before. Being in the fish was better than being in a roaring angry sea. He was alive. And when that fish spewed Jonah clear up onto the dry land, there wasn't a doubt nor a question nor a breath of hesitation left in that evangelist. He was ready to fire. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). Those who endure the scourging become subject to the "Father of spirits." Every Jonah who has a Nineveh on his schedule should leap without reservation into the sea of prayer and search his soul till every vestige of self-esteem is washed away and only submission and dedication to the heavenly Evangelist remain.



Jonah sounding the note of warning.

No Working Staff

Today the man who realizes the call from God to go and evangelize, and who knows his target town, usually begins to formulate an exhaustive set of plans previous to launching the meetings. We wonder how Jonah could have possibly succeeded in that large metropolis of the ancient world without having flooded the area with literature to plant the seed of present truth, without having organized a series of health lectures to prepare the minds of a depraved populace to receive the pure message, or at least having had some kind of a basic better-living approach. Why, he did not even organize a working staff to handle all the obvious necessities—music director, ushers, receptionist, book saleslady, platform chairman, business manager, visitation teams, projectionist, and all the rest. The man with dimmest vision might predict dismal failure for Jonah.

Began With Testing Truth

Jonah organized nothing unless it was his thoughts, and in response to "go" he "went" unhesitatingly (Jonah 3:3). There was no organization at the campaign site

either. "As Jonah entered the city, he began at once to 'cry against' it the message, 'Yet forty days, and Nineveh shall be overthrown.'"—*Ibid.*, p. 270. He didn't preach two weeks to gain their confidence and then present the "testing truths." He passed out the examination papers the first time he opened his mouth, "Listen or languish—only forty days till probation ceases. Get ready for the judgment day." "From street to street he went, sounding the note of warning"; a kind of door-to-door approach designed to take the message to them instead of waiting for them to come and hear it. All indications are that Jonah worked hard, not sparing himself in order to assure the giving of a complete warning. All by himself, without divine assistance, he could not possibly, even then, reach the 120,000 (Jonah 4:11) mentioned.

The warning given was not heralded in vain. It aroused the whole city. It was the talk of the town. It was passed from lip to lip "until all the inhabitants had heard the startling announcement" (*ibid.*). Sinners were preaching to sinners, and God's Spirit pressed the message home to every heart. "The Spirit of God . . . caused multi-

tudes to tremble because of their sins, and to repent in deep humiliation. 'The people of Nineveh . . . put on sackcloth, from the greatest of them even to the least of them.' . . . He [God] 'saw their works, that they turned from their evil way.' . . . Their doom was averted, the God of Israel was exalted and honored throughout the heathen world."—*Ibid.*, pp. 270, 271.

Contrast Between Christ and Jonah

Thus what was probably the most poorly planned evangelistic campaign in history, or nearly so, turned out to be one of the most successful. Might we not conclude that if Jonah warned a city the size of Nineveh all by himself, our modern day methods are so much needless expense? I think not. Times change and people with time. "As the preaching of Jonah was a sign to the Ninevites, so Christ's preaching was a sign to His generation. But what a contrast in the reception of the word! Yet in the face of indifference and scorn, the Saviour labored on and on, until He had accomplished His mission"—*Ibid.*, p. 274.

One Thing Never Changes

Jonah did not preach better than did the Lord Jesus. Christ's parabolic presentations and allegoric comparisons were a necessity to meet the prejudiced mind of His day. In like manner new and different approaches are needed today because of increased barriers set up by the evil one to distract from the message, and the almost universal "depravity which they [the workers] are called upon to face while endeavoring to proclaim the glad tidings of salvation" (*ibid.*, p. 277). In the light of this necessary adjustment to meet the needs of the listening throng, there is one aspect of evangelism that never changes. "Be not afraid, but speak, and hold not thy peace: for I am with thee" (Acts 18:9, 10). That speech must always incorporate the warning principle, "Be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). The burden of delivering such a message of escape from coming wrath must rest on those who understand what salvation from wrath means, who see in Christ the "Salvation of the Lord," as did Jonah, and who place their cases in His care and keeping, relying on His power to use them to reach others with the same blessed message of hope and surety.

Conviction Needed

The undeniably evident conviction on the part of the evangelist and his collaborators is of paramount import in public work. Jonah had that kind of conviction. We must also have it, but even conviction cannot erase the counsel given by the Lord through His last-day messenger. Ellen G. White, in the book *Evangelism*, tells us of methods and procedures to use in the big cities of today. The Lord told Jonah, "Preach . . . the preaching that I bid thee" (Jonah 3:2). As we hear the divine commission here in the end of the world to do the work of an evangelist let us in accordance with the instruction in the Word and in the Spirit of Prophecy search every aspect of our work to be sure it conforms to the plan of the Servant, and Sovereign, and Saviour of all souls. When our ways have become His ways, evangelism will have become an eminent and an imminent success. Whether it be a savour of death unto death" or "life unto life," we shall always "triumph in Christ," and make manifest the savour of his knowledge . . . in every place" (2 Cor. 2:14-17).

Suitably Elegant

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We will be attentive to each other, gathering inspiration from one portion of the service to the next.

Make Room for the Spirit

In short, brethren, if we would have the Holy Spirit do its work, *we must make room for it*. We will remember that heaven's first rule is order. That decorum includes crossing the legs at the ankles—or not at all if there are distracting holes in shoes needing a half sole.

A sign on my pulpit sums up the requirements of conduct, speech, and dress. Some Greeks used it when they came to Philip with the request, "Sir, we would see Jesus."

Let our congregations see Jesus without distractions from our organization, our person, our dress, our speech, our courtesy, or our code of behavior.

SIRS, THEY WOULD SEE JESUS.

Understanding Isaiah 7:14

C. G. TULAND

Pastor, Illinois Conference

ONE of the most controversial textual problems is the translation of Isaiah 7:14. In the K.J.V. it reads: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." The R.S.V. renders it: "Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel."

The traditional opinion defends the correctness of the K.J.V., because seemingly it alone clearly predicts the virgin birth of Christ. Then, because the R.S.V. reads "young woman," many believe that this eliminates a fundamental tenet of the Christian faith, i.e., the miraculous virgin birth of Christ. Is this concept true, or is it wrong? We will attempt to clarify the issue "according to the Word."

Bible translation is extremely difficult, and even more so when it concerns texts with critical problems like this one. At times one feels the opposition of the modernistic-minded, as well as the occasional objections of misguided "crusaders," or, to borrow the words of Paul, of people that "have a zeal for God, but it is not enlightened" (Rom. 10:2, R.S.V.). It might be of interest to those who never touch another translation than the K.J.V. to know that godly Christians and believing scholars rejected the King James Version 350 years ago, just as numerous believers are against the Revised Standard Version or any "modern" translation today. Dr. Hugh Broughton of England, a truly great Hebrew and Greek scholar, sent a message to His Majesty King James, under whose auspices the translation had been made, saying: "I had rather be rent in pieces with wild horses than any such translation by my consent should be urged upon poor churches. . . . The new edition crosses me. I require it to be burned." Well, Dr. Broughton was not rent to pieces by wild horses, and the King James Version was not burned.

Christians can afford to be honest in the interpretation of the Bible. In fact, they have to be honest. Truth that has to be supported by mistranslating, misinterpreting, or distorting one single Bible text is not any more truth. If the text is difficult to understand, the Christian should heed the counsel of God who showed Himself so humanly "reasonable" that He said: "Come now, and let us reason together" (Isa. 1:18). Our difficulties stem mostly from our lack of knowledge, but if

we are humble and teachable enough, we may even understand very complex and difficult problems. "For the Spirit searches everything, even the depths of God" (1 Cor. 2:10, R.S.V.).

With these thoughts in mind, but remembering our human frailties, and that many good Christians can be sincerely agitated, yet mistaken now as 350 years ago—because a translation does not agree with their personal convictions—let us consider the significance and relevance of the two renderings of Isaiah 7:14.

Isaiah 7:14 is a prophecy concerning a child to be born as a sign to King Ahaz and the people of Judah, indicating God's willingness to deliver Jerusalem from its enemies. The main problem seems to be whether the Hebrew עַלְמָה (*'almah*), "maiden" or "young woman," can be rightfully translated as "virgin," as found in the K.J.V., as well as in other versions, English and otherwise. Since this is not a "mere technicality," this investigation purports to establish whether the translation of *'almah* as "young woman" can be justified on a sound philological and historical, as well as theological, basis. These factors will guide our study.

Importance of Hebrew Terms

As far as Old Testament usage and application of both terms עַלְמָה (*'almah*), and בְּתוּלָה (*bethulah*) are concerned, the discussion in *Problems in Bible Translation*, pages 151-157, seems to be entirely adequate for our purposes and should be consulted. It is of utmost importance to understand the different Hebrew terms, denoting various stages of development of the sexes, also indicating age, marital, moral, or social standing, as well as their usage in Biblical texts. Accordingly, whenever the Old Testament speaks of a *bethulah*, it means a virgin in the strictest and moral sense. A good illustration is Genesis 24, where three different Hebrew words are used describing Rebekah: she was a *na'arah*, a "girl" (verse 16), indicating her sex; an *'almah*, or "young woman" (verse 43), meaning that she was of marriageable age, and finally, that she was a *bethulah*, "a virgin" (verse 16b), with the explicative note "whom no man had known."

The same definition is made of Jephthah's daughter, whom her father had vowed to present as a burnt offering to the Lord (Judges 11:31).

In preparation for this act she went with her companions to bewail "her virginity" (*bethûlah*) for two months. In this story, too, it is stated that she had never known a man (Judges 11:37-39, K.J.V.). Judges 21:12 is even more explicit, as there is written about "four hundred young virgins, that had known no man by lying with any male." In Luke 1:34 (K.J.V.) Mary applies the same Hebrew concept to herself by saying: "How shall this be, seeing I know not a man?" This expression of her moral condition is also the New-Testamental "philological justification" to call her *parthenos*, i.e., a virgin.—*Interpreter's Dictionary*, vol. R-Z, p. 787. However, Hebrew terminology in sex matters is frequently outspoken, realistic, and frank. In Leviticus 21:7, 14 priests are charged not to marry women who had been "defiled." The verb *chalah* (*chalah*) signifies not only "to profane," "to defile," but also "to pierce" (Brown, Driver, Briggs, *Hebrew and English Lexicon*, pp. 319-321). It appears that in this context the meaning is "to pierce," as a result of sexual intercourse with a virgin. If, therefore, the bridegroom in his opinion did not find the "tokens of her virginity," then this indicates the absence of the hymen, which parents, who objected to the charge, could eventually submit as a proof with her garment. This application of the verb seems to be supported through verse 20: "But if this thing be true, and the tokens of virginity [בְּתוּלִים (*bethûlîm*)] be not found for the damsel . . ." (Deut. 22:20). The same interpretation appears to be the Jewish rabbinical concept as found in Keth. I, 1; a fr.- Y. Yeb. VI, 7^o top. Jastrow, *Dictionary of Talmud Babli Yerushalmi*, and the *Midrashic Literature*, vol. I, p. 200 (New York: Pardes Publishing House, Inc., 1950).

To interject Greek ideology of *parthenos* does not help to clarify the Old Testament usage of the Hebrew term. The Greek concept of "virgin" as understood in pagan cults differs considerably from the Hebrew. Thus it does not seem to be justified to render '*almah*, "young woman," in Isaiah 7:14 as "virgin." The only consistent translation agrees with the R.S.V.: "Behold, a young woman shall conceive and bear a son."

A Balanced Interpretation

The second point, which assures a balanced interpretation of the prophecy in Isaiah 7:14, has to be sought in its *historical* fulfillment. God's message to Ahaz was a proclamation of deliverance of Jerusalem at a time when Rezin, king of Syria, and Pekah, the king of Israel, prepared to conquer the city. To assure the veracity of that promise God offered Ahaz a "sign," predicting the destruction of the two hostile powers within a short period of time. The prophecy stated that a man-child was to be born, and "before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted" (Isa. 7:16, R.S.V.). If this was a trustworthy prophecy, as we believe it was, then it had to be fulfilled in the days of Ahaz. Tiglath-

Pileser III, king of Assyria, came and conquered both kingdoms—Syria (Damascus) in 732 B.C., and Samaria in 721 B.C. (verse 17). Thus the first fulfillment of this prophecy was an event in *secular* history in the time of Isaiah and King Ahaz.

The third objection to applying Isaiah's prediction to a virgin birth under Ahaz is of a *theological* nature. A commentator who insists—in spite of the clear distinction between '*almah* and *bethûlah*, as well as the *historical* fulfillment in the days of Ahaz—that Isaiah 7:14 predicted a miraculous birth by a virgin would have to admit that such a child would also have to be endowed with the same divine-human nature and power as Jesus Christ. Then the problem is not only that such a person is historically not authenticated, but the translation of '*almah* as "virgin" creates a theologically insoluble situation. While the use of '*almah* as "young woman" is philologically as well as theologically perfectly acceptable in its primary fulfillment in *secular* history during the reign of Ahaz, the Biblical scholar or theologian would be unable to solve the theological implications if Isaiah had used *bethûlah* with reference to an event outside of the virgin birth of Christ. To insist that '*almah* in Isaiah 7:14 means "virgin" also demands the acceptance of a biological miracle and the birth of another divine-human being seven and a third centuries before Christ, which is both an unacceptable interpretation and a non-Biblical concept. The translation of '*almah*, "young woman," as *parthenos*, "virgin," in the Septuagint is an obvious error. It certainly does not indicate that the translators were divinely inspired. To the contrary, such a rendering complicates matters and creates insurmountable theological problems.

One Seed Only

How, then, can Isaiah 7:14 be designated as a *Messianic* prophecy? By the principle of *dual* fulfillment, according to which a number of Biblical predictions have to be interpreted. The promise given to Abraham says that his seed would be like the dust of the earth and the stars in the heavens (Gen. 13:16; 15:5). Thus out of the childless, aged Abraham would emerge a whole nation. But the apostle declares in the New Testament that the ultimate and supreme meaning of the promise was the birth of one seed only, which is Christ (Gal. 3:16). The prophecy in Matthew 24, likewise, was first fulfilled in the destruction of Jerusalem in A.D. 70, but its final fulfillment will be the end of the world. The same principle applies to Isaiah 7:14. While it was first fulfilled in *secular* history 730 years before Christ, it was not a miraculous birth of a divine-human being; first, because of the explicit statement '*almah*, "young woman," and not "virgin," and second, because the prophetic utterances following in Isaiah 9:6 could never be applied to any ordinary human being: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

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The Weightier Matters

Part 2

ONE of our greatest needs today, when science is becoming a dominant force in our civilization, is the same as that of the scribes and Pharisees in Christ's day—a need for balance and perspective. We need the insight that will enable us to distinguish between the broad fundamental issues and specific individual problems, between the gnats and the camels, as we compare competing and often conflicting philosophies. A serious danger we face as students is in becoming preoccupied with problems or details for which we do not discern immediate solutions, and losing sight of the basic evident truths regarding God's place in the world. But as men of faith we need not be left alone, for we have this assurance that "the Comforter," "the Spirit of truth," will guide us into all truth (see John 16).

There is space to mention very briefly only a few of the "weightier matters."

1. Energy relations in the earth and the universe and the existence of apparent order and organization

According to scientific laws known to man, the universe left to itself, like a spring-operated clock, would eventually run down. It is a common but universal observation that heat flows only from warmer to cooler objects, but never spontaneously flows in the opposite direction. A container of hot water placed in a room will cool, giving off heat to its surroundings until all objects approach the same temperature. A container of cold water never takes on and concentrates heat from its surroundings, and without specific source of heat never spontaneously begins to boil. Water seeks its own level. Water never spontaneously reverses the direction of its flow in a waterfall. Without an appropriate source of energy, nails, boards, and shingles (or on a smaller scale, atoms and molecules) never become spontaneously ar-



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ranged into elaborately organized structures.

These apparently irreversible one-way processes, one-way streets in nature, are expressions of a broad principle governing the behavior of energy sometimes called the second law of thermodynamics. Left to itself for a long enough time, the stores of available energy in the universe and our solar system—in the sunshine and rain, in the waterfall and brook, in the forest and vineyard—would eventually be depleted. A universe that still possesses a high degree of organization and boundless stores of available energy can hardly be infinitely old unless there is a source for renewal of power and organization. And for either the initial or the renewed power and organization there is no known natural explanation.

Science can describe the "unwinding of the universe," but although attempts have been made, science has been at a loss to account for the creative or "winding" phase. The Christian recognizes in God the source of power, of organization, and of design. He may thus see in nature confirmation of central truths of revelation. "The work of creation cannot be explained by science."—*The Ministry of Healing*, p. 414. "The creative energy that called the world into existence is in the word of God."—*Education*, p. 126. "By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear" (Heb. 11:3, R.S.V.). "In the be-

ginning was the Word, and the Word was with God, and the Word was God. . . . All things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men" (John 1:1-4, R.S.V.).

This same God who creates also sustains and upholds. "The God of heaven is constantly at work. It is by His power that vegetation is caused to flourish, that every leaf appears and every flower blooms. Every drop of rain or flake of snow, every spout of grass, every leaf and flower and shrub, testifies of God."—*Testimonies*, vol. 8, p. 260.

"From the stars that in their trackless course through space follow from age to age their appointed path, down to the minutest atom, the things of nature obey the Creator's will. And God cares for everything and *sustains* everything that He has created. He who *upholds* the unnumbered worlds throughout immensity, at the same time cares for the wants of the little brown sparrow that sings its humble song without a fear."—*Steps to Christ*, p. 86. (Italics supplied.) "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world. He reflects the glory of God and bears the very stamp of his nature, *upholding the universe by his word of power*" (Heb. 1:1-3, R.S.V.). "He is before all things, and *in him all things hold together*" (Col. 1:17, R.S.V.).

2. *Fitness of the environment*

In numberless ways our planet is ideally suited for life: the chemistry of matter, which allows for those countless complex processes necessary for life; the abundance and unexpectedly unique properties of certain essential compounds and elements such as water, carbon, oxygen, and nitrogen; the atmosphere with moisture and life-supporting gases; the location of the earth in the temperate zone of the solar system, which together with its atmosphere and pattern of rotation and orbits maintain the essential narrow range of favorable temperatures for life; the continued existence of a myriad of suitable environments in mountains and valleys, land, air, and sea; the balance and essential cycles in nature; order and organization on every hand. To the Christian the adjustments of our planet for life are simply too remark-

able and numerous to be accounted for by chance. Furthermore, life is too complex to have accommodated by chance wishfully to just those circumstances we find on this planet. The Christian is reminded by these phenomena of the word of the Lord as recorded by the Messianic prophet: "For thus says the Lord, who created the heavens (he is God!), who formed the earth and made it (he established it; *he did not* create it a chaos, he formed it to be inhabited!)" (Isa. 45:18, R.S.V.).

The witness of men of science who have thought deeply on the things of nature testifies that such phenomena are considered by some of them to be among the "weightier matters." This may be illustrated by selected passages from Kirtley Mather, emeritus professor of geology at Harvard, a man whose beliefs in many respects do not correspond to ours, but who still recognizes herein evidence of divine wisdom and power (in Walter Howey, ed., *The Faith of Great Scientists*, pp. 13, 14):

"We live in a universe, not of chance or caprice, but of Law and Order. Its administration is completely rational and worthy of the utmost respect. Consider the marvelous mathematical scheme of nature that permits us to give consecutive atomic numbers to every element of matter from number one, hydrogen, to number 94, plutonium."

"Very evidently the administration is involved in a program of organization. Electrons, protons and neutrons are organized into atoms, atoms are organized into molecules, some of the molecules into living cells, and some of the cells into increasingly complex animals and plants."

"The administration has certainly not been functioning in a blindly, mechanical manner. Instead, it has proceeded in much the same way as would an intelligent, persevering and purposeful person."

"One gets a definite sense of sympathetic relationship between oneself and the infinite Creative Power. You somehow belong to an administration of that sort. You have faith that 'spirit with spirit may meet.'"

It is true that there are numerous individual problems that may be beyond our present grasp to resolve, but let us not lose sight of the forest in looking at the trees; let us not be overwhelmed and gulp down camels as we are trying to strain out gnats.

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A Church Every Half Mile!

M. G. NEMBARD

Secretary, West Indies Union Mission

EVER since the Advent seed was planted in this little island of Jamaica, approximately fifty miles wide and one hundred and fifty miles long, there has been a glorious chapter of evangelistic exploits.

It will perhaps surprise many readers to know that the last large evangelistic series of meetings conducted here in a tent was in the year 1949, but this has not retarded the evangelistic zeal of our ministers. Every church has been an evangelistic center and every minister an evangelist. Each convert has been a missionary carrying the good news to his neighbor.

One Out of Forty

Today we have one Seventh-day Adventist to every forty persons on the island and if our churches were placed on a straight line there would be a church every half mile. It took forty years to reach the first ten thousand in membership, ten years for the second, six years for the third, and five years for the fourth. Today we have more than forty thousand baptized members on this little island.

Open Every Sunday Evening

The torch of evangelism was lighted by the early pioneers of this movement, and it would appear that the torch has been kept steadily burning. Every Sunday evening the doors of our churches are open to visitors and the message is geared to lead souls to a decision. Many individuals who would neglect attending their own church, find themselves at a Seventh-day Adventist church service. Baptismal services are specially planned with visitors in mind. In our large metropolitan areas a

Sunday evening baptism is a beautiful sight to behold. The church is always attractively decorated and visitors take pleasure in attending this service.

Baptismal Calls

After a special sermon is presented on the significance of this rite, and the candidates are immersed, the minister extends an invitation to those who have not yet been baptized to come forward, thus indicating their desire to be numbered in a future baptism. These individuals form the nucleus of a new baptismal group. I have witnessed as many as seventy-five and more come forward at baptismal services.

Conventions also are made evangelical, especially the devotional feature. It is not unusual to see as many as one hundred visitors responding to an appeal at a Sunday morning convention.

One Every Year

We must not minimize public efforts, because every minister accepts this as his charge to the gospel ministry. Each district pastor conducts at least one major campaign of six weeks' or more duration in a church, booth, or tabernacle during the year. Administrators and departmental secretaries also conduct such meetings of at least three weeks' duration. Then we have a group of energetic laymen who invariably find the time and place to conduct some meetings.

Since January of this year one of our ministers, Pastor Basil Henry, conducted a major effort in a church seating about 200. In spite of the restrictions he had as a result of unfavorable weather, he has already baptized forty, and expects another ten.

Another example of evangelism can be found in the West Jamaica Conference where Pastor Ernie Wright conducted a series of evangelistic meetings in an unfinished church building. He has already baptized more than one hundred persons in the first half of this year.

The branch Sabbath school is another evangelistic medium. Many of our converts can trace their interest in Adventism to a branch Sabbath school conducted in some remote community. Some of these schools are conducted a few miles from the mother church, and before very long a church or company is raised up.

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KNOW THYSELF

OTTO H. CHRISTENSEN

Retired Bible Teacher

I Am Leaving AN INHERITANCE

YES, I am leaving an inheritance, and so does every preacher, teacher, and worker. The time comes when each one looks back upon that which he is leaving for the next generation—the result of his labor and its effect upon the church. Then the question we must ask ourselves as we review the structure we have built over the years is, What am I leaving? What effect will my work have upon God's church?

There may have been times in our earlier experience when we were heavily concerned with what the brethren, our administrators, thought of us and our work, and this might have had its merits, if kept in balance and proper perspective. But the far greater concern when one looks back on an almost completed service for God is to ask himself not what someone thought or what was the statistical record he produced, but, What am I leaving my church as an inheritance?

Did the persons I baptized experience the new birth and fully understand the teachings of our church so that they became staunch Seventh-day Adventists to carry on where and when I leave off? Or was I in a hurry to impress the brethren with numbers, and as a result brought many into the church unprepared or too young to understand the significance of it all? Because of their immaturity, did these later become a problem and contribute to lowering the standards of this message that we love? As a result were new ideas and varied standards introduced? This is what happened in the early church. I quote from *Institutes of Ecclesiastical History* by Mo-sheim:

Christian churches had scarcely been gathered and organized, when here and there men rose up who not being contented with the simplicity and purity of that religion which the apostles taught, attempted innovations, and fashioned religion according to their own notions. . . .

So long as the greater part of the personal disciples of the Saviour were alive, these innovations were not very successful, and seem to have had no great number of followers. But gradually they acquired more influence; and before the decease of all those whom Christ had himself instructed, they laid the foundation of those sects which afterwards exceedingly disturbed the Christian community, and gave rise to so many controversies.¹

This has also happened in modern times in nearly every Protestant church. They started out with high spiritual standards of moral conduct and dress, some of them excluding jewelry as outward forms of pride. They began in humility and sacrifice but gradually yielded to pressure from without, catering to the world, and eventually preaching only a social gospel with no real message for mankind. Regarding this process, Ellen G. White has written:

Has not the same process been repeated in nearly every church calling itself Protestant? As its founders, those who possessed the true spirit of reform, pass away, their descendants come forward and "new-model the cause." . . . A worldly flood, flowing into the church, "carries with it its customs, practices, and idols."²

One Out of Thirty-five

Is this going to happen to the Seventh-day Adventist Church? Am I playing a part in this? This is a very solemn question. A few years ago I had a college class in principles of Christian living (Spirit of Prophecy) of thirty-five members. We came to the topic of the loud cry. I asked how many had ever heard anything about the loud cry. Only one hand was raised after I had made the question plain a second time. These were all Seventh-day Adventist young people, college freshmen. Then I said that in order to explain that topic I needed to touch on the three angels' messages. But first I would like to know how much in detail I needed to explain the three angels'

messages in order to clarify the other. So, I asked how many knew anything about the three angels' messages or had ever heard about them. Only three hands were raised. In consternation I repeated the question, with the same response. I could hardly believe my eyes. One in my class was my secretary. After the class I asked her if she really knew nothing about the three angels' messages. She said she had never heard of them. I said, "But you were baptized, were you not?" "Yes," she replied. "But didn't you have a baptismal class before your baptism?" I asked. She replied in the negative. She said the pastor just asked her if she wanted to be baptized!

We take so much for granted. What about the young people who do not have the privilege of our schools where they can learn of our beliefs? What kind of church members will they be with little or no instruction, or too young to comprehend it? Jesus was twelve years old before He became a son of the law and considered personally responsible, and thirty when He was baptized.

We Dare Not Present a Lame Offering

What kind of heritage am I (are you) leaving my (your) church? Am I leaving a heritage that will continue to teach and practice the early standards of our church? Am I upholding and teaching to my new converts health reform, proper dress of modest apparel with no jewelry (as taught by both Peter and Paul), the Spirit of Prophecy, social standards, proper recreation, as well as the other doctrines of our message? Or am I negligent for fear they will not accept this or that and thus cut down my baptism statistic? I am responsible to God for every soul I present to Him. No matter what the brethren may think of me I dare not present to the Lord a lame offering.

No truly converted person will reject any of God's requirements when they are presented from God's Word with proper spiritual emphasis. And if not converted, should they be baptized? Ours is a solemn responsibility. The young people we teach and baptize today will be the foundation of the church tomorrow. The church of the future will be what we make it today. Can we say with the apostle Paul, "I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God"? *

Do We Sow Seeds of Doubt?

And teachers in our schools are also leaving an inheritance. Have we raised questions that have sowed seeds of doubt in the minds of our students and left them wondering about it all? Are those who sat in our classes as strong Adventists as they were before, or have we, indirectly perhaps, caused their feet to stumble? We cannot excuse it on the basis that we did not know their reaction would be adverse. For surely anyone with the training of a teacher should be psychologically able to determine what effect a certain statement will have on the minds of his class. If he does not have this ability then the question naturally arises as to whether he is a capable teacher. If he knows that from his statement will spring seeds of doubt that will minimize our high standards and cast reflection on Scripture or the Spirit of Prophecy, what kind of a church will be the ultimate result? What kind of heritage is he leaving? Is that the kind of church he wants to belong to? A breakdown is always gradual, and the first seed may be thrown out thoughtlessly.

A teacher may not be tempted as a minister to produce numbers to build up his rating. However, he may be tempted to prove his intellectual skill by innovations, and also to show his intellectual freedom that he might gain a reputation. Satan knows just how to tempt each one of us. How much we all need the Lord's grace and Holy Spirit to guide us!

God's message with its high standards has made us what we are as a church. Otherwise we have no excuse for being. There comes a time of reflection when one begins to think of results and influence more than reputation. If not now, we will reflect on it, with no way of repentance, in the final day of reckoning when the Lord's eyes like a flame of fire pierce the soul. When the realities of life appear in true perspective in relation to the ceaseless drive for prestige and position here on this earth, then we can better evaluate our lifework with its results.

Life Is a Mirror

There is nothing that gives us more joy than to meet or hear of those who have sat in our classes and are faithful in giving the message the old-time ring, with no com-

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SHOP TALK

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

Success Factors

A. R. Reiswig reports that at the publishing department institute of the Pacific Union Conference 85 full-time colporteurs were asked to fix in their minds some literature evangelist who was exceptionally successful. Then they were handed a list of success factors to check. The number after each item indicates the number of votes each one received. They are listed in the order of responses.

1. He works harder—52.
2. He has a better planned program—44.
3. He organizes his day better—44.
4. He knows his books better—42.
5. He does more for self-improvement—35.
6. He gets more leads—34.
7. He has a more positive attitude—33.

We ministers might check the list and note how the same factors may contribute to our success.

New Approach With *The Marked Bible*

In the Georgia-Cumberland Conference some of our men are experimenting with a new method by introducing the book *The Marked Bible* to others. A member will leave the book at the door with the simple explanation that they would like to have them look it over and that in a week or two they will be back to discover what they think of it. It is reported that 50 per cent of the people approached take the book, and that 25 per cent of these enroll in the Gift Bible Evangelism plan.

Welcoming New Residents

A pastor in Atlanta, Georgia, sends letters to all newcomers in the city. These names he receives from the Welcome Wagon people. With

the letter of welcome the pastor sends a new white Bible with the invitation to enroll in the family Bible plan (Gift Bible Evangelism).

Pastor's Bible Class Yields Results

A recent letter from Pastor J. L. Shuler includes the following: "I have been, at the pastor's insistence, teaching the pastor's Bible class at Yucaipa for two years—when I am not away on a campaign. During this time I have seen thirty good people baptized from this class and become some of the best members in the church. This shows the possibilities for the pastors in the Sabbath morning Bible class held during the regular Sabbath school. This result could be repeated and doubled and trebled in many churches."

Pastor Shuler is now past eighty and is still a great soul winner from whom we continue to profit much.—Ed.

The "Idea" Folder

One minister suggests that each pastor should have a folder in his desk drawer labeled "Ideas." Into this folder will go all the new ideas that come along. Thus they will not be forgotten or lost, although for a time they may not be worked into the program. It may be that some of these ideas will come from Shop Talk. Keep watching. Also remember to share your ideas with others through this service.

Index to Morning Watch Devotional Books

A new index is now obtainable, which will make available the Morning Watch Devotionals from 1945-1967. *A Scriptural Index to the Morning Watch Books* has been prepared by the reference department of Pacific Union College and edited by Barbara H. Phipps, reference librarian. With the approach of a selected text, this *Index* will provide access to all Morning Watch devotionals.

This *Index* may be obtained through the College Mercantile, Angwin, California, for \$2.00 per copy, plus 25 cents mailing costs.

Caring for God's Property

The loss of valuable church records by fire, vandalism, vermin, or carelessness is approaching a crisis stage according to the Geological Society of Pennsylvania. They suggest that we make sure all records are kept in safes and locked cabinets that are guaranteed fireproof.

Besides this, it would be wise to copy the records of the church by thermofax, Xerox, or microfilm, and preserve them in a safe place. Perhaps the conference office would be willing to store these copies of valuable records.

Many people, particularly those born before Government agencies kept vital statistics, rely on baptismal or other records to provide proof of eligibility for Social Security and Medicare. Church records are also valuable for passport applications in certifying dates and places of birth.

What's in a Name?

Brevity is important in advertising. In the interest of economy and clarity we must emphasize the relevant and eliminate the irrelevant. Certain institutions within our church organization are widely known and respected. It is to the advantage of the evangelist or pastor, whose name in most cases is unfamiliar to the masses, to connect his name with that of one of our well-known denominational institutions, such as the Voice of Prophecy, Faith for Today, *Signs of the Times*, or *These Times*. Whichever of these names is best known in any given community would be the one to use.

If you plan meetings of a type that will rightly represent the dignity of our message, you will have no difficulty in getting permission to use the name of your choice. Thus you might advertise, "The Voice of Prophecy invites you to hear John Doe" or "The Faith for Today Crusade presents John Doe." By giving prominence to these well-known names that have been publicized for many years you will attract some people who would not be drawn by an unfamiliar name, no matter how attractive it may be. You will find that there is something in a name—if the name is known.

GEORGE E. KNOWLES

The Call to Worship

Editor's Note:

Four important parts of the worship service are "The Call to Worship," "The Invocation," "The Pastoral Prayer," and "The Benediction." These will be considered briefly by O. B. Kuhn in four successive issues.

IN MOHAMMEDAN countries the voice of a crier from the minaret of a mosque calls the people to prayer, wherever they are and whatever they are doing at the time. In Buddhist lands the sound of a deep-toned bell from temples on hilltops lifts the thoughts of the people above commonplace things, and reminds them to pray and meditate upon the spiritual.

In many Christian churches services begin with

a call to worship. An appropriate verse from the Bible which exalts the greatness and goodness of God, reveals His majesty and power, and inspires the congregation to reverence Him, is read.

The call stimulates the desire to worship. It invites the people to lay aside thoughts of worldly pursuits, anxieties, and cares, and leads them to devote their whole mind and heart and soul to the exercises of divine worship.

The one who gives the call to worship should himself enter into its spirit, feel its sacred influence, and respond to its appeal. The call will be a living, uplifting experience, and not a mere formality.

The book of Psalms and other scriptures present many texts suitable for the call to worship. Some are suggested here: Psalm 122:1, 8, 9; Revelation 14:6, 7; Psalms 145:3, 10, 11; 96:6, 8, 9; 95:1-3, 6, 7; 103:1-3; 104:1, 24; 105:1, 3, 4; Isaiah 55:6, 7; 55:1, 3; Psalms 107:1, 2, 8; 111:1-4; 113:1-4; 145:1-3, 5; 100:1-5; 93:1, 2; 90:1, 2, 12, 17; 89:4, 7, 14; 67:1-3; 62:5-8; 57:9-11.

There are, of course, many other suitable scriptures that may be used for this purpose.

When Building a New Church

(Continued from page 17)

aggressive soul-winning program, both public and personal. After multiplied thousands of dollars have been spent for the construction of a spacious sanctuary, it is certainly the part of wisdom to spend an extra few hundred or thousand, if need be, to assure that when all is completed the plant will lend itself effectively toward the accomplishment of the task for which it was erected.

O. M. B.

I Am Leaving an Inheritance

(Continued from page 37)

promise with evil or with modern liberal ideas. Life is a mirror, and we but meet ourselves coming back. The church of the future will be what we make it today. What a responsibility thus falls on every worker, whether preacher, teacher, or administrator! Our carefulness or carelessness will be reflected in the standards of the church. And when we pass the work on to others we are leaving a heritage for tomorrow. What will it be?

¹ Mosheim, *Institutes of Ecclesiastical History*, translated by James Murdock, D.D., London: William Tegg, 1867, p. 45.

² *The Great Controversy*, p. 385.

³ Acts 20:26, 27.

Preacher's Progress

RON RUNYAN

BEING reared in a good solid Adventist home is a great advantage. My father was not a minister, nevertheless our home standards were as high as any preacher's home I have visited. My "three-R" years found me in public school. Home was a definite refuge, for I was extremely sensitive to the "differences" between the world and us. I learned early that "misery loves company." There was a close affinity between two lads and myself. One was Jewish and the other Negro. Although the brands we bore were different, yet the common denominator of not being totally accepted by the human race in general brought me a measure of consolation. I trace my lack of racial prejudice to this experience. I've often wondered whether my attitudes would have been different had I never been exposed to the conglomerate world at an early age.

Sensitivity to God's Will

My father's life centered and still centers in one cardinal theme—the Lord and His church. His actions and life's happenings were constantly interpreted within a religious setting. He was adept at seeing fulfilling Bible prophecies in a newspaper headline or a radio bulletin. His sensitivity to God's will was exhibited in numerous ways. During depression years his job as a teacher kept a fairly regular pay check coming to the home. Lessons of unselfishness were taught by trips with dad and mother to deliver baskets of food to the penniless hungry. The value of a single penny was never overlooked. The gift of a nickel rendered feelings similar to a person today who falls heir to a thousand dollars. One time I begged dad for a nickel to buy a candy bar. He simply looked at me and slowly stated, "Son, I've given you many a nickel. Your bed cost lots of them, and those shoes you have on cost more than forty of them. Compare your rich state to the poor boys and girls who have nothing!" My begging stopped as I pondered how wealthy I really was! Since then, I have learned that my real wealth couldn't be counted by nickels, but by Adventist parents who had sense enough to understand that the principle of true Christianity is self-surrender and self-sacrifice, and this they admirably attempted to convey to me. Purchase of principle is impossible. Principle can only be lived.

Love No Stranger

My parents were deeply in love. They never had to tell me that. I knew it and grew up in its atmosphere. God pity the millions of children reared

in a turbulent home where love is a stranger. I never knew a divided home until death, not divorce, separated them. Mother died when I was twelve. But even then you couldn't really call it a divided home. My father simply took on the additional stature of a mother. He didn't remarry until long after my sister and I started our own homes. He figured that he never could find a woman who would equal mother. Somehow a double deposit of love has continually been exhibited in his life since mother died.

The Girl Who Couldn't Understand

One time I conducted a week of prayer at a college where a timid frail girl came to see me during the counseling time. At first she just sat quietly.

She finally got up enough courage to say, "When you talk about the love our Father in heaven has for us, I don't know what you are talking about. In fact, terrible feelings come over me when you use that term *Father*."

"Why?" I asked.

"Because my father was a drunkard. Night after night he would come home drunk. I've seen him beat my mother up, and more than once he has beaten me. One time he knocked me down the stairs, and I could hardly walk for weeks. So when you talk about God being a loving father I just can't understand it, for the only father I have ever known was a beast!"

When My Thumb Slowed Down

This experience had an immediate effect on me. I realized the blessedness of a home where parents exhibit the love of God. I began to really comprehend how much I owed to the example of Godly parents. More than once the strong bond of love between my father and me has kept me from wrongdoing. Once I started to run away from one of our boarding academies with an older student who invited me to join him. Not wishing to be classed as a sissy, I went along. We started hitchhiking, but the more I thought about my wonderful father and his love for me, the slower my thumb went, until my hand dropped to my side and I turned around, picked up my suitcase, and marched back to the dorm with my friend following me. That day the concept of the love of Christ constraining and compelling us to right actions took on new meaning.

Where Do We Stand?

Every word and action paraded before our children becomes a part of their lives by the process of mental osmosis. Any discrepancy between profession and action has disastrous effects.

One Christian psychologist tersely stated, "I doubt that there is anyone so impossible for a child to live with as the minister father who 'knows all the answers.' Such a man has very little of the humility about which he preaches. He is far from gracious and kind. He is probably a man who solves his own problems by denying that they exist, even though his family can see them quite clearly. This puts the child into an impossible position. To accept the

truth which father preaches requires him to reject the father, for father is a living denial of much that he preaches."—PAUL F. BARKMAN, *Man in Conflict*, p. 74.

I have often thought about my position as father in my own home. Just what kind of impression am I making on my children? Is my example one of strength and power to my family? When they get into a hard spot can their thoughts of me and my love for them help turn the tide against a rash act? A consistent, considerate course of a preacher father and husband is one of the greatest, if not the greatest, contribution he can make to this church.

Disappearing in Christ

(Continued from page 4)

more about competition than consecration, about promotion than prayer. They substitute propaganda for propagation and care more for their church's happiness than for its holiness."—*Why Revival Tarries*, p. 102.

"A ministry that is college-trained but not Spirit-filled works no miracles," says Samuel Chadwick. And in order to be Spirit-filled we *must* take time to meditate.

Sainthood—Ministry Goal

As we are all aware, sanctity of life is the fruit of our will only so far as our will is strengthened by divine grace. God makes abundant provision so that we may never, if we so wish, be destitute of this help, which is acquired by daily meditation. Truly, fellow workers, the connection is so close between meditation and sanctity, that I believe one cannot exist without the other. Daily meditation is the very life blood of the soul!

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and most of all by His example. He often retired into the desert places or went up into the mountain alone, spending whole nights in prayer. He frequently went into the Temple, and even when the crowds pressed around Him Jesus often would meditate openly with His eyes raised to heaven.

Since Jesus is our divine example, if He spent so much time in prayer and meditation, should we not as His ambassadors walk in His footsteps? He said: "I have given you an example, that ye should do as I have done to you" (John 13:15).

(To be continued)

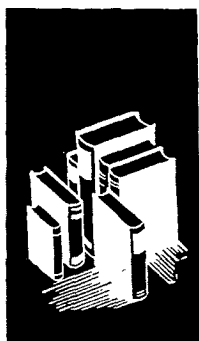
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BOOKS

***Guidance From Men of God*, John A. Redhead, Abingdon Press, Nashville, Tennessee, 1965, 141 pages, \$2.50.**

The author shows keen insight into human nature as he reveals certain traits in the lives of fifteen Bible characters. This book is somewhat different from the usual Bible biography. The entire life of the individual is not considered, but a few major experiences are taken from it which show how the man was activated by the will of God.

Dr. Redhead points out how we, too, can receive guidance from God as we discern His will and allow it to govern our lives. The following chapter headings will show the uniqueness of this work: "A Guide to Getting Guidance," "On Having Your Religion Stolen," "A Man With a Problem," "A Man Who Had the Blues," "A Man of Adventure," "A Man Who Brought God Down to Earth," "On Having God on a String," and "Getting Out of the Rough."

ANDREW FEARING

***Introducing the Old Testament*, by L. A. T. Van Dooren, Zondervan Publishing House, Grand Rapids, Michigan, 1966, 192 pages, \$4.95.**

Every minister needs a thorough understanding of the backgrounds of the Bible, especially if he is to engage in Biblical preaching. As a basic and practical guidebook to the books of the Old Testament this volume will prove useful. The arrangement, following the general and very elementary introduction to the Bible itself, is according to sections: the Pentateuch, the historical books, the major prophets, and the minor prophets. The authorship, historical background, key words and phrases, and the principal theme and outstanding features and characters of each book are noted.

The treatment is very simple, practical, and brief. It is conservative and definitely slanted toward the layman, forgoing the lengthy arguments of higher criticism. The volume will be especially useful in stimulating a wider reading and study of the Scriptures and might well form the basis of a series of studies for Sunday nights or prayer meetings. This plan would prove especially fruitful for the young minister, giving him an opportunity to review the good things he received in college or seminary training in a teaching situation, thus

establishing the facts more firmly in his own mind.

It should be noted that in some instances the facts are not up to the latest findings of Biblical archeology and research. Occasionally one gets the impression that the author was using some rather old notes. Still, this criticism is not sufficient to undo its usefulness as a practical introduction to the books of the Old Testament.

ORLEY M. BERG

***The Principles of Biblical Interpretation*, A. Skevinton Wood, Zondervan Publishing House, Grand Rapids, Michigan, 96 pages, \$3.50.**

The Principles of Biblical Interpretation is a helpful book for all who are interested in expository preaching. It examines the basic contributions of Irenaeus, Origen, Augustine, Luther, and Calvin. It is well written and generally easy to read. Dr. Wood, its author, has gleaned from these well-known men the kernel of their belief in and attitude toward the Word of God. In this age when the authority and relevancy of the Scriptures are so widely questioned it is refreshing to come across a volume that so effectively and yet so briefly champions the power and pertinency of the Word of God. Its pages are full of encouragement for the expositor of Bible truth.

N. R. DOWER

***Adventurers With God . . . Scientists Who Are Christians*, James C. Hefley, Zondervan Publishing House, \$2.50.**

These straightforward testimonies of Christian scientists give the reader a spiritual lift. A fast-reading volume filled with personal illustrations readily adaptable for sermons. A touch of evolution is found in one story, but you can overlook this. The thrilling story of Drs. Alexander and Rosalie Haraszti, from Hungary, warms the heart. You finish this book with the feeling that there is a good sprinkling of intellectuals among the ordinary-minded people who humbly follow and honor the Lord Jesus Christ.

J. R. SPANGLER

Tips to "Fishermen"

(Continued from page 21)

to speak, the ushers give a plain white card to everyone in attendance. I ask them to fill it in, putting their name and address on the card, and to hold it, as I have something special for them at the close of the service. During the appeal, when all heads are bowed in prayer, I say something like this: "Now as our heads are bowed in prayer, decision time has come. This is election night. In your hands you have your ballot. Your name and address are on your ballot. You are going to cast your vote tonight. The evil one has already cast his ballot. He wants you. And the Lord

Jesus Christ has already cast His ballot on Calvary's cross. He voted for you there. Tonight you are to cast the deciding vote. Which way will it be? Those who would like to look forward to baptism in the near future, those who realize that they need to have a little more time to go over the points of faith but at least are looking forward to baptism or rebaptism or to become a part of the body of Christ's church on profession of faith, just put a check mark on your ballot, and turn it over quickly. No one has to see it. Then pass the cards to the end of the row, and the ushers will pick them up. All heads are still bowed in prayer. This is a very important moment."

I have found that this type of invitation and commitment will encourage many who would be rather hesitant or too timid to participate in an altar-call type of invitation. We visit these in their homes, and find that the decisions are good.

Remember that we are not inviting people to come to Christ because of some superiority complex, but as beggars telling other beggars where to get bread. Before we can ask someone to come to the cross of Jesus, we must have been there ourselves. We must give the invitation with great urgency. "*Now* is the day of salvation. *Now* is the accepted time." The appeal that we give as fishers of men must include the entire man. "My son, give me thine heart, and let thine eyes observe my ways" (Prov. 23:26).

Intellect, Emotions, and Will

Remember that decision for Christ means the consent of the *intellect*. First, in accepting information about Christ and His teachings, we give mental assent to His claims. Second, we surrender the *emotions* to Christ. He captures our affections, and we love Him more than anyone else. He teaches us to love the things He loves and to hate the things He detests. Third, it means we completely surrender our *will* in the realm of our actions. This takes in our programs, our conduct, our service, and our lives.

The servant of the Lord explains this invitation to the complete man, when she says, "By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind,

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the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."—*Christ's Object Lessons*, p. 312.

Through our church doors every Sabbath and into our evangelistic meetings walk individuals who need to make a decision for Christ. There are backsliders who are striving to come back to Christ but who do not have the courage to approach any of us. What are we doing to encourage these individuals and to give them the opportunity to make a commitment to Christ?

Our work is to save men. Christ is calling today for us to launch out into the deep. The harvest is there, just waiting to be drawn in!

Dr. W. Leon Tucker tells of a strange street demonstration in New York City in which twelve thousand people marched. The most remarkable thing he noticed in the procession was three sight-seeing limousines packed full of men, women, and children. In one of them was a judge of the court of appeals and in the last one was a ragged street boy. On the sides of the cars were painted these words: "These people have all been saved from burning buildings by New York City firemen." Behind the cars marched the men who had saved them, wearing their medals. Hundreds of thousands of people cheered them.

Fellow workers, think of the eternal joy that will thrill the hearts of those who, following their Lord and Saviour and disregarding the consequences, have spent their lives pulling men out of the fire! This is what Jesus meant when He said to Peter, James, and John: "Fear not; from henceforth thou shalt catch men."

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NEWS BRIEFS

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

Arab Tells UN: If Jews Are the Chosen People, God Discriminates

If Jews are the Chosen People, then God "discriminates, and there is something wrong with the deity," an Arab statesman has told the United Nations. This was the conclusion of Saudi Arabian Ambassador Jamil Baroodi who treated the emergency session of the General Assembly to one of his many excursions into Biblical history. He sought to prove that there is no enmity between Jews and the Arabs, that they are not cousins but brothers, and that those responsible for the recent war in the Middle East are Zionists acting as an extension of "Western Colonialism." Said Mr. Baroodi: "They [the Israelis] have repeated to themselves again and again, 'We are the Chosen People of God, and we should have privileges in this world and therefore we should have our way.' If God discriminates there must be something wrong with the deity, the God of all of us, not of one sect or religion. He is the God of atheists, too, because He is the author of the universe. But anyone who repeats to himself day in and day out that he has privileges, as the Israelis do, finally, affects his subliminal mind and the subliminal minds of others, and believes that the Gentiles should be their slaves . . . and remember, a Gentile is anyone who is not a Jew."

Jesuit Evangelist's Influence Spreading Throughout the World

A Jesuit priest, Father Johannes Leppich, sometimes called the world's outstanding Roman Catholic mass evangelist, has concluded a whirlwind series of meetings in Berlin. Clergy of every denomination in this cosmopolitan city were engaged in the task of counseling with "inquirers," people of all classes who have been inspired by the dynamic "asphalt preacher," who was described by a Berlin tabloid as "more colorful, more direct, and more gripping than Billy Graham." The largest halls are too small for the Jesuit evangelist. In the winter he is confined to them, but often in that season he is on some other continent where he can preach outdoors. A master of homespun illustrations and pungent, slangy speech, he attracts and fascinates the world-

weary crowds of this and other continents. What he is like can be gleaned in a preliminary way from the titles journalists seem fond of giving him. Here are a few: "God's vagabond," "God's daredevil," "God's drummer," "Therapist for the religious deaf," "God's provocateur." *Time* magazine once called him "the modern Savonarola."

Pennsylvania Governor Signs Sabbatarian Bill Into Law

Gov. Raymond Shafer recalled William Penn's search for religious liberty at the signing of the recently enacted Sabbatarian Relief Law in Harrisburg, Pennsylvania. The new statute permits small businessmen and merchants in Pennsylvania to stay open on Sundays, provided they close on Saturdays (or on Fridays in the case of the Moslems) for religious reasons. "William Penn would be proud if he could witness this today," the governor said. "The religious liberty Penn sought has for centuries escaped an important segment of our people who have been penalized because they worship God on a day other than Sunday," he noted. The measure, which was passed in the State Senate by a 33 to 8 vote, had the support of Jewish groups, the Catholic Conference of Pennsylvania, and the Pennsylvania Council of Churches.

President Nominates Priest to Head Army Chaplains

Chaplain (Brig. Gen.) Francis L. Sampson, a Roman Catholic priest who jumped with his paratroop outfit on D-day and was subsequently captured by German forces in World War II, has been nominated by President Johnson to be chief of Army chaplains. He will succeed Chaplain (Maj. Gen.) Charles F. Brown, Jr., a Methodist minister who has served as head of the 1,800 Army chaplains throughout the world since November, 1962.

Lutheran Free Conference Warns on "Dilution of Doctrine"

The fourth annual Lutheran Free Conference, meeting in Chicago, gave attention primarily to "dilution of the doctrine of inspiration by neo-orthodox influence and by accommodation to current scientific theories which ultimately affect all the other Scriptural doctrines." This concern, according to the spokesman, referred to the "alarming popularity" of Karl Barth, Swiss theologian, on the campuses of many Lutheran seminaries, and to the theory of evolution, which the conference holds is a direct contradiction to the first chapters of Genesis. Pastors and laymen from five Lutheran bodies in 18 States and Canada attended the conference, which does not attempt to speak for, or bind, the respective church bodies of participants.

Crime Wave Reached a Crisis

Forty per cent of all boys living today will be arrested in their lifetime if the current crime rate

continues, an FBI agent told a convention of Lutheran women in Washington, D.C. Hobson H. Adcock, special agent of the Federal Bureau of Investigation, said that the crime wave in the United States has reached proportions of a crisis, and that 7 million Americans will be in conflict with the law this year alone.

"None of These Diseases"

(Continued from page 27)

a whole and which were due to ignorance and selfish living, should *not* afflict His people. This is prevention par excellence. It is needed among God's Israel today more than ever.

No Resurrection Needed

Loma Linda's splendid motto is, "To Make Man Whole." This is the task of both minister and physician. Let us never resurrect again the false idea that the physician attends to the needs of the body only, whereas the pastor is the nurse of the soul. We have made gratifying progress in considering the doctor a physician of the whole man. In harmony with this true concept, our medical students are given *sufficient* training in matters spiritual to qualify them to carry on a *balanced* practice. I fear that this cannot be said of the training of a minister of the gospel. We have not yet reached the place where the ministerial curriculum emphasizes knowledge of the physical as much as that of spiritual or Biblical. No doubt the time will never come in this present world when every minister can serve as Jesus did in His total capacities and perfect skills in all three areas of life. This is why we need both ministers and doctors, who although their responsibilities include the whole man, must of necessity *limit* their ministries to a more or less partial service.

Ministers Need to Practice Preventive Medicine

But why limit it to an area far smaller than we *can* reach. Although physicians could do more to help the mind and soul, it is primarily ministers who have fallen short of reaching man's body. I conceive that nothing short of a *practice of preventive medicine*, requiring no license and only a reasonable preparation, will permit us to say sincerely that we are doing what we can to make man whole.

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Minister-physician cooperation is a splendid and necessary thing. We have made sincere efforts to increase it. But I submit that this cooperation will remain superficial unless we can join with physicians in actually teaching our people in all methods of disease prevention. It is not enough for the pastor merely to ask the overburdened doctor to come in and talk about this or that. This may be desirable at times. But why does not the minister *himself* teach health. Ellen G. White insists that he should.

Excellent courses are being offered at Loma Linda that qualify a minister to discharge his responsibility as a health educator. Is it not true that the time is long overdue when our curricula should make room for such studies in favor of others that are much less needed, however interesting in themselves?

We are modern Israel. If we are to see God's promise realized regarding the health of His people, it will come largely through our ministers teaching our people how to fulfill the conditions in classes in hygiene, physiology, and proper living.

Understanding Isaiah 7:14

(Continued from page 32)

Conclusions

The apostle Paul writes that the ultimate meaning of God's promise to Abraham was not the multitude of the Jewish nation, but the one seed—the Messiah, the Christ. Likewise, the birth of an ordinary child in Ahaz' day was only a fulfillment of Isaiah 7:14 in secular history. Its spiritual significance and its New Testament meaning was the birth of the Messiah. For this reason, for the clothing of God's son with humanity, the prophecy acquired a new meaning. Thus, Matthew's rendering in chapter 1:23 not only permitted but required not *'almah*, but *parthenos*, a "virgin."

This seems to be the only possible and correct solution of the text—a dual fulfillment of the prophetic utterance—one, in the birth of an ordinary man-child in secular history by an *'almah*, a young woman, in the days of Ahaz—the other in the miraculous conception by a *bethûlah*, a virgin (or *parthenos*), resulting in the birth of a divine-human being—Jesus the Son of God and Son of man, the promised Messiah. There is no contradiction as long as one is willing to accept the philological, historical, and theological distinction made by the Scripture itself, which indicates the dual character of the prophecy.

The Weightier Matters

(Continued from page 34)

3. Concerning uniformity

In the first two and in the following sections phenomena are considered which in the perspective of faith may point to a Creator. This section is concerned with a principle that is fundamental to a sound interpretation of geological phenomena as one seeks to understand the harmony between science and Scripture.

The concept of uniformity which until the last few years has prevailed in geologic interpretation has been considered by many Christians to be out of harmony with Scripture. Uniformitarianism still prevails in name, but during the last several years the concept has been modified and redefined by geologists to include only uniformity of the laws and processes operating in the natural world and to exclude the uniformity of rates and magnitude of such processes.

A single example taken from the recent account by the Icelandic geologist Sigurdur Thorarinnsson (in *Surtsey: The New Island in the North Atlantic*, pp. 39, 40) describ-

ing the birth and early geologic changes of a new volcanic island in the North Atlantic will suffice to illustrate this point. Surtsey, the new island, first appeared above the surface of the ocean off the coast of Iceland the evening of November 14, 1963. In the months and years since that time the island has taken shape, being modified by both intermittent volcanic eruptions and active forces of erosion chiefly by the sea. It should be recognized that the statements in the following selection apply primarily to volcanic activity and forces of erosion, and as such are directly applicable only to these classes of phenomena, but the implication is clear that we might profitably take a fresh look at other geologic phenomena as well.

(To be continued)

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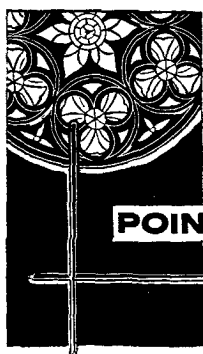
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CATASTROPHE OF CYPHERS

SOME time ago I sat in a workers' meeting where a six-month baptismal report was being discussed. Under each month and beside each name, the number of baptisms was listed. The sheet was literally lined with zeros. To be exact, out of 144 numbers, 104 were zeros. What was even more disconcerting was that 17 per cent of the field force did not have a single baptism for the entire half year.

Allowing for legitimate excuses, relevant questions loom large. Are we about our Father's business? Is the work of soulsaving of primary importance in our thinking? Are we permitting the mechanics of church organization to siphon our time and energy into areas of secondary importance? How long would any secular organization stand for such nullifying results?

Admitted that we are not all powerful evangelists, but the simple truth is that just going from door to door for six months seeking for lost sheep should result in a minimum of one soul! "The conversion of sinners and their sanctification through the truth is the strongest proof a minister can have that God has called him to the ministry."—*The Acts of the Apostles*, p. 328.

This catastrophe of cyphers will be changed into victory when a genuine burden for souls places a digit of value in front of the cypher!

J. R. S.

THIS GENERATION

"THIS generation shall not pass" is a text often preached and variously interpreted. Of course, I believe that it is this present generation. I cannot see that the next generation will improve on the work of its predecessors. In fact, there is evidence of a rapid deterioration in manners and morals in the generation to come. Not all young people are candidates for

the "hippies," but I am disturbed with the restiveness against all constitutive authority that is evident in the next generation. This generation is bad enough. It must not pass. I fear to think of what would follow. A bit of the spirit of this age is contained in the following paragraph:

"Always we hear the plaintive cry of teen-agers 'What can we do? Where can we go?' I can make some suggestions. Go home, hang storm windows, paint the woodwork, rake the leaves, mow the lawn, shovel the walk, wash the car, learn to cook, scrub some floors, repair the sink, build a boat, get a job, help the minister, the Red Cross, the Salvation Army, visit the sick, assist the poor, study your lessons, and when you are through and not too tired read a book. Your parents do not owe you entertainment, your village does not owe you recreational facilities, the world does not owe you a living. You owe the world something. In plain simple words, 'Grow up and quit being a cry baby.' Get out of your dream world, develop a backbone, start acting like a man or a woman. I am a parent. I am tired of nursing, protecting, helping, appealing, begging, excusing, tolerating, and denying myself comforts for your every whim and fancy just because your selfish ego instead of common sense dominates your personality and thinking and requests."

Our prayer should be "Lord, finish your work in this generation, for who wants to face the next."

E. E. C.

A Church Every Half Mile!

(Continued from page 35)

Each year approximately 3,000 new converts are baptized by these various methods. The constituency of the West Indies Union has taken seriously the words from the servant of the Lord:

The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.—*Gospel Workers*, p. 352.

We must pay tribute to the noble pioneers and leaders who laid a good foundation. During the administration of Pastor R. H. Pierson, who was the president of the then British West Indies Union, an evangelistic thrust was given to this territory and it is still bearing fruit.