The photo we selected for our cover picture this month is of the 160-year-old First Presbyterian church of Port Gibson, Mississippi. The striking feature of this edifice is not its architecture, beautiful as it is, but rather the gold-leaf-covered hand fastened to the top of the church spire. A careful look reveals a closed hand with the index finger pointing heavenward. Usually church spires are climaxed with a stabbing pointer or cross.

In conversation with the present pastor of the 250-member congregation, David Daniel, I learned the following story:

Zebulun Butler, the first full-time pastor of the church, punctuated his sermons with frequent gestures waving his hand high above his head with a finger pointed upward. This bodily visual aid became his trademark. Some time later one of the church elders passed a shop window in Philadelphia where he saw a small carved hand with the index finger pointing up. Immediately he connected the thought of Zebulun Butler’s characteristic gesture with the idea of placing a facsimile of this on the church spire. The original hand was carved out of wood and covered with gold leaf, but weather and woodpeckers over the past century made it necessary to replace it with a new gold-leaf-covered metal one.

This emblem could well be of every building that claims It symbolizes the only way happiness—looking up and This banishes the cow-hell, which pushes many a threshold of the church, which bring people to week must far transcend church attendance pro-as some geographical ish. If within the walls like the heaven-pointed who “ever liveth to make indeed the church has appointed commission.

Our subjective age is dev-

The only way to change this situation is not to further examine feelings but to “set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God” (Col. 3:2, 3). When the hands and the hearts of the ministers are constantly pointing upward, then people will catch the meaning of “And I, if I be lifted up from the earth, will draw all men unto me” (John 12:32). It is possible to attract men inside church doors by reason of sociality, fear, and selfishness. It is even possible to build a congregation by producing interesting and even enlightening sermons. But this is no proof of sacred success. This comes only when the mind of man meets the mind of God through reverent surrender and willing worship.

Human dignity and self-respect are not gained by looking into mental mirrors but rather by beholding Him in whom “we live, and move, and have our being” (Acts 17:28). Thus the abstract reality of Christian teaching is transformed into concrete substance, and faith is converted into fact. Let our sermons and conversations be overflowing with hands that have the index finger pointing toward God.

J. R. S.

THE MINISTRY
EDITORIAL

Our Responsibility

TO BE called as an appointed messenger for God in this the greatest and most challenging hour since Pentecost is both thrilling and sobering. And God demands as much of us as He did of the apostles nineteen centuries ago. Could our pioneers have witnessed the unrolling of the prophetic scroll as we are seeing it today, what sermons they would have preached! The mighty truths of Revelation concerning the final struggle between truth and error are fulfilling with rapidity. As heralds of God’s last message we know that the Sabbath will be prominent in the final showdown. The real issue, however, is not the keeping of a day but rather man’s allegiance—either to God as Creator, or to Satan, the great deceiver. It is the “mystery of godliness” as opposed to the “mystery of iniquity.” And this is no make-believe battle; it is a struggle to the death.

Deceived into believing they are carrying out the divine will, the opposers of God’s law will rank themselves under the banner of the prince of darkness to withstand every declaration of the truth. If there ever was a time when God’s people need to “hold the beginning of our confidence steadfast unto the end,” it is now. And it is tragic to realize that some who now seem to be on the side of truth and righteousness will before the end ally themselves on the side of the enemy. Jesus said: “because iniquity shall abound, the love of many shall wax cold,” while Paul declared that “some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.”

It is difficult to comprehend how some who have walked with the people of God in apparent unity will at last break fellowship and deny the very truth they once professed. But in a moment of weakness even Peter said, “I know not the man.” The real man he did not know, however, was Peter. How easy it is to deceive oneself! Even later, in spite of all the multiplied evidences to confirm his faith, Peter seemed to lapse into temporary discouragement as he said, “I go fishing.” But these experiences preceded Pentecost. The baptism of the Holy Spirit gave to this man and his companions a new and enlarged vision of their responsibilities.

Only the abiding love of Christ in our hearts will keep us loyal in the coming crisis. We read: “When men press close to the side of Jesus, when Christ is abiding in their hearts by faith, their love for the commandments of God grows stronger in proportion to the contempt which the world heaps upon His holy precepts.” And then appears this significant statement: “It is at this time that the true Sabbath must be brought before the people by both pen and voice.”—Selected Messages, book 2, p. 369.

With so many big issues crowding the horizon, to the casual onlooker it may appear strange that the Sabbath, which seems somewhat insignificant to some, should come so important. But God often tests our allegiance to Him in simple ways. Eating or not eating of a particular fruit in Eden doubtless seemed insignificant too. It is the devil’s studied plan to confuse the issue and pour contempt on God’s methods. Yet his very opposition on this question will re-
dound to the glory of God. Tragic as man’s original sin was, it nevertheless permitted God to reveal Himself in a new dimension. We would not want to go so far as Augustine, who cried: “O blessed sin that gave us such a Redeemer!” The whole universe, however, does understand God better as He is seen in His glorious redemptive act!

Jesus assured us that nothing can be done against the truth, for all the efforts of the enemy in the long run only forward the truth. Thus we read: “The Lord has permitted the enemy of truth to make a determined effort against the Sabbath of the fourth commandment. He designs by this means to awaken a decided interest in that question which is a test for the last days. This will open the way for the third angel’s message to be proclaimed with power.”—Ibid., p. 370.

There is therefore a divine purpose that permits the enemy of righteousness to bring this issue to the front at this time, for this will ultimately aid in the advancement of the cause of truth which reaches its climax when the whole world will be lightened with the glory of God (Rev. 18:1). The greatest spiritual movement of all time is just before us, when the final message of mercy swells into the loud cry. This will be just at the time our great High Priest is closing His ministry in the heavenly sanctuary. The devil knows this, so he is seeking in a score of ways to divide the messengers of God by advancing arguments on mere side issues. These are being pressed to the fore by a handful of men who claim to have advanced light on the sanctuary and the judgment.

Special counsel has been given us concerning these things. The Lord’s messenger says: “I warn the Seventh-day Adventist Church to be careful how you receive every new notion and those who claim to have great light. The character of their work seems to be to accuse and to tear down.”—Ibid., p. 69.

As God’s messengers we are admonished to “press together.” It is the spirit of evil that separates; the spirit of truth always leads to unity. While it is true that increased light will shine upon all the mighty prophecies of these last days, yet true light never leads away from the established platform of truth already given. On the contrary, it makes even more brilliant and impressive those glorious truths that have made us a people. Facing the tremendous issues of these last days, we need to know what really is truth, for we will be tested on every point. And we can expect opposition from both outside and inside the movement.

Many years ago I called at the office of a friend. He was the president of the conference, and his son and I were colporteur companions. Glancing up at the wall, I read, “When a man has failed at everything else in life he can still be a critic.” That statement spoke volumes to me and made an impression I have never forgotten. It is not difficult to find some things to criticize. But criticism of that kind always leads to separation. We are marching with God’s people to the kingdom, then let us keep step with the movement. When we show our confidence in one another through a spirit of unity it inspires that same spirit among our members. We are not in competition with one another; we are a fellowship of twice-born men and women preparing to live in each other’s company for all eternity. Only as God, by His grace, molds us into the image of Him who saved us from our sins and self-righteousness can we be His witnesses to a lost world.

Evidences abound that tell us we are rapidly approaching a time of national and denominational apostasy, when the rulers of both the state and the church, acting under the deception of Satan, will rank themselves on the side of “the man of sin” and bitterly oppose the people of God. It is then that evil will have filled to the full the measure of transgression and the Lord Himself shall declare from the sanctuary, “It is done!” Too late the opposers of truth will realize the tragedy of their choice. Having rejected the Lord He will reject them, saying, “I never knew you. Depart from me, all ye workers of iniquity.”

It is to prepare a people to stand in that tremendous hour that this movement has been raised up of God. Our responsibility as His messengers is to make God’s message so clear that all can make intelligent choice. And they must make that choice at the very time the enemy is working hardest to confuse the issues. We must therefore guard against becoming confused and critical.

He who would help another out of the swift-flowing current of evil must have his own feet firmly planted on the rock of truth. Ours is a high calling, a tremendous responsibility. Are we true to our trust?

R. A. A.

The Ministry
Opponents of the law of God use every argument they can devise to gain their end. A present plan of attack is to declare that the moral and ceremonial laws are not two laws, but only one. From this vantage ground, “evidence” is then produced to show that all law is abolished. To the unwary, this sounds very plausible.

But if this moral and ceremonial one-law is abolished, say in Ephesians 2:15, then by the same reasoning, the one-law is established in Romans 3:31, including of course, all its Mosaic regulations. And this by the same writer! For Paul to say that all law is both abolished and established would certainly disqualify him as a reliable witness. But it is not the apostle who confuses the issue. It is those who have no better ground for their no-law theory than this one-law approach.

Seventh-day Adventists teach that the law is dual in nature. On this basis Paul's testimony makes for both harmony and integrity. Indeed, for him to be consistent, he must be dealing with at least two laws of different nature and duration. There is no lack of evidence for this position on the law, first from the Bible, and then from the official doctrine of the major denominations. Besides this, there is an abundance of support from the statements of prominent theologians. But greater than all else and most telling in its effect is the testimony of Jesus. Since He is the Lawgiver, who could better interpret the law? Nor could anything else make the presentation of this doctrine more Christ centered than the words of Christ Himself.

Jesus is conspicuous for His brevity and clarity, as well as for His authority. While Paul is most quoted on the law, and usually from scattered texts in different Epistles, Christ happily brings the two laws together into sharp focus. Within the narrow range of three verses of Scripture, He enables us to compare and evaluate both the ceremonial law and the moral law. These verses are found in Psalm 40:6-8. David is the penman here, but it is Christ who speaks: “Sacrifice and offering thou didst not desire; . . . burnt offering and sin offering hast thou not required. Then said I, lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea thy law is within my heart.”

Let us analyze what Christ says here. He begins by speaking of sacrifices and offerings. Paul quotes His words and then links these rites with the law. “Which are offered by the law,” he says (Heb. 10:8). The sacrifices were inseparably bound to the ceremonial law that enforced and regulated them. As long as either existed, so did the other. The moment the sacrifices were abolished, the ceremonial law expired also. Paul did not fail to see this connection. Since Jesus mentioned the ceremonial system first, the apostle declares, “He taketh away the first . . .” (Heb. 10:9).

But when Jesus, by His death, so definitely abolished the ceremonial law, and all that it covered, did He do away with all law, moral as well as ceremonial? If He did, then the one-law argument is sound. If, instead, He makes a positive distinction between the two laws, who shall gainsay Christ?

Notice the outright contrast of the Saviour’s words in the fortieth psalm. First, He speaks with disdain of the ceremonial system, “Sacrifice and offering thou didst not desire.” But immediately he expresses the deepest reverence of the law of God, “I delight to do thy will, O my God: yea, thy law is within my heart.” To this, Paul
follows with the conclusion, “He taketh away the first, that he may establish the second.” As surely as Christ abolished the ceremonial law, so surely did He establish the moral law. By His atoning death, Christ met the demands of the law of God, to vindicate forever the equity of that law. By His life He delights to manifest its holy character, as enshrined within His heart. The life, death, and teaching of Christ combine to declare that the moral law and the ceremonial law are divinely separate in nature, purpose, and duration.

There is something majestic about the Ten Commandments. Even those who would abolish them are prone later to restore nine of the ten—all but the fourth. Logic tells us that if these nine commandments are good enough to restore, they are too good to repeal in the first place. But at least this expediency reveals the point of attack, the Sabbath commandment.

Here again, our advantage is in a Christ-centered approach. There are many facets of Christ’s relation to the Sabbath. Jesus glorified the Sabbath in His creation, His life, His teaching, and His death. But another most convincing proof of the enduring nature of the Sabbath is in the testimony of Jesus as the Prophet of prophets. In this area, the element of time is decisive.

Only two references are needed. Jesus said, “And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains” (Luke 21:20, 21). In the same prophecy, as recorded by Matthew, are the words, “But pray ye that your flight be not in the winter, neither on the sabbath day” (Matt. 24:20). As we put these texts together, two things are clear—that the enemy would besiege Jerusalem, and that the Sabbath would still be sacred. At that time, and by the admonition of Jesus, the early Christians were to pray that they might be unhindered in Sabbathkeeping.

Since Paul is almost always, if not invariably, the one quoted to overthrow the Sabbath, let us see what this evidence reveals in relation to him. It is generally agreed that he was a martyr by the edict of Nero, who died in A.D. 68. Jerusalem was surrounded by the Romans two years after the emperor’s death. So then, the believers offered their prayers, regarding the Sabbath, after the last of Paul’s Epistles, and even after his death. This being true, shall the apostle’s writings be used to deprive the saints of the Sabbath, the very subject of their prayers? Or shall his Epistles be made to invalidate the prophecy of Christ, whom Paul served? By no means.

All of this shows that neither the crucifixion, nor Pentecost, nor the establishment of the Christian church, has abolished the Sabbath. For the sanctity of the day was preserved beyond all these events, and as late as A.D. 70, there is no reason to believe that any event of significance can be found to justify the change.

Here in the prophecy of our Lord is the most convincing evidence from the New Testament of the abiding sacredness of the seventh-day Sabbath.

Institute on Mental Health for Seventh-day Adventist Ministers

The Harding Hospital, Worthington, Ohio
October 11-14, 1964

The tenth annual Institute on Mental Health, jointly sponsored by the Seventh-day Adventist Theological Seminary and the Harding Hospital, will be conducted at the Harding Hospital, October 11-14, 1964.

The purpose of the institute is to provide church pastors, hospital chaplains, and educators information and experience in understanding people and their feelings and to aid them in handling the emotional problems that they encounter in their ministry. This opportunity to study human behavior is of real value, and we feel that there is a distinct advantage in studying in this area with people who share a common faith and religious point of view. The institute is not designed to make counselors or clinical psychologists of ministers, but it is hoped that it will add breadth and depth to their ministry and help them to be more effective in their pastoral work.

The faculty for this year’s institute will include Dr. Harrison Evans, professor of psychiatry, Loma Linda University; Dr. Charles Anderson, Hinsdale Sanitarium; Dr. L. Harold Caviness, of the Battle Creek Health Center; Elder Charles E. Wittschiebe, Seventh-day Adventist Theological Seminary; and the staff of the Harding Hospital. Each person attending will have opportunity to learn from informal discussions with these well-qualified persons as well as through participation in the lectures, seminars, and discussion groups.

Ministers interested in attending this year’s institute should write to their conference president for the necessary application forms.
Was Christ Truly Human?

R. H. BLODGETT

A brother in the faith recently asked how Christ could be at the same time both God and man. One reference used in the reply remained tenaciously in mind:

The union of the divine with the human nature is one of the most precious and most mysterious truths of the plan of redemption. . . .

This truth has been to many a cause of doubt and unbelief.—Testimonies, vol. 5, p. 746.

Meditating upon the subject later, I began to wonder just how many really do understand this most precious truth. Some seem to have only a blurred snapshot view depicting God temporarily stepping into the human body of Christ. Others are proclaiming a divergent view, that Christ assumed a sinful, human nature and with it inherited corrupt passions that have plagued the entire human race since the Fall.

What is the answer? Was Christ truly human as we are? Did He have passions identical to ours, or an inherent tendency toward sin? Was it our place or Adam’s that Christ came to take?

The Incarnation

First, to deny the incarnation of Christ is to deny nearly all the accepted teachings of the Scriptures. But to understand the complete “how” of this divine act, the process whereby God “adopted” a human body, is another matter entirely. Through the pen of Ellen G. White, God explains that “Christ, at an infinite cost, by a painful process, mysterious to angels as well as to men, assumed humanity.”—The SDA Bible Commentary, on 1 Tim. 3:16, p. 915.

Many theories in the past centuries have been proposed to explain this act, with various times set as to when the divine Christ entered the human body of Jesus. However, if one accepts the Bible as inspired, sentences such as “You shall conceive and bear a son” and “the Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy child to be born will be called ‘Son of God’” (Luke 1:31, 35, N.E.B.)* cannot be ignored. Whatever else these Scriptures teach concerning the Incarnation, it is obvious that they specify the holy Child as the “Son of God” prior to His birth.

Near the beginning of John’s Gospel he states clearly that “the Word was made flesh, and dwelt among us” (John 1:14). How great must be the love of God for lost men to permit a member of the Godhead to come physiologically down below the level of the sinless angels, below the level of sinless man, to the low level of degraded, sinful man. But it was only on this level that sinful man could ever hope to be redeemed.

Unfortunately, men today have sometimes misinterpreted what Christ actually adopted when coming down to our level. When Paul states that Christ was made “in the likeness of sinful flesh” (Rom. 8:3) they interpret, “He was made in sinful flesh.” When Paul says He “took upon him the form of a servant” (Phil. 2:7), they quickly translate “Christ’s human nature was no different from other men.” As if this were not enough, they specify that this is precisely what the Seventh-day Adventist denomination has always taught. But the question remains: Do we actually teach this?

Was Christ Truly Human?

At the specified time “God sent forth his Son, made of a woman” (Gal. 4:4).
Not only was He God Himself, but He then also became man. Theologically speaking, He did not become God and man, or God in man, but God-man. Divinity was not laid off when He accepted humanity, neither did His human nature change into the divine nature of God. Instead, "the two natures were mysteriously blended in one person."—The SDA Bible Commentary, Ellen G. White Comments, on Mark 16:6, p. 1113. This act is something that man can neither comprehend or explain.

When He was made of a woman was He also made exactly as any other child of a woman? Did He have normal wants and needs? Again we have this clear statement:

When Jesus took human nature, and became in fashion as a man, He possessed all the human organism. His necessities were the necessities of a man.—Ibid., on John 1:14, p. 1190.

Jesus became hungry, thirsty, weary, and needed sleep even as we do (Matt. 4:2; 8:24; John 4:6, 7). He had bodily wants to be met, and when deprived of these necessities, as in the wilderness, He became weak and famished. In fact, it was when Christ was craving for food that Satan appeared as an angel from heaven and pointed to the loaf-shaped stones as a means to satisfy His hunger. Thus Satan was tempting Christ to use His inherent divine nature to help His human nature.

When Christ came to the earth and partook of humanity, He suppressed certain privileges possessed by God. Expressed in the positive, He voluntarily took upon His divinity the limitations of (1) space, (2) knowledge, and (3) power. But all His limitations were self-imposed. The first limitation is perhaps more than obvious. The second is to be found in Matthew 24:36, where Christ explains that He at that time did not know exactly when He Himself would later return to this world as King. The third is noted in the Garden of Gethsemane experience (Matt. 26:53, 54).

We cannot say that He gave up omnipotence, omniscience, or omnipresence, but that He voluntarily limited their use. In fact, throughout the Gospels we discover exceptions where these three divine attributes are employed to glorify God. The expression so oft used by Ellen G. White—"Divinity flashed through humanity"—reveals that Christ did retain His divinity throughout His stay on earth.

1. He took the form of man.—Paul explains that "bearing the human likeness, revealed in human shape" (Phil. 2:7, 8, N.E.B.).* Christ humbled Himself to the death of the cross. He had the shape of mortal man; He had the likeness of a mortal being. No longer did He appear as God:

He was God while upon earth, but He divested Himself of the form of God, and in its stead took the form and fashion of a man.—Ellen G. White in The Review and Herald, July 5, 1887, p. 417.

In the same way that we are all sharers of flesh and blood, so is Christ. He outwardly appeared as any normal human being. He could be felt and handled even following His resurrection. A doctor in those days could examine Him with all the medical instruments available and still come to the inevitable conclusion that He was in every sense a member of the human race.

2. He took the nature of man.—Human nature is specified as the instincts or inherited tendencies directing human conduct. Therefore, when Christ partook of human nature, He became subject to the inherited tendencies of man.

It is at this point that many are misled. To say that the human nature of Christ is likened to ours is not to say that it is identical with ours today. In other words, was Christ’s nature that of Adam or that of modern sin-oriented man?

Whose Place Did Christ Take?

If Christ came to the earth in the place of sinful man, He would have then needed a sinful nature. But, if it was specifically to redeem Adam’s failure that He came, then all He needed was the sinless nature of Adam.

Using this hypothesis, what does inspiration reveal about this Redeemer? Whose failure did He redeem?

Christ, in the wilderness of temptation, stood in Adam’s place to bear the test he failed to endure.—Review and Herald, July 28, 1874, p. 51.

Christ is called the second Adam. In purity and holiness, connected with God and beloved by God, He began where the first Adam began. Willingly He passed over the ground where Adam fell, and redeemed Adam’s failure.—The Youth Instructor, June 2, 1898, p. 425.

Was it not Adam’s sin that condemned the whole race? Therefore, by rectifying Adam’s sin through a perfect life, by dying a death on the cross and by paying the ransom necessary to meet the justice of God, does that not make possible the salva-
tion of every member of the human family? The Bible aptly states this truth: "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22).

Nevertheless, it must not be ignored that the Scriptures clearly teach that He "was in all points tempted like as we are" (Heb. 4:15). If He possessed the perfect and sinless nature of unfallen Adam, how could He ever hope to experience temptation as we sinners must?

Does this text mean as it reads? Does it, for instance, mean that Christ was tempted to kill in the same way a mentally deranged murderer is tempted? Does it mean that He experienced the agonizing desire of the derelict alcoholic for more alcohol, or the drug addict's violent craving for another shot of morphine? God forbid!

It is obvious that one must interpret "in all points" to mean "in every major issue." Thus, He was not tempted to watch degrading TV movies, but He was tempted in "the lust of the eye." He was not tempted to use dope, but He did meet "lust of the flesh." He was not tempted to covet the latest Cadillac, but He was tempted regarding "the pride of life."

**Did Christ Have Any Advantage?**

If He came only to take the place of unfallen Adam, did He then have an advantage over fallen man in conquering temptation?

In redeeming man, justice demanded only that Christ stand in the place of Adam to bear the test he failed to endure. But love demanded a greater sacrifice than this. Christ must step below the level of sinless man. He must meet the tempter without the strength of perfect manhood, without the full vigor of mind and body, and without the glories of Eden (The Desire of Ages, p. 117).

In behalf of the race, with the weaknesses of fallen man upon him, He was to stand the temptations of Satan upon all points wherewith man would be assailed (Review and Herald, July 28, 1874).

It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity (The Desire of Ages, p. 49).

Jesus met temptation with the same weaknesses by which man is encompassed.—The SDA Bible Commentary, Ellen G. White Comments on John 1:14, p. 1131. These weaknesses were a result of the workings of the great law of heredity; they were weaknesses by which all mortal men are compassed, but they are not the sinful tendencies of sinful man.

To elaborate, it would seem there are only two major types of temptation. For the sake of clarity let us call the first "external." It was upon this point that Adam and Eve first fell. They did not then have a perverted appetite for the forbidden fruit. Instead, Satan merely suggested that God was withholding something from them. That something was to be found in the eating of the fruit.

The fruit looked good, and the tempter apparently gave the serpent the power of speech to question God's goodness. Obedient to this suggestion, Eve stepped forward and ate.

But the second is a result of the first, a result of the perverted appetites caused by the transgression. This we could call "internal." It is that referred to by James: "Every man is tempted, when he is drawn away of his own lust, and enticed" (James 1:14). This perverted lust Christ could not and did not possess. He began where the first Adam began and passed over the same ground where he failed. This He did with the same handicaps that we have today, physiological and environmental, but He did not possess our sinful tendencies or degraded passions. His was human nature, but not corrupt. How do we know this is true? How do we know that He was not in every way just as we are? The Scripture says He was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26).

**Was He Human Exactly as We Are?**

The answer is an emphatic "No!" These words from the Lord's messenger are illuminating:

Let every human being be warned from the ground of making Christ altogether human, such an one as ourselves: for it cannot be.—Ibid., on John 1:1-3, 14, p. 1129.

No one . . . could say that Christ was just like other children.—Ellen G. White in The Youth's Instructor, Sept. 8, 1898.

Christ was slightly different from any other man on earth. Being God within, sin could not exist in His members, and in every way He was "without sin." Had He
in any minute way participated in sin, either willingly or inadvertently, He would have failed as our Redeemer and all would have been lost. This raises the next question:

**Did He Have Any Inherent Tendency Toward Sin?**

This, perhaps, is the crux of the whole problem. It is upon this and the following question that some have discredited the book *Questions on Doctrine*. They claim the statement that Christ “was exempt from the inherited passions and pollutions that corrupt the natural descendants of Adam” (page 383) must be false. But the question remains: Did Christ have an inherent tendency toward sin?

We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ. —*The SDA Bible Commentary*, Ellen G. White Comments on John 1:14, p. 1131.

Do not set Him before the people as a man with the propensities of [Dictionary—“natural inclinations to, or bent toward”] sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God.—*Ibid.*, p. 1128.

Here we see Christ with a perfectly sinless human nature, and as one who did not have any natural, internal inclinations to, or a bent toward, sin. All His temptations, as Adam’s, had to come from the external. He had the natural inclinations only of sinless Adam, not of sinful man. He became hungry even as Adam must have prior to the Fall, but not as man does today (ie. for dope, alcohol, et cetera).

Ellen G. White (continuing the last quotation) contrasts Christ and the human race of His days thus:

Because of sin his [Adam’s] posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity [tendency]. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden.—*Ibid.*

This highlights that statement already quoted: “Such an high priest became us, who is holy, harmless, undefiled, separate from sinners” (Heb. 7:26). Is Christ “separate” from us in that He was not born with inherent propensities of sin? He was born with the characteristics of weakened humanity, but still “He was perfect, and undefiled by sin.”—Ellen G. White, *The Spirit of Prophecy*, vol. 2, p. 11. He was born with a deteriorated human nature, but not with a sin-inclined human nature.

**Did He Have Passions Identical to Ours?**

Again from the pages of inspiration comes a positive and direct “No!”

Not possessing the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are.—*Testimonies*, vol. 2, p. 509.


How could any reader misinterpret these clear statements? Is it not more than obvious that Christ was “separate from sinners” in that He did not have any natural, sinful propensity (tendency) toward sin? Is it not also obvious that He did not have the “inherited passions and pollutions that corrupt the natural descendants of Adam”? (NOTE: This phrase in *Questions on Doctrine* states which passions it is that Christ did not inherit—the ones that “corrupt” men today.)

Thus we behold Christ “by a painful process” adopting weakened human nature, but not the sinful tendency toward sin or the perverted passions of that fallen nature. He came into the world specifically to redeem Adam’s failure, and thereby we too may be redeemed. Every major issue that man must meet, He has already conquered, but not as a sinner. He conquered as the sinless one, doing so with the same weaknesses of mortal flesh that we presently have, “except in sin.”

Never, in any way leave the slightest impression upon human minds that a taint of, or inclination to, corruption rested upon Christ, or that He in any way yielded to corruption.—*The SDA Bible Commentary*, Ellen G. White Comments on John 1:14, p. 1128.


(NOTE: Some of the above references are reproduced in Appendix B, pp. 647-660, of *Questions on Doctrine*.)*

You will never “find” time for anything. If you want time you must make it.—CHARLES BUXTON.
Spiritual Ingathering

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IN THE MINISTRY of November, 1963, a timely editorial stressed the importance of following proper, dignified, spiritual methods of promoting the annual Ingathering campaign. Through the years some Ingathering campaigns have thus been conducted. These have brought blessings to the church members, and funds for the furtherance of the work, and have been a credit to this phase of our missionary endeavor.

Some practices, however, might be likened to certain newly developed medicines. With limited trial they seem to produce good results. But continued use of them necessitates their being discontinued, owing to unfavorable side effects. By the same token, perhaps it is time for a reappraisal of certain practices that have helped to discourage or embarrass some in the church and have brought us into disfavor with unbelievers. These and other side effects are very real, and very unnecessary.

Perhaps many wonder just how Jesus would conduct this work, were He here. We may know the answer by reviewing His methods of nineteen centuries ago. The basic principles underlying the preaching of the gospel do not change.

Jesus' call for disciples to enter the ministry consisted usually of two words—"Follow me." They were not only to leave their vocations and go traveling with Him for a few years to study His perfect methods of labor for perishing souls but they were also to carefully walk in His steps. Only thus could they become "fishers of men." This also applies to the people who carry forward His work in the end of time. They should follow the same principles of labor. Only thus can we expect our Lord to fulfill His wonderful promise, "I am with you . . . , even unto the end of the world."

Jesus selected only those methods that would most accurately represent Him, His character, His motives—methods by which He could finish the work He had come to do.

These methods were designed to influence people, win friends, and eventually save souls. They would be effective with saints, as well as sinners. In the life and labors of Jesus we find heavenly qualities that are vital today.

Infinite love was His very self. It motivated everything He did, and the way He did it; everything He said, and the way He said it.

His methods were really the natural expression of this overflowing love to all mankind. No one could come in contact with Him without being aware of it.

From His youth He tried to understand the problems of each one. He was truly the Good Shepherd. He was specially solicitous of the weakest and most helpless sheep. He had a tender regard for the "bruised reed," the "smoking flax." He knew that human capabilities varied, so He never expected the same results from all. He only asked that they do their best. To this He added His best and was satisfied. No one was ever unduly embarrassed by His methods.

The newborn babes among His followers felt safe under His protection. He was careful not to offend (place a stumbling block before) one of these little ones. The casual visitors to His services were drawn to Him. His methods never repelled any nor included any form of competition whatsoever. In His services, all received comfort from the least to the greatest. No campaign ever made it an undesirable occasion to which to invite visitors.

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He spent more time doing something for others than He did trying to get something from them. We cannot imagine Him urging men to give of their means for His work. He knew this would be a violation of Christian principles, which were reflected in all His actions. Through all the ages He has accepted offerings that were given willingly! He believed and practiced His own admonition, "Seek ye first the kingdom of God, and his righteousness, and all these things [every needed blessing of whatever nature] shall be added unto you" (Matt. 6:33). When we have the same spirit that Jesus had, and closely follow His methods, the results in souls and money will follow.

The responsibility for results belongs to God. Our only responsibility is to obey orders. "Whatsoever he saith unto you, do it."

Note the following: "If the needs of the Lord's work were set forth in a proper light before those who have means and influence, these men might do much to advance the cause of present truth. . . . If we, as God's servants, would take a wise and prudent course, His good hand would prosper us in our efforts."—Christian Service, pp. 167-170. (Italics supplied.) "To all who are about to take up special missionary work with the paper prepared for use in the Harvest Ingathering campaign, I would say: Be diligent in your efforts; live under the guidance of the Holy Spirit. Add daily to your Christian experience. Let those who have special aptitude, work for unbelievers in the high places as well as in the low places of life. Search diligently for perishing souls. . . . Watch for souls as they that must give an account."—Ibid., p. 169. (Italics supplied.)

It is crystal clear that the salvation of souls is the prior objective of this soliciting campaign. It should be entered into with considerably more than "a word of prayer." Note that those engaged in this work should be "wise and prudent." They should have "special aptitude" for the work. This would specially apply in working business areas.

This "wisdom and prudence," this "special aptitude" would not be reflected in overzealous insistence on getting an offering. Such a method never savors of Christ-likeness, for He never resorted to such methods. Nor should we. Why gain a monetary offering by a method that makes it more difficult to gain a man's soul? We need to realize, as Jesus did, how merchants feel at such a time. Some have serious financial problems, which are today increasing. When a solicitation for a contribution is made, many feel that they are, as one merchant expressed it, "put on the spot." Then why, by our urging, put them on a hotter spot? Do we really imagine that this is the time and way to allay his evident prejudice? No one would consider this the way to influence people and win friends!

Moreover, such methods have made the territory more difficult to work in later years. Some of us know this by experience. And the most costly side effect of all is the lack of interest that many thus treated show when the evangelist tries to get a good attendance in his evangelistic campaign. When Jesus passed through a territory, that field was made easier for the disciples to work later on, not more difficult.

A suggestion for singing bands that often works well is to cover the territory during the day that is to be covered that evening. Ingathering leaflets are distributed at each home. A brief, mimeographed letter is included that tells the purpose of the singing bands, and, of course, whom they represent. Solicitors have said that often people, having heard the singing, would be at the door with their offering.

Permit me to relate a cherished experience of many years ago. A fair-sized church was approaching Ingathering time. The terrible "depression," still a vivid memory, had struck with full force, creating considerable anxiety throughout the field. The financial goals were in jeopardy. Our church board knew that only God could produce the desired results.

It was decided that no financial goal would be recommended to the church as a group, nor to an individual. Instead, a Service goal would be recommended. This would consist of planning to cover, if possible, every foot of territory in six weeks' time, at which time the campaign would be considered officially ended. Prior to this, campaigns often extended into January.

The following Sabbath the plan was presented to the church. It was a spiritual service, setting forth the need of our whole-hearted consecration to God in this missionary campaign, and to accept whatever results God would see fit to bring to His
Let Us Be Faithful

By STANLEY COMBRIDGE

So near to earth’s great harvesttime, with much work yet undone,
God calls for willing hands, and feet throughout the world to run,
To gather in the means to share our faith with those in need,
That all His saints throughout earth’s bounds may show their faith in deed.

The silver and the gold, though His, are freely scattered wide
That all, as stewards of His wealth, may sustenance provide
To those who, in the shade of death, sit now in darkest night,
And souls who hunger for the truth and need its saving light.

Lord, every visit that we make, may it lead souls to Thee;
To lonely ones, to weary ones, let us give sympathy;
Then when the invitation’s made for gifts to spread Thy Word,
They will respond with ready hearts by Thine own Spirit stirred.

(Taken from The British Advent Messenger)

work. With no pressure whatsoever, the church enthusiastically adopted the plan. The missionary secretary reported that never had she seen so many call for Ingathering material. Many lost no time in getting into their territory.

Immediately we began Wednesday night studies on the subject of the latter rain. Nearly the entire church came out to these studies. When they learned that sincere, heart preparation, coupled with wholehearted dedication to God for service, was the needed preparation for the latter rain, more members took Ingathering literature and went to work.

The business section of the city yielded almost no returns. Solicitors for funds were not a welcome sight to men who feared for their business future. However in spite of the large number in financial embarrassment, the returns immediately started rolling in.

On the Sabbath ending the six weeks’ period, the church was grateful to God for results that exceeded those of the best years before the depression. On that Sabbath we announced that all promotion from the desk was now ended. (In fact, not much of this had been necessary through the entire period.) It was stated, however, if there were those persons who had not completed their territory who voluntarily chose to continue working, we would merely keep announcing the total results of the campaign. Quite a number continued.

When the last Sabbath of the year arrived, the total funds gathered was a full 50 per cent more than the church had gathered in any year prior to the depression! Needless to say it was a great occasion, a grand finale to an Ingathering campaign when people gave themselves to the work of the Lord willingly! The result was miraculous.

Best of all, it was a season of spiritual refreshing.
One of the most impressive scenes of the 1964 Winter Olympics held at Bergisel Stadium, Innsbruck, Austria, was the triumphal procession of the four hundred competing amateur athletes. On their shoulders rode the hopes of the 37 participant nations for honor and glory in the Olympic games. These young athletes were not only competing for gold, silver, and bronze medals but for impressive global prestige in a troubled, jittery, cold-war-infected world. Amid the roll of drums and the sounding of bugles, and with 50,000 spectators lining the arena, these proud amateurs, bedecked in native costume, marched into snow-kissed Bergisel Stadium. All of them had labored hard and long; and many of them with tears. Some had trained most of their lives in order to parade with that throng. This was their proud hour, their glorious day, and no matter what the outcome, they would well remember the 29th of January, 1964—the day of their triumphal procession through the Austrian arena.

But the fervor of athletic prowess and victory is not peculiar to our day. Paul speaks freely of the athlete's competitive ambitions in the sports arena of his day, "to obtain a corruptible crown."

There was a time, however, in ancient Rome that far surpassed any amateur achievement, and that was the triumphant return of the professionals—the soldiers of war who had not only preserved the nation but had brought glory to Rome—and some of the conquered in chains. This was the great triumphal procession sanctioned by the senate and conferred on the victorious Roman general, celebrating his military victory.

It began at the city gate on the morning of the day appointed. The entire procession was welcomed by the reigning Caesar and the officers of the government. The Roman senators and magistrates headed the procession. Then came the trumpeters, from twelve to fifty of them, followed by horse-drawn carts filled with the spoils of war—spices, jewels, silks and linens plus many of the treasures of a foreign land never before seen by Romans. Behind them came the white bulls and oxen, a prelude to the sacrifices soon to be made. Here and there incense bearers waved their censers to and fro, perfuming the air. Lions, tigers, elephants, and strange animals from the conquered lands appeared in the procession. After these came the captives; the conquered kings, princes, generals, and the long train of captive soldiers, bound and fettered. Next came the conqueror himself—the victorious general—in a gleaming chariot, wearing a crown of gold upon his head. In one hand he held a laurel branch, emblem of victory; in the other his staff of authority. Behind him marched his faithful army—officers, horse soldiers, foot soldiers, each holding aloft a spear adorned with laurel boughs. The procession moved on through the crowded streets; along the Via Sacra, through the Triumphal Arch to the Capitoline. Here it came to a halt, and there before the eyes of the assembled crowd the most awful ceremony of the procession took place, the cold-blooded killing of many of the prisoners. Others were thrown into prison to await death in the Colosseum, while yet others, considered worthy of pardon, were set free. Animal sacrifices were offered to the Roman gods and the triumphal feast began, lasting for days and ending in revelry.
This is evidently the scene Paul had in mind when he wrote, “But thanks be to God, who continually leads us about, captives in Christ’s triumphal procession, and everywhere uses us to reveal and spread abroad the fragrance of the knowledge of himself! We are indeed the incense offered by Christ to God, both for those who are on the way to salvation, and for those who are on the way to perdition: to the latter it is a deadly fume that kills, to the former a vital fragrance that brings life. Who is equal to such a calling?” (2 Cor. 2:14-16, N.E.B.).

Paul envisioned himself in that procession, but not as the conqueror. No! He reserved that position for his Lord. To Paul, Jesus was the great Conqueror, and Paul was content to be chained to His chariot, a willing slave of Christ. In that procession Christ was leading him up and down the world, a trophy of His conquering power and matchless grace. See him before the Jews, before the Gentiles, before Festus and Agrippa and finally before Caesar; one of the most compelling portrayals of a man surrendered to his God. In this panorama Paul sees not only himself, but all true Christians as God’s slaves, trophies of the Redeemer’s victorious campaign against sin. “You know well enough,” he says, “that if you put yourself at the disposal of a master, to obey him, you are slaves of the master whom you obey; and this is true whether you serve sin, with death as its result; or obedience, with righteousness as its result. . . . You, who once were slaves of sin, . . . emancipated from sin, . . . have become slaves of righteousness. . . . making for a holy life” (Rom 6:16-19, N.E.B.).

We are slaves, fellow ministers, but God’s slaves, willingly so, trophies of God’s triumph over sin. We and Paul, as captives of the Lord Jesus Christ, are led by Him throughout the world in triumphal procession, living examples of victory over the devil. This is the grandest of all victories, the triumph over sin through the power of Christ.

Yet the apostle carries us a thought farther. He thinks of himself and of us not only as willing slaves in His triumphal procession but as incense bearers as well, in that same procession. “And everywhere uses us to reveal and spread abroad the fragrance of the knowledge of himself!” (2 Cor. 2:14, N.E.B.). Paul is testifying that the knowledge of Christ, or in substance, the gospel, is being spread abroad, diffused, filtered, through human representatives—through me, through you, as ministers, everywhere! Paul really believed this. In less than thirty-five years the gospel went through Paul and his associates to almost all of the then-known world. Today the gospel is still going everywhere; its sweet fragrance is being wafted on the air by ministers, missionaries, laymen—Christians, everywhere!

Yet, Paul continues, not only are we incense bearers but “we are indeed the incense offered by Christ to God, both for those who are on the way to salvation, and for those who are on the way to perdition.” Not only do we bear the gospel and its sweet fragrance, but we are the gospel, the sweet smell of the gospel to all men.

Every part of this passage revolves, then, around one central theme: the gospel, the perfume of God’s Word. It ascends to God. It is diffused in our hearts. It makes us willing slaves. It is shed abroad to others through us. The central point of Paul’s concern is the “good news,” its saturation in us, and its pouring out through us, and then its final effects on those who receive it.

Standing in utter amazement, we at last behold the awesome power of the gospel. Some are saved, yes, but alas, some are destroyed, for, he points out that “we are indeed the incense offered by Christ to God, both for those who are on the way to salvation, and for those who are on the way to perdition: to the latter it is a deadly fume that kills, to the former a vital fragrance that brings life.” Can it be that that which gives life can also bring death? What awesome power is this that is contained in my body? With what sweet and deadly perfume do I permeate the air as a slave of Christ? It is none other than the gospel, the good news of salvation, and I tremble in its possession.

But does the gospel change? Does it become one thing at one time, something else at another? Oxygen is life to man and animals, but, under certain conditions, death to plants and flowers. Carbon dioxide is life for flowers and shrubs, but death to animals and man. The oxygen does not change, nor the CO₂, nor the gospel. No, the good news never changes, it is always the “power of God unto salvation.”

What then determines who shall live
thereby and who shall die? And here Paul returns to the triumphal procession moving along the streets of Rome. Some of the captives who marched in that procession were on their way to execution, others to release and freedom; some to life, some to death. Both groups breathed the incense as they marched along. To those who were to be killed it was a reminder of death, to those who would be set free a reminder of life. So it is with the gospel. The unchanging Christ is life or death to men as they accept or reject Him. You and I, fellow ministers, give off the fragrance of the gospel and men everywhere breathe it in—they cannot help it. Some accept, some reject. Whether a man lives or dies depends on his reaction to the perfume of the gospel. But make no mistake; once the gospel is preached, once its awesome power strikes the heart of a human soul, that man is never the same again. This is the power that you and I bear as ministers, everywhere!

When preaching the gospel in a southern Illinois town, a fellow-minister and I called upon a middle-aged woman who had been attending our meetings nightly. She said to us, “Why did you come here? Why to this town? If I had not known these things I wouldn’t have to do them.” Ah, yes, the life and death fragrance of Christ on the cross took away her peace of ignorance. It shattered her lethargy. She desired a more convenient season, willfully postponing the hour of decision. We had interrupted her way of life. She was moved to a sense of urgency, forced that day by the sweet fragrance of the gospel to make a decision. “Choose ye this day,” our ministry had said, “life or death.” Unfortunately she chose the latter, and became like Pharaoh. She “hardened her heart.” Conversely and thankfully in that same town there were many that received life and are now breathing in—and out—the perfume of the gospel story. Once confronted by truth in Christ no man can avoid a decision. He may think to postpone it or rationalize it, or ignore it, but is not that in itself a decision, and one that is rarely changed? For to how many does “a more convenient season” ever come? When the gospel is preached, Christ either becomes the chief cornerstone or a stone of stumbling.

Oh, fellow ministers, wherever we go, slaves in Christ’s triumphal procession, our lives wait into the air the perfume of decision. What a responsibility that is. Is it any wonder that Paul adds, “Who is sufficient for these things?” “Who is competent?” “Who is equal to such a calling?” Why I tremble, even as Paul, at the thought of standing in Christ’s stead. Yet I dare not do less. I have taken His name. I have been ordained to the highest calling. I have become His willing slave. I am an incense bearer; more than that, I am the incense. I cannot help perfuming the air with the gospel, for I am His minister. Therefore I join Paul in the cry, “Woe is unto me, if I preach not the gospel!” Yet it is not only words that move people to a decision, but the life—my life, my actions, my habits. That is why Jesus was the greatest of preachers. He lived what He proclaimed.

Herein lies the solemnity of this discourse. Is my life a sweet savour unto life or does it carry the stench of death? Do I compel or expel? Do I attract or drive men away? Just here we might ask, What are some of the reasons why people are turned from the gospel to perish? Oh, yes, we quite well know that many times it is their unbelief, their indulgences, their stubbornness, their iniquities, their procrastinations, their desire, their decision, their will to be lost. They are lost because they reject Christ, and in this we have no responsibility except as we bear the perfume. But if men are driven away because of our lack of fragrance, our counterfeit life, the noxious mixture of our sinful fumes with Christ’s fragrant gospel—ministers, beware! We all bear the name Christian. We all preach. We all surround ourselves with an atmosphere of influence. It is either the fragrance of life or the stench of death. If men are lost because they reject the Saviour, that is one thing, but if they are lost because of our lack of conversion or careless living, how shall we look upon the face of our God in the judgment day?

There are, then, great dangers and frightful consequences to being a minister, but there are also great compensations. What can compare with the God-given love for sinners beating in the hearts of His ministers? The supreme joy of the ministry is found in leading a soul to Christ, baptizing him in the waters of forgiveness and knowing that another name has been added to the book of life.


16 The Ministry
The Minister as a Student of God’s Word

W. A. DESSAIN

As fundamentalists Seventh-day Adventist ministers can cultivate no greater nor more rewarding pulpit grace than to become expert in the handling of God’s Word. What greater or more rewarding honor can be given a pulpit speaker than to have it said that he divides the Word with great acceptability.

Never must it be said of our faithful preachers, as a devout little lady from a contemporary church said of her esteemed pastor, “He reads the text; he leaves the text; and he never goes back to it.” Ours must be the presentation that leaves the hearer with a deeper knowledge of the Word of Life and a greater grasp of the plan of salvation and the abiding Christ, else we fan the air, and fail to lead the flock by quiet waters and in green pastures of God’s own preparing. It is imperative that we ever make the Scriptures the very keystone of our preaching, “line upon line, line upon line; here a little, there a little.”

Consider the pioneers of our message, what mighty men-of-the-Book they were. And how breathtaking was the fruitage of their preaching and labors. They knew the Bible and from it they hurled the lightnings of God’s warnings and reproofs, made known the pathos of His pleadings to wayward sinners, and drew expository lessons from the great passages of the Holy Oracles. Have these giants ever been matched in effective preaching and in fruitful handling of God’s Word? They drew little from philosophical writers, from deep scientific sources, or from theologians of the day, which sometimes becloud and confuse the doctrines of the Bible. No, they preached the Word with power and simplicity. Take the veteran of tabernacle preaching, Elder J. N. Loughborough. People who hung on his word at camp meeting seasons were often heard to say, “He knows his subject as no man living in our denomination.” And he would preach on Christ’s second coming, a subject he loved and thoroughly believed, and which he had perhaps presented to the listening public a thousand times. Yes, he knew the Book.

Versatile Preaching

Versatility in preaching from the Bible is a great asset. Sometimes when a minister leaves his charge, some from his flock are heard to remark, “He was not so versatile as we wished he had been. He harped too much on the same things.” Why do we do it when there is such a wealth of material in the Scriptures to choose from, and a veritable mountain of subjects from which to select our homilies? It must never here a little, there a little.”

Consider the pioneers of our message, what mighty men-of-the-Book they were. And how breathtaking was the fruitage of their preaching and labors. They knew the Bible and from it they hurled the lightnings of God’s warnings and reproofs, made known the pathos of His pleadings to wayward sinners, and drew expository lessons from the great passages of the Holy Oracles. Have these giants ever been matched in effective preaching and in fruitful handling of God’s Word? They drew little from philosophical writers, from deep scientific sources, or from theologians of the day, which sometimes becloud and confuse the doctrines of the Bible. No, they preached the Word with power and simplicity. Take the veteran of tabernacle preaching, Elder J. N. Loughborough. People who hung on his word at camp meeting seasons were often heard to say, “He knows his subject as no man living in our denomination.” And he would preach on Christ’s second coming, a subject he loved and thoroughly believed, and which he had perhaps presented to the listening public a thousand times. Yes, he knew the Book.

President Oklahoma Conference

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Prayer, the seven walks of Ephesians, practical Christianity with the apostle James, Peter and the Second Advent, the seven churches, seven trumpets, seven seals. To present a carefully prepared series builds attendance as few other procedures will.

Remembering that we are counseled to "mine the Word of God as for hidden treasure," our efforts in fortifying ourselves in the Bible should be relentless and tireless. Guided reading brings soul-satisfying results, far ahead of simply bulk reading, although the latter has its place. We must learn to become familiar with dependable Bible commentaries, placing our own denominational one at the head of the list. Search for those hidden shades of meaning that can so enlighten one's preaching, and, to use a rather hackneyed but clear terminology in ministerial parlance, "put meat on the bone." A great backdrop of valuable material presented with any subject not only sheds light on the topic but makes for colorful preaching. And how the pulpits do need more colorful preaching these days! Adventist preachers have an almost inexhaustible resource of background material as found in the Spirit of Prophecy books. There is nothing quite like them. And drawing from them copiously is bound to give our preaching weight, depth, and scope if we but search for those hidden gems in connection with our presentations of the precious Word of God.

Prophetic Preaching

Ancient and secular history often are called the "handmaiden of prophetic preaching." How imperative it is that God's pulpit speakers strengthen their hand by a profound mastery of all lines of history, so they can move freely among those great passages and presentations that lose their message unless presented in the light of fulfilled or fulfilling Bible prophecy. It is refreshing to find in God's servants who preach, a real familiarity with history and historical works, a mastery of important dates without seeming shallow and superficial, with a real knowledge of authors of world note. It is an honor to have read and studied Gibbon's Decline and Fall of the Roman Empire two or three times, with salient passages heavily underscored. Such a minister will have backgrounds that are sure to make him an authority on the great prophecies of the Bible, which are the backbone of our message. Let us never forget that in being a people of prophecy, we should be superb handlers of Bible prophecy.

Background Knowledge

The Bible abounds with sublime poetry—the songs of Moses, the psalms of David, and the poetic flight of the brilliant prophet Isaiah, and the superlative languages of the entire book of Job. Why not steep oneself in the many beautiful passages of literature of our times, remembering that the English language has the most exalted literature in all the world? Not only does the reading and the study of great poetry improve one's diction but it can lend strength and verve to a sermon if rightly used and not abused. If we preach on good King Hezekiah's life, our sermon will be intensely strengthened and garnished if we read Lord Byron's great little poem "The Destruction of Sennacherib," resulting from Hezekiah's faith in his God. But we have to be conversant with such passages in literature in order to find and use them. If we speak on "The Rainbow Around the Throne" in Revelation 4, using Wordsworth's verses on "My heart leaps up when I behold a rainbow in the sky" will greatly enhance the subject of the sermon. Once they said to Talmadge, who was the most eloquent preacher living, "How do you feed your great eloquence? What are your sources?" "Gentlemen," was his reply, "I steep my soul in reading great literature that the Bible would approve of." A notable answer, and worthy of real consideration by every minister wishing to improve his diction. Of course, none of this must be overdone, but be judiciously and reasonably used.

One has paraphrased a great Bible passage thuswise: "Thy Word have I hid in mine heart that I might preach as a dying man to dying men." Preaching is solemn and serious business, and we should not forget it. In a great cathedral of Europe there is a statute of an angel right below the pulpit, with a tablet and a pen upraised as if recording every word of the messenger of God that day. If this were visible each time we preached, what dividers of the Word we would become!

He who thinks for himself, and rarely imitates, is a free man.—KLOPSTOCK.
When Darwin, after long study and observation, became convinced that variations do occur in animals and plants, producing new "species," since he believed that the Bible teaches absolute fixity of species by the act of creation by God, and since he did not go to the Genesis record and study it for himself in the original language or even in English translation, the result was that he felt forced to abandon the Genesis Creation account and to accept the facts of nature with which he was faced. This same reaction occurs today, for people too often accept a hearsay idea of what the Bible says, or if they go to it, they carry their own ideas into it instead of letting it speak.

Is it true that the Bible teaches absolute fixity and excludes development of varieties or species? What does the phrase translated in the KJV "after his kind" really mean as it is used in the original Hebrew language of the Old Testament? What is the basic meaning of other Hebrew words, such as those for classes of creatures and kinds of plants?

There are three groups of nouns referring to living creatures.

1. Creatures of the air. a. 'oph (Gen. 1:20, 21, 22, 26, 28, 30; 2:19, 20; 6:7, 20; 7:3, 8, 14, 21, 23, etc.) is defined as "flying creatures: fowl, insects" "what is flying . . . in the air." b. In the Flood record a second noun is used: sippor (Gen. 7:14), defined as "birds, winged animals" is related to an Arabic verb meaning "peep, twitter, whistle," and therefore usually thought of as a small bird, a songbird.

2. Creatures of the sea. a. dag (Gen. 9:2; feminine, dagah, 1:26, 28) is "fish." b. sheres (Gen. 1:20; 7:21) refers to "swarming things" that swarm or reproduce abundantly in the sea (1:20) or on the land (7:21).

3. Creatures of the land. a. behemah (Gen. 1:24, 25, 26, etc.; plural, behemoth) is "cattle, animals," often thought of as the larger animals and especially those that are or can be domesticated. b. chayyath (Gen. 1:24, 25, 30, etc.) is "the not domesticated" animal living "in the open country," "in most cases big and dangerous" animals, "rapacious animals, beasts." It is related to hay, "alive, living." c. vemes (Gen. 1:24, 25, 26; 6:7, 20; 7:14, 23, etc.) means "the small animals, creeping things (herpeton reptile)." The verb is used of creatures both on the land (Gen. 1:26, 28, 30; 7:8, 14, 21: 8:17, 19; 9:2, etc.) and in the water (Gen. 1:21, participle; Lev. 11:46; Ps. 69:34).

A group of nouns refers to land plants:

1. deshe' (Gen. 1:11, 12) means "young, new grass." 2. eseb (Gen. 1:11, 12, 29, 30; 2:5; 3:18; 9:3) is "herb, herbage . . . plants of one season." 3. es is defined as "coll . . . trees (as . . . wood) . . . (single) tree . . . trees . . . species of tree . . . wood (material) . . . timber . . . pieces, sticks of wood."

"Kind"

The word translated "kind" is min, pronounced like the English word "mean." It occurs thirty-one times in the Hebrew Old Testament—ten times in Genesis 1, three times in Genesis 6, four times in Genesis 7, or a total of seventeen times in Genesis; nine times in Leviticus 11:14-29, and four times in Deuteronomy 14:13-18—a total of thirteen times in the two lists of creatures that are clean and unclean. It
is also in Ezekiel 47:10, a total of thirty-one times. It is always found in a prepositional phrase (le prefixed) with a suffix pronoun. The pronoun is masculine singular eighteen times (-ehû fourteen times, -ô four times), feminine singular twelve times (-ah), and plural once (-ehem).

The definition of min in the Koehler-Baumgartner Lexicon is: "kind, species: ... mhb. [Modern Hebrew] ... schismatic, (Christian) heretic." Thus it basically means a subdivision of a larger group. The cognate Arabic verb means to "split," as in plowing the earth. The Jewish-Aramaic minâ, Edessa dialect, likewise: the identical word in the Palestinian Syriac dialect means "nation," or "family, race," or "race, family, stock." 29

The Preposition le

The preposition le prefixed to min, has the following meanings: "to, towards: ... unto ... (temporarily) until ... at ... in ... during a time ... after ... of, concerning indicating dative: ... for ... belonging to ... as notion of the genitive-relation: ... of ... namely ... indicating the parts of a whole: after, by ... after Gn 1, 11, ... [cf.] Nu 4, 29 1 S 10, 19 etc.; ... by bands 2 C 26, 11, ... by 1 S 29, 2, ..."

For example, in Numbers 4:29 is the statement "thou shalt number them [the sons of Merari] after their families by the house of their fathers" (K.J.V.): the R.S.V. says "you shall number them by their families and their fathers’ houses." In both phrases the Hebrew has the preposition le. In 1 Samuel 10:19 the same preposition occurs in the phrase "by your tribes and by your thousands," K.J.V. and R.S.V. having the same wording. In 1 Samuel 29:2, the phrase "by hundreds and by thousands" (K.J.V. and R.S.V.) has the same preposition le. 2 Chronicles 26:11 has "by bands" in K.J.V., "in divisions" in R.S.V., the Hebrew preposition again being le.

The same usage of le to enumerate classes and subdivisions of classes is found in many other verses, especially in Numbers; for example Numbers 1:2: "Take a census of all the congregation of the people of Israel, by families, by fathers’ houses, according to the number of names, every male, head by head" (R.S.V.). (The last phrase, if translated parallel to the "after his kind" phrases in Genesis 1, which it perfectly resembles, would be "after their heads"; the K.J.V. has "by their polls.") Likewise in the census recorded in Numbers 26, as in verse 12, where the K.J.V. has "after their families" and the R.S.V. "according to their families," and many other instances.

Now when we use this common enumeration idiom of le to translate lemînô, et cetera, what does it really signify to say "by its kind"? Does it not mean "by species or variety," as in Leviticus 11:14, 15, speaking of unclean creatures: "And the vulture, and the kite after his kind [by kind]: every raven after his kind [by variety]? And, in turn, does not "by species" really mean "the species of," or equivalently, "all sorts of? The thirteen occurrences in Leviticus 11 and Deuteronomy 14 are all of this type, clearly meaning "its various species" or "its varieties," with no reference to a reproductive process going on or to go on.

The real meaning of the expression is brought out in modern English in the American Translation as follows: "the buzzard, the kite in its several species, the raven in all its species," et cetera. In all thirteen occurrences of the Hebrew phrase lemînô or lemînehû (masculine singular) or leminah (feminine singular), meaning "by, after, or according to its or his kind, her kind," in Leviticus 11 and Deuteronomy 14, the American Translation has "in its several species" or "in all its species." The new Jewish version, The Torah, has "falcons of every variety; all varieties of raven." 13

In Ezekiel 47:10, K.J.V., the latter part of the verse says: "their fish shall be according to their kinds, as the fish of the great sea, exceeding many." The American Translation reads "and its fish of all sorts shall be very plentiful, like those of the Great Sea." The R.S.V. has "its fish will be very plentiful, like those of the Great Sea." (The Hebrew phrase is leminah, feminine singular suffix.) Clearly this and the preceding thirteen occurrences mentioned have nothing to do with the process of reproduction, but mean "the varieties of," "the different kinds of," or "all sorts of."

Occurrences of min in Genesis

Let us now look at the seventeen occurrences of min in Genesis. First, Genesis

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6:20, where Noah is being told how creatures will be kept alive through the Flood, reads: “Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort [literally, “of all”] shall come unto thee, to keep them alive.” This is really saying that the various kinds of fowls, the different sorts of cattle, and the varieties of creeping creatures will come to the ark in pairs. Of course, the purpose is to keep them alive to continue to reproduce, but this phrase itself is not saying this. The American Translation states: “Of the various kinds of birds, the various kinds of animals, and all the various kinds of reptiles, two of every kind are to join you, that you may keep them alive.” The new Jewish translation has “of every kind” in the first two places, and “every kind of” in the third.

The usage is exactly the same in Genesis 7:14 (which closely parallels Genesis 1:25); here the American Translation reads: “together with all the various kinds of wild beasts, all the various kinds of domestic animals, all the various kinds of land reptiles, and all the various kinds of birds, everything with feathers and wings.” Here the new Jewish version has “of every kind” four times, each time following the noun—“all beasts of every kind, all cattle of every kind, all creatures of every kind that creep on the earth, and all birds of every kind, every bird, every winged thing.”

In Genesis 1:21, where the K.J.V. speaks of God’s creating “great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind [i.e., “by kinds”], and every winged fowl after his kind,” evidently it is not speaking of how they are to reproduce from then on, but of how God caused the waters to bring them forth—that is, all kinds of them, in their various species. The American Translation makes the Hebrew meaning clear: “God created the great sea-monsters and all the various kinds of living, gliding creatures with which the waters teem, and all the various kinds of winged birds.” The new Jewish translation reads “all the living creatures of every kind that creep” and “all the winged birds of every kind.”

Genesis 1:24 contains God’s command: “Let the earth bring forth the living creature after his kind [i.e., “by kinds”], cattle, and creeping thing, and beast of the earth after his kind: and it was so.” The command is to the earth, not to the animals. The American Translation again plainly states: “Let the earth bring forth the various kinds of living creatures, the various kinds of domestic animals, reptiles, and wild beasts of the earth!” In the new Jewish version it is “every kind of living creature” and “wild beasts of every kind.”

God’s direct commands to “multiply” are quoted in Genesis 1:22 and 9:1, and in these verses the word min is not used: “And God blessed them, saying, ‘Be fruitful and multiply and fill the waters in the seas, and let birds multiply in the earth’” (R.S.V.). “And God blessed Noah and his sons, and said to them, ‘Be fruitful and multiply, and fill the earth’” (R.S.V.). Genesis 1:22 would seem to be redundant if Genesis 1:21 were really concerned with a reproduction process. If it were reproduction process in Genesis 1:21, it would be also in Genesis 1:11, 12, where it would then seem that only three types of land plants (grass, herbs, and fruit trees) were created. (See below.)

Genesis 1:25, the phrases of which are closely copied in Genesis 7:14 in the Flood record, tells us that “God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind.” It is not referring to how they are to continue reproducing, but to how God made them at the start, that is, by various species. This is clearer in the American Translation: “God made the various kinds of wild beasts of the earth, the various kinds of domestic animals, and all the various kinds of land reptiles.” The new Jewish translation says “wild beasts of every kind and cattle of

WORKS NOT WORDS

Men are not to be judged by their looks, habits, and appearances, but by the character of their lives and conversations, and by their works. 'Tis better that a man's own works than that another man's words should praise him.

—L 'ESTRANGE

September, 1964
every kind, and all kinds of creeping things of the earth."

Thus it is evident that twenty-eight of the thirty-one occurrences of min refer to the varieties or subdivisions of larger or smaller groups of creatures (“fowls” on the one hand or “hawks” on the other), rather than to how that class or family is to perpetuate itself.

The First Three Occurrences

The three remaining occurrences happen to be the first three that one meets as he begins to read the Bible, and it happens that the meaning in these three places is ambiguous, because in each of them there is a participle to which the min phrase may refer, or else it may refer farther back grammatically to the noun that is modified by the participle and which precedes it. The person who has an idea of fixity of species will come to these first three instances of the phrase containing min, and will resolve the ambiguity by his preconceived idea that “after his kind” refers to the process of reproduction following Creation. He may fail to notice, as he goes on reading, that the context changes with the next occurrences, and that this idea is no longer even possible in the occurrences in the rest of Genesis and in Leviticus, Deuteronomy, and Ezekiel.

The three occurrences are found in Genesis 1:11, 12, which in the K.J.V. read: “Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself. . . . And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind.” The ambiguity arises because the min phrase may be adverbial, modifying the participle and telling how the herb is yielding seed (literally “seeding seed”) and how the fruit tree is yielding fruit (literally, “making fruit”); or, equally, it may be adjectival, modifying the nouns “herb” and “tree” in the sense of “all sorts of plants” or “the various trees,” just like all the other twenty-eight occurrences of min. The American Translation brings out this second and equally grammatically possible meaning of the phrase as used in these three places by reading: “Let the earth produce vegetation, seed-bearing plants and the various kinds of fruit-trees that bear fruit containing their seed.” . . . The earth brought forth vegetation, the various kinds of seed-bearing plants and the various kinds of trees that bear fruit containing their seed.” The new Jewish version reads: “And God said, ‘Let the earth sprout vegetation: seed-bearing plants, fruit trees of every kind on earth that bear fruit with the seed in it.’ And it was so. The earth brought forth vegetation: seed-bearing plants of every kind, and trees of every kind bearing fruit with the seed in it. And God saw how good this was.”

The ambiguity arises because in each of them there is a participle in involved, with two possible references grammatically, and therefore, ambiguity. In the light of the meaning of all the other occurrences where there is no ambiguity, and in view of the fact that the same meaning also fits in these three places, it seems that the preponderant and overwhelming, clear usage in the rest should determine which of the two possibilities in these three ambiguous places is really the one to be taken. This does not contradict the fact that they were to continue reproducing others similar to themselves. But nothing in the Hebrew original of the Creation record excludes the possibility that from the created species there could develop new forms—that is, what are called new species or gen-

Summary

The references in Leviticus and Deuteronomy concerning creatures that may or may not be eaten clearly mean all their various species or varieties, not their reproduction. The same is true of the Ezekiel occurrence. In the Flood story, Genesis 6 and 7, the references clearly are to the various species of the different classes of animals that were taken into the ark, two by two or seven by seven, and not to their reproduction. The same meaning again is seen in the usages in Genesis 1:21, 24, 25; in response to God’s command, the earth and the waters brought forth all the various species of creatures; the expressions are exactly the same as in the Flood story.

Only in Genesis 1:11, 12 is it possible to see any idea of reproductive process in the expression, and here only because in these three occurrences (10 per cent of the total of thirty-one) there is a participle involved, with two possible references grammatically, and therefore, ambiguity. In the light of the meaning of all the other occurrences where there is no ambiguity, and in view of the fact that the same meaning also fits in these three places, it seems that the preponderant and overwhelming, clear usage in the rest should determine which of the two possibilities in these three ambiguous places is really the one to be taken.
The Administrator's Role in Training Preachers

EDWIN GIBB
Secretary, Far Eastern Division

WHEN a young minister fails to develop satisfactorily in his calling it may well be because of shortcomings on the part of administrators rather than from failure on the part of the ministerial intern himself. That is saying a great deal, but the statement can be defended by some real and sad experiences.

The Ministerial Internship Plan was developed to provide a period of intensive training in practical ministerial labor to be entered upon after the preparatory theological course or its equivalent. This training period is to be served under the supervision of successful, seasoned workers for the purpose of providing the divine call to the ministry.

When a conference gives a young man a ministerial license it should be recognized as a pledge on the part of the conference president and the conference committee to foster that worker’s growth and to see that he is given opportunities where he can develop his full ministerial capacity. When a young minister fails to develop satisfactorily, two questions should be asked.

1. Where and how did he fail?
2. Where did the conference president and the conference committee fail?

The call to the ministry is one of the most demanding and exacting calls that any man can accept. The minister works not with wood and stone for a time but with the hearts of men for eternity. Our colleges and seminaries give their ministerial students excellent training, and we are thankful for the fine young men who enter the ministry each year.

But those who thus enter come with little or no experience. They need sympathetic understanding and wise guidance on the part of the conference presidents and conference committees, and especially on the part of the man with whom these interns are associated, in order to ensure their success. Should we not give much more attention to this need? Our Ministerial Internship Plan is a wonderful plan; if rightly used, it will produce successful evangelistic and pastoral workers for the finishing of the work.

REFERENCES

2 Ibid., p. 812.
4 Koehler and Baumgartner, op. cit., p. 203.
5 Ibid., p. 110.
6 Ibid., p. 295.
7 Ibid., p. 291.
8 Ibid., p. 985.
9 Ibid., p. 220.
10 Ibid., p. 790.
11 Ibid., pp. 724-25.
14 Koehler and Baumgartner, op. cit., p. 519.
15 Brown, Driver, and Briggs, op. cit., p. 568.
16 Ibid.
21 Brown, Driver, and Briggs, op. cit., p. 568.

SEPTEMBER, 1964
Nine months ago there were no Seventh-day Adventist members in Highland County. It was one of the dark counties in Virginia. Today there is a new congregation worshiping in a new white-brick church with wall-to-wall carpeting and cushioned pews.

The congregation of twenty-nine members (one has passed away) saw this church dedicated eight months and one week after the first member was baptized. It stands as a new memorial shining for God along a country road in Highland County. This county is called the Switzerland of Virginia because of its many mountains. It is west of Staunton and touches the border of West Virginia.

This new memorial is unique in that it was occupied before the congregation was officially organized, about four months after its first members were baptized. And it was dedicated 140 days after it was organized. It has a seating capacity of 150 and is valued at more than $30,000.

The Highland Seventh-day Adventist church is a twentieth-century story of faith, work, and prayer. It actually came to the day of dedication in three steps.

The first step was taken in October, 1961. Pastors Elmer Malcolm and Herbert Broeckel held four Sunday night meetings in a vacant Presbyterian church called Bethlehem. The response was so good that it inspired plans for another series.

The second series was conducted by Pastors Elmer Malcolm and Robert Clarke with laymen from Staunton assisting. These meetings began in the month of May, 1962. The attendance was so good that they continued every Sunday afternoon for one year. When attempts were made to secure a new lease for the use of the church building, the board in charge of the Bethlehem church and Cloud Tabernacle where the meetings were held for seven months.
informed Pastor Malcolm that a new lease could not be granted and that he must close the meetings.

Here is where a portable airatorium came to the rescue. At the close of his last sermon in the Bethlehem church our brother announced that he had been forced to close his meetings in the church, but that the following Sunday meetings would continue across the road. It made the people wonder, because there was nothing across the road except a cow pasture.

The very next day the Potomac Conference air tent was inflated on that spot. And May 19, 1963, the doors of the cloud tabernacle were opened to Highland County for the Bible Speaks Evangelistic Crusade. The Bible Speaks evangelistic team was comprised of John Klim, evangelist; Albert Ellis, director of music; Mrs. Lucy Gattis, Bible instructor. Mrs. John Klim was organist and chalk artist, and Mrs. Albert Ellis sang with her husband and did secretarial work. Pastors Elmer Malcolm and Robert Clarke and their wives joined with the team.

Again the response of this small rural community was magnificent. The interest was so strong that the crusade originally scheduled for two months was extended to seven months. More than 200 non-Adventists were present every night for the first twenty nights. But when plans were made for the first baptism, the opposition began to thunder. There was the usual campaign to distort and misrepresent. One minister visited many of our baptismal candidates in an effort to block them. The same minister also arranged for a woman minister, who was a former Seventh-day Adventist, to hold four revivals in churches all around the Cloud Tabernacle. The organized opposition did very little to hurt the attendance of our evening meetings, but it did cut off a number of good families who were attending our Sabbath services.

When the first Sabbath worship service was held about forty non-Adventists were present. No building in the community was available for Sabbath services. This brought to focus the need for a new church building for these people. But new church buildings don’t automatically spring up, especially where there is no organized congregation. It was recommended that a little chapel or wing be built that could later be enlarged into a complete church building.
After much prayer and study pastors Malcolm and Klim felt strongly impressed that a new full-sized church building should be constructed—a building that would be the most modern and up to date in the county. Plans were submitted to the conference committee, which were approved. Elmer Malcolm was released from evangelistic visiting to devote his full time to supervising the new building program.

Like the Red Sea, hearts opened. Friends and relatives in the community and outside of the community began making contributions, which ran into thousands of dollars. In response to Pastor Malcolm's enthusiastic appeals dozens of workmen volunteered their services. The community marveled as they witnessed the rapid rise of beautiful white brick walls. One Sunday fifteen bricklayers were on the scene. They came from Washington, D.C., Staunton, Harrisonburg, Elkton, and other places.

Four days before Christmas the first service was held in the new church building in the fellowship room. This was probably the first time in the history of the Potomac Conference that a new church was occupied before the church body was organized.

It was on December 28, the last Sabbath of the year, that the church was officially organized as the Highland Seventh-day Adventist church. Elder H. J. Capman, then president of the Potomac Conference, conducted the service and Elder R. G. Burchfield, treasurer, assisted.

One year after the doors of the Cloud Tabernacle were opened for meetings in a cow pasture, a new set of doors were opened several hundred feet away in the same cow pasture for a special meeting—the service of dedication. Elder Neal C. Wilson, president of the Columbia Union, preached the dedicatory sermon. Elder C. H. Lauda, president of the Potomac Conference, led the congregation in the Act of Dedication. And Elder H. J. Capman, retired president of the Potomac Conference, offered the dedicatory prayer.

This service brought unique thrills to the pastor and evangelistic team. Not only was a new church being dedicated, but a dark county was being crowned with a new memorial whose fires would blaze with the light of truth until the King of truth comes with great power and glory. And the words of the Lord echoed in our ears: "Go forward; add new territory; enter new territory with the tent, and give the last message of warning to the world. There is no time to be lost. Leave My memorial in every place where ye shall go. My Spirit will go before you, and the glory of the Lord shall be your rearward."

—Evangelism, p. 61.

**New Devotional Booklet . . . STILL WATERS**

Every publication which stimulates devotion is something worth while. Some time ago the Southern Publishing Association produced a little booklet, Still Waters. This comes out regularly once a month. It was intended as a devotional aid which could be used by our doctors, dentists, and other professional men who have waiting rooms. But it has reached out farther and many are finding this little booklet a wonderful aid in their personal devotions. It was not the intention of the publishers to replace the regular Missionary Volunteer devotional book but we have found a number of workers and laymen who read the message from the MV book in the morning and then before retiring at night they reach for the daily thought in Still Waters.

We congratulate the publishers for this excellent production and we are confident it is meeting a very definite need. Anything that will prove an inspiration to more personal prayer is going to have its effect on the whole church, and hasten in the preparation of God's people for the outpouring of the Holy Spirit in power.—EDITOR.
“They say all the people you baptized in Crusadeville have backslidden.”

“All of them?” I question in dismay.

“They say almost all of them have fallen out” is the reply.

There was an article in Reader’s Digest not long ago about the dubious veracity of this ambiguous authority “They say.” But such a report is unsettling to say the least. Too frequently, I suppose, the evangelist retreats to the equally doubtful shelter of classifying all such tales as malicious criticism or slander, inspired by the devil to discourage the winner of souls. There may be an element of truth in some of this, but it is too obviously defensive to provide much persuasion to the brethren or solace to the evangelist himself.

Spurred by such gossip, we have at times taken our list of converts for the Crusadeville campaign from the file and paid a Sabbath visit there, making an accurate head count of the “backsliders” who showed up at the Sabbath school and church service. This proved reassuring. On one occasion the conference treasurer, understandably concerned by such a story from a local elder, no less, did the same with satisfying results. Yet, a few such cases successfully challenged and defended do little to bury what at times seems to be a popular opinion, i.e. that the results of public evangelism, especially short-term evangelism, are very transient or shallow. Is this view myth or fact?

It seemed that a worth-while study could be made to actually investigate the stability of converts over a reasonable period of time, and covering a wide enough range to see what was really happening to the people we had baptized. What were the facts? If we really believed we could discount these tales we should not be fearful of thorough research.

So we went to our file marked “converts” and took the list of all the people baptized in our meetings during 1961 and 1962. This involved 12 campaigns and 51 cooperating churches. The total number of converts for those two years was 671. (There had been quite a large group of Regional converts in addition, but we had no way to include them in the study for lack of records in our files.)

The names of all the converts were entered on a form we had prepared for the survey. After each name were spaces to be checked, evaluating the condition of the convert as “doing all right” or “discouraged” or “disfellowshiped.” We sent these forms to all the pastors of the 51 churches and a duplicate to the church clerk, asking them to check the present status of each one. We felt this would provide an objective evaluation in that it would be the answer of the pastors themselves, covering a year to eighteen months after we had gone. We received a report from every church. There were few discrepancies between the pastor’s evaluation and the clerk’s. The pastors were just a shade more optimistic. The facts revealed follow:

Of 671 converts only 23 were considered apostasies. There were 540 judged all right, leaving 108 in the doubtful class. Certainly, most of the discouraged ones eventually will be in one of the other two groups. I know personally of some who, since the survey, have been strengthened and are now faithful. Others, of course, are
now apostasies. It should be noted that according to a study made by Prof. Bruce Johnston, the majority of those few who drop out after a crusade do so after only a matter of weeks. It is in the first few weeks of church membership that the convert is most severely tried. It is then that the former habits are the most alluring and the weak succumb. The pressures of relatives, friends, and/or employers is the greatest and most disturbing. Very few lose their way after the first few months.

Returning to the figures, we find that only 5 per cent had apostatized. Eighty per cent were doing all right. It would be reasonable to assume that when the discouraged ones have been worked with, 15 per cent would be counted out. But that leaves 85 per cent faithful. While we are all deeply concerned about the 15 per cent, it is encouraging to know that so large a number actually stay with us. Of course, we were eager to get the whole picture. We have been here in Michigan three years, and projecting these percentages on the total number of converts for the three years, which was nearly 1,000, about 800 are with us in the church today. This would make a sizable congregation in itself! In our very worthy efforts to analyze the reasons for backsliding we must not lose sight of the beautiful flock in the fold. It seems to be the tendency to magnify the few who have dropped out and take for granted the ones who remain, just as if they would have been there anyway, had the campaign never been held!

Some of the 85 per cent, of course, will be weak, as we would expect from any cross section of church members; on the other hand, many are holding responsible offices in the church. It was thrilling to read the different notations by pastors and clerks as to the active part many are now taking in the work.

Some Significant Indications

The results we have noted are perhaps the least significant indications of the survey. Some observations worth much meditation are:

1. The percentage of loss varied a great deal from one church to another. About half the churches reported almost 100 per cent stability of the converts. Six churches had a high rate of fallouts. In these six only 58 per cent were faithful. Yet, the same evangelist and team had labored in each of these churches. The same methods were used, and the same short period of time comprised the length of the campaign. Surely in the light of these facts it would not be valid to blame the method or the shortness of the series, or for that matter the team, for the high percentage of loss in a few of the churches. However, as every worker knows, the atmosphere of love and encouragement in some churches is a great contrast to the bickering, factious spirit seen in others. I realize it is a personal evaluation, but after 60 evangelistic campaigns one cannot help sensing the influences that make this difference, and quite accurately predict what a few months will do to a group of new converts. At times we would be forced to admit the weakness as seen in the pastor, but probably more often, it is the climate and character of the church body.

2. One might think, as another old myth goes, that the larger, so-called impersonal churches are the most trying for the new convert. The facts of the survey show that this is not so. The larger churches show a better average record.

It is not hard to see the reasons for this good record. Here, of course, we had some of our largest baptisms. The program is usually more absorbing and complete. And if there are contentions, they are not so obvious when lost in the larger group.

3. At the risk of seeming to repeat the lessons obvious in the foregoing—backsliding of evangelistic converts is not so prevalent as supposed. But in those few cases where the rate is alarming, it would seem that the great cause of backsliding is not poor evangelistic methods. Adventist evangelists as a rule are about as thoroughgoing in the presentation of doctrine as any would ever want. And no church has ever required more conformity as a prerequisite to membership. This is as it should be. But perhaps even because of this, the need of the new member for love, understanding, sympathy, fellowship, and encouragement is multiplied. When we fail to provide these stabilizing fundamental necessities of the soul, we starve the infant spiritual personality and cruelly desert our spiritual parental responsibilities, leaving as orphans the offspring God has granted the church family. It isn't that the souls were "stillborn"; it is apparent that the infant mortality rate occurs in the neglect of nursery care.
This Hour of Decision

ROBERT L. BOOTHBY

It was nearly midnight and we were traveling in our automobile. Our radio was turned on, and out of the air came a voice saying, “This is the hour of decision!” It was an introduction to the Billy Graham radio broadcast. My mind and heart responded, “Yes, this is truly the hour of decision.” A message from the prophet Joel says: “Put ye in the sickle, for the harvest is ripe. . . . Multitudes, multitudes in the valley of decision” (Joel 3:13, 14). Jesus is coming to reap the harvest. “And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle” (Rev. 14:14). We are nearing the time for Jesus to return and the harvest is ripening for the reaping. Never during the years of my ministry have I seen so many in the valley of decision as there are today. What a tremendous challenge this presents to us as ministers and to every follower of Christ, to discover how to bring more men and women to a full decision for God.

We want lasting decisions, decisions that will prepare these men and women for heaven, decisions that will carry them through, even if they must face trouble and distress, scorn and reproach, fire, prison, and sword. We want decisions that are made in the citadel of reason. In Evangelism, page 281, the messenger of the Lord speaks of one extreme we must avoid—that of “weaving into the labors an element which moves the feelings and leaves the heart unchanged.” Emotion plays a part in a decision for Christ, but reason must take control if that decision is to be permanent, and the heart really be transformed in desires.

Someone said to Dwight L. Moody, “There is one of your converts,” and pointed to a man who was so dead drunk that he had fallen in the street. Moody replied, “Yes, he is one of my converts, but if he were one of God’s converts he would not be there.” What a satisfaction it is to look back a few years and see converts who have been faithful and who have grown to hold important offices in the church and in the organized work of God both in the homeland and in the mission field.

The time is fast approaching when “every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward” (1 Cor. 3:13, 14).

Let it be repeated, we want many more decisions, but we also want truly lasting decisions. When men and women young and old accept Christ, we want to see them remain faithful to Christ until with glad heart they greet His coming. When people declare themselves to obey all the commandments of God, we want to see them hold fast to the faith until they join with the ransomed throng in the earth made new, when they will come together from Sabbath to Sabbath to worship God. When converts lay down their cigarettes, pipes, and every other known defilement, we want to see them so victoriously delivered that they will at last march triumphantly into that eternal home where nothing defiling shall enter.

Through the years I have combined public evangelism and personal work in the homes, and the one supplements the other. The principles for getting decisions are much the same whether obtained in public, or in the private dwelling. However, the personal work and eventual decision in the
residence can be of tremendous help in obtaining the confirmation of decision in the public meeting.

Let us now consider some principles in getting decisions.

1. The truth must be presented in the home or in a public meeting in a positive manner, but carefully and in kindness. We cannot expect people to declare themselves to obey testing truth unless we make the path of duty easy to understand, and we must present it in such a manner that the hearers will clearly see that it is of such serious consequence that it means eternal life or eternal death. People are not going to make a very great sacrifice to do something they only half believe. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8).

2. Get as thoroughly acquainted with the people as possible. Come to know them by name. People like to hear you speak their name. Know as much of their background and their spiritual yearnings and problems as possible. This is where personal work will produce large results. "For years I have been shown that house-to-house labor is the work that will make the preaching of the Word a success."—Evangelism, p. 433. Give the people opportunity to ask questions. This will help you to clear away their doubts, and it will establish their confidence that you truly have the Bible truth they need to accept.

"The people should be allowed to ask questions concerning subjects presented that seem to be obscure to them. . . . How often when this has been done, and the minister has been able to answer their inquiries, has a flood of light broken into some darkened mind, and hearts have been comforted together in the faith of the gospel."—ELLEN G. WHITE in Review and Herald, April 19, 1892, p. 241.

3. From this personal acquaintance make a careful diagnosis of the spiritual needs of the person with whom you are studying. When a doctor is called to the home of a sick patient he makes a diagnosis of the ailment; a case history is taken. He familiarizes himself with all the facts that might have any bearing on the sickness. No successful doctor would attempt to prescribe a medicine before he has first diagnosed the patient's illness. As soul winners we are dealing with men and women who are sin sick, and the first requisite is that we should thoroughly analyze what is needed to bring each person to full fellowship with Christ. In illness a proper diagnosis is absolutely essential, requiring at times the help of specialists in the medical world. It is equally important in the evangelistic field. Whether in an inquiry meeting or in the home, a careful diagnosis of the individual is important.

4. Be persuasive, kind, cheerful, sympathetic, and warm. Avoid arguments. Be very simple in the counsel you impart. From the book Evangelism we read: "Approach the people in a persuasive, kindly manner, full of cheerfulness and love for Christ."—Page 444. "Much depends upon the manner in which you meet those whom you visit. You can take hold of a person's hand in greeting in such a way as to gain his confidence at once, or in so cold a manner that he will think you have no interest in him."—Gospel Workers, p. 189. "The most intellectual, those who are looked upon and praised as the world's great and gifted men and women, are often refreshed by the most humble, simple words spoken by one who loves God."—ELLEN G. WHITE in Review and Herald, May 9, 1899, p. 293.

5. Keep the Bible to the forefront. One well-chosen Bible text is worth a hundred-fold more than an hour of human reasoning and philosophizing. "Bring the people to a decision; keep the voice of the Bible ever before them."—Evangelism, p. 296.

6. Lasting decisions are brought about by the Holy Spirit through the operation of God's Word upon the human mind and heart. "Divine power alone will melt the sinner's heart and bring him, a penitent, to Christ."—Gospel Workers, p. 34. The Holy Spirit does His work through the ministry of the Holy Bible. "And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:17). It is a tremendous advantage for the soul winner to be so familiar with the Bible that he can turn without delay to the Scripture text the Holy Spirit suggests to be used to meet the need of the occasion.

7. Call for definite decisions. Do not be afraid to ask people to decide the great question. Ask them to accept Christ. Ask them to keep the Sabbath. Ask them to be baptized and to unite with the church. But be sure you have made the path of duty
clear and impressive before you reach for a decision. If it is a public meeting, call for a public declaration of the decision. This may take any one of several forms of commitment. When a public call for decisions is made, this can be much strengthened by getting commitments in the home and then suggesting they come forward and make a confession of their intentions before the people. Jesus said; "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32).

It is helpful to have a decision card on which they can register their decision.

If you endeavor to secure the decision in the home, suggest kneeling in prayer together and ask them if they are not willing for you to tell God that they are ready to make a complete commitment of their life to the Lord. Assure them that you will pray God to strengthen them as they move forward to serve Him.

8. Remember, the first need of every human being is to be brought into a personal experience in the saving power of Christ. First, we are to seek for conversion and then we can build upon a new-birth foundation. The apostle Peter has written; "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (2 Peter 1:4-7). We make a mistake if we try to build a preparation for heaven upon a carnal, sinful nature. The first absolute requisite is to bring the convert to a real experience in Christ as the manager of his life.

9. Be helpful to the convert in making adjustments in his life. Remember that a decision to obey God in the keeping of the Sabbath is often a very real test. It is not easy for a wage earner to give up his employment, not knowing where he is to obtain a livelihood for his family. This requires faith, and we should do all we can to build up his faith. Help him to have
confidence that God is able to meet all his needs. But we must also help him solve his problem.

It is good when we as ministers approach employers on behalf of converts. I have found that employers usually respect the appeal of the ministry. I have had many thrilling experiences, and up to the present time have always found it possible to get proper arrangements made for Sabbath privileges.

There are three areas in which major decisions have to be made which usually are a test. The first is to accept Christ. The second is to keep the Sabbath when employment with Sabbath privileges is a problem. The third is giving up the use of tobacco, liquor, and other wrong habits. If the convert is brought to a genuine experience with the Lord it means much in solving the two latter problems. There is much valuable material now in print by the denomination on how to give up tobacco and liquor. This material, presented in a helpful manner and backed up by much prayer with the convert, will bring deliverance.

Sin is a disease. The sinner is sin sick. "Ah sinful nation. . . . The whole head is sick, and the whole heart faint. . . . From the sole of the foot even unto the head there is no soundness in it' (Isa. 1:4-6). There are many types of this spiritual disease. Here are a few and Scripture texts which will meet the need:

Too great a sinner to be saved. Isa. 1:4-6, 18; Matt. 12:31; John 6:37.

The person is indifferent. Matt. 13:40-42. Someday there will be wailing and gnashing of teeth. Rev. 6:14-17. Someday many will cry to be hidden from the presence of Jesus when He appears in clouds of glory. Better be more concerned now. The day is coming when no one will be indifferent.

Too deeply convicted of sin. Do not urge further conviction, but point the person to the rest and peace that can be found in our Saviour. Matt. 11:28; John 16:33; Isa. 38:17; 44:22. God will take care of our past sins. He will blot them out.

Has lost faith in Christian people. Look to Jesus and not to the people. Christ is our example. 1 Peter 2:21; Heb. 12:1, 2; Rev. 3:11. Let no man take thy crown.

Good morally and thinks that is sufficient. 1 John 5:11, 12. Eternal life is found only in accepting Jesus as Saviour. Rom. 3:23. All have sinned. Rom. 6:23. Wages of sin is death. John 3:5, 16. Must be born again by believing in Jesus. If not we will perish.

Does not believe in God and the Bible. Rom. 1:20; Ps. 19:1-4; 96:5. The wonders of Creation prove there is a God. John 13:19; Isa. 41:21-23. Bible prophecy also proves the accuracy of God and that the Bible is a divinely inspired Book.

Is tied to the world. 1 John 2:15; 2 Cor. 5:17; 1 Peter 4:3, 4. Gal. 5:22; Matt. 24:35; 16:26; 2 Cor. 6:16, 17. Must come out and be separate from the world. Cannot love both God and the sinful indulgences of the world at the same time.

Expects to accept sometime, but delays. Prov. 27:1; James 4:13, 14; Luke 12:20. No one knows what a day may bring forth. Life is uncertain. Gen. 6:3; Heb. 3:7, 13, 15. While you procrastinate God's Spirit may cease striving with you.

Has backslidden. Jer. 3:22; Hosea 14:1, 4. God invites the backslider to return. He will heal your backsliding.

Once in grace always in grace. God will not let me be lost. Exe. 18:24; Heb. 10:26-29. If you do not turn from your sins, your past righteousness will be forgotten and you will die in your iniquity. Sore punishment will come to those who trample the blood wherewith they were once sanctified.

In bondage to sinful habits from which they see no way of escape. Luke 2:8-11. We have a Saviour. Isa. 61:1. He is mighty to save. Phil. 4:13. Can do all things through Christ. John 8:36. Let go of the habit now and Jesus will set you free.

Afraid cannot live the life. Do not want to be a hypocrite. Gal. 2:20; Rev. 3:20; 1 John 4:4; Jude 24. Christ will live the life in you and will keep you from falling. The greatest sin is not to believe Him.

How to get the sinner to act. Luke 13:24, 25; Joel 3:13, 14. Someday the door of mercy will close. Multitudes will be caught in the valley of decision when salvation's day ends. Luke 17:12-14. God will cleanse you if you will only move forward.

When a successful salesman approaches a customer he seeks a basis for an appeal. He seeks for some responsive suggestion that will effect a sale. The Bible has given us many bases for appeals to human hearts. Let us use them. Here are a few:

(Continued on page 42)
Conversion—The Baptismal Standard

J. S. DAMAZO

To understand baptism and its relationship to the church, a candidate requires, first of all, an understanding of the relationship baptism has to salvation. For if there were no association between these two, then our concern with the subject in any form would be factitious.

The substance, purpose, and benefit of both of these experiences are established beyond a shadow of doubt in Holy Scripture. It is safe also to conclude that most Bible students accept the importance and necessity of each of these experiences. However, beyond this point of agreement there is a “breakdown” of understanding, procedure, and often conviction.

In an anxiety to hold or to increase the church’s membership, some seem to lack a sense of real responsibility. It is always sad when persons are brought into the church who are actually unprepared for membership. This is indicative of a need for constant check-up on ourselves.

Naturally this focuses the spotlight on the ordained minister, and the conclusion is that whenever someone like that gets into the church, it is the result of either wrong thinking, irresponsibility, or both. It is evident that too little importance has been placed upon real conversion.

For the sake of stirring up our minds may I begin by saying that the relationship that baptism has to salvation is not actually a relationship. That is, they are nothing like first cousins. Neither are the words salvation and baptism—nor their individual experiences—synonymous or interchangeable. It is true that they are part of a whole, but they are not the sum and substance of each other. Salvation is not baptism. Neither is baptism salvation.

The ordinance of baptism was never designed to produce a miraculous change in the life of the creature. Nor was it ever intended to be applied in the expectancy of producing, through some magical quality, a lifelong obligation, and devotion to a set of codes. To attempt to place baptism in the armor and substance of conversion is to misrepresent its true significance.

To perform or receive this rite with the intent of its producing a true member for the church of Christ or a new creature with a changed heart is self-deception. To perform or receive it as the main requirement for church membership is equally regrettable. The “breakdown” in the mode of baptism, as well as in its full and real intent, is one of the Christian church’s greatest problems today.

The minister who confuses or ignores the clear-cut Bible fulfillment for each of these provisions does himself and his cause a disservice. To do this willfully may mean that one is more interested in self and in numbers than in faithful stewardship.

The benefits and blessings of baptism and conversion are to be received by all who desire to be saved. The function and design of each are to be fulfilled in every child of God. Neither one is to be ignored, by-passed, or minimized. Neither one is to replace the other. Nor is their order to be rearranged. Only one of these can rightfully precede the other, and that one is conversion. This is by decree of Heaven.

To tamper with this order, or the design of each, is to ignore God’s full intent for each baptismal experience, and is to misrepresent the trust and responsibility invested upon each of us as ministers. This responsibility is rightfully expected by our
employing organization, our church, and our God.

Salvation or conversion is not joining a church. It is not to be construed with a formal attachment to even the remnant church. Nor is it preaching. It is not to be confused with missionary endeavor. It is not mental assent to a compilation of doctrine. It is not something attained by “cornering” a person and urging him to say, “I believe in Jesus.” Preparing a candidate for baptism is not simply convincing him to discontinue his evil habits. Nor can it be precluded that a person is converted simply because he requests baptism.

“Salvation is not to be baptized, not to have our names upon the church books, not to preach the truth. But it is a living union with Jesus Christ to be renewed in heart, doing the works of Christ in faith and labor of love, in patience, meekness, and hope. Every soul united to Christ will be a living missionary to all around him.”—Evangelism, p. 319.

“All, high or low, if they are unconverted, are on one common platform. Men may turn from one doctrine to another. This is being done, and will be done. . . . Accepting new theories, and uniting with a church, do not bring new life to anyone, even though the church with which he unites may be established on the true foundation. Connection with a church does not take the place of conversion. To subscribe the name to a church creed is not of the least value to anyone if the heart is not truly changed.”—Ibid., pp. 290, 291.

Being prepared to receive the rite of baptism, then, means more than an outward removal or a putting off of things. It is something more than making necessary adjustments to “qualify.” It is the inward putting on of Jesus Christ.

Being fit for church membership involves a personal meeting with the Saviour of mankind. Jesus in the life is something real and obvious. It is not an intangible factor. It is not something unidentifiable, hidden, or secret. It spills out over the born-again individual. It is very much recognizable to the recipient, as well as to all who behold. Heaven requires it of the baptismal candidate. So must the church. To fail here is to fail God.

“A laborer should never leave some portion of the work undone because it is not agreeable to perform, thinking that the minister coming next will do it for him. When this is the case, if a second minister follows the first, and presents the claims that God has upon His people, some draw back, saying, ‘The minister who brought us the truth did not mention these things.’ And they become offended because of the Word. Some refuse to accept the tithing system; they turn away, and no longer walk with those who believe and love the truth. When other lines are opened before them, they answer, ‘It was not so taught us,’ and they hesitate to move forward. How much better it would have been if the first messenger of truth had faithfully and thoroughly educated these converts in regard to all essential matters, even if fewer had been added to the church under his labors.”—Gospel Workers, pp. 369, 370.

The keys to the church door have never been handed to the clergy or bestowed upon them as a divine right. It is not our prerogative to decree who shall enter therein or to grant membership to whomsoever we feel has sufficiently qualified himself to a standard of our own devising. God has never had this in mind for us. He settled the requirement of church membership a long time ago, and it has never been changed. A responsible ministry is duty bound to minister and serve only within heaven’s framework.

Church membership represents entrance to the family of God, the gateway to His fold. It is a privilege and responsibility granted only by the God of heaven, through Jesus our Lord and His church, to him alone whose life has been changed by the indwelling Spirit.

The minister of God, in cooperation with the Holy Spirit, is responsible to lead the individual sinner to Jesus and to the foot of the cross, where he is to surrender in submission and obedience to the divine Spirit’s conviction, confessing his sinfulness in true repentance. Once this submission and change has been wrought in the knowledge of truth, baptism is to be administered.
Baptism by immersion, solemnly administered, is the declaration of a new life. It is testimony to the world that Christ lives within. It should be administered only by those and to those who understand its true significance.

To prematurely baptize someone is also a serious error. Occasionally this is done. Its authorization is vainly buttressed by the oft-used and misused account of Philip and the eunuch, the assumption being that the eunuch "did not need to be run through a long series of public or private instruction" or that "he was not obliged to make public acknowledgement before the church or the board of elders," et cetera. Frankly, I'm not concerned about refuting these conclusions. Some of the detail is unknown. However, one thing I do know: the candidate was converted. He was converted before he was baptized.

The question is not whether conversion and baptism can be experienced and applied in three hours, three weeks, or six months. The point is that the candidate for baptism must first be converted. Baptism devoid of salvation is worthless. It remains an absolute meaningless performance.

"Apart from Christ, baptism, like any other service, is a worthless form."—Evangelism, p. 318. People are not converted by baptism, neither does it make Christians of them.

In a general sense baptism is not a vehicle of production. It is more an acknowledgment. An acknowledgment of an already-changed life. It is an outward sign confirming that something has happened inside. It is more the graduation robe than the course of study. As neither the diploma nor the graduation exercise can produce the years of application or the course of study, so neither can baptism or conversion produce the other. Each needs its time—the time being determined by each candidate's individual experience. To push here is to fail here. To lead here is to succeed. To move ahead of the Holy Spirit's working in the candidate is to baptize an unfit person. To cooperate fully with the Holy Spirit (as minister and candidate) is to establish the candidate a true member in the fold of God.

"Baptism is a most sacred and important ordinance, and there should be a thorough understanding as to its meaning. . . . There should be no undue haste to receive the ordinance."—Testimonies, vol. 6, p. 93.

Conversions are not alike nor are they precise or methodical. But conversion taking place when it may and in the degree it chooses, it must be experienced before the rite of baptism is applied. The combined accumulated spirituality of our denomination at any given point is determined to a great extent by the church pastor and the district leader. Think this through. The future of this people—whether it shall remain strong or become weakened—rests, in a large degree, in our hands. Though we of ourselves hold no "keys" nor possess any personal authority, it remains that we almost alone do all the baptizing. Without any question this places upon each of us a tremendous and most solemn responsibility.

This is certainly no time to become lax. This is no time to let down, no time to compromise. On the contrary, it is most vital, as we enter the closing hours of time, to be most faithful, careful, and thorough, moving only as the Holy Spirit directs and how He directs. To have any other concern is to be misdirected.

"Our ministering brethren make a decided failure of doing their work in a manner directed by the Lord. They fail to present every man perfect in Christ Jesus. They have not gained an experience through personal communion with God, or a true knowledge of what constitutes Christian character; therefore many are baptized who have no fitness for this sacred ordinance, but who are knit to self and the world. They have not seen Christ or received Him by faith." . . .

"The accession of members who have not been renewed in heart and reformed in life is a source of weakness to the church. . . . Some ministers and churches are so desirous of securing an increase of numbers that they do not bear faithful testimony (Continued on page 46)
The Limitations of the Evolutionary Theory

(R. M. Ritland, of the Geo-Science Research Institute, Andrews University, here reviews a book of unusual admission by an evolutionary scientist.)


The biological world has become accustomed to periodic challenges to the theory of evolution from the pen of theologians or scientists who still hold to the literal interpretation of the book of Genesis. These "extremists" or "cranks" are usually considered to be either "ignorant of the facts" or to have "emotional biases and preconceptions strong enough to make them reject even completely established scientific findings" (Dobzhansky). Many of these efforts now cause hardly a ripple in the flood of scientific literature coming daily from our presses. To a large percentage of scientists and laymen evolution is no longer a theory, but a fact.

The book of Kerkut is different; it is a rare volume. Not rare because it raises serious questions as to the validity of the basic assumptions upon which the general theory of evolution is founded, but rare because it is done by a scientist who has no alternative theory to offer. Although sympathetic with the theory, he clearly states that the evidence which supports evolution is not sufficiently strong to allow us to consider it as anything more than a working hypothesis. He cannot therefore, be considered to be biased in his evaluation. Kerkut is well known in the fields of invertebrate zoology and physiology and is an editor of biological works of merit (Cambridge University Press, Pergamon Press).

The particular truths that Kerkut points out are not new, but they are effectively supported with recent data. Simply stated, we have no good evidence as to when and how life arose from nonliving matter (except Creation, which he does not suggest). Furthermore, there is no clear evidence as to how the various major groups of animals (phyla) are interrelated; that is, whether there is actually any evolutionary sequence in the animal kingdom.

The author makes a clear distinction between the minor changes that may occasionally be observed to give rise to a new species within the same basic group and the more fundamental sort of change that would be required to bridge the gaps between groups. The former he refers to as the "special theory of evolution," and he allows that these can be demonstrated in certain cases. Actually most of the vast literature on evolution and all of the demonstrable evidence is regarding limited variations of this sort, changes that any creationist will grant as having occurred since the Creation.

"On the other hand," he points out, "there is the theory that all living forms in the world have arisen from a single source which itself came from an inorganic form. This theory can be called the 'General Theory of Evolution' and the evidence that supports it is not sufficiently strong to allow us to consider it as anything more than a working hypothesis." This substantiates just what conservative Creationists have maintained.

Perhaps the most significant contribution of Kerkut is the vivid portrayal of how the theological dogma of the early nineteenth century is being imperceptibly replaced by a scientific dogma in the twentieth. "But what is worse, the present-day student claims to be different from his predecessor in that he thinks scientifically and despises dogma."—Page 5.

"Most students become acquainted with many of the current concepts in biology whilst still at school and at an age when most people are, on the whole, uncritical. Then when they come to the study of the subject in more detail, they have in their minds several half truths and misconceptions which end to prevent them from coming to a fresh appraisal of the situation. . . .

"It would seem a good principle to encourage the study of 'scientific heresies.' There is always the danger that a reader might be seduced by one of these heresies, but the danger is neither as great nor as serious as the danger of having scientists brought up in a type of mental strait-jacket or of taking them so quickly through a subject that they have no time to analyse and digest the material they have 'studied.'"—Pages 156, 157.

In reviewing this book, Dobzhansky (Science 135:752, 1961), of Columbia University, an international authority on genetics and evolution, acknowledges that Kerkut "argues, correctly of course," on the seven basic unproved assumptions of evolution. Dobzhansky's total commitment to evolution, however, makes it difficult for him to suppose that evolution is still not proved, even in spite of these shaky assumptions.

Bonner from Princeton, who is also on the editorial board of several of our better scientific journals (The American Scientist, The American Naturalist, and Growth), gives an excellent and favorable five-page review that deserves as careful study as the volume itself.

(Continued on page 42)
I am inquiring what I ought to do or say that will change the condition of your mind. I have had the most intense interest in your behalf, and may the Lord guide my pen. The Lord has made you a man of His appointment, and angels of God have been your helpers. I have written that the Lord has placed you in the very position that you are in, not because you are infallible, but because He would work your mind by His Holy Spirit. . . . On no account should you be entangled and woven up in any work that will endanger your influence with Seventh-day Adventists; for the Lord has appointed you to fill a place of His appointment, to stand before the medical profession, not to be moulded, but to mould, human minds. Every day you are to be under the supervision of God. He is your Maker, your Redeemer. He has a work for you to do, not separated from Seventh-day Adventists, but in unity and harmony with them, to be a great blessing to your brethren in giving to them that knowledge which God has given you.

We are God's great building. Every stroke, every stone put into the building is only a part of the whole. Every worker is himself to become just what God designs he should be in building his own life with pure, noble, upright deeds, that at the end he may be a symmetrical structure, a fair temple, honored by God and man. God must be in this work. “Ye are God's husbandry, ye are God's building.” Through you He has worked, and will work to do honor to His name by trusting to you these great responsibilities. “We are laborers together with God,” and God would use you and me and each individual who engages in His service. Each is to stand upon his watchtower, and listen attentively to that which the Spirit has to say to him; for every word and act leaves an impress not only on our characters, but upon the characters of others engaged in the work.

The Lord would have you stand forth as Daniel, every phase of your character under His own ministration, that day by day you may grow into a structure that will stand forth, not as a perfect whole in itself, but, connected with the work of other chosen workmen, as a beautiful temple for the Lord, a living witness to the value, stability, and nobility of the man who keeps his eye single to the glory of God.

Your faculties are separate and distinct, yet each is dependent for its success upon the other. So each day God works with His building, stroke upon stroke, to perfect the structure, which thus grows into a holy temple for the Lord. One stone mislaid affects the whole building. This figure represents human character, which is to be wrought upon, point by point. There is not to be a flaw in it; for it is the Lord’s building. Every stone must be perfectly laid, that it may endure the pressure placed upon it. God warns you and every worker to take heed how you build, so that your building may bear the test of storm and tempest because it is riveted to the eternal Rock. Take heed how you build. Every hour may be spent in placing the stone on the sure foundation, ready for the day of test and revelation, when we shall be seen just as we are.

This warning God presents to me as essential in your case. He loves you with a love that is immeasurable. He loves your brethren in the faith, and He works with them to the same end that He works with you. His church upon the earth is to assume divine proportions before the world, as a temple composed of living stones, every stone emitting light. This building is to be the light of the world, a city set on an hill, which cannot be hid. It is composed of stones laid close together, stone fitting to stone, making a solid building. All the stones are not of the same form or shape. Some are large, some are small, but each has its own crevice to fill. And the value of each stone is determined by the light it reflects to the world. This is God's plan, and He would have all who profess to believe His word fill their respective places in the great, grand work for this time.

We are, dear and much-beloved brother, living amid the perils of the last days. Every mental and physical power is to be cultivated, for all the powers are essential to make the church a building which will represent the wisdom and character of the great Designer. We are to cultivate the talents given us by God. They are His gifts, and are to be used in their right relation to each other, so as to make a perfect whole. God gives the talents, the powers of the mind; man makes the character. The mind is the Lord's garden, and man must cultivate it earnestly in order to form a character after the divine similitude.

The Lord has wrought with you, my much-respected brother, enabling you to act your part as His workman; but there are other workmen who must act their part as God's agents, His members, who help to compose the whole body. Bear in mind, all are to be united as parts of the great machine. The Lord's church is composed of His living, working agencies who derive their power to act from the Author and Finisher of their faith. The great work resting upon God's individual workers is to be carried forward in symmetrical harmony. . . .

God's people are not to be in confusion, lacking order and harmony, consistency, and beauty. The Lord is greatly dishonored when unity does not exist among His people. I have been sensibly impressed with the strife, discord, and emulation in
Have you suffered with the preacher who fumbles about, trying to locate his text? Either his memory fails and he has no notes, or, under stress, he has difficulty turning to the text. Be sure of your texts. Be sure of their location. Sometimes, for ready reference, it helps to have unobtrusive markers identifying the location of each text, so that the precious scripture may be gracefully merged into the discourse. In such little things, be prepared.

There he was—"holding on for dear life" to both sides of the desk as he read a quiet passage from the Bible and talked about God's goodness. Result: stifled manner and restriction of normal bodily expression.

Beware of holding onto the desk rigidly with one or both hands. It may be comfortable to let one hand rest lightly on the desk for a brief time, but there is something about habitually holding on to it that stifles free physical expression. The position is static. Be dynamic! Let go!

society. Those who believe the truth for this time must know that truth is a unit. Spasms of feeling are not inspiration. The unity that God requires must be cultivated day by day, the lips must be sanctified, the tongue, the voice must be trained to do the right kind of service, if we would answer the prayer of Christ. The disunion that has existed among those who claim to believe the last message to be given to our world is a great hindrance to the advancement of our work. All are to be united in one as Christ is one with the Father, their powers, illuminated, inspired, and sanctified, making a complete whole. God is dishonored by the variance existing among His people. Those who love God and keep His commandments are not to draw apart but press together. Phil. 2:1-4.

The Lord does not forsake you, my brother. Bear in mind that this world is but the pilgrimage through which we are passing, that the future world is the home to which we are going. Have faith in God.—Letter 73, 1899. (A letter to one of our leading physicians carrying large responsibilities in the Battle Creek Sanitarium).

"In volume 8, page 209, I read—" and the preacher proceeds to read a passage from a "red leather book." Of course, we Seventh-day Adventists know what the reference means, but do all who hear him know the source? Would it not be more thoughtful to recognize "the stranger within our gates" and say, "In Testimonies for the Church, by Ellen G. White, volume 8, page 209, et cetera"?

Perhaps our failure lies in our taking for granted what we should never assume—that everyone knows exactly what we are talking about. Or, may it be that we have just slipped into a thoughtless habit?

There he was—"It is best for we who are Christians - - - "
"He asked we who came from Chicago - - - " Common mistakes? Yes. But just because who, as subject, is in the nominative case, it does not follow that its antecedent, the object of the preposition for or of the verb asked, should be in the nominative case also.

Say; "It is best for us who - - - "
Say: "He asked us who - - - "

"Monkey-Ward."
Yes, the preacher said it, right in the midst of his sermon. Of course, it startled the congregation, and he wanted to "drop through the floor." But there was little, if anything, that he could do about it. Habit won.

If you want to eliminate uncouth or questionable phrases from your public utterance you'd better drop them entirely from your private conversation. You'd better call things by their right names. What you do in private you're prone to do in public.

Don't overeat. A full stomach may mean an empty head and a sleepy brain. If your body is habitually well-nourished, very little food need be taken to carry you through a sermon. Eat sparingly, if at all, before preaching. Someone has calculated that three ounces of food contain enough energy to write all of Shakespeare. It is said that Lindbergh flew the Atlantic on one and a half sandwiches. A heavy meal just before the evening meeting may spell failure. Take a shower, or do some push-ups instead. You will feel better, and your brain will really work.
SOME BOOKS I CAN RECOMMEND

“Successful Pastoral Counseling”
CLIFFORD A. REEVES
Chaplain, Orlando Sanitarium, Florida

Under the general title “Successful Pastoral Counseling” a valuable series of books in the field of pastoral care and counseling has recently appeared. It really constitutes a library of pastoral care covering many of the major topics and problems that most pastors will encounter in their ministry. Each book is written by an expert in the area concerned, and they are all uniform in size (140 pages) and price ($2.95). General editor of the series is Dr. Russell L. Dicks, well-known pioneer in pastoral counseling and hospital chaplaincy. Looking over the excellent material provided, one must agree that this constitutes “the most comprehensive publishing effort ever made in the field of pastoral care.” To date eight volumes have appeared; twelve more are planned.


This introductory volume in the series presents techniques worked out by Dr. Dicks in thirty years’ experience in counseling. There are practical guides to deepen the insights and broaden the outlook in areas where people need direction and spiritual help. Two major questions are dealt with: “Why we help people” and “How we help people.”

Ministering to the Physically Sick by Dr. Carl J. Scherzer.

This writer shows how the pastor can join forces with the hospital’s healing team in his pastoral ministry to the sick. Carl Scherzer is the chaplain of the Protestant Deaconess Hospital, Evansville, Indiana. The first part of the book is titled “The Pastor and the Nature of Illness.” He discusses the impact of experiences such as fear, guilt, ego, injury on the personality of the individual. In the second section, titled “The Pastoral Ministry to the Sick,” the author has compiled prayers, Scripture readings, and other spiritual resources dealing with particular illnesses, and actual illustrations of specific patient needs.

Helping the Alcoholic and His Family by Dr. Thomas J. Shipp.

This work deals with a growing major problem most ministers have faced or will face in the future. Dr. Shipp, who has spoken at our Adventist Insti-tutes on Alcoholism, here shares his own experience, method, technique, and philosophy and gives helpful suggestions to those working with alcoholics and their families. The author presents the person working with the alcoholic in a tenfold likeness to a fisherman. While agreeing that Alcoholics Anonymous has been most successful in rehabilitating the alcoholic, he suggests that the combined efforts of the church, medicine, and Alcoholics Anonymous would be best. A list of signs is given whereby one may determine whether he is an alcoholic. Practical ways are outlined by which the minister can help both the alcoholic and his family.

Marital Counseling, by Dr. R. Lorton Hudson.

Dr. Hudson, an ordained minister, is also director of the Midwest Christian Counseling Center in Kansas City, Missouri. He writes out of wide experience in wrestling with the interpersonal aspects of marital problems. Why the pastor is singled out for counseling; interpersonal relationships and dynamics; illustrations of the most typical problems; and practical suggestions in helping people find solutions—all are dealt with. The material is enriched by case histories, portions of sample interviews, and is fairly well documented throughout. The author assumes that the reader has a workable knowledge of personality development and is acquainted with counseling techniques. He offers no “gimmicks,” “quick remedies,” or “magic wand” solutions to marital problems. He shows there are no short cuts to good results. Those who are doing marriage counseling will benefit most from what the author shares out of his own experience.

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FOR SAMPLES WRITE:
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I did not want to lay this book down. One page drew me into another. This succinct presentation of the whole Reformation movement is vividly told, scholarly documented, replete with human-interest stories, readable, inspirational, and usable. The study of this amazing episode in human history is an immense undertaking, therefore, the more remarkable is the completeness revealed in this narration. The author begins his story concerning the conditions and circumstances on the eve of the Reformation. From the Reformation in Germany he turns to the Anabaptists, then on to John Calvin, France, the Netherlands, England, and Scotland. The last chapter deals with our Reformation heritage. There are many notes, acknowledgments and a good index. This is a worthwhile book to have in one's library.


Various surveys have indicated that at least 95 per cent of the American people believe in God, which might suggest that this book is irrelevant. But it is not. The vital question is What kind of God do people believe in? The author attempts no glib answers, but invites the reader to engage in some hard thinking.

First, he discusses why, for believer and unbeliever alike, meaningful belief in God is difficult. He then presents briefly the traditional proofs of God's existence, the idea of God in Jesus Christ, the place of faith, and the problem of love and suffering.

He makes an important contribution to our faith and thinking when he talks about the mystery of life and God. Many people believe that religion and faith will drive out mystery; but he has no confidence in a mystery-free religious experience. Religion without a "burning bush" can never provide a secure basis for belief in God. The dogmatist reduces religion to some formulated beliefs, while the "liberal" does "not see the point of having the light of Christ because they do not believe that there is any deep darkness for it to illuminate" (p. 18). Modern science, he maintains, has also contributed to disbelief in God, as has also ecclesiastical self-righteousness, because the mystery of existence seems to escape them both.

Ultimately, belief in God rests on something else. "What God requires of His children, therefore, is not that they busy themselves overanxiously with justifying Him before men, as though His ability to commend Himself depended entirely on their salesmanship, but that they give Him the humble obedience of their own hearts. That in its turn means that they believe His claim to be the truth and do not rest until they discover Him, through the mists of doubt and uncertainty, to be the truth ever and anew."—Page 93.

I would suggest to any who feel that the problem of belief in God, in the sense discussed in this book, is not urgent among Seventh-day Adventists, that they gain the confidence of many of our young people, and ask them the question. Mr. Jenkins is taking seriously a problem that some tend to gloss over.


This little book is not just another book on Bible characters. It concerns the prayer experience and experiments recorded for us in the Bible as a guide for our own journey through life. Kenneth Eaton examines not only the prayers themselves but also the men who prayed them. It is rather a case history approach of men who knew God and who talked with Him, "sometimes so simply and eloquently and sometimes so awkwardly and confusedly." The men and their prayers are Abraham, Jacob, Moses, Samuel, Elijah, Solomon, and Jeremiah. Men have always been faced with moments of doubt and fear and with problems they are unable to solve alone. At such times they have looked for God and found Him through prayer.


Dr. Roy L. Smith was widely known as a gifted speaker, a journalist, columnist, and author. He became the first editor of the combined Methodist denominational paper, *The Christian Advocate*, and has been considered by many as a master at the art of applying Biblical truth to everyday life. A short time before his death on April 20, 1963, Dr. Smith mailed to his publishers a collection of stories that he had used to illustrate points in his sermons. He seemed to have had a great deal of pleasure in writing them, and was not sure what the publishers wanted to do with them. Of the many that were received the book editors of Abingdon...
Press chose those with most "personal memories" and arranged them with the help of Mrs. Smith in chronological order. Here are thirty-one moving stories that he had told at least twice, and I am sure many more times than that. They are intriguing reading with practical spiritual application.

For example, he tells the story of playing the piccolo in the band. He was the smallest boy there with the smallest instrument. One day the bandmaster stopped the whole thing to show him that his piccolo was not hitting the note correctly. It made quite an impression on him that he would interrupt that large band for the sake of a mere half-tone on his tiny instrument. He felt that playing in the band was one of his most valuable disciplines, for there he discovered the need to surrender his own peculiarities for the sake of the total magnificence. In the band he had to be willing to cooperate or he spoiled the music. "Over the years I have run into a number of good people who would have been much better for learning how to play in a band. Somehow they had grown up without ever finding out how to work at the same pitch and tempo with other good people. I had even gone into churches where they could not seem to get the knack of harmonizing with other churches trying to play the same music."

Andrew Fearing


Luther was said to remark that the Bible is a great wide forest of many different trees from which one can pluck various fruits. This becomes the more apparent with this translation and adaptation from W. Bauer’s monumental Greek-German lexicon Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur, fourth edition, 1949-1952.

The contents of this unabridged dictionary have been brought together by the research and scholarly judgment of one man, Prof. Walter Bauer, of Gottingen. This astonishing achievement draws from the work of many scholars, past and contemporary, and facilitates an understanding of the role of Hellenistic Greek in New Testament thought. Added to Bauer’s feat are the adaptations and introductory commentary by the editors who have brought this treasure-trove before the English-speaking world.

Linguistic competence as such has only academic virtue when employed apart from spiritual discernment. Yet no student of the New Testament can afford to overlook any opportunity to enlarge his awareness of the depth and reach of Biblical language.

The author, translators, and editors have tried to bring the language that we call the "Koine" into immediate critical relation with that of the New Testament. Further, comparative references abound ranging from the Iliad through the Apostles.

Recent scholarship has come to stress the fundamental continuity between the language of the New Testament and the common tongue that conquered the Hellenistic world. Yet, even though certain "biblical words" are now thought to belong to the common language, how can we be sure the authors of the New Testament—in their own documents—intended always the same meanings which these words had for the general public of that time?

While we must be cautious of adopting uncritically the results of historical, textual, and linguistic analysis where the language of revelation is studied, surely all students of biblical literatures will happily seek access to this lexicon. Perhaps a future edition will supply the minimum etymological data one usually looks for in a work as comprehensive as this.

The Lutheran Church—Missouri Synods Centennial Thank-offering provided funds that made this publication possible, and it is distributed by Zondervan Publishing House, Grand Rapids 6, Mich.

We heartily recommend it to all readers who desire accurate and exhaustive analysis. This is truly a sharp tool. R. A. Anderson


This is an unusual book of value and importance to pastors, church boards, superintendents, teachers, and all workers involved in the local church program of Christian education. It is a significant attempt to provide guide lines for improving the educational work of the church. Emphasis in matters of administration make this work especially helpful to pastors and other officers responsible for guiding educational programs. The author has made every attempt to present

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realistically a practical down-to-earth program for
the local church and Sabbath school, both large
and small. He has been a pastor and college
teacher in the field of Christian education, and
has had wide experience in conferences, classes,
and conventions. This work is sufficiently expansive
and comprehensive to make it a good basic text for
a practical Christian educational program in a
college course.

The author informs us that almost every major
work along this line produced within the past
thirty years was consulted in the preparation of
the material in this book. It does have one of the
largest bibliographies on Christian education I
have seen. There is a vast amount of useful mate-
rial, including wide use of charts and diagrams,
with excellent suggestions and samples in the
appendix pertaining to the year's program, evaluat-
ing effectiveness, check charts, ideas for worker
training programs, and many other subjects.

Christ, the Master Teacher, sent the disciples to
teach all nations. The apostles spent their lives in
a teaching ministry. We are exhorted to teach
the precepts of the Lord. With eternal issues at
stake surely it is time for the church to prepare
itself for a more effective ministry.

Andrew Fearing

The Limitations of the
Evolutionary Theory

240-244). Typical statements are: "This is a
book with a disturbing message; it points to
some unseemly cracks in the foundation." Hu-
man enthusiasm often makes things difficult for
scientific objectivity. "The message is that the
great phylogenetic [evolutionary] schemes, no
matter how delicious and tempting, must wait."
Read the full review in the American Scientist.

Although Bonner favors evolution, statements
from one of his own recent books show that he
recognizes serious problems for the theory:

"The cell is really such an astoundingly clever
unit that when we think of it from the point of
view of evolution it seems easier to imagine a
single cell evolving into complex animals and
plants than it does to imagine a group of chemi-
cal substances evolving into a cell. It is very
likely that the first step was more difficult, but
unfortunately we have no way of checking the
matter, for the events leading to a cell have cer-
tainly left no record that we can detect on the
surface of the earth. The study of early evolu-
tion really amounts to educated guesswork."—
The Ideas of Biology, (New York: Harper &

In summary, I think it is fair to say that Ker-

kut's book is one of the most penetrating studies on
the limitations of evolution in recent de-
ades. Although the body of the book is semitech-
nical, the early and latter parts may be under-
stood by anyone, and this volume is highly
recommended to our ministers for use with stu-
dents, scientists, and laymen.

R. M. Ritland

This Hour of Decision

(Continued from page 32)

1. John 14:1-3; 1 Cor. 2:9. God has a
wonderful home He wants you to enjoy
throughout eternity.

2. God offers you eternal life. John 3:15;
1 John 5:11, 12; Job 2:4. What men will do
to extend their present life for a few years!
God will give us everlasting life if we ac-
cept Him.

3. We can meet our loved ones where
there will be no parting. 1 Thess. 4:13-16;
2 Sam. 12:23.

4. God loves you. How good it is to be
loved by Him whose love never fails. 1 Cor.
15:3, 4; Rom. 5:8; 1 John 4:19.

5. The man without God is without
hope. Eph. 2:11, 12; Heb. 6:19; Joel 3:16.
Come and find real hope in Him.

6. Enjoy thrilling peace and joy in the
Lord. Phil. 4:7; Gal. 5:22; Isa. 57:21.
There is no genuine peace for the sinner.

7. Jesus will counsel and give guidance
to your confused and tangled life. James 1:
5; Isa. 41:10; Heb. 13:5, 6.

8. You need to find God for the sake of
your family. You have a glorious privilege
and a tremendous responsibility to set the
example and impart the way of righteous-
ness to your children and companion. Jer.
13:20. Gen. 18:18, 19; 7:1, 2; 1 Cor. 7:14.

9. God needs your service to help others.
Rev. 22:17. You need Christ and Christ
needs you. It is good to be needed.

Preach for decisions; present studies in
the homes in such a way as to reach for
decisions; pray for decisions; plead for de-
cisions; expect decisions. Remember that
the only thing that stands between many a
soul and a home in heaven is a decision to
follow Christ all the way. "In every dis-
course [or Bible study] fervent appeals
should be made to the people to forsake
their sins and turn to Christ."—Testimo-
nies, vol. 4, p. 396. "Some may be listening
to the last sermon [or Bible study] they
will ever hear."—Ibid., p. 394.

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NEWS BRIEFS

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

Bible as “Source” Book Permitted in Maine Schools

Maine’s board of education issued a policy statement permitting public schools to use the Bible in literature and history courses. It said that “the recent Supreme Court decision forbidding religious prayers or exercises does not alter the school’s responsibility for proper use of the Bible in public schools. It is a proper part of secular education. School officials are free to continue to use the Bible as a source book and to utilize it as an integral part of appropriate courses.” The stand is contrary to a recommendation made earlier this year by the State Curriculum Committee to the effect that the practice of using the Bible for historical information and literature should be discouraged. That panel contended that nonsectarian discussion of the Bible is impossible because the Bible is considered to be a sacred document by many religious bodies.

“Humanist, Secularist” Future Faced in England, Bishop Warns

An Anglican bishop warned that England would become a “humanist and secularist” nation unless Christianity is able to claim the allegiance of coming generations. Bishop Ronald R. Williams, of Leicester, said when addressing a diocesan conference that if Christianity survives in Britain “it will be as the private fad of the few rather than as the faith of the nation.” Although the churches are “buoyant and prosperous,” he said, Christianity is facing “a militant challenge from humanist and secular forces. There are movements afoot,” the bishop continued, “to abolish religious worship and instruction in state schools.

Telephone Service Provides Data on Church Events

In Wiesbaden, Germany, a new type of telephone service that provides latest information on church events as well as religious news will be inaugurated soon by the West German Post Office under Protestant and Roman Catholic auspices. Believers have only to dial a number to get exact information concerning worship services, scheduled church events, consultation centers, and other church-sponsored facilities. A similar service has been successfully operated in Mainz for some time.

Deaconess Head of Two Parishes, Says Church Overlooks Women

An Anglican deaconess, Dr. Hilda Hellaby, said in Vancouver, British Columbia, that women are only now beginning to regain some of the responsibilities the church once gave them. Dr. Hellaby, who directs two parishes in the Yukon, said that many years ago women ran what would today be called the church’s social services. In the Middle Ages they operated schools, hospitals, and theological training centers. “Women,” said the 66-year-old deaconess, “should be made full use of in the work of the church and have a full voice in its councils.”

Covenant Paper Sets Standard for Ministers on Baptism

Any minister of the Evangelical Covenant Church of America must be willing to practice either infant or adult baptism, according to a position paper presented in Minneapolis, Minnesota, to the Covenant Ministerium. The paper said that a minister must recognize both forms as legitimate if he is to serve a Covenant church properly. In effect, this means the denomination will continue to have both baptism of infants by sprinkling and baptism of adult believers by immersion. It is up to the congregation to determine which is desired, although the paper said, “the major practice of Covenant churches has been, and still is, that of infant baptism.” The paper spelled out three obligations for a Covenant minister: He must guard against presenting his own view on baptism in such a way as to rule out the other. He “must be willing to recognize the baptism of infants as veritable (true) baptism and not merely a dedication to be followed later by adult baptism. On the other hand, he must guard against the inference that one holding to adult baptism is not a bona fide Covenant. He “must protect the right of the minority (whatever its persuasion) to full participation and expression within the life of the church, always within the limits set by the principle of Christian freedom.”

Former Minister, Married, Ordained Catholic Priest

A married former Lutheran pastor from North Bergen, New Jersey, who was converted to Roman Catholicism ten years ago, was ordained a priest by Bishop Hermann Volk, of Mainz. Father Ernest Adam Beck, whose wife also became a Catholic, is the first American to be granted a special dispensation enabling him to exercise in full the rights, privileges, and obligations of the sacramental married state together with the unrestricted exercise of the priesthood. Bishop Volk was quoted as saying that he would not have ordained Father Beck, who has two children, if he did not have the firm conviction and trust that the latter was capable of “amalgamating family life and the priesthood into one.”
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Conversion—the Baptismal Standard

(Continued from page 35)

against unchristian habits and practices. In this Satan triumphs. Such converts are his most efficient agents. They serve as decoys to other souls. They are false lights, luring the unwary to perdition. It is in vain that men seek to make the Christian’s path broad and pleasant for worldlings. God has not smoothed or widened the rugged, narrow way. If we would enter into life, we must follow the same path which Jesus and His disciples trod,—the path of humility, self-denial, and sacrifice.”—Evangelism, pp. 319, 320.

Our goal concerning truly converted members is also explained: “Ministers who labor in towns and cities to present the truth should not feel content, nor that their work is ended, until those who have accepted the theory of the truth realize indeed the effect of its sanctifying power, and are truly converted to God. God would be better pleased to have six truly converted to the truth as the result of their labors, than to have sixty make a nominal profession, and yet not be thoroughly converted.”—Ibid., p. 320.

Lest someone conclude that thoroughness would indicate a slowing up of our work, let me quickly point out that on the contrary it can do nothing but speed up its growth. Neither should we conclude that we should be satisfied with fewer accessions to the church or slacken our pace or fervor. Nor should we ever forget that if we allow our time to be spent on nonproductive things we may at a given point of pressure to produce (“report”) unwittingly become involved with ill-prepared accessions. Consistency of purpose and thoroughness go hand in hand. Thoroughness does not place a restraint on the work of the gospel ministry. Not in the least. It is the tool of the Holy Spirit. This church was begun and launched by the full Spirit’s conviction and direction. It will accomplish its mission in the same setting. God grant His blessing upon each of us as we continue to seek to serve Him faithfully—“not by might, nor by power, but by my spirit, saith the Lord.”
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PACIFIC PRESS PUBLISHING ASSOCIATION, MOUNTAIN VIEW, CALIFORNIA
It is heartening to note certain significant changes in Adventist worship patterns during the past two or three decades—changes definitely for the better. For example, time was when those leading the worship on Sabbath morning stepped onto the rostrum, turned their backs upon the waiting congregation, and offered silent prayer kneeling before the rostrum chairs. So deeply did this pattern embed itself in the minds of our leadership that even a suggestion that we right-about-face was regarded as heresy. But little by little our churches and our conferences have become educated to a better way, and only very rarely do we find men following the old pattern.

How much better it is for those leading worship to kneel facing the pulpit, which is naturally the symbol of the spoken message. If for some reason kneeling may prove to be difficult, then some other method can be readily adopted. But let us by our attitude help the worshipers to know that God is in the midst of His people and not listening from somewhere at the back of the rostrum chairs.

The custom of one of the truly great pastors and preachers of this century, Dr. G. Campbell Morgan, was impressive. He would step quietly to the pulpit and with bowed head would offer silent prayer. Sometimes his elbows would be on the desk as he covered his face with his hands. Instinctively the while congregation would bow their heads and pray in silence.

Worship to be effective must be directed. Daniel prayed “toward Jerusalem,” “the city of the great King.” In Hebrew worship the central place was the Temple, and in particular the Most Holy Place. We have no temple, and nor is our worship altar centered, as it is, for example, in the Roman Catholic and some of the earlier Protestant churches. It could be said that our worship is pulpit centered because we hold the Word of God as higher than any ordinance. In Roman Catholic churches worship is directed to the altar where can be seen the cross, the symbol of sacrifice. The pulpit is placed at one side. There is nothing sinful about such an arrangement. But with the coming of the Protestant Reformation the Word of God was exalted and made the center of attraction. Consequently, most of the Reform churches, and particularly those that came on the scene later, have placed the pulpit in the center of the rostrum with the communion table just below.

The arrangement of church furniture did not just happen; it grew out of centuries of thought, and has a deep significance. If God’s Word is central in our thinking, then it seems natural for the pulpit to be in the center of the rostrum. God said, “My people perish through lack of knowledge.” It is not lack of sincerity, nor lack of hard work, but lack of knowledge that works havoc with worship. As we seek to lead God’s people to worship in spirit and in truth, let us seek an intelligent understanding of what true worship really is.

R. A. A.

MARY MAGDALENE  Is the gospel effective? Does it really accomplish its purpose in the lives of its adherents? Is there a balm in Gilead, is there a physician there? If the gospel minister is in need of reassurance on this point, there is evidence in abundance.

Granted, there are thousands of disappointments to mar the record. And often these overshadow the success stories. Humanity is partial to negativity to the point of gullibility. But it is what the gospel has done for the few that attests its power. And what reassurance comes to the preacher with the knowledge that his chief weapon works.

Nothing can be more demoralizing to a soldier on the battlefield than the knowledge that he is using inferior equipment that may or may not fire. The truly patriotic will fight with broom handles, but not with the assurance of a man armed with the best weapons available.

Confidence in the power of the gospel has encouraged many a preacher to fire away with unfailing force and accuracy. The knowledge that lives are being changed, hearts transformed, and concepts molded inspires the messenger to new heights of ministerial excellence.

Under the terms of the gospel, men are justified and sanctified. And one experience is no less real than the other. One is accomplished for us and the other in us. Under justification we are covered and under sanctification we are possessed. The end product is a changed life, the degree of change being proportionate to the faith exercised. Faith also determines the pace and depth of renewal.

Yes, the gospel does make a difference. Consider Mary Magdalene. A demon-possessed prostitute found herself changed by the power of God. The cure was absolute, and the change real. The gospel meets its own claims. And because it does, we may cite Mary of Magdala as clinical proof of this fact. And ministers of God everywhere may preach with confidence that the gospel they offer is a potent potion—“the power of God unto salvation.”

E. E. C.

Do not wait for extraordinary circumstances to do good; try to use ordinary situations.—Richter.

The Ministry