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CHANGE OF ADDRESS: When writing us about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which you received the journal.
Editorial Note: The following article was written at the request of the Shimran District Education Office in connection with the 2,500th-year celebration of the Iranian constitutional monarchy, as observed in Pasargadae, Iran. Under the title "God’s Chosen Founder of the Empire of Iran" it appeared in English and Farsee in the official bulletin of the anniversary observance. It has been adapted for use in our magazine.

From ancient times the world has witnessed the rise and fall of nations and empires. Some are remembered only by their inanimate relics brought to light through excavations. Others have gone through great transformations and change, with the present greatly different from the past. Today one can see the relics of the Assyrian, the Babylonian, and the Hittite empires in the museums, neatly arranged on the shelves. Like blazing meteorites, these empires of the past appeared in the sky, only to disappear from the vast expanses of human history as quickly as they had come.

Therefore, it is with great wonder and admiration that we find, in comparison, one world empire of antiquity still ablaze, transformed into a modern, fast-developing nation, with monumental reforms and progress growing brighter and brighter into the midday zenith of the twentieth century. Its unrivaled and miraculous progress, under the leadership of its rightful monarch, is reminiscent of the wise and courageous founder, Cyrus the Great.

Man of Prophecy

Where lies the secret of this perpetual, uninterrupted monarchy now 2,500 years old? How firm were the foundations producing such stability, will to survive, and sovereignty? Was it pure chance, just a coincidence? Nay, but Divine Providence. For nearly 210 years before the birth of Cyrus the Great the prophet of God had foretold:

Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut. . . . I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts (Isa. 45:1-13).
That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid (chap. 44:28).

Through the tyrannical years of Assyrian and Chaldean kings such as Sargon II, Sennacherib, and Nebuchadnezzar, the Jewish nation was subjected to inhumane treatment and persecution.

It was the method of the national policies to deport en masse the subjugated nations, hoping thus to stamp out the national identity of the people. This plan resulted in much havoc and bloodshed. Houses were burned and the places of worship desecrated.

In striking contrast to such merciless and sadistic treatment, the considerate and generous Cyrus was a man after the heart of the Almighty. He was the great leader through whom God could carry out His purposes in freeing the Jewish captives and returning them to their homeland, also providing necessary funds for the rebuilding of Jerusalem—the city walls and their Temple. He was willing to learn of God, and in return the Lord entrusted him with God-fearing and benevolent statesmanship. The kingdom he established has a striking record of tolerance toward religious minorities throughout the twenty-five long centuries of its history.

Providence at Work

God’s overruling providence was manifest in the manner in which Cyrus the Great came to power and in his subsequent conquests. His own unique inscriptions bear silent witness to his awareness of his holy calling. In infancy his life was spared when Astyages, influenced by a dream of the world-conquering infant of Mandane, sought to destroy him, delegating the responsibility to Harpagus, his trusted general. Harpagus entrusted the infant to a shepherd family. As a young man he was appointed vassal king of Anshan. In 549 B.C. Cyrus moved his armies from his capital at Pasargadæ against Astyages in Ekbatana. The armies of Astyages, under the command of Harpagus, whose son was slain in the hands of Astyages, deserted him to join forces with Cyrus. Astyages was defeated, and Media became a permanent satrapy of the Medo-Persian Empire.

By his conquest of the Median Empire, Cyrus became the ruler of Assyria, Mesopotamia, Syria, Armenia, and Cappadocia.

In quick succession Ashur, Cilicia, Cappadocia, and Armenia received him as the rightful successor to Astyages. Finally, Sardis, the capital of Lydia, fell to him in 546 B.C., and Croesus was taken captive.

After capturing the eastern part of the Iranian plateau and consolidating his power, Cyrus focused his attention on Babylon. By his archaizing reforms Nabonidus had alienated the priesthood of Marduk, at whose expense the reforms had been made. Religious freedom was repressed, leaving the people eager to welcome the deliverer.

The Accadian armies were defeated in Opis, and the defeat was followed by the capture of Sippar. Nabonidus fled to the city of Babylon, where his eldest son and coregent was in power.

The Fall of Babylon

That it was the will of God that the Babylonian Empire should fall to the Medo-Persian armies is clearly depicted in the account of what happened the memorable night of the fall. Belshazzar, the eldest son of Nabonidus and his coregent, had arranged a great banquet. In defiance of the God of the Jews he had ordered the sacred vessels of the Temple brought in for the occasion. Frivolity and drunkenness continued far into the night. Suddenly a mystic hand appeared on the Temple wall, leaving a message in letters of fire: Mene, Mene, Tekel, Upharsin. With fear and trembling, Belshazzar had Daniel the prophet called in to interpret the writing. Fearlessly he gave the meaning: Your days are numbered. You have been weighed and found wanting, and your kingdom shall be di-
vided and given to the Persians.

True to the prediction, that very night the armies of Cyrus under the leadership of Ugbaru (Gobryas), governor of Gutium, took the city by diverting the waters of the Euphrates River. On the third day of Marcheshvan, Cyrus entered the city as a great deliverer, being received by the plaudits of the people.

A Magnanimous Ruler

Cyrus restored peace to the city, gave protection to the places of worship, and granted religious freedom.

Thus, in fulfillment of prophecy, God granted victory to Cyrus' marching armies. The historians Herodotus, Xenophon, Josephus, and others give a detailed account of the battle.

When Babylon fell to Cyrus he became ruler of the political, commercial, and religious center of the world. The new ruler inaugurated a policy of generosity toward his subjects, and sought in every way to promote their welfare. He was a wise statesman, a shrewd politician, and a kindhearted ruler, always planning methods by which he could better the condition of his people. He was ready to espouse their cause, almost to the point of risking his throne. He revered their God, and where their sacred sanctuaries had been neglected or desecrated he was solicitous for their restoration. His stated national policy was to undo the wrongs committed by former empires on their subjugated peoples.

Cyrus and the Jews

This policy called for a royal proclamation issued in favor of the Jews.

Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel. (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem (Ezra 1:2-4).

This decree is confirmed in his famous Cyrus Cylinder, where it is stated that he restored their sanctuary and the people to their original homes.

This royal policy of repatriation, accompanied by great financial gifts and the return of the sacred vessels of the Jewish Temple, was a model to be followed by the later kings of the Achaemenian Dynasty. And thus through the subsequent decrees of Darius and Artaxerxes, in 457 B.C. the building of the walls of the city and the Temple was completed.

So prominent a place does the kindness and generosity of these Iranian kings have in Jewish history that some of the greatest time prophecies of the Old Testament are geared to this notable decree.

Ever since the righteous reign of Cyrus the Great, who came to power through direct providence of God and instituted great models of democracy and religious freedom, this land has continued to be a bulwark of religious tolerance.

The wise and enlightened policies of and the protection that the government of His Imperial Majesty Shahenshah Aryamehr is offering to the varied and numerous religious bodies in modern Iran are reminders that we live in a country established through divine providence. And it is our sincere desire that our uninterrupted constitutional monarchy may ever continue under the wise enlightened leadership of the Pahlavis.

"[Thus saith the Lord] of Cyrus, He is my shepherd, and shall perform all my pleasure."

Isaiah 44:28
**ARE YOU SAVED?**

**DOUGLAS COOPER**
Self-supporting Worker, Kodiak, Alaska

HAVE you ever talked to a fellow church member about the most important subject you could possibly discuss—his salvation? If you have, then you may have noticed that a great deal of uncertainty seems to exist about this topic. One of the greatest threats to the spiritual strength and progress of our church in sharing the gospel with the world is that so many within the church are uncertain about their salvation.

When asking people about the matter, one will often hear comments like the following: "Well, I really hope I am saved." Or, "I surely want to be saved." Or, "I wish I would be saved." Some even answer: "I am certainly working on getting ready to be saved."

All such attitudes about salvation reflect a deep and spiritually unhealthy lack of assurance. If a person does not know whether he is in a saved or unsaved condition at any given point in his experience, he is in trouble. Serious spiritual trouble. This uncertainty would reveal that not only the person's theology may be in danger of being incorrect but also that his relationship with God may be lacking.

The book *Steps to Christ* warns of the peril of this sort of uncertainty. "Many will be lost while hoping and desiring to be Christians."—Page 48.

Hoping, desiring, wishing, and wanting to be saved are not enough. It is essential for every man to know that he is in a saved condition. "Let none leave their safety for eternity to hang upon a peradventure. Let not the question remain in perilous uncertainty. Ask yourselves earnestly, Am I among the saved, or the unsaved?"—*Testimonies to Ministers*, p. 443.

**You Can Be SURE**

There need be no doubt here. We can have the surety of salvation and know this marvelous gift is ours.

The perishing sinner may say: "I am a lost sinner; but Christ came to seek and to save that which was lost . . . I am a sinner, and He died upon Calvary's cross to save me. I need not remain a moment longer unsaved. He died and rose again for my justification, and He will save me now."—*Selected Messages*, book 1, p. 392.

The beloved disciple John, who knew the Master well, gives this assurance: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (1 John 5:13).

We not only can know, we must know whether we are in a saved or unsaved condition. There must be no uncertainty about this most important of all questions.

Why? Because we must believe we are saved before we can be saved! As with any other of God's promises, the promise of salvation and eternal life has to be accepted by faith before it can in reality be ours. The believing, the accepting, part comes first. Then and only then can the gift be given to us. If we do not accept it, it can never be ours.

The Bible story of Jesus' healing the
paralytic at the pool of Bethesda illustrates this basic principle. The man was helpless. He had not used his legs for thirty-eight years. Christ stood by his side and said, "Rise, take up thy bed, and walk." The man might have thought a moment and said, "Lord, I like the sound of what you are saying. I really wish I would be healed. I have been wanting to be, and I hope someday I will be. I had my friends place me here by the pool so that I could work on getting myself healed. Someday the conditions will be right, and maybe I will be healed."

He could have listened to Jesus' command and then looked down at his wizened legs and said, "Lord, what you are offering me is just what I need, and if you will just put these legs back in shape so they look strong, I will be happy to try to get up and walk."

But the man at the pool said none of these foolish things. He had a real love for, and a real faith in, Jesus Christ. As soon as he heard the Master speak those words he believed it was possible for him to walk again. He stood to his feet and walked. He believed that what Jesus had told him was true. Then, and only then, because he first believed, was he given the power to walk.

Ellen White, in speaking of this incident at the pool, gives a tremendous insight into how salvation is to be ours now:

He [the sick man] believed Christ's word, believed that he was made whole, and he made the effort at once; he willed to walk, and he did walk. He acted on the word of Christ, and God gave the power. He was made whole. In like manner you are a sinner. You cannot atone for your past sins, you cannot change your heart, and make yourself holy. But God promises to do all this for you through Christ. You believe that promise. You confess your sins, and give yourself to God. You will to serve Him. Just as surely as you do this, God will fulfill His word to you. If you believe the promise—believe that you are forgiven and cleansed—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it.

—but we do not. We are either saved or unsaved. There is no place for uncertainty.

But I Don't Feel Like I'm Saved

Actually, feeling or the lack of feeling is a very unreliable criterion for revealing the real spiritual condition of a person.

God says: "Do not wait to feel that you are made whole, but say, 'I believe it; it is so, not because I feel it, but because God has promised.'"—Steps to Christ, p. 51.

We are not to look into our hearts for a joyful emotion as an evidence of our acceptance with Heaven, but we are to take God's promises and say, "They are mine. The Lord is letting His Holy Spirit rest upon me. I am receiving the light; for the promise is, 'Believe that ye receive the things ye ask for, and ye shall have them.'"—The Faith I Live By, p. 9.

What really matters is, Have we accepted Christ as our personal Saviour? Having done so, we are to believe we are in a saved relationship.

There are some prayers God will not answer at once and others He may answer negatively, for to grant the request would not be for the best. There is one prayer, however, that God is sure to answer and answer immediately because He has promised. That is the prayer of a man who asks for salvation sincerely and honestly and has the faith to believe that he receives it. The heavenly Father never says No to that kind of request.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).
Let's pull up the ROOT

GLENN E. SMITH
Stewardship Secretary
Inter-American Division

HE WORE no necktie, his suit was soiled, and his face was red from past drinking. He spoke soberly about his problem. For a number of years he had been a local elder of four or five different large city churches, but his drinking had caused gross problems, and finally in exasperation and desperation he had sent his wife and children to live with relatives. He was a man of talent, under fifty years of age, and his appeal was for money for a new start. Could we help him?

What had happened? There was no question in his mind about the truth. He had been well instructed and was still convinced it was right. The pastor or evangelist evidently had done his work well. Who could be blamed? What was the solution? He saw his need as money; this would solve it all, he thought. A new start in business, his family reunited, the children back in college, new hope, new courage, and he would dedicate his all to the work of the church.

8 MAY, 1972
The Real Problem

I am convinced of the cause of this man's problem and of the cure. His case is not unique but can be multiplied in varying degrees among those who know the truth, until it envelops more than half of the listed membership. It is this fact that keeps us still Laodicean and drains from the church its power to enlighten the world and finish the work.

The majority aim to make a name for themselves in the world; they adopt its forms and ceremonies, and live for the indulgence of self. They follow out their own purposes as eagerly as do the world, and thus they cut off their power to help in establishing the kingdom of God.—Counsels on Stewardship, p. 54.

Selfishness, the sin of the world, has become the prevailing sin of the church.—Testimonies, vol. 5, p. 204.

Why has selfishness prevailed? True, "selfishness is the strongest and most general of human impulses" (Counsels on Stewardship, p. 25), but "Christ's believing people are to perpetuate His love. This love is to draw them together around the cross. It is to divest them of all selfishness, and bind them to God and to one another."—Ibid., p. 16. There is a weapon that can destroy selfishness so that it need not be crippling the church.

Sister White says: "Selfishness is the essence of depravity."—Ibid., p. 24. And the French version has it: "Selfishness is the root of all corruption."—Ibid., p. 24.

Is it not time for the church to move from Revelation 3 and the Laodicean experience to Revelation 18, and become the loud-cry church? This is our work. We must low every requirement of their newfound faith are still unknowingly host to a horrid malignancy?

The leprosy of selfishness has taken hold of the church. The Lord Jesus Christ will heal the church of this terrible disease if she will be healed. The remedy is found in the fifty-eighth chapter of Isaiah.—Ibid., p. 89.

If selfishness is truly the "root of all sin," should we not make its destruction the objective of every evangelistic campaign, every church revival, and each Week of Prayer? Were there truly an all-out attempt to destroy this malady from the church, to "get the root" in every addition made to the church, could it possibly be that depravity and the many fruits of selfishness would disappear, leaving the church purged and ready to receive the power that will transform it from the Laodicean into the loud-cry church?

The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people.... But this will not be while the largest portion of the church are not laborers together with God. God cannot pour out His Spirit when selfishness and self-indulgence are so manifest.—Ibid., p. 52.

The outpouring will come, but not until the largest portion, more than half of the church, is free from the control of selfishness.

Is the Root Still There?

The root comes out hard. It is so much easier to pull off the top and to think the garden of the heart is clean, but, fellow pastor, let us be certain with our converts that there has been more than an agreement to the truth and that the ugly weeds of sin have not been broken off, leaving the root.

The tragic experience of these former members—who number thousands of lost, strayed, and stolen—can be prevented if we do our work of preparation thoroughly. We must make it our continual objective to destroy selfishness. Think of the trials we as pastors will escape if we do not have to reap the fruits of selfishness, and think of the joy of pastoring churches where the majority of the membership are unselfish.

Could the problem be similar to the dandelion war many of us wage in certain climates, where the lawn looks clean after a particularly hard "campaign," but soon is yellow with dandelion flowers again as the roots push up a fresh crop? How many souls are baptized and although fully convinced of the truth and determined to fol-
lead our membership into this experience. It will not come by accident, but must be a studied and determined effort to develop the character of Christ in each member, new and old.

Christ gives man no encouragement to think that He will accept a patchwork character, made up mostly of self, with a little of Christ. This is the condition of the Laodicean church. At first there seems to be some of self and some of Christ. But soon it is all of self and none of Christ. The root of selfishness is revealed. It continues to grow, striking its roots deeper and deeper, till its branches are covered with objectionable fruit. Christ looks with pitying tenderness on all who have combination characters. Those with such a character have a connection with Christ so frail that it is utterly worthless.—The SDA Bible Commentary, Ellen G. White Comments, on 2 Cor. 5:17, p. 1101.

The Only Remedy

Selfishness is a wall built around a person and his possessions, and it says: “You can’t have me.” Covetousness reaches out to gather more things to place behind the wall. These two ills have their own remedies. Selfishness is cured by self-sacrifice. Continued systematic giving of ourselves and of what we have breaks down the wall, and the true Christian says: “You can have me.” Covetousness is controlled by self-denial. When the world holds things up as a god to be worshiped, the Christian says No and denies himself of what would take the place of God in his life. “The reason there is so much dwarfed religion today is because people have not brought practical self-denial and self-sacrifice into their lives.”—Counsels on Stewardship, p. 52.

Fellow pastor, if we are tired of picking the fruits of selfishness, we must get rid of the tree. Let us help our members dig it out by the roots and plant in its place supreme love for Christ. If we would like to change the picture in our churches, we must apply the remedy of Isaiah 58 by turning love for self to love for others. “This is the only way in which it is possible for us to manifest our gratitude and love to God. He has provided no other.”—Ibid., pp. 18, 19.
Going Through the Motions

DUANE R. PETERSON
Pastor, Carolina Conference

HOW is it possible for us as ministers of the gospel to be in danger of allowing the sacred fire that we handle to turn into cold ashes? By our very office we are in constant contact with religious duties. We revel in studying Scripture with people, praying with and for people, and public presentation of precious truths to people. We become saturated through the intensity of our overexposure to the surface spiritual duties. People are constantly turning on the faucet of our calling, and we gush out with the anticipated balm for their weary souls.

The squeeze comes when we are drained. When the platitudes of our counsel become just that. When the reality of our instruction becomes forced. As life goes on, a greater stimulus is required to produce an equal reaction to sensation.

First love wanes and becomes commonplace. The eye soon can become used to beauty and the fingers used to the touch of a friend. We go through the motions, but the spiritual spark of genuineness flickers and is about to go out. Promoting the program becomes an end in itself. Professionalism reigns supreme. We are no longer the firebrand for truth, but the staid, superficially smooth, organized promoter. Hypocrisy becomes the rule of the day.

If the men who bear the message have not Christ abiding in them, if they are not true—and some are not—may the Lord awaken them from their deception before it shall be too late.¹

You must be careful not to become victims of an arid and misleading intellectualism, which is based on merely human tradition and on that elementary knowledge, which is all the world can supply, and not on Christ. For it is in Christ that Godhead in all its completeness, dwells in bodily form. It is in your union with Him that your own life reaches perfected completeness. He is supreme over every demonic power and authority.²

The malady of spiritual mediocrity creeps in upon us stealthily. The fact that we are ministers handling spiritual things lulls us into thinking that by our very association with such, we are all right. Our ministry must not be only instructing, praying for, and guiding others. This work must be buttressed by a daily personal walk with Jesus. Personal private devotions are an essential. We must receive light before we can give light. We must bask in the Sun of Righteousness. We must feed on the Bread of Life and drink of that fountain that never runs dry before we can feed and water the people of God.

The secret of praying is praying in secret. Books on prayer are good, but not enough. As books on cooking are good but hopeless unless there is food to work on, so with prayer. One can read a library of prayer books and not be one whit more powerful in prayer. We must learn to pray, and we must pray to learn to pray. While sitting in a chair reading the finest book in the world on physical health, one may waste away. So one may read about prayer, marvel at the endurance of Moses, or stagger at the weeping, groaning Jeremiah, and yet not be able to stammer the ABC's of intercessory prayer. As the bullet unspent bags no game, so the prayer-heart unburdened gathers no spoil. 'In God's name, I beseech you, let prayer nourish your soul as meals nourish your body!' said the faithful Fenelon. Henry Martyn spake thus: 'My present deadness I attribute to want of sufficient time and tranquility for private devotion. Oh that I might be a man of prayer!' A writer of old said, 'Much of our praying is like the boy who rings the door bell, but then runs away before the door is opened.' Of this we are sure: The greatest undiscovered area in the resources of God is the place of prayer.³

Our great need is each day to be recharged and revitalized before the very throne of our heavenly Employer, to come from the darkness of the closet illuminated by the Spirit to truly shine for Him.

¹ Ellen G. White, Testimonies to Ministers, p. 153.
Can a God-called Preacher Fail?

WHY did such a talented man as Jim leave the ministry and go into business for himself? "What happened to our pastor? How could he leave his wife for another woman?" "What’s wrong with preacher Bill? His attitude toward his work as a minister is so negative." "Why does our district leader act so discouraged all the time?"

This list of heartbreaking questions could be greatly expanded. One could tally all the reasons for discouragement and depression among preachers. We could form committees by the dozen to ponder the problems leading to failure in the ministry. Research organizations could be hired to analyze these problems and offer solutions. But isn’t there at least one major factor that invariably enters any picture of failure among ministers?

Valid Failures

Let us assume that the above examples of failure are men who were qualified in every respect to be ministers of the gospel. There are some men, both in and out of the ministry today, who are failures simply because we depend on human judgment alone in our selection of those to be ordained. Those who have not been called by God to the ministry and have failed are valid failures!

One inspired commentator claimed she “was shown that quite a number who were thinking it their duty to teach the word of God publicly had mistaken their work. They had no call to devote themselves to this solemn, responsible work. They were not qualified for the work of the ministry, for they could not instruct others properly.” She further stated that “God has repeatedly shown that persons should not be encouraged into the field without unmistakable evidence that He has called them. The Lord will not entrust the burden for his flock to unqualified individuals.”

When God calls a man to the ministry and the brethren are aware of it, that man can count on triumph in his work. There is no such thing as failure for him as long as he follows the formula for success. God has never called anyone to failure, and that includes Noah! This does not mean to say that a God-called, thoroughly converted minister will never make a mistake nor experience at times what may appear as failure in his work.

As the world’s Redeemer, Christ was constantly confronted with apparent failure. He, the messenger of mercy to our world, seemed to do little of the work He longed to do in uplifting and saving. Satanic influences were constantly working to oppose His way. But He would not be discouraged.

Why Peter Failed

Do you remember Peter’s cursing denial of Christ? Peter was called and ordained by Christ, yet the divine commentary states that “Peter had prepared the way for his great sin.” What a thought! Imagine a person consciously or unconsciously preparing the way for failure.
None think it strange to prepare for success, but few consider the concept of preparing for failure. Some may think that Peter’s denial experience was most uncommon. Yet he followed the same pattern that every last one of us follows who fails. In my thinking, there are no exceptions.

Just how did Peter prepare for failure? Speculation is unnecessary. The facts are that “it was in sleeping when Jesus bade him watch and pray that Peter had prepared the way for his great sin.”

It is well to remember that preparing for failure can involve more than one type of sleep! Physical unconsciousness is not the only way to induce insensitivity of mind, body, and soul. Those elements under our control that adversely affect any of our senses can be categorized as “sleep”! Furthermore, anything, regardless of how honorable and right it is, that is permitted to come between us and our daily hours of study and prayer induces spiritual sleepiness. We are urged to “guard jealously your hours for prayer, Bible study, and self-examination. Set aside a portion of each day for a study of the Scriptures and communion with God. Thus you will obtain spiritual strength, and will grow in favor with God.”

Empty Pulpits

How many Adventist pulpits would be vacant next Sabbath if no minister were allowed to preach unless he had spent twelve hours (two hours a day) in Bible study and three hours (thirty minutes a day) in prayer during the preceding week? A rather solemnizing conjecture?

Modern preachers live in an intense environment. The world with its post offices, bookstands, newspapers, billboards, and airwaves floods our eyes and ears with materials both good and bad. Even the church cranks out an amazing amount of wonderful propaganda that could claim a major portion of our reading and thinking time if we let it. No man can encompass even a small part of this deluge of materials, which in the main is putting mankind to sleep.

How should a minister relate himself to this problem? The same way Peter should have related himself to his situation in the garden. “Had those hours in the garden been spent in watching and prayer, Peter would not have been left to depend upon his own feeble strength. He would not have denied his Lord.”

How desperately our church needs men of prayer and study.

Spiritual Digitalis

The digitalis for spiritual heart failure among ministers is a daily dose of knee bending and Bible study. We can build churches, organize campaigns, be men of the century, sit on a score of committees, travel to and fro throughout the earth, but when one refuses to take time for prayer and Bible study each day—I repeat, each day, not tomorrow, not next month, not next year, but each day—he has failed! Some reason that when a certain project is finished they will do differently, but that time usually never comes. Furthermore, when one fails to spend time with God on any particular day, that failure is one that cannot be rectified. Time cannot be recalled. It is gone forever! A second chance to make that day go right will never be given.

Sit down, my fellow minister, and count the days when you did not spend time with God. Certainly, most of us accomplish something from the standpoint of church work. We make some visits, preach a sermon or two, write letters, but this is merely sharing ourselves—the giving of ourselves in service. What I am talking about is not giving of ourselves. I am talking about receiving from God for ourselves those spiritually nutritious elements that make it possible for us to give properly of ourselves to others.

Furthermore, I am not advocating a cloistered life of study and prayer totally disconnected from service. Never! The two go hand in hand. My fear is that many Adventist ministers do not take time, for whatever reason, to let God mold the soul, to strengthen convictions,

(Continued on page 45)
EDITORIAL NOTE: The minister's ordination service is a significant and solemn occasion. Important parts of this service are the charge to the newly ordained ministers and the welcome that follows. We are pleased to pass along the following as commendable examples of what these parts might consist of.

The Charge and Welcome to NEWLY ORDAINED

CHARGE

MY FELLOW MINISTERS, the church has considered your call to the ministry and by prayer and the laying on of hands recognizes you as representatives of the Seventh-day Adventist Church.

Your duties will be many and varied. Principally your work is to preach—by voice and action—to preach a gospel of reconciliation, in all of your preaching to make Christ the center. The counsel given to young Timothy by the apostle Paul is pertinent and relevant to this occasion:

To preach the Word of God urgently at all times, whenever you get the chance, in season and out, when it is convenient and when it is not. Correct and rebuke your people when they need it, encourage them to do right, and all the time be feeding them patiently with God's Word. For there is going to come a time when people won't listen to the truth, but will go around looking for teachers who will tell them just what they want to hear. They won't listen to what the Bible says but will blithely follow their own misguided ideas. . . . Bring others to Christ. Leave nothing undone that you ought to do (2 Tim. 4:2-5, Taylor). *

The same apostle, in writing to the church at Corinth as it appears in 1 Corinthians 2:1-5 in the New English Bible, said of himself and for our benefit, "I declared the attested truth of God without display of fine words or wisdom. . . . The word I spoke, the gospel I proclaimed, did not sway you with subtle arguments; it carried conviction by spiritual power, so that your faith might be built not upon human wisdom but upon the power of God." †

Your entire energy, time, talents, are to be directed to your work. There is no turning back. No side lines are to divert your attention or dilute your influence. Your conduct must be an example and your integrity beyond question. Your words and personal appearance must be in keeping with your calling.

Your ordination is a public recognition of your divine appointment, for indeed you have been called to the ministry for "such a time as this." You are authorized henceforth to perform the sacred rites of baptism and marriage as well as all other functions that are reserved to an ordained minister. By your own submission to the laying on of hands and in recognition of
MINISTERS

W. J. BLACKER
President, Pacific Union Conference

your call, I now charge you with your sacred duties. Fulfill them to the fullest extent so that upon the completion of your task you will hear the cheering words: "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

WELCOME

Young men, it is my privilege on behalf of the ministers of the ________ Conference to welcome you into our ranks. You are now fully qualified to perform all the acts of an ordained minister. The duties of a minister are varied and they are many —some you have already been performing. Innumerable experiences await you—some sorrowful, some frustrating, some that will bring you much joy. You have had the hands of ordination laid upon you at a most significant hour. The messages of the angels pictured in Revelation 14, which it is your duty to proclaim, become more and more significant. This church that grants you credentials expects you to preach a Christ-centered message, to call sinners to repentance, to baptize the converted, to unite in matrimony those who are members of this church, to comfort those who mourn, and to counsel and guide the concerned and the brokenhearted.

The ministry is more than a vocation, it is more than a profession, it is more than a career, it is more than a position; it is a calling, it is a commitment, it is a life. God bless you as you enter this enlarged field of service—bless you with clear minds, keen discernment, a heart overflowing with sympathy, patience, love, concern, forgiveness, the ability to preach with conviction, and above all an experience with Jesus Christ that will transcend all other things. We encourage you to press on and on until you hear the Master say, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

The secretary will now present you with a certificate of ordination, and then your fellow ministers will clasp your hands as we unite our energies in forwarding God's work in the ________ Conference.

Communicating With Minorities

R. J. MCKINNEY
Public Relations Secretary
South Atlantic Conference

16 MAY, 1972
How do you reach the black man and other minorities? Are today's methods compatible with today's madness? Must we take the time and energy to develop "separate but equal" methods and materials to reach different audiences—one black, one brown, one white, perhaps one even red, and later on one yellow? What is the church's responsibility in mass communication? What should we do today and tomorrow, and will we have to change again?

These are a few of the questions that currently require an answer. And the demand is pressing because of the shortness of time in which to reach the masses of the unreached and unsaved. In this article we shall limit our discussion to the racial minorities. However, it would be well to remember that we have a responsibility to all minorities—cultural as well as racial, the neglected whites as well as the wall-streeted few.

To say that anyone can look futurewise and direct the feet of the church in the area of mass communication is wishful thinking. Doing so would save time and money, but with communication mass-media style (radio, TV, newspaper, literature) you are perhaps wiser to cross tomorrow's bridges when you arrive there. Nevertheless, we can direct our attention to present issues. We can clearly see what presently is effective and what cannot be only ineffective but clearly unwise and wasteful in reaching any minority market.

The world may be likened to the vast ocean, its people likened to the variety of fish found therein. A wise and successful fisherman fishes for different kinds of fish with different kinds of bait. He must know his fish. He must be acquainted with bait. As with fishing so with reaching people. There must be different bait for different fish.

Our analogy ends here simply because we are seeking to reach complex society as compared to not-so-complex fish. And our first lesson would teach that when seeking to reach minorities, minorities should be used. Their voice, their face, their mind, their pen, must be employed to reach their kind.

In light of today's emotions it is offensive to minorities to be taken for granted. Even the advertising world has found that in many areas it is easier to reach the $500 billion white market by programming to the $40 billion black market first. You have heard, I am sure, the voices of blacks singing those swinging commercials. And big business has learned hard the lessons of black involvement in reaching black markets. Those who can identify succeed. Those who exist as in yesteryear beat the air and wonder why they are not reaching.

Are All People Alike?

But you ask, Are not all people generally alike? All are created from one blood. All have the basic fundamental drives. All breathe and bleed, breed and die. But not all have been motivated by the same environmental forces. All do not respond emotionally the same way to the same thing. For example, if the same financial stress were placed on the shoulders of two men, generally equal men—one black, the other white—it could drive our white brother to suicide, our black brother—well, he possibly would get drunk.

Different bait for different fish. And who would know this different bait better than one who has been fishing with various bait all his life?

The voice of Senator Theodore Bilbo (now deceased), even if it is breathing blessings, has as much chance of motivating or reaching a black audience in the North as the voice of Malcolm X (now deceased) has of motivating or reaching a white audience in the South. Yet both groups need to be reached.

Mass Communication Is Big Business

Mass communication is big business, and its importance cannot be overemphasized. The pen is still mightier than the sword! And in order to touch the millions yet unreached by the third angel's message we must expect to play it big and pay it big. This means programming the time, energy, ingenuity, and materials necessary to reach different minority groups.

Here is a case in point. This year I was invited to a workers' meeting in the Atlantic Union. I sat and listened to the men give their district reports. Among those reporting was a Spanish brother who is shepherding several Spanish-speaking churches in the New York area. Now, those speaking Spanish in New York can hardly be called a minority, yet being classified as such they were having their minority problems. The Spanish congregations had no appropriate
communication for the thousands (I mean thousands) of Spanish-speaking people in that area, no appropriate literature, no relevant tools to work with.

I am reminded of another incident. It was at a Christian council meeting, where an announcement was made that a certain institution had approved the idea of special tracts for working within the inner city. The name of the tracts was disclosed and several pictures that were to be used were shown. I could not believe what I saw. They not only were outdated but generally would repulse the very people intended to be reached.

A casual glance at the mass of literature on the market today reaching into black homes would have told those responsible for the selection that because of the obvious difference, something had to be wrong.

I turned to the minister seated next to me and asked him whether I was really seeing what I thought I was seeing.

He chuckled, and in a sad, sympathetic, but disgusted tone replied, “You should have seen their first selection. The black people pictured had old-style clothing and processed hair.”

I felt nausea from the idea that thousands of dollars were about to be spent and virtually wasted simply because those in charge were using bait of yesteryear. It would be better to fish with no bait than to use what smacks of lack of communicative knowledge.

Better still, know the fish and fish with bait that will attract and aid your cause. Even if the fish is not landed, he will appreciate your ability to attract his attention, and impressions thus made will never be forgotten. Here is a cardinal rule in advertisement. Whether newspaper ads, radio, TV, fliers, or literature, if you have something to say (and the Seventh-day Adventist Church has), learn to say it so that those you want to hear will hear. By making our approach relate, whether as individuals or institutions, we will help people to tune us in, not out.

**Fish Where Fish Are**

My last point is that it would seem sound to fish where the kind of fish you are looking for exist. Being realistic, I could not advertise in the *New Yorker* magazine and expect to reach black or other minorities. Now you ask, Who would? Well, here is the principle involved. Most minorities do not read the host of social communications. And the reasons are varied and complex. They range from physical conditions to apathy, because nothing is generally said to them—they cannot see their own image reflected. I have known folks who have taken the city newspaper and used it to light fires before it was read. If you have intentions of reaching a minority with a newspaper or magazine, you had better look in the direction of small community papers, and then it would be well to know whether the paper is bought and read.

Likewise with radio and TV. If you are going to fish in these massive lakes of communication, you had better find out whether your fish are there. I have known ministers to buy radio time on local stations simply because there was a special rate being offered.

Once I ran a radio program on a 32,000-watt station that covered more than twenty-five counties and reached into three different States. (Oh, by the way, I am black, and this station was country Western; there was no black station.) When the full impact of what I was doing dawned on me, I got some help, and we went to work building a strong black audience. And we accomplished our goal, to the delight of the radio station. It was like fishing in a lake for trout, and upon finding none, stocking the lake and then continuing to fish. About six months later we advertised that an evangelistic meeting was to be held locally. On opening night we had a mixed congregation (about 65 per cent black; 35 per cent white).

Before too many nights passed I faced a black audience, with the exception of two white families. One white person was the sister of a past vice-president of the United States. She and her husband remained our friends throughout the meetings and for months after. I could not land her for God’s cause, but a smart-fishing white pastor, able to relate and using the proper bait, possibly could. And, oh, he would have to fish in waters she frequents.

In summary, “This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Let’s be wisely about our Father’s business and reach minorities more successfully than ever before, remembering to “suit the bait to the fish.”

18 MAY, 1972
A New Outreach Through Adult Education

REUBEN A. HUBBARD
Evangelist, Northern California Conference

HAVE you been looking for a new approach in conducting your evangelistic campaigns? If so, read on.

Most of us are familiar with revival-style meetings incorporating a motion picture, song service, announcements, offering, evangelistic sermon, call to raise hands, appeal song, and on selected nights an altar call.

Because the revival-style approach appeals mainly to fundamentalist religious groups, we have been experimenting with methods that will draw from a larger segment of the population.

Adult education reaches people on every rung of the social ladder. Lawyers and doctors are attracted as well as those who have little formal education. If a certificate or diploma is offered, the program is even more effective.

Adult-education classes have several advantages over regular evangelistic meetings:

1. The people can be pre-enrolled, enabling the evangelist to gauge his attendance ahead of time.
2. The people are enrolled for the entire series. (In evangelistic meetings they often select only certain topics they want...
In adult education every class is important.

3. Homework can be assigned, such as printed health and Bible lessons. If the student misses a class, he makes it up by filling out the lesson at home.

4. The students can be graduated at the close of the series. This aim keeps the interest high. The people attend the final classes as well as they do the first.

5. Every visit has a purpose. The pressure is off. If the prospect misses a class, you take the lesson to him, thus doing him a favor. He comes to every class possible because he does not want to put you out. The psychology of this method is tremendous.

General Procedure

In our program we have a health class and a Bible class. To avoid letting the subject matter decrease in interest as the classes progress, we begin with health topics of high interest and build toward the top-rated subject. In the Bible portion we cover general noncontroversial subjects the first two weeks, then introduce doctrine.

There are several ways to conduct the classes:

1. Using pictures, either slide or motion pictures, with the evangelist narrating.
2. Lecturing, using a chalkboard and visual aids (being careful not to preach).
3. Using interviews with a moderator, panel, and the evangelist (or a doctor in a health class).

Whatever method is used, the class should be informal and relaxed. This atmosphere helps in establishing rapport with the students. A stiff, formal atmosphere creates a barrier between the evangelist and those he is trying to reach.

I personally prefer the interview format, because professional medical personnel can be used in the health class without sacrificing participation of the evangelist. If the doctor is not a good speaker, the panel can carry him along without losing the interest of the class.

People like an interview format. It is widely used in television and radio, and people are comfortable with it. Also, an interview lets the evangelist control the subject matter because the presentation follows his outline.

My experience reveals that the question-and-answer method is an effective teaching tool for both the health and Bible classes,
for questions focus attention on important points in the presentation.

The Nightly Program

The song service, offering, and special music do not fit into a class setting, so we have dispensed with these aspects of the revival-type meeting. We avoid making the entire program religious by waiting to have prayer until the Bible class convenes. We do just as well financially with contribution boxes at the back of the class as compared with offerings taken in revival-type meetings. People usually give large donations, although less frequently. We consistently get $25, $50, or $100 checks, with a $300 check our best contribution to date.

The order of service is simple, but it must be followed. People will lose interest if the classes are too long or the program drags. Here is the schedule we follow:

6:58 P.M. Introductions and welcome
7:00 P.M. Health class interview
7:30 P.M. Questions from the class and class participation
7:40 P.M. Announcements
7:45 P.M. Prayer for the Bible class
8:25 P.M. Questions from the class and class participation
8:30 P.M. Announcement of the next class and class dismissal

We use panel interplay on the announcements to keep them interesting. We also keep them short. Each night we encourage new students to enroll, encourage all class members to fill out the printed lessons, check out books from the lending library, place contributions in the boxes provided, and tell friends about the classes. We also announce the topics for the next three classes.

Attendance Awards

We do not give away a lot of prizes, but we do give every student a Bible to use in the Bible class, free copies of the eight-page lesson nightly, and a couple of supplementary books if their lessons are kept up to date. This is enough to give away.

The lending library is one of the most successful ideas we have incorporated into our program. In our small campaigns we check out more than a hundred titles. We have a good assortment of paperbacks and full-message books, including health books. A few large sets make the library more impressive. We do not carry more than five or six copies of any one title, but we try to include books for the major health and Bible topics we present.

Most of our classes are held in a rented store building that we open as the Community Education Center. Fire regulations require two lighted exits and two fire extinguishers (check with authorities for regulations in your area). We construct the platform eight inches off the floor with concrete blocks, three-quarter inch plywood, and wood paneling.

We use a large desk (or table) instead of a pulpit, bar stools, a black-light chalkboard, and a rear-projection screen. At the entrance to the classroom we have a table for enrolling students and correcting lessons, two file cabinets for storing lessons, and two literature racks for the lending library. We use a Graflex motion picture projector and a Kodak 850 carousel slide projector.

Using Laymen

Laymen are an integral part of our evangelistic team, and are used in visiting as well as in the meetings. Every visitor who attends has a layman assigned to him. The layman takes the lessons to him whenever he misses the class and gets to know him in his home. Women work at the table enrolling new students, keeping record of the attendance and lessons completed, and correcting the lessons students turn in. Men help in seating visitors, passing out materials, taking care of the lights and equipment, and straightening up after each class.

A nursery for small children increases attendance. Four or five women will be needed nightly in the nursery. We have found that motion pictures can be educational and entertaining to the children (our women show them forward and backward).

Doctors, dentists, and nurses can be used nightly in your health class. They will add prestige to your series by their very presence. The medical workers should be scheduled well in advance.

Adult education is a new approach to evangelism, but I have found it effective in reaching people not touched by more conventional approaches.

Why not incorporate this new idea into your program, thus taking advantage of every means possible to reach those for whom Christ died?
The Church Ordinances

Conclusion

ORLEY M. BERG

The Ordinance of Foot Washing

It was humiliating to Christ's disciples for Him to take the position of a servant and wash their feet. But in so doing Jesus was teaching some very important lessons. And that these lessons might be kept fresh in the minds of His followers through the ages to come, Christ instituted the practice of foot washing as a religious service.

By the act of our Lord this humiliating ceremony was made a consecrated ordinance. It was to be observed by the disciples, that they might ever keep in mind His lessons of humility and service.—The Desire of Ages, p. 650.

The Greatness of Humility

In Christ's eyes true greatness is the greatness of humility. Andrew Murray, in his excellent little volume, Humility, declares:

Humility, the place of entire dependence on God, is from the very nature of things, the first duty and the highest virtue of the creature, and the root of every virtue. And so pride, or the loss of this humility, is the root of every sin and evil.—Page 2.

He defines humility as "simply the sense of entire nothingness, which comes when we see how truly God is all, and in which we make way for God to be all." Continuing, he says, "Humility is simply acknowledging the truth of his position as creature, and yielding to God His place."—Pages 14, 15.

It was through pride, the loss of humility, that sin entered this world. It was pride that made redemption necessary. And it is from our pride that above all else we must be redeemed. Pride, or selfishness, is at the root of every sin.

All want of love, all indifference to the needs, the feelings, the weakness of others, all sharp and hasty judgments and utterances, so often excused under the pleas of being outright and honest; all manifestations of temper and touchiness and irritation; all feelings of bitterness and estrangement, have their root in nothing but pride.—Ibid., p. 22.

Humility and Faith

Humility means trusting God at all times. This trust cannot exist where there is pride. Few people realize how closely are humility and faith allied in the Scriptures. Jesus taught this alliance clearly. On two occasions he spoke of great faith. One had to do with the centurion whose servant He healed. The centurion had declared, "I am not worthy that thou shouldest come under my roof." The other had to do with the Syrophoenician woman. She accepted the name of dog, saying, "Yes, Lord: yet the dogs . . . eat of the children's crumbs." To her Jesus could say, "For this saying go thy way; the devil is gone out of thy daughter."

Humility leads a soul to feel that he is nothing before God. It removes hindrances to faith and causes him to fear lest in any way he should dishonor God by not trusting Him completely.

22 MAY, 1972
It is this lack of humble, dependent faith that so often keeps us from being our best. We are told:

The first thing to be learned by all who would become workers together with God is the lesson of self-distrust; then they are prepared to have imparted to them the character of Christ.—The Desire of Ages, p. 250.

This is the foremost lesson to be learned from Bible history. “The tenor of the Bible is to inculcate distrust of human power and to encourage trust in divine power.”—Patriarchs and Prophets, p. 717. We are warned: “Whatever diverts the mind from God, whatever leads to self-exaltation or to self-dependence, is surely preparing the way for our overthrow.”—Ibid.

The ordinance of foot washing is designed to help keep man in his proper place.

There is in man a disposition to esteem himself more highly than his brother, to work for self, to seek the highest place; and often this results in evil surmisings and bitterness of spirit. The ordinance preceding the Lord’s Supper is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of heart that will lead him to serve his brother.—The Desire of Ages, p. 650.

Humility and Service

Notice that this humility is to result in useful service and is an essential preparation for the same.

If they would cherish true humility, the Lord could do much more for His people; but there are few who can be trusted with any large measure of responsibility or success without becoming self-confident and forgetful of their dependence upon God.—Patriarchs and Prophets, pp. 553, 554.

Service performed in the spirit of true humility is an important lesson to be learned from the ordinance of foot washing.

Its constant lesson will be, “By love serve one another.” Gal. 5:13. In washing the feet of His disciples, Christ gave evidence that He would do any service, however humble, that would make them heirs with Him of the eternal wealth of Heaven’s treasure. His disciples, in performing the same rite, pledge themselves in like manner to serve their brethren. Whenever this ordinance is rightly celebrated, the children of God are brought into a holy relationship, to help and bless each other. They covenant that the life shall be given to unselfish ministry.—The Desire of Ages, p. 651.

A Meaningful Service

Participating in this ordinance is obviously a more meaningful service than many realize. It is, first of all, a cleansing service—a new or lesser baptism. Water is a symbol of cleansing. And by entering into this service the person may know that the stains of sin are washed away. We become “clean every whit.”

It is furthermore a service of humility. By stooping to wash our brother’s feet we acknowledge the principle: “In honour preferring one another,” servants one of another, each counting others better than himself, subjecting ourselves one to another.

It is our humility before our fellow men that demonstrates our humility before God. As Murray puts it: “Humility toward men will be the only sufficient proof that our humility before God is real; that humility has taken up its abode in us, and become our very nature; that we actually, like Christ, have made ourselves of no reputation.”—Humility, p. 44.

Finally, the service of foot washing is a pledge of service to our fellow man. It is a covenant that we enter into—a promise that we will give our lives more fully to others in unselfish ministry; ever seeking opportunities of rendering kind and helpful service; following in the footsteps of Jesus, who went about doing good, whose whole purpose in life was to be a blessing to others.

The world is full of those who need our ministry. The poor, the helpless, the ignorant, are on every hand. Those who have communed with Christ in the upper chamber will go forth to minister as He did.

Jesus, the served of all, came to be the servant of all. And because He ministered to all, He will again be served and honored by all. And those who would partake of His divine attributes, and share with Him the joy of seeing souls redeemed, must follow His example of unselfish ministry.

All this was comprehended in the words of Jesus, “I have given you an example, that ye should do as I have done to you.” This was the intent of the service He established. And He says, “If ye know these things,” if you know the purpose of His lessons, “happy are ye if ye do them.”—The Desire of Ages, p. 651.

MY PRAYER:

“Oh, to be emptier, lowlier, Mean, unnoticed, and unknown, And to God a vessel holier, Filled with Christ and Christ alone!”
CLOUDED ISSUES
Standing on a crowded metropolitan street corner, I watched in amazement as five young men, American college students dressed in Eastern garb, danced to a monotonous chant—the mournful words of an Eastern religion—accompanied by the ringing beat of small bells. Worshiping? Yes, but what?

On the same day I entered the educational and psychology section of a library. A young man from Saudi Arabia was having trouble finding a certain book he wanted, and when the librarian came to his assistance I overheard this conversation:

"Do you not have any books on this subject?"

"Yes, we do, but they are all out. Do you see this whole section of empty shelves? Well, if the books were all in, it would be filled."

I looked and saw a large number of shelves—virtually empty.

She continued, "Some come back in every day, but they rarely stay on the shelves more than an hour or two. This is a very popular subject." The subject? Astrology.

Popular educators teach that there is no God, religion is a myth, a childish tale. Right and wrong are relevant. There are no absolutes; the world is a world of probabilities. Others view religion as a pacifier of the conscience, a therapeutic agent for sick, weak minds, a crutch necessary for some, but something society as a whole will eventually outgrow.

Men throw out the idea of the Creator and His blueprint, His law. Yet man must worship something, so, strangely, he turns to things much worse than even childish fairy tales—to astrology, Eastern religions, and other unworthy areas. What a paradoxical age we live in!

Worldly Concepts as Compared to Adventist Concepts

But what shall we "upon whom the ends of the world are come" do? The fact is inescapable that there is a fundamental difference between the concept of the world at large and the concept of the Advent message. And make no mistake about it, these different concepts are not reconcilable in any degree. The one views man as an organism, true, but also as an accident, the outcome of a probability—not unlike any other creature, except for complexity. It views the individual as of minor importance and the species and its survival as of great importance. It holds that right and wrong are not absolutes. In fact, absolutes do not exist, only relevances exist.

The Adventist concept views things in a very different light. It considers man's origin, his purpose, his destiny, in the light of man's creation by an all-powerful Creator. One concept cannot absorb even the slightest trace of the other concept, nor can it accept any of the corollaries or results of it without abrogating our mission. The fruit of the worldly concept is uncertainty, doubt, frustration, anguish, and despair, leading to all failures of life—crime, drugs, alcoholism, escapism, insanity, and suicide—whereas the Adventist concept, when fully received, leads to peace, serenity, security, family unity, and life eternal.

The Religious, the Philosophical, the Scientific

As Seventh-day Adventists we should awake and see what we have—the real answers, the true answers! But of what value are they unless we realize this and appropriate them? If we do not preach Adventism, we might as well join one of the popular movements. Without our complete message we have no mission or purpose. However, some trends seem to indicate that we are uncertain about values that we once assumed were axiomatic. Some changes seem to intimate that our thinking is being affected by the idea that we go through three stages—the religious, the philosophical, the scientific. The implication is that each of the latter two steps is an advancement upward from religion and revelation to the ultimate—science.

Perhaps our problem is that we have never stopped to consider what certain current trends seem to say. But are we willing
to be really honest with ourselves and consider them? Are we on solid ground?

There are certain vital questions each of us must ask himself: Do I actually believe in an all-powerful God? Do I actually believe Jesus died for me? Do I really believe He is coming back? Do I really believe we have the last message for the world? Do I really believe that it can and will be given in the near future, and that when it is given, Jesus will come? These are serious questions for which we must have good answers, and if we want solid answers we must not be afraid of the truth.

Who Sees the Fire?

In all honesty I must say I am much puzzled as I look around and see the actions and hear the talk of many of those who take the name Seventh-day Adventist. Let me illustrate it in this manner. Suppose that we were sitting in an auditorium listening to a speaker. Suddenly I notice that the wall over on the left side of the room is on fire! Naturally I become alarmed. No one else seems to notice it. I try to get the attention of others and suggest that we should do something about the fire before it gets out of control. But they say they can see no fire. Others say it is nothing and will be taken care of in due time. The speaker continues. Everything goes on as usual. I am dumfounded! I feel as if there is nothing real, as if I am not seeing what I see.

But, you say, "This is preposterous, it is only a supposition." Yes, it is. But let me ask whether it is not also preposterous to look around and see the fire raging in the world, to see its sparks igniting false, soul-consuming, satanic ideologies within the spiritual walls of the church. Would it not be preposterous to say we see nothing or it is nothing or it will be taken care of in due time, and then calmly fold our hands?

Were Our Forefathers Enlightened or Bigoted?

Under the guise of increased knowledge there have recently appeared in some of our periodicals, statements and articles with philosophies not only alien to the faith delivered to us through the Spirit of Prophecy writings but plainly contrary to specific testimonies. Within the walls that others' sacrifice built, there appear voices seemingly bent on compromising Heaven's last message of mercy. What has happened to us? Why do we tolerate incursions that not many years ago would have been emphatically condemned as sin? We might ask several questions. Were our forefathers narrow and bigoted? Were they simply misinformed? Are we today more enlightened and knowledgeable—or is it possible that it is we who are wrong? Is it possible that we are so conditioned by the filth and erosion everywhere that we have become somewhat blind and unshockable? If so, how has this occurred?

Let us take a look at what is happening in this world. What is this corrupt generation really like? Not long ago the news media carried a description of a rock festival known as Vortex I. Elevated on a platform twenty feet above the ground, the band leader stood up, stretched his arms like a priest of ancient Saturnalia, and led the band in a song praising the merits of drugs. He was naked, the band was naked! In fact, nakedness was quite general. Before the bandstand were swarms of youth. Some lay on the grass. Some danced to the wild, savagelike rhythms of the rock cult. One can imagine that Moses met such a sight as he came down from Mount Sinai. Really, this bears the earmarks of pagan sun worship or the fertility cults. Would we want any part of this—the coloring, the language, the licentiousness, the music?

One young Seventh-day Adventist minister thought perhaps this would be a good place to hand out literature, but after a short trial period gave up, saying that if one wanted to help young people this was no place to do it. To send Adventist youth to any of these "gatherings" would be like sending the youth of Israel over to the feast of the Moabites at Baal-peor. Would we want to copy anything that had the connotation of such a "gathering"?

Even though this gross behavior would not be sanctioned by a true Adventist, nevertheless, there are gray areas wherein questions exist concerning what some consider lesser erosions.

Will Adventists Sponsor Dances?

There may be those who doubt that there is any erosion at all in our standards and doctrines. They may say, "Yes, we believe in following the blueprint. But this
Would you say that the time may come when Adventists will sponsor dances?

idea of erosion, that is only your viewpoint.” If we go back to the time of the apostles we find that they held substantially one viewpoint. But look again three hundred years later and what do we see—many divergent viewpoints among those now claiming to be Christians. Yet only one of these was God's viewpoint.

Today you say, There is ample evidence that the seventh day is the Sabbath. But the majority will say, This is only your viewpoint. When Ellen G. White was still living, few could question the intent of her words, for she was the living interpreter. But now, a little over sixty years later, we find many interpretations and divergent views. Incredible! But not so incredible as the fact that even though we still have her writings, such unfamiliarity with this God-given guidance prevails. Isn't it possible for us to find and know the will of God if we really honestly want to find it and follow it with all our hearts?

There are those who see the Spirit of Prophecy writings in the light of, as they say, “our culture.” Where can this attitude lead us? If we were to follow it, is there anything that could not become permissible? Card playing, the theater, old-run movies on television, comedy, dance shows, extravaganzas, swing, jazz, rock, jewelry, flesh foods, dancing, premarital love, divorce, promiscuity, fiction, novels, and so on. And what could happen to character, devotion, dedication, firmness, reverence, purity, and principle? What about standing for right? What has happened to the spirit of Daniel, or Peter, or the spirit that made men go to the stake? Were they simply foolish? Where is the line to be drawn? Are basic principles involved or are these “relevant” according to the culture? Would you say that the time may come when Adventists will sponsor dances?

Using the Devil's Tools

Today we fly in jet planes. But what difference does that make? It may be a different world with regard to our physical environment and also a little more like Sodom and Gomorrah, but isn't purity still purity? Isn't loving the things of the world, whatever they may be, a violation of the first commandment? Isn't there such a thing as lust, and doesn't God still condemn it? Doesn't the phrase “By beholding we become changed” still apply? We need to go back to the blueprint and do some earnest study to see what God says. For it is never inappropriate for God's people to have God's viewpoint.

There are many who honestly think they have a better way. They point to a changing culture. They point to a new situation. I am a graduate of a worldly university, and I am quite stunned when I see the same false philosophies taught there permeating our church. When we use the thinking, style, or phraseology of this corrupt generation we are using the tools of Satan. But the tools of Satan are not fitted to do the work of God. "God does nothing in partnership with Satan.”—Testimonies, vol. 4, p. 230.

The sociologists say that religion is a function of culture, but true religion is not. Some say that the writings of Mrs. White were affected by her culture and her “Victorian” ideas. Some go even further and virtually relegate all her instruction to the past; thus it is not for us in our culture. But what did she herself say? “There is no halfway work in the matter. The Testimonies are of the Spirit of God, or of the devil.”—Ibid. "I do not write one article . . . expressing merely my own ideas. They are what God has opened before me in vision.”—Ibid., vol. 5, p. 67. Would we charge the Lord with being affected by a culture?

Not One, But Two Tracks

To question some things is not a mark of intellectual capacity, but the beginning of doubt.

After Infinite Wisdom has spoken, there can be no doubtful questions for man to settle, no wavering possibilities for him to adjust. All that is required of him is a frank, earnest concurrence in the expressed will of God.—The Acts of the Apostles, p. 506.

If we could have asked the youth before the Flood, What do you like? the reply
would have been obvious. If man is to be the criterion, then why a blueprint? why a Bible? why a God? The Scriptures foretell a class "with itching ears," people demanding, "Tell us what we want to hear."

We cannot go our own way. We cannot choose that which is pleasant to the natural man and prepare for a better world at the same time. The two ways are not compatible. The world is on one track, and the church is on another. They are going in opposite directions. The two paths do not blend imperceptibly into each other. We are not citizens of this world, only pilgrims.

**Throwing Out the Guidelines**

Suppose that you were going to the airport to board an airliner. As you boarded the plane something strange caught your attention. The pilot was cutting wires and throwing out what looked like electronic gear. Startled, you ask him, "What are you doing?"

"Oh, I'm throwing out the radio navigational gear. It's out of date. We don't need it anymore."

I doubt very much, if you know anything at all about the physics and electronics of jet air travel, that you would board that plane, for it would be certain to crash. No one in his right mind would. Nor would any pilot in his right mind do this. It would be suicide.

Yet this is exactly what society and the educators have done. Man has thrown out the chart, compass, guidelines, and all the navigational equipment. He is flying blind; a crash is inevitable. The current popular instruction to youth is to do the same—"fly your life blind." The educators may not admit this, but this is the substance of it. They say that the Bible may have been a force in the past, a molder of culture, but now it has no status above a myth. This teaching has caused a changed outlook. I heard one young woman make this statement: "Sex is no longer a moral issue—what we are doing to society is."

**Let Our Youth Know**

But we should surely see through this. We have the true Source of knowledge, the true guidance system. We need not fly the course of life blind. This is what we should emphatically tell our youth, as well as everyone else. Why should we take navigational advice from pilots who have thrown out the whole guidance system?

Some confuse the issue. Either God is God or He is not. Either He is leading us or He is not. His leading has not changed. Principles do not change. Also the nature of man has not changed, and this new attitude that we see among us is not new at all. It is as old as Satan himself. "He mingles the precious with the vile, and this is what gives him power to deceive."—The Ministry of Healing, p. 440. (See also Testimonies, vol. 8, pp. 293, 294.)

History is strewn with the wrecks caused by this deception. Each generation has supposed that it was different. The history of Israel is one continuous example of this. It was no different in Isaiah's day or in Jeremiah's day, or for that matter, in the days after the apostles. So we see that claiming to be God's people does not guarantee against delusion. We may read in Testimonies, volume 8, pages 293 and 294, about the delusion prepared for us. This new philosophy is not in harmony with the whole of what is revealed. It is a delusion. It is not a matter of viewpoint. It is only a question of which set of instructions we will choose—God's or Satan's. Which do we want?

One of the saddest facts we as a church must face is the high rate of loss among our young people. Something must be dreadfully wrong. How long would we patronize an airline that lost more than 50 per cent of its flights—an airline where more than half its planes crashed with no survivors? Still, that is what is happening in our church. This failure must be traced first of all to home training and influences, for the early years are the most important. There are other factors, as well, but part of the failure must be shared by our educational system. Is it always pure education and Christian education?

The Scriptures say, "Train up a child in the way he should go: and when he is old, he will not depart from it." Is God's promise valid? Then why are we losing so many of our youth? I do not think that we are willing to accuse God of promising something He cannot fulfill. There is only one alternative: In some way we have not met the conditions that He has made essential to the fulfillment. Counsels to Parents and Teachers, pages 108 and 143, amplifies and
fully corroborates Proverbs 22:6. This unimpeachable source declares that our reference is stated in positive language and that “impressions” good or bad “stamped on the mind of a child . . . are well-nigh ineffaceable.” So, the “destiny will be shaped.” Yet we know for a fact that the same unrest that plagues the youth of the world also plagues the youth of the Seventh-day Adventist Church. Why? This is not an easy question to answer clearly. There is a spirit today contending that we need no guidelines, no blueprint. So we might ask ourselves the question, Why follow the blueprint?

Deviations From the Blueprint

It is doubtful that any engineer or designer would ever sanction a deviation from his blueprint. And we must ask ourselves, Would the Master Designer, who designed the universe, sanction a deviation from His blueprint? Would not such a course taken by any individual result in not only disapproval but also serious consequences? Sometimes we are not realistic.

Today many of the youth leave the church. So how do we react? We become panicky, desperate, grasp at straws. Many causes are suggested. The real cause remains unsuspected. We do not go back and examine minutely the original blueprint. Instead, we unknowingly seek the counsel of another engineer, one who is notorious for the failures of the structures he designs. His patterns and designs have caused the death of millions. In view of this, is it not disastrous to copy any part of his designs, regardless of how plausible any of his blueprints may look? Again, the point is obvious.

It is right that we should make efforts to hold and interest our youth. We all want to save them. We are desperate. But any efforts to save them must begin with the acknowledgment that we have no wisdom of ourselves. Without the specifications of the Master Designer we are in complete and absolute darkness. We have sought wisdom from poor sources. Few seem to be aware that the real trouble is that we are, and always have been, loathe to take the principles laid down in the blueprint and apply them honestly to our lives and to the church. The youth just do not see that we regard God’s principles highly enough to live them. They see us claiming one thing and doing another, so of course we have trouble with them. And the rebellion that finds its trigger in our duplicity often irrationally expresses itself, not in correction of our errors, but in renunciation of principles we have failed to support!

When the Wind Changes

On some issues we have previously planted our feet and said, This is our stand. We have gone on record with our reasons, stating almost vehemently, This is right! Then suddenly the wind changes and we see it quite differently, and we accept that which we formerly opposed. Probably we think it is to our advantage. Not only do we accept compromise but we laud it to the skies as being the only thing to do. We may even write about it and promote it. Putting all rationalization aside, and not even considering the question of whether we were justified in taking such a position in the first place, we still must acknowledge that we have done this more than once. The youth do not see this as being consistent. It is not something that can be lightly brushed aside. It raises a question as to what are really policies and what are principles. In fact, the question is asked, Are there such things as unchangeable principles? This is what has led to the charge of “hypocrisy” and intellectual dishonesty.

I repeat, there is only one remedy—return to the blueprint, consult the design of the Master Engineer. When we mix some of the faulty design of the other engineer with that of the Master Designer we should instantly see trouble. Do we? There is too
much evidence that we do not. We do not recognize the aberration for what it is. It appears to me that good, well-intentioned men do not recognize what is happening in the remnant church. But let us leave the analogy and say it plainly, "Shall we seek counsel from the 'god of Ekron'?' Are principles really any different? Have times really changed? Oh, yes, the characters, the scenery, the script are different. But really, are not the issues the same—shall we obey the voice of God or follow Baal? This always has been and always will be the only question. With the answer to this question our course becomes exceedingly clear.

There Is a Distinct Line

The point is that we do not take all of the Word of God. We may think we do, but we actually try to take God's Word in one hand and the wisdom and learning of the world in the other. Patriarchs and Prophets points out the folly of "conforming" to or securing "the friendship of the ungodly" (page 559). The two concepts—that is, God's concept and the world's concept—are not compatible in any degree. They do not blend imperceptibly into one another. There is a distinct line.

Having very recently attended a large university, I find it quite obvious what is occurring. Now, I realize we think we are escaping the influences that are there. But the facts are, we are not. We may strain out the "devil" but we drink his "broth." Many of our ideals and philosophies have become the same—covered, to be sure, with a Christian cloak, but still the same. We believe we have to be worldly wise to be effective. But very frankly, this wisdom looks like ignorance compared to the instruction in the book Education, for example.

In the university I saw no wisdom equal to the wisdom we have available. What I saw there was filled with doubt and uncertainty, nothing like the positive, firm statements of the Spirit of Prophecy. While there I heard the echo of heathen philosophies of the past. I saw cynical skepticism. I saw doubt and uncertainty, pride, sophistication, reckless abandonment, and subversive political philosophy. I saw a denial of anything holy or sacred. I saw a complete ignorance of the past, the causes, the reasons. I saw the fruit of the seed of evolution planted a few generations ago. I saw confused educators teaching a confused younger generation.

It is so subtle, so overpowering, that few escape its molding influence. Our educators, large numbers of them, attend these universities and colleges for their degrees and advanced degrees. Even though they may deny it, they are molded to a degree at least, and unconsciously imbibe some of this false philosophy. I know this is true, for I see our own echoing fragments of it, and strangely enough, sometimes and in some aspects, stating it even more dogmatically than doctors of the universities. The seed of doubt is planted; faith is destroyed. Thus our own institutions are corrupted by false reasoning.

The Danger of Being Half Converted

Another source of this false ideology is this: Men who have been steeped in such teaching come in contact with this message—the Advent message—and accept it, but do not repudiate and sever themselves from all of their former concepts. Examples of this are plentiful as we study the history of the early Christian church. Pagan philosophers and others accepted Christianity, held positions of influence, worked in the church, but brought along many of their pagan ideas and thus corrupted the Christian faith. This is a fact of history (Origen and Clement are notable examples).

I have observed two flaws in the world's educational development. One is that man builds upon man. That is, man forms a concept; he errs in this concept, and another man follows him and builds upon the first man's work and compounds the error. Another man follows him and further compounds the error. Such has been the development, for example, in the field of evolution. Lamarck, Lyell, Darwin, and others conceived certain propositions. Others followed and built further propositions upon these and drew conclusions that have influenced almost every aspect of society.

This is the pit man falls into when he rejects the wisdom that comes from God. Building upon another man's error has resulted in all that we see today. This one basic error has directly and indirectly warped geology, sociology, anthropology, economics, cybernetics, psychology, and even the field of education. Sciences such as electronics, engineering, and even the more inclusive sciences of physics and
chemistry are little affected, because their propositions are generally of a nature that can be checked in the laboratory, and wrong propositions are eventually noted and dismissed. But in other fields this is not so. Certain facts are observed, true, but only sketchy information is available. The rest is filled in with assumption after assumption, and thus man has built up one great fabric of truth and error interwoven.

Evolution—a Master Error

Even history is not understandable or interpretable without the benefit of revelation from God. So man, in the more speculative and philosophical fields, is completely at sea. Not only have the areas of morals and social conduct been affected but these concepts have also indirectly affected the whole fabric of science, education, business, and even society as a whole in a way that is not so apparent. That is, secondary concepts are formed that are not consciously related to their source. These are taught and accepted as “gospel truths” even by those who hold to fundamental Bible concepts. Students naively accept them at face value. Having accepted these values, they become teachers and teach them to their students. But false concepts held always bring forth false fruit.

The master mind . . . of evil is ever working to keep out of sight the words of God, and to bring into view the opinions of men. . . . Whatever weakens faith in God robs the soul of power to resist temptation. It removes the only real safeguard against sin.—Counsels to Parents and Teachers, pp. 377, 378.

The second observation is this: The erosion that we see in the world today, as well as the erosion that we see within the church, is largely traceable, directly and indirectly, to the original concept launched by Darwin. No wonder God gave as an integral part of the last message of warning, “Worship him that made heaven, and earth, and the sea, and the fountains of waters”!

Today we see the direct result of the acceptance of evolution in the world. But it did not occur overnight. The foundations were destroyed a generation or two ago, but the patterns of restraint remained. Now we see a generation without these patterns of restraint, and the results are self-evident.

Much that we see among the youth in the church is (and this may be unbelievable to some) the indirect result of the subtle permeation of our educational system with these same insidious errors.

A Disturbingly Clear Picture

Alarm at the spread of erosive concepts and their results is not based on speculation or imagination. I have observed firsthand the teachings of the doctors of the universities. I have talked with them. I have observed the students and talked with them. I have observed and talked with the products of our own educational institutions. Further, I have researched some of the current and older works of men in the various sciences and other fields of study. This was done in order to see the nature of current thinking and how it developed. I have compared all of these with the blueprint. Finally, the concepts held by our own educators and the concepts held by the educators of the world were compared with what has been revealed to us as a people in the writings of Ellen G. White.

The findings have been very shocking and revealing. The picture is disturbingly clear. I could not begin to bring to you a fraction of the evidence; but it is there, plain and clear, for anyone who cares to look. The facts compel us to draw this one conclusion: Unless those who hold the course of this movement in their hands lay the ax at the root of the tree, effectively and promptly, the next few years will bring forth a monster in our midst that will dominate this denomination on the basis of philosophy and false concepts, and will regard neither revelation nor principle. Such is hard for me to visualize, believing in the integrity of the bulk of those who hold the destiny of this movement in their hands and believing that this is the last true church on earth. I can see only the present, not the future; but the present does lay a difficult and fearful obligation upon those who see.

Can We Learn From Israel?

Another alarming observation borne out by history is that each generation assumes that its present-day knowledge is the epitome of learning, that they are truly educated and wise, that all others before were somewhat inferior and ignorant. But the

(Continued on page 42)
Ideas for Your Shepherdess Meetings

The "Sharing Meeting" in the New York Conference is one of the best attended and most enjoyed of all their Shepherdess meetings. This is a time when workers' wives have an opportunity to exchange ideas, share tips on timesaving devices, demonstrate new crafts, and in general present anything that particularly interests them and has been a help to them in their work.

Mrs. A. J. Patzer, wife of the conference president, leads out in these meetings, and many wives take part. Before camp meeting or workers' meetings requests are sent out to a number of wives or other Shepherdess members asking them to share something of interest with the group. Topics are assigned to those who have a special interest or talent, and the women come well prepared to share their specialty.

We are grateful to Mrs. Patzer for sharing a list of the items that have been presented successfully to their group. It may give ideas to other groups who would like to have a "Sharing Meeting."

1. Timesaving Devices.
2. Money Saving (places to purchase at discounts).
3. New Crafts.
5. Sprouting of Seeds.

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7. New Cooking Tips (canning, freezing, etc.).
11. Senior Citizen Activities.
14. VBS Craft Ideas (made from styrofoam, felt, yarn, bottles, etc.).
15. Seasonable Table Decorations.
16. Readings and Skits.
17. Pathfinder Outings and Projects.
18. Recipes and Organization of Feeding 100 People (victory banquets, etc.).

These “Sharing Meetings” can be adapted to the interests of any particular group. Ministers’ wives can go back to their churches and in turn share ideas with the women of their congregations.

At our request Mrs. Patzer sent in lists of suggested topics that speakers might use for these workers’ wives’ meetings. She writes: “Ministers have ministerial meetings, where they are inspired and charged, where they are enlightened, and where they can communicate. Ministers’ wives need this same inspiration and outlet. Where ministers’ wives meetings are held regularly a rewarding source of fellowship, encouragement, and sense of motivation has been the result.

“Following are some of the topics speakers have used in the New York Conference ministers’ wives’ meetings.”

**Specialized Speakers’ Topics**

1. Mother Needed in the Home.
2. Mother, Go Home.
4. Living Within the Minister’s Income.
5. Cooking Without Eggs.
6. The Home a Sacred Circle.
8. Making Sabbath a Delight.
9. Are We Really Keeping the Sabbath Holy?
11. Tools for the Minister’s Wife.
12. Increasing Preacher Husband’s Efficiency.
13. Messages to the Minister’s Wife From Ellen G. White.
15. Good Grooming and Your Figure.
16. Our Reading and TV Watching and Their Influence.

17. Your Children a Challenge, Not a Chore.
18. What to Do Now for Delinquents.
20. Rules for Marriage (a happy home).
21. What I Expect of My Minister’s Wife.
22. Role of Diet in Preparing a People for Christ’s Second Coming.
23. Money Management.
25. Women’s Lib Isn’t Biblical.
26. Why Discouragement?
27. Why Men Leave Home.
28. Careers at Home.

**Ideas for Panel Discussions**

2. Suggestions for self-improvement.
3. Reading, studying.

**Interviews Given at Women’s Meetings**

1. Successes and weaknesses of cooking schools.
3. SDA weight watchers and exercise clubs.
4. New Sabbath school material for children’s divisions.
   a. Devices.
   b. Songs.
   c. Decorations and where to get them.
5. Successful Investment projects.
6. Telephone evangelism.
7. Young married clubs and objectives reached.
8. New ideas used for shut-ins and hospitalized people.
10. New do-ahead Sabbath dinner recipes or menus.
11. Weekly prayer groups meeting in homes, answers to prayers.
12. Things a pastor appreciates of the conference office staff.
13. Things a conference president appreciates of the pastor.
14. Pathfinders’ projects for helping the needy.
15. Sabbath afternoon activities for children and youth.
16. Special homecoming programs.

D. M. P.

THE MINISTRY 33
THE MINISTER'S WIFE

I saw her as I looked out my window
Calling on neighbors of mine.
Cheering the weary, lifting the fallen,
Telling of Jesus divine.
Who is this lady of mercy
Tolling from dawn until dusk,
Giving her all to mortal man
As she makes her way through the land?

Is she empress of a throne,
Spreading her name about?

Is she heir to a kingdom,
Wanting to be seen by men?
Ah! She is much more than this.
For she is empress, heiress, mother,
doctor, teacher, and preacher.

Well! What is her name?
I'm sorry, her name is listed among
the unknown, as she works for the Saviour alone.

—David H. Yancey
College Place, Washington

Far Eastern Women in the Spotlight

A RECENT letter from Mrs. Marion S. Simmons, associate secretary, Department of Education, for the Far Eastern Division, brings this interesting news:

"Mrs. Amy Sherrard, of our division, has authored a set of twelve lessons entitled 'The Transformed Home.' They have been translated into several languages in the Far Eastern Division, going as far as Korea on the north and Indonesia on the south. This course has been given in at least five of our eight colleges to students or during the summer school to academy and church school teachers who have come in for workshops or institutes. The attendance at these college sessions has ranged from 60 to 800.

"Mrs. Retha Eldridge has also written an excellent series of lessons on the Christian home, 'Obedience to God's Commands,' and another set, 'From Eden to Eden.' These lessons will be ready for distribution within the next few months."

Mrs. Simmons' letter continues: "We firmly believe the church is only as strong as the homes that comprise it. We are aiming in our division to reach the youth at junior and academy level as well as college-age groups. Many of our academy young people never go on to college, but the vast majority marry and are supposed to establish Christian homes. Because many come from non-Christian homes they need to study the principles involved in maintaining a true Christian home. We are in the planning stages now for just such a course for our youth."

The year 1973 has been set aside as Christian Home Year by the General Conference. Women in the Far Eastern Division have been laying their plans, writing series of lessons, and preparing to teach thousands of their youth the way to establish true Christian homes. Only eternity will reveal the results of their work.

D. M. P.

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Disinterested Benevolence and the Social Gospel

Ernest H. J. Steed
Secretary, Temperance Department, General Conference

It is time someone unmasked the catch cry of those people who interpose in the presentation of present truth by throwing up the objection saying, "Remember we are to show disinterested benevolence."

Disinterested has been literally taken to mean "putting aside or neglecting the spiritual ministry" and to emphasize that the major work is done by ministry for physical, mental, or social needs. Then maybe if this work is done right, someone somewhere will be able to fill in on the spiritual truth.

The idea seems to be to create the impression that you are primarily a humanitarian, not concerned with any religious aim or in fact anything save what you are doing for their welfare—social or physical.

Such people are often convinced that prayer would jeopardize their work and that if people resent any mention of God or spiritual things, then forget it and stay with the primary task. In fact, do not give the people what they really need; go even a step further—make it extremely hard for them to know who sponsors the humanitarian or community program and do not even mention religion unless they bring it up.

Surely it does not take much intelligence to realize that this is disinterested Christianity. Such well-meaning but misguided workers or laymen promoting this social gospel are in fact denying the very principle of disinterested benevolence.

Defined as a forgetting of self, self-interest, or personal motive toward self-glory, disinterested benevolence is exalting Christ, with devoted love, sympathy, and kindness for your neglected, sick, oppressed, or ensnared fellows.

This is Christianity in action, not for the purpose of monetary gain, comfort, ease, or advantage, but simply to bring needy humanity to the source of life, hope, comfort, and victory in and through Jesus Christ.

Prayer or the Bible will not be forced on anyone, but in love, kindness, and understanding, you will see opportunity to present the Pearl of Great Price in such a way as to direct the mind to the only answer to life's problems.

An open, honest presentation of the church's mission of mercy will bring confidence to those people who are contacted.

Work disinterestedly, lovingly, patiently, for all with whom you are brought in contact. Show no impatience. Utter not one unkind word. Let the love of Christ be in your hearts, the law of kindness on your lips.—Welfare Ministry, p. 76.

I point you to the life of Jesus as a perfect pattern. His life was characterized by disinterested benevolence.—Testimonies for the Church, vol. 4, p. 218.

Every statement made by Ellen G. White in reference to disinterested benevolence is an appeal to separate from selfishness, practice sacrifice, have a care for the souls of all men—rich or poor, black or white, bond or free. In no way can you infer that such a message is an appeal to hide the church's identity, to water down the spiritual emphasis, or to place the gospel as secondary to the humanitarian services.

It does emphasize participation with a right motive and with love and zeal born of Christ that will not rest until the hearts of all men are committed to our Lord and Saviour.

Undoubtedly we need "the spirit of self-sacrifice and disinterested benevolence manifested by Jesus when He was upon earth."—Ibid., vol. 2, p. 77. For "if God's people would show a genuine interest in their neighbors, many would be reached by the special truths for this time."—Welfare Ministry, p. 192.

With these principles in mind should we not view the activities of all departments as a part of the spiritual ministry of Christ and indeed an opportunity for front-line evangelism?
The Latter Rain and the Loud Cry

Part 3

W. P. BRADLEY

President, White Publications, General Conference

The Church and Its Leadership

We turn our attention now to a study of an aspect of this loud-cry experience that concerns all of us deeply. The general pattern of the chronology we know, the details of time are hid from us. We know from the prophetic outline that we should be prepared in mind for two developments: (1) an apparent delay in Christ’s coming; (2) a startling surprise when He does come. For our own spiritual benefit, for the benefit of the waiting population, we need to study the meaning of these tremendous events and our relationship to them. To do so will have a cleansing effect upon us. It will purify our lives, it will strengthen our wills, it will unify our plans for action.

Let us now ask the question, Does God have something to say to us as leaders of the church, presidents, pastors, evangelists, educators, and leaders of departments? We can be assured that He has not overlooked us. Let us review briefly some of the counsels directed to the ministry, especially in reference to the latter rain and the loud cry.

Above all other qualifications the spiritual preparation of the minister is of first importance.

Many present the doctrines and theories of our faith; but their presentation is as salt without savor; for the Holy Spirit is not working through their faithless ministry. They have not opened the heart to receive the grace of Christ; they know not the operation of the Spirit; they are as meat without leaven; for there is no working principle in all their labor, and they fail to win souls to Christ. They do not appropriate the righteousness of Christ; it is a robe unworn by them, a fullness unknown, a fountain untouched.—Evangelism, p. 897.

Ministers, presidents of conferences—no matter who you are or what you are—you are under the eye of Jehovah, and it becomes you to find out whether your ways please the Lord. Are you getting ready, preparing for the last change?—Manuscript 21, 1903.

1. The ministry must be responsive to light and remove the stumbling blocks from their lives.

A reformation is needed among the people, but it should first begin its purifying work with the ministers.—Testimonies, vol. 1, p. 469.

As ministers, as Christians, we must work to take the stumbling blocks out of the way. We must remove every obstacle. Let us confess and forsake every sin, that the way of the Lord may be prepared, that He may come into our assemblies and impart His rich grace. The world, the flesh, and the devil must be overcome.—Review and Herald, March 22, 1887.

The health reform, I was shown, is a part of the third angel’s message and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God’s people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. He has left this work for them to do. It is an individual work; one cannot do it for another.—Testimonies, vol. 1, p. 486.

God demands that the appetites be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people.—Ibid., vol. 9, pp. 153, 154.

We need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification.—Ibid., p. 156.

2. The minister must avoid self-exaltation and exalt God only.

The Lord alone is to be exalted. Let every human agent keep in his place, and not seek to get into the place where God should be. There has been altogether too much trusting in men.—Testimonies to Ministers, p. 328.

There is altogether too much lofty sufficiency in
the human agent, God cannot work with such an element of pride. If this is not laid down, if self is not humbled, God cannot work.—Ibid., p. 326.

3. The minister's witness must have greater point and power.

Let the church arise, and repent of her backslidings before God. Let the watchmen awake, and give the trumpet a certain sound. It is a definite warning that we have to proclaim.—Selected Messages, book 1, p. 126.

Many who profess to have great light are walking in sparks of their own kindling. They need to have their lips touched with a live coal from off the altar, that they may pour forth the truth like men who are inspired. Too many go into the desk with mechanical discourses that have no light from heaven in them.—Testimonies, vol. 5, p. 252.

Ellen White describes how some listeners have reacted to the tame preaching of the Advent message:

Some [who have been hearing the truth] speak in commendation, as though it was a horse or cow they were inspecting with a view to purchasing if the terms suited them.—Letter 22, 1892.

4. Methodology: United in teams; cooperate; enlist, train, and help to prepare members.

It is a selfish thing for men who feel that they have some service to do for the Master, to wish to be alone in their work, and to refuse to connect with those who would be a help to them, because they fear that they will not obtain all the credit for doing the good work which they flatter themselves they will do. This has greatly hindered the work of God. Let brother lay hold of brother. Link up a Peter and a John. Let each encourage his brother to stand by his side, doing zealous, interested service, as partners in the great work. Two or three can pray together, sing the praises of God together, and grow up into the full stature of workers together with God. Perfect harmony must be cherished.—Testimonies to Ministers, p. 329.

Sometimes ministers do too much; they seek to embrace the whole work in their arms. It absorbs and dwarfs them; yet they continue to grasp it all. They seem to think that they alone are to work in the cause of God, while the members of the church stand idle. This is not God's order at all.—Evangelism, p. 118.

In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train the church members for acceptable co-operation. Let him labor for them individually, endeavoring to arouse them to seek for a deeper experience themselves, and to work for others, when they are prepared to sustain the minister by their prayers and labors, greater success will attend his efforts.—Gospel Workers, p. 196.

5. The minister can never be free from a realization of the issues at stake.

If our ministers realized how soon the inhabitants of the world are to be arraigned before the judgment seat of God, to answer for the deeds done in the body, how earnestly they would work together with God to present the truth! How earnestly they would strive to lead men to accept the truth. How untiringly they would labor to advance God's cause in the world, proclaiming in word and deed, "The end of all things is at hand."—Evangelism, pp. 17, 18.

6. More is to be accomplished than the minister deemed possible.

All too slight is the hold that Christ's ambassadors often have upon eternal realities. If men will walk with God, He will hide them in the cleft of the Rock. Thus hidden, they can see God, even as Moses saw Him. By the power and light that He imparts they can comprehend more and accomplish more than their finite judgment had deemed possible.—The Acts of the Apostles, p. 263.

Role of Organization

How much will the organization count in the church's experience of the latter rain and the loud cry? Will organization fade away, and will the individual be the only effective unit? What of the role of promoters, of departmental leaders; what of planned evangelistic campaigns; what of Bible correspondence schools, newspaper advertising, Ingathering contacts? There seems to be no indication in the instruction from the testimonies of Ellen G. White that any of the church's agencies will be ineffective or useless. Throughout the instruction the emphasis is on spiritual fitness and energetic action.

I know that the Lord loves His church. It is not to be disorganized or broken up into independent atoms. There is not the least consistency in this; there is not the least evidence that such a thing will be.—Selected Messages, book 2, pp. 68, 69.

He [Garmire] said the leaders in the church would all fall through self-exaltation, and another class of humble men would come to the front, who would do wonderful things, . . . This delusion was opened to me, . . . But the word of God came from God to me, "Believe them not, I have not sent them!"—Ibid., p. 64.

Message Sent in 1913 to Be Read to the General Conference in Session

When in the night season I am unable to sleep, I lift my heart in prayer to God, and His strengthens me and gives me the assurance that He is with His ministering servants in the home field and in distant lands. I am encouraged and blessed as I realize that the God of Israel is still guiding His people, and that He will continue to be with them, even to the end.—Ibid., p. 406.

(To be continued)
WHEN my twin brother and I were five years old he was run over by a car with faulty brakes, and as a result suffered a very severe fractured skull and was unconscious for several days. Because the doctor held out little hope for him, my parents, who had grown up in the Seventh-day Adventist Church but were not practicing their religion, called the ministers to pray for his healing. The boy was healed, and even the doctor attributed this healing to divine power. This miracle led directly to our becoming Seventh-day Adventists.

My first pastorate was in the Brookings-Gold Beach district in Oregon, where Roy and Rose Slaybaugh were living soon after Brother Slaybaugh's miraculous healing as recorded in Rose's book *Escape From Death*. Most of the members of the Gold Beach church at that time were so because of the impact of this miracle. Since that time I have often been called on to pray for the sick and to anoint them, in company with fellow ministers. These prayers have not always been answered by immediate and spectacular recoveries, but some
have. Particularly memorable was the healing of a boy in Tokyo whom Elder Tom Blincoe and I prayed for. And more recently, the healing of an uncle of mine in a Santa Rosa, California, hospital.

Although in modern times the Lord has performed many miracles of healing among Seventh-day Adventists, many of our people seem disappointed that we do not today see such specific miracles as were exhibited by Peter and Paul in the early Christian period. Many ministers also believe that something is lacking. Is there a missing ingredient in our ministry, and if so, what is it?

Divine healing is not limited to certain cults or religious fanatics. After all, is there any healing other than divine healing? When the surgeon removes an offending organ has he healed the patient or has he merely made it more likely that healing will occur? The physician may set a broken bone, but can he make it grow together again? Obviously, the hand of the Creator is still at work in the healing and restoration of our bodies. He has established a plan for us to follow. The plan is not only for the fully committed but also is a way by which others may learn to know and trust Him.

When Christ ordained the twelve disciples and sent them out to minister “He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease” (Matt. 10:1). Luke adds that “they departed, and went through the towns, preaching the gospel, and healing every where” (Luke 9:6). When a little later He sent out the seventy, Jesus demonstrated that the work of teaching and healing was not to be limited to ordained ministers when He commissioned them, “Into whatsoever city ye enter, . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you” (Luke 10:8, 9).

That this was His plan for the church throughout the ages is made plain in the Great Commission, “Go ye into all the world, and preach the gospel to every creature . . . And these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover” (Mark 16: 15-18).

God’s modern prophet emphasized Christ’s intention that we continue this type of ministry today when she said:

Christ feels the woes of every sufferer, . . . And He is just as willing to heal the sick now as when He was personally on earth. Christ’s servants are His representatives, the channels for His working. He desires through them to exercise His healing power.—The Desire of Ages, pp. 823, 824.

Christ is the same compassionate physician now that He was during His earthly ministry. In Him there is healing balm for every disease, restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as the disciples of old prayed. And recoveries will follow; for “the prayer of faith shall save the sick.” We have the Holy Spirit’s power, the calm assurance of faith, that can claim God’s promises. The Lord’s promise, “They shall lay hands on the sick, and they shall recover” (Mark 16:18), is just as trustworthy now as in the days of the apostles. It presents the privilege of God’s children, and our faith should lay hold of all that it embraces. Christ’s servants are the channel of His working, and through them He desires to exercise His healing power. It is our work to present the sick and suffering to God in the arms of our faith. We should teach them to believe in the Great Healer.—The Ministry of Healing, p. 226.

Mrs. White specifically warns against going to extremes and fanaticism in this type of ministry and suggests that it be done quietly and on a house-to-house basis.

Those who engage in house-to-house labor will find opportunities for ministry in many lines. They should pray for the sick and should do all in their power to relieve them from suffering. . . . Many can be reached only through acts of disinterested kindness. Their physical wants must first be relieved. As they see evidence of our unselfish love, it will be easier for them to believe in the love of Christ.—Welfare Ministry, p. 81.

Who Is Qualified for This Type of Ministry?

It is not education or even ordination that prepares us for the Christ-ordained mission of healing the sick, but instead a close, confident, trusting experience with Him. Most of all, we must be filled with the love of Christ:

The power of love was in all Christ’s healing, and only by partaking of that love, through faith, can we be instruments for His work. If we neglect to link ourselves in divine connection with Christ, the current of life-giving energy cannot flow in rich streams from us to the people.—The Desire of Ages, p. 825.

The minister should understand by experience that the soothing power of the grace of Christ brings health and peace and fulness of joy. He should know Christ as the One who has invited the weary and heavy-laden to come to Him and find rest. . . .

Then to those who call upon him for help he can impart the health-giving power of God’s truth. He can talk of the works of healing wrought by Christ,
and direct the minds of the sick to Him as the great Physician, who is light and life, as well as comfort and peace.—Gospel Workers, p. 214.

When thinking of these qualifications, we realize that the issue is sometimes confused by the fact that ministers who later were proved to have been leading unworthy lives have sometimes had their prayers for the sick answered. The following experience, found in volume 2 of Selected Messages, page 347, may help us understand how God can answer prayer for divine healing under such circumstances:

A case was held up before me of __________, a minister; eighty miles he was sent for, to pray for a sick sister who sent for him in compliance with the teaching of James. He went and prayed in earnest, and she prayed; she believed the minister to be a man of God, a man of faith. Physicians had given her up to die of consumption. She was healed immediately. She arose and prepared supper, a thing she had not done for ten years. Now the minister was vile, his life was corrupt, and yet here was a great work. He took the glory all to himself.

Then again the scene mentioned above passed before me. I saw that the woman was a true disciple of Christ; her faith was that she should be healed. I saw their prayers: One was misty, dark, fell down ward; the other prayer was mixed with light or specks which looked to me like diamonds, and arose upward to Jesus and He sent it up to His Father like sweet incense, and a beam of light was immediately sent to the afflicted one and she revived and strengthened under its influence. Said the angel, God will gather every particle of true, sincere faith; like diamonds shall they be gathered up and will surely bring a return or answer; and God will separate the precious from the vile. Although He bears long with the hypocrite and sinner, yet he will be searched out. Though he may flourish with the honest a while like the green bay tree, yet the time will come when his folly will be made manifest, and he be brought to confusion.

That the church as a whole has a responsibility is evidenced in the following:

In order to be purified and to remain pure, Seventh-day Adventists must have the Holy Spirit in their hearts and in their homes. The Lord has given me light that when the Israel of today humble themselves before Him, and cleanse the soul-temple from all defilement, He will hear their prayers in behalf of the sick and will bless in the use of His remedies for disease.—Testimonies, vol. 9, p. 164.

Conditions for Answers to Prayer for Healing

In the Word of God we have instruction relative to special prayer for the recovery of the sick. But the offering of such prayer is a most solemn act, and should not be entered upon without careful consideration. In many cases of prayer for the healing of the sick, that which is called faith is nothing less than presumption.

Many persons bring disease upon themselves by their self-indulgence. They have not lived in accordance with natural law or the principles of strict purity. Others have disregarded the laws of health in their habits of eating and drinking, dressing, or working. Often some form of vice is the cause of feebleness of mind or body. Should these persons gain the blessing of health, many of them would continue to pursue the same course of heedless transgression of God's natural and spiritual laws, reasoning that if God heals them in answer to prayer, they are at liberty to continue their unhealthful practices and to indulge perverted appetite without restraint. If God were to work a miracle in restoring these persons to health, He would be encouraging sin.

It is labor lost to teach people to look to God as a healer of their infirmities, unless they are taught also to lay aside unhealthful practices.—The Ministry of Healing, p. 227.

Additional conditions for healing found in the Spirit of Prophecy writings include:


2. Calm faith and courageous trust in God's unfailing love.—The Ministry of Healing, p. 229.


Seventh-day Adventists should pay greater heed to Christ's commission to pray for and heal the sick. This is not to be done in mass healing sessions that smack of showmanship and sensationalism, but in quiet, calm visits from house to house as part of an over-all medical missionary program.
4. Education in healthful practices that leads to reform—The Desire of Ages, p. 824.

How should these be presented to the person asking for prayer for healing? We have been given specific directions:

Sin has brought many of them where they are—
to a state of feebleness of mind and debility of body. Shall prayer be offered to the God of heaven for His healing to come upon them then and there, without specifying any condition? I say, No, decidedly no. What, then, shall be done? Present their cases before Him who knows every individual by name.

Present these thoughts to the persons who come asking for your prayers: We are human; we cannot read the heart, or know the secrets of your life. These are known only to yourself and God. If you now repent of your sin, if any of you can see that in any instance you have walked contrary to the light given you of God, . . . but by wrong habits have degraded the body which is Christ’s property, make confession of these things to God. Unless you are wrought upon by the Holy Spirit in special manner to confess your sins of private nature to man, do not breathe them to any soul.

Christ is your Redeemer; He will take no advantage of your humiliating confessions. If you have sin of a private character, confess it to Christ, who is the only Mediator between God and man.—Counsels on Health, pp. 373, 374.

How to Pray for the Sick

The scriptural plan for praying for the sick is found in the familiar words of James 5:14, 15. In addition to this, much detailed instruction is given in the Spirit of Prophecy writings: In volume 2 of the Testimonies, page 147, it is stated that “the case should be committed to the Lord in calm faith, not with a storm of excitement.” This apparently rules out the faith-healer type of showmanship that we see today. We also are told plainly that “our petitions must not take the form of a command, but of intercession.”—Page 149. In the early days Mrs. White and her associates did not fully understand this. (See Testimonies, vol. 2, pp. 148, 149, for the experience that came to them. Also see The Ministry of Healing, pp. 229, 230 for further instruction as to how to present our prayers in such a way as to express quiet confidence and submissiveness to the will of God.)

What to Expect and Do After Praying

Probably the most awkward moment for the minister in the prayer service for the sick comes in knowing what to say and to advise after prayer has been offered. The Lord has given us helpful instruction on this matter. A careful study of the following references will enable us to give wise counsel to those for whom we have prayed and also to their relatives.

1. We must realize that it is not always God’s will that the sick be healed.—The Ministry of Healing, pp. 230, 231.
2. We are to take advantage of rational remedies.—Selected Messages, book 2, p. 356.
3. We are to persevere in prayer.—Counsels on Health, pp. 380, 381.
4. A preparation for death is not a denial of faith.—Ibid., p. 376.
5. We are to be educated in healthful living.—Ibid., pp. 469, 470.
6. Health is gained through service for others.—The Ministry of Healing, p. 256.

Expanding Our Ministry for the Sick

In the light of the instruction given it is evident that Seventh-day Adventists should pay greater heed to Christ’s commission to pray for and heal the sick. This is not to be done in mass healing sessions that smack of showmanship and sensationalism, but in quiet, calm visits from house to house as part of an over-all medical missionary program. Our effectiveness will depend on our humbling ourselves before Christ and cleansing the soul temple from every defilement.

This experience is to be combined with a ministry that uses the simple remedies God has given and educate our neighbors to bring their lives into conformity with both natural and moral law. Those for whom we pray are to be led to trust quietly and confidently in God and pray with us that His will be done. After prayer they are to cooperate with Him in His plan for their lives and especially to share with those more needy than themselves the blessings they have gained.

Although this is but one of the branches of medical missionary work, it needs to be implemented much more than is presently done. As ministers we must thoroughly study the instruction the Lord has given us and then share it with our members. The church must be led to see its great responsibility for self-examination and the laying aside of sin that this work be not hindered. Then, as channels of Christ’s working we “shall lay hands on the sick, and they shall recover” (Mark 16:18).
strange thing is that always, within a generation or two, much of that wisdom is found to be in error and has to be discarded. Man is not as wise as he pretends. Man knows nothing. Only the wisdom of God endures and is changeless. We should beware when anyone comes to us and tells us that the principles the prophets have revealed do not apply any longer. One may say this by advocating another source of wisdom, by imitating the customs and practices of the world. We may choose to be like the people around us—talk like them, look like them, act like them, become like them—become just like the Israelites who went down to Egypt. (See Jer. 44:16-19.) They were so deceived that they actually thought they were in danger unless they worshiped the “queen of heaven.” They actually said that calamities were coming upon them because they had not poured out drink offerings and made cakes to her. These were not heathen, but Israelites whose forefathers crossed the Red Sea on dry ground. We are the remnant church; what does the prophet say to us?

When God says that He will have a pure people, He is not talking about some intangible ritual. He means getting rid of the dirt of this world. When He says, “Come out of the world completely,” He means what Paul meant and what John meant. Dirt is not what you call it, it is what it is. Putting dirt into the church, no matter what the pretense, does not make it holy, just disgusting.

Israel's Wrong Solution for Holding Their Youth

I suppose that in Israel the young people sometimes thought that life was “kind of dull.” No doubt in their youthful discussions they would say, “Look over there. Now, those Midianitish young people, they are really doing things, things that have meaning. They are really living! Let us go over and watch them.” And they did. Naturally they got acquainted, and were invited to join in the fun. It looked interesting and not really harmful, so they accepted the invitation. In fact, they spent a lot of time over there. And before too long the older Israelites looked around and said, “Say! we are losing some of our young people. We have got to do something about this. Let us get some of those activities they are so interested in over here. It will not do any harm. Then maybe we can keep them here at home, among the chosen people.” So they imitated the festivities of the Midianites, and everyone thought it was just great.

Let us skip over the next few years. What kind of picture do we see? Horrors! Israel bowing down to the east! And what is that? Images to Ashtaroth and Baal and sacrifices to Molech and making cakes to the queen of heaven.

I wonder whether we realize what actually is happening? Have we forgotten that all these things that happened to Israel are “for ensamples: and they are written for our admonition”? Have we taken an overall look, considered the writings of the prophet, and actually seen what is pictured here. Brethren, it is time to awaken out of sleep and listen to the true wisdom before it is too late.

There used to be a motto: “The gospel to all the world in this generation.” Was it just a motto? My great, great-grandmother accepted this message some twenty years after the church was organized. That makes me a fifth-generation Adventist. This is a very, very long time. What about a sixth generation, a seventh, and eighth? What are we thinking about? Do principles mean anything? Do God’s promises mean anything? Then why the weak voices? Why the reluctance to call sin by its right name? A little more, and soon we will not be recognizable as Seventh-day Adventists or the people with a God-given message.

I have no desire to criticize anyone. But look at what the apostles did in a few decades with no printing presses, no radio, no television, no jet planes, no wealth, nothing at all, except faith. They went everywhere. To a smaller world, yes, but no smaller compared to their resources. It was a gigantic task. But look at us. We have everything. Pardon me for saying it—everything, except faith. Things just could not be the way they are if we had faith, faith in God’s promises, faith in His blueprint.

There is only one chart and one road to travel that leads to our destination. In other words, we are building characters for heaven; and our only hope is to build according to the blueprint, examine it minutely, follow it completely.
Shop Talk is for the sharing of ideas for a more effective ministry. Please make contributions or queries brief—but do make them. Materials printed privately or offered through personal addresses are not endorsed by the church.

WHAT ABOUT THOSE “REACH OUT FOR LIFE” MEETINGS?

Did God bless your meetings in some unusual way? Did you have an experience you would like to share? Do you have suggestions for MISSION ’73 and any future endeavors of this type?

Such reports and comments on the MISSION '72 Reach Out for Life meetings will be highlighted in a special issue of THE MINISTRY tentatively scheduled for September of this year. We would like to hear from you. Send a report of the meetings held, together with pictures where possible, and your suggestions and evaluations.

Manuscripts should be typed, double-spaced, and not more than six pages in length. In order to be included in this special issue we should receive them not later than May 31, so do not put it off!

DOCTOR OF HEALTH SCIENCE DEGREE TO BE OFFERED AT LOMA LINDA UNIVERSITY

The first Doctor of Health Science degree program to be offered in the United States begins this fall at Loma Linda University.

According to School of Health officials the new program is designed to “prepare individuals to promote health. Sufficient background in the health sciences will be provided so that graduates can speak authoritatively in the field of health.” The program will give them “sufficient expertise as to how to motivate health behavior change.”

School of Health officials believe a Dr. H. Sc. degree would be an asset to the church by providing well-trained health educators and health science teachers and enable graduate religion and theology majors to utilize health in evangelism and in church health education.

They emphasize, however, that although this degree program will have significant value to the ministry of the church it should not be considered an alternative to ministerial training.

Prerequisites for admission to the program include a Bachelor’s degree general requirements, and adequate background in the natural, physical, and behavioral sciences. The program may be completed in fewer than three calendar years (11 quarters).

For further information write Loma Linda University School of Health, Dean's Office, Loma Linda, California 92334.

IT IS AGAINST THE LAW

Recently there came to the Reach Out for Life office in the General Conference a notice from the United States Post Office to the effect that some fifty of the Reach Out for Life tracts had been deposited in private mail receptacles without postage. The specific area where this occurred was given and the request for payment of postage made. The letter further stated, “Please be advised that the continuation of this practice will be a violation of the law.”

Pastors, please be sure that your members understand that placing handbills, literature, and the like, in private mail receptacles without postage is against the law and subject to a fine.

PRICE CHANGE ON PROSPECT CARDS

Increased costs have necessitated a rise in the cost of the prospect cards used with the Uniform File Plan from $1.20 to $1.30 per hundred. Since the markup for handling is so narrow, it is requested that not less than 300 be ordered at one time and that all sales be considered final. Reprints of the articles that appeared in the April, May, and June, 1969, issue of THE MINISTRY explaining the use of this uniform file system are still available for the asking.

CHAPLAIN ON CALL

Holiday Inns of America, Incorporated, have instituted a Chaplain-on-Call program in which ministers of all faiths may participate. Cards imprinted with the name and telephone number of the local chaplain on call are placed in all guest rooms. The card is an invitation to call the chaplain, and it notes that referral to clergymen of other faiths is available. This offers an excellent way for our ministers to be of service. Participating clergymen must make arrangements through the main office. Write to Mrs. Connie Kruger, Public Relations Office, Holiday Inns, Inc., 3756 Lamar Avenue, Memphis, Tennessee 38118, expressing your interest. You will receive the necessary forms to be filled out and returned.

This is truly what it purports to be—"a careful and discerning discussion of evangelism." Dr. Wood, a sound and strong evangelical writer, sets forth principles in this book that not only challenge the most experienced evangelist, but also lead the least experienced into successful methods of soul winning. Having enjoyed happy spiritual fellowship with the author at the recent Jerusalem Conference on Biblical Prophecy, this reviewer knows him to be truly a man of God.

As dean of the department of theology at Cliff's College, Leeds, England, he is responsible for the training and inspiration of preachers and missionaries for both home and overseas appointments.

In this book he analyzes some of the preconceived notions of what constitutes real evangelistic effort, showing that at times certain types are definitely non-Biblical. He also maintains that in order for evangelism to be successful it must be on a person to person basis.

He received his degree in theology from the University of London and was closely associated with the Billy Graham "Tell Scotland" campaign. Like all of his other books this one on evangelism will prove an inspiration to the reader.

ROY ALLAN ANDERSON


A correct understanding of justification by faith could be the means of solving many of the church's problems, according to Norval F. Pease, professor of religion at Loma Linda University.

In his new book, The Faith That Saves, Dr. Pease attempts to restore meaning to this doctrine so often taken for granted by many Christians.

"The doctrine of justification by faith offers the solution to many of the problems of the church. Apostasy becomes highly unlikely if a person has really come to know Christ. An experience with Christ is the most effective motivation to conscien-

tious standards of conduct. Christian service is the normal by-product of Christian experience. No amount of promotion or legislation will do as much for the church as personal experience with a saving Lord."

Dr. Pease explains the development of the Adventist position on faith and grace, concentrating primarily on the conferences in 1888 and 1926 in his effort to point out the importance that should be attached to the doctrine of "justification by faith."

"In a vague sort of way ... [many church members] accept Christ as their Saviour, but they are surprisingly inarticulate on such subjects as faith, grace, and salvation," Pease says. "The importance of faith in Christ is not being challenged today by overemphasis on doctrine, but rather by overemphasis on institutionalism. . . . We have numbers, affluence, hospitals, an educational system, respectable churches, a well-trained ministry, a competent laity. We are in as great danger of substituting things for Christ as our fathers were in substituting doctrines for Christ."

Salvation is a simple thing, Dr. Pease points out. But many tend to misconstrue "the relative importance of the work of God (grace) and the work of man (faith) in man's salvation."

"Adventism, rightly understood ... teaches that only by faith in Christ can man receive the grace of God by which he is saved. It considers good works as by-products of Christian experience, not the means of salvation."


This book is a reprint of a 1947 volume by the Macmillan Company. In providing this reprint, the Baker Book House is doing a great service. The book is exactly what the title implies. Batsell Baxter has taken the cream from the sixty-six published volumes comprising the Lyman Beecher Lectures on Preaching delivered from 1871 through 1944. This lecture series is considered by many to be the most outstanding contribution to the field of homiletics yet produced in America.

The author presents what these great preachers had to say, first about the man himself and the qualifications he should possess as a minister, and then about the sermon as respects style, delivery, and approach to the congregation. Every minister will find this book extremely helpful.

Batsell Barrett Baxter is professor and chairman of the department of Bible at David Lipscomb College, Nashville, Tennessee. Before that he was professor of speech at Pepperdine College in Los Angeles. He is the author of several books on preaching and is speaker on the nationwide Herald of Truth radio and television programs.

O. M. BERG
CAN A GOD-CALLED PREACHER FAIL?
(Continued from page 13)

and bring vitality and life to the spiritual nature that results from communion with Him.

A Lesson From the Falcon

Come with me to a football stadium. Thousands are jammed in to see the U.S. Air Force Academy play. Just before the game begins, a sleek free-flight falcon is released. It gracefully soars upward over the stadium. Finally the bird circles, beating the air with its tapered wings, and waits for the signal. The crowd is as silent as just before a crucial play. Suddenly the bird folds its wings and drops like a jet airplane on a strafing run. Its zoom-lens eyes keep in focus a fist-sized leather lure whirling on a string above the head of its trainer and master, who is known as a falconer. At the last split second, it brakes from 175 miles per hour to zero, sinks its talons in the lure, and rides it to the ground.

The training program of these symbolic airborne mascots of the Air Force Academy yields important lessons for us. Handlers must spend three to five hours every day with their birds. In good weather the birds are flown for about half an hour. When the weather is too bad for flying, the trainers take care of other duties, but there is one duty that must be performed without fail. The handler must hold the falcon each day even if the weather is too poor for flying. The smallest break in this routine undermines the trust between handler and bird, and undoes months of work.

We, as wild birds with spirits that need to be tamed; who are prone to fly away from our Master; who by nature are sinful and uncontrollable; who are rebellious and cantankerous; who permit anything and everything, including good things such as church work, to keep us under pressure so that we are depressed and discouraged; who feel that we cannot take time for God as we should—oh, how desperately we need a daily handling by our divine Falconer, Jesus Christ!

Why not prepare for success instead of failure by beginning this day to spend time with God on an organized, routine basis? If this plan is earnestly and sincerely followed, there is no reason for failure in the Christian ministry! J. R. S.

REFERENCES:
1 Testimonies for the Church, vol. 2, p. 533.
2 Ibid., vol. 1, p. 288.
3 The Desire of Ages, p. 678.
4 Ibid., p. 715.
5 Ibid.
7 The Desire of Ages, p. 714.

NEWS BRIEFS

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

Israeli Discovery Could Be Oldest Document Making Mention of Jesus

Scholars in Jerusalem believe they have located an older text than has been formerly known of a first-century non-Biblical document that mentions Jesus. Prof. Shlomo Pines of Hebrew University has reported finding a tenth-century Arabic manuscript by an obscure Christian bishop containing a version of a passage attributed to Flavius Josephus, a first-century Jewish historian. The Arabic text differs substantially from the passage as it is generally known in Josephus’ “The Antiquities of the Jews.” The common version is held by most historians to have been heavily edited by the Christian church in the fourth century to make it correspond to accepted doctrine. The Arabic manuscript is called in English “Book of History Guided by all the Virtues of Wisdom, Crowned with Various Philosophies and Blessed by the Truth of Knowledge.” It was written by a bishop named Agapius. Although the common version of the Josephus passage reads like a Christian confession of fourth-century faith, the text in Bishop Agapius’ book quotes Josephus as writing: “At this time there was a wise man who was called Jesus. And his conduct was good, and (he) was known to be virtuous. And many people from among the Jews and other nations became his disciples. Pilate condemned him to be crucified and to die. And those who had become his disciples did not abandon his discipleship. They reported
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Speech Prof Sounds Off on Those Boring Sermons

A speech professor in Portland, Oregon, is going to try to do something about all those poor sermons he has been listening to. "If a clergyman works at it, he can improve, no matter how old he is—right up to the embalming table," said Alberto Cereghino, assistant professor of communicative and fine arts at the University of Portland. He and other staff members at the university are leading a course for clergymen that meets each Monday evening for six weeks. "For me it is a one-man revolt against the boring sessions I have sat through when the content is so beautiful," he said. A Catholic, Mr. Cereghino said he went to a Christmas service hoping for "something sparkling" but instead found something "almost deadly." He later attended a Protestant service and found it almost as bad. "I told a priest, 'You are driving people out of church, especially young people,'" he reported. "The litany is sepulchral." He was particularly unhappy about a priest who seemed intent on boring his listeners until, according to Mr. Cereghino, he came to an announcement about money, whereupon his "voice came up and he became animated."

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that he had appeared to them three days after his crucifixion and that he was alive; accordingly, he was perhaps the messiah concerning whom the prophets have recounted wonders." The quote as it has come down in history is found in "The History of the Christian Church," written by Bishop Eusebius of Cesarea in the fourth century. This book, as it stands, reflects Christian orthodoxy as established by the Council of Nicaea in A.D. 325. Prof. Pines believes there was an earlier draft of the Eusebius history containing the shorter and more genuine Josephus statement. He theorizes that Bishop Agapius had access to the earlier history of Eusebius.

Bills Urge Teaching of Creation, High School Exemption for Amish

A bill offered in the Wisconsin Legislature would require public schools to include teaching of Creation—not just evolution—as a theory of the origin of life. Another measure, aimed primarily at helping the Amish, would exempt any child from compulsory high school attendance if his parents feel it would violate a precept of their religious faith. Representative Carl Otte, a Democrat, author of the bill to teach Creation, said the schools lack balance because they teach evolution as fact. He favored dropping textbooks that present Darwin's evolutionary theory as fact in favor of texts that would teach alternative theories, including Creation.

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WHAT IF?  The greatest problem harassing the churches today is how to maintain some semblance of unity in faith and doctrine. Serious splits have developed in just about all the mainline churches—Protestant, Catholic, and even Jewish. Some are frantically holding on to conservative lines, others espousing a more liberal cause.

Church conventions and councils of most persuasions have spent long and noisy hours debating their differences, discussing investigations or listening to hearings relating to suspect seminary professors, pastors, or editors. At times restrictive resolutions have been presented usually to be voted down in favor of “evangelistic persuasion.”

In lieu of all this, it is not difficult to imagine what the Seventh-day Adventist Church would be today if it were not for the unifying influence of the Spirit of Prophecy. God surely knew what would be needed in the church in the last days if it were to stay on course and rightfully fulfill its mission.

This gift was never meant to be a substitute for Bible study, but it has served a most useful role in undergirding the great truths, and confirming the faith arrived at through personal study. This unifying influence was wonderfully evident among the pioneers during the early years when the pillars of our faith were being established. The same gift is the means by which that same unity of faith is to be preserved. Let us thank God again for this marvelous gift. WHAT IF our church were without it?

O. M. B.

LONG TIME PASSING  The Twentieth Century Bards’ lament, “Where have all the flowers gone, long time passing. Where have all the young men gone, long time passing,” is the subject of this note. It speaks of the passing of some good things in this life, things vital to our existence. The ballad ends with the haunting question, “When will we ever learn, when will we ever learn?”

My ballad raises another question, “Where are all the Bible workers gone, long time passing?” Time was when every conference had on its payroll consecrated women who effectively labored from door to door for lost souls. The great majority of these women were worth their weight in gold. Today, they are a vanishing breed. Who is to blame, is not the crucial question here. A crash program for the creation of Bible-instructor consciousness at both the conference and college level is overdue. As of now, they are “long time passing. . . . When will we ever learn? When will we ever learn?”

E. E. C.

THOSE SEEKING ONES  I remember reading of a college student who, depressed and discouraged, finally whipped up enough courage to go in and discuss the matter with his pastor. He hadn’t been to Sunday services for about six months. Although still reading his Bible and praying, he just wasn’t getting through to his Lord.

As he entered the pastor’s study, a truly frustrated person, he was at the point of tears. He was reaching out for salvation and he wanted to hear the pastor say, “Let’s kneel and pray.”

But this never happened. Instead, he was advised that the experience through which he was passing was rather normal and that everything would “straighten itself out after college.”

The young man left more discouraged than he had come and for sometime thereafter wandered from church to church, still seeking but never finding. What a lesson for all of us! How little we know of the inner hunger, agony, or struggle going on within the hearts of those who pass our way, many times even seeking us out for counsel. Many today, particularly among the youth, are earnestly searching for their Saviour in a complex society where even within the churches they are told that He is dead. As the Holy Spirit leads them to our churches or to our doors let us never let them down.

O. M. B.