"ALL IS VANITY"
Nurturing New Souls

WHAT can be accomplished when the pastor and lay members work together for the integration and nurturing of the new members? One answer comes in a recent report from a pastor with whom I was associated in an evangelistic campaign about a year ago.

On the last Sabbath afternoon of the evangelistic crusade, the pastor and evangelist met with the church board for the specific purpose of going over the names of every newly baptized person and laying plans for their involvement in the church program. About forty names were placed on the blackboard. Then a spiritual guardian was assigned to every person listed. In his letter the pastor reports that the church as a whole did an excellent job in involving each of the new believers into the fellowship of the church.

At the close of the evangelistic meetings the pastor continued with the Profiles of Faith lessons in the Pastor's Bible Class during the Sabbath school. These began while the evangelist was still with them. The pastor also launched immediately into a series of Sunday and Wednesday night meetings with evangelistic-type studies, particularly on the books of Daniel and Revelation.

Upon the arrival of the new pastor, several months later, the outgoing pastor sent me a name-by-name report on the spiritual growth of those who had been baptized, many of whom I remembered because of my association with them during the campaign.

What a thrill to receive such reports! Where this kind of concern is felt toward those who come into the faith we can be sure that the Lord will bless and the cause will prosper.

O. M. B.

Going to Retire?

WHO is going to retire this General Conference session? For the past few weeks this question has been a popular one. Several on the GC staff have already announced their intentions. As to others, if any, we will have to wait and see. Guessing is a waste of time.

Our interest in healthy-minded and able-bodied retiring ministers from any position in any geographical location is limited only to what they do after they retire. Forty-five hundred ministers in North America alone are on suspension. Undoubtedly, many of these have a lot of spark left in the body and brain battery. What a blessing if they could start Bible studies and raise up a company of believers in some dark or near-dark county area. We have huge areas in all parts of the world where there is no Adventist witness! All too often we find minis-

The Afternoon Sun—Mellow and Productive

"The true minister of Christ should make continual improvement. The afternoon sun of his life may be more mellow and productive of fruit than the morning sun. It may continue to increase in size and brightness until it drops behind the western hills. My brethren in the ministry, it is better, far better, to die of hard work in some home or foreign mission field, than to rust out with inaction. Be not dismayed at difficulties; be not content to settle down without studying and without making improvement. Search the Word of God diligently for subjects that will instruct the ignorant and feed the flock of God. Become so full of the matter that you will be able to bring forth from the treasure house of His Word things new and old.

"Your experience should not be ten, twenty, or thirty years old, but you should have a daily, living experience, that you may be able to give to each his portion of meat in due season. Look forward, not backward. Never be obliged to tug at your memory in order to relate some past experience. What does that amount to today to you or to others? While you treasure all that is good in your past experience, you want a brighter, fresher experience as you pass along. Do not boast of what you have done in the past, but show what you can do now. Let your works and not your words praise you. Prove the promise of God that `those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: he is my rock, and there is no unrighteousness in him' (Ps. 92:13-15). Keep your heart and mind young by continuous exercise."—Selected Messages, book 2, pp. 221, 222.
ters retiring in areas that are already too salty with salt!

We do not deny the fact that balmy breezes, sunshiny days, golf courses, sandy beaches, lovely shopping centers, and gorgeous scenery are most appealing. But what about those towns and villages gripped by Siberian winters and Death Valley summers where thousands of precious people live and yet no Seventh-day Adventist has knocked on their doors bringing light from Heaven?

It is fully recognized that there are some retired ministers who may need to be close to medical facilities owing to poor health. But those who have good health, a strong mind, and a deep love for souls could retire at least for a few years in areas where they could do dark-county evangelism of one type or another. Imagine what would happen if even one thousand of our retired workers would settle in dark counties or in areas where a small company of believers need help.

We are not advocating that a person spend the rest of his life this way, but at least a few years of retirement in such a locality would greatly strengthen God’s church and be a marvelous blessing to the retiree.

Some months ago, while in England, I met Pastor and Mrs. W. C. S. Raitt, workers who had retired Continued on page 8
Dear Pastors:

I hope this letter does not shock you too much, but please tell me why none of our ministers ever speak out against the indecent way most of the women under fifty years of age dress in our church? Surely you have eyes and you must see at least some of this. Or could this be the reason you don’t—that it is possible that you, too, enjoy looking at their thighs? 

Does not the Bible say, "Cry aloud, spare not... shew my people their transgression, and the house of Jacob their sins" (Isa. 58:1)? I truly believe that the reason most of our ministers stay quiet is because their own wives and children indulge in this sin and also they are afraid of losing members.

There is plenty in the Spirit of Prophecy books and the Bible that would give you reason to speak out. Perhaps some of these people (I mean women, girls, and perhaps even young men) would repent and be saved. Please don’t answer this letter by saying Mrs. White did not tell us how to dress. She most certainly did (modest attire, cover the limbs, etcetera).

My daughter will be 20 years old this week and she has never heard a sermon on modest attire. To me this is a little disgraceful. I think indecent, vulgar dress should be dealt with like stealing, adultery, and other sins. So please, dear ministers, why don’t you speak out? I am very interested to know why you never do.

Why don’t you do a little preaching on the subject and some of the women in the church may listen and be converted?

Thank you for listening,

A Concerned Sister

The above letter is directly quoted from a rather lengthy epistle that came across our desk some time ago. We felt we should share this portion with you since it points to a real need. Of course, we must be careful on matters such as this not to go to the other extreme and present a dogmatic, legalistic, hard-hitting type of sermon.

We definitely need to give our church members guidance and instruction in this area, but it must be Christ centered and heart warming. Here, Ellen White’s admonition that “of all people in the world, reformers should be the most unselfish, the most kind, the most courteous” (The Ministry of Healing, p. 157), needs great emphasis.

The editors of Ministry feel so keenly about meeting the need expressed in our concerned sister’s letter that we have spent considerable time working together to prepare the sermon outline that follows. We trust that you may be able to adapt it to meet the needs of your congregation for a clearer understanding of God’s instruction in this often neglected area.

For additional background study on this topic, we suggest that you read D. A. Delafield’s recent publication What’s in Your Clothes Closet? You will probably also want to urge your church members to purchase and read this excellent work.—THE EDITORS.
[Introduction]—Guidelines to Godliness

"Behold, I make all things new" (Rev. 21:5).

Most people today are conditioned to accept imperfection. What do you think about when you buy a new car? Aren't you very concerned about the warranty and the kind of service the company will provide? If so, why? It's because we've learned through sad experience that car makers don't make perfect cars. Sometimes things go wrong while you are still on the way home from the dealer. So we need warranties and guarantees in order to protect ourselves against almost certain imperfections.

This pessimism has a parallel in Christian experience. The possibility of perfection—the odds that fallen beings can be restored to their original beauty of holiness—seems so remote that most people actually believe it is impossible. Somewhere along the line Christendom seems to have lost its faith in God's ability to make all things new.

Most Christians today not only have stopped expecting things really to work, they have also stopped dreaming of a complete remedy for sin damage. Have you ever heard the church criticized for having too many rules, too many standards? Have you been told that the church is too strict? What these critics are actually saying, although they are undoubtedly not even aware of it, is that the Seventh-day Adventist Church is unique!

In a time when people are turning as never before to astrology, meditation, mysticism, and spiritualism in order to somehow get out of the mess in which they find themselves, the unique and special contribution of our church is that we CAN achieve complete restoration to the character of Christ—in this life.

Adventism is also unique in that it applies this power of restoration to the whole man. Christ's power to save is not limited to a single part of you. It is not like having one room in a large house that is cleaned up just once a week. The religion of Christ has to do with all of you. Every part of a person's life is not only to be enriched but made complete in Jesus.

In His great love for us, God gives us specific instruction on the way we should eat, dress, play, worship, work, and relate to one another. When properly understood, these rules are not proscriptions, but GUIDELINES TO GODLINESS.

Perfectly reproducing the character of Christ, which is our commission if we are ever to finish the work of God on earth, is neither dogma nor legalism. It is an ideal and a vision—a vision of what God actually plans to accomplish in us when we learn to trust Him fully with our lives. God's will for us is a beautiful, symmetrical, and fully Christlike character and all heaven is pledged to make this very achievement possible. (Adapted from D. L. John's article in July, 1974, Insight.)

These Guidelines to Godliness cover, as we have seen, every aspect of our lives as totally committed Christians. But today we want to take a few minutes to concentrate on just one aspect of God's revealed will for us. This choice of focus is suggested by an open letter to pastors from a concerned Adventist sister that was published recently in The Ministry magazine. (Quote from letter on opposite page, then develop the following outline.)

[Body]—Guidelines to Godliness in Dress

The Bible's instruction on Christian dress is, of necessity, based on universal principles. Sometimes applications will vary with local custom, but the principles remain unchanged. Rather than getting bogged down in arguing such applications as how long or how short a dress should be, we wish to focus today on the principles, and leave it to you to decide on specific applications in the light of these principles.

As we study the guidelines God has given concerning godliness in dress, we find the following underlying principles:

1. Self-denial and self-sacrifice

   a. Phil. 2:5-8—
   Our example is Jesus. He emptied Himself for us.

    b. 1 Peter 3:3-5—
   Instruction particularly for women, although the principle applies to all. Note the statement in Testimonies, vol. 4, p. 641:1.

    c. Luke 20:46, 47—
   Pride of dress can also characterize MEN in the church (or Matt. 23:5).

   d. Isa. 61:10—
   Really not a denial of self or a sacrifice to exchange worldly fashion for the robe of Christ's righteousness.

   e. Testimonies, vol. 3, p. 366—
   "Self-denial in dress is a part of our Christian duty. To dress plainly, abstaining from display of jewelry and ornaments of every kind, is in keeping with our faith."

2. Modesty

   a. 1 Tim. 2:9, 10—
   "Modestly and sensibly . . . by good deeds" (R.S.V.).

    b. Testimonies, vol. 3, p. 376—
   "Simple, plain, unpretending dress will be a recommendation to my youthful sisters. In no better way can you let your light so shine to others than in your simplicity of dress and deportment. You may show to all that, in comparison with eternal things, you place a proper estimate on the things of life."

    c. Testimonies, vol. 4, p. 634—
   "Satan is constantly devising some new style of dress that shall prove an injury to physical and
moral health; and he exults when he sees professed Christians eagerly accepting the fashions that he has invented.” (Italics supplied.) Note carefully the expression “moral health.” Very early in the history of the church God gave Ellen White a vision that dealt with three companies of women and their length of dress. She was shown one group wearing dresses of “fashionable length” for her time. Their dresses were “sweeping the street, . . . the evil results of which I have fully stated.” The second group “had gone to the extreme in the short dress. . . . It does not reach to the knee. I need not say that this style of dress was shown me to be too short.” The third group did not go to either extreme. “Their dress was the length I have described as proper, modest and healthful. . . . The length was not given me in inches.”—In The Review and Herald, Oct. 8, 1867.

d. Prov. 7; Rev. 17:4, 5—
Study these in the light of the statement which follows: “In these last days, fashions are shameful and immodest. They are noticed in prophecy. They were first brought in by a class over whom Satan has entire control.”—Testimonies, vol. 1, p. 189.

3. Economy
a. 1 Tim. 2:9—
Referring to this text again, we note the expression “costly array.”
b. Joshua 7:21—
Part of Achan’s problem was his lust for a “goodly Babylonish garment.”

4. Inordinate Concern
a. Matt. 6:28-33—
Our first priority—“Seek ye first the kingdom of God.” He will provide our needs. The text specifically includes clothing.
b. Phil. 4:6, 7—
Not to be overly anxious about anything.

5. Health
a. 1 John 3:2—
God’s desire is that we “be in health.”
b. Testimonies, vol. 1, p. 459—
“Women should clothe their limbs with regard to health and comfort. Their feet and limbs need to be clad as warmly as men’s.”
c. Testimonies, vol. 2, p. 531—
“Perfect health depends upon perfect circulation. Special attention should be given to the extremities.”

6. Influence
a. Rom. 14:7—
“None of us liveth to himself.”
b. Christ’s Object Lessons, pp. 339, 340—
“No man can be independent of his fellow men; for the well-being of each affects others. It is God’s purpose that each shall feel himself necessary to others’ welfare, and seek to promote their happiness. . . . By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected. . . . Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence. . . . If by our example we aid others in the development of good principles, we give them power to do good.”

7. Neatness
a. 1 Cor. 3:16, 17—
Not to defile the temple of God.
b. The Ministry of Healing, p. 288—
“Uncleanness in dress is unhealthful, and thus defiling to the body and to the soul.”
c. Testimonies, vol. 6, p. 96—
“There should be no carelessness in dress. For Christ’s sake, whose witnesses we are, we should seek to make the best of our appearance.”

[Conclusion]—Commitment Before Application

Now that we have discovered the principles involved in the matter of Christian dress—self-denial, modesty, economy, inordinate concern, health, influence, and neatness—our next question is, How do we apply them? Actually, the church cannot legislate specific applications that are appropriate universally around the world. This is obvious when you think of the tremendous variety in style of dress, from serge suits to saris and from kilts to kimonos.

One thing is obvious, however. Before application must come commitment. Unless we are thoroughly convinced that Christ’s way is the very best and that His guidelines to godliness open unlimited vistas of happiness before us, we cannot be honest and objective in applying the principles we have studied.

First, we must be completely emptied of selfishness and pride. For the real issue in this whole question is the conflict between pride and humility. When we once surrender our pride and let Christ take complete control of our lives we will be more than willing to follow God’s instruction in the matter of the way we dress.

Specifically speaking about the way we dress, God’s servant tells us quite plainly, “It is God who condescends to give us these instructions; they are the declarations of Infinite Wisdom, and those who disregard them do so at their own peril and loss.”—Testimonies, vol. 4, p. 645.

Each day when we get dressed, we should not only take a good look in the mirror and ask for our spouse’s approval, if we are married, but we should lift our hearts heavenward and ask in all sincerity and humility, “How do I look, dear Jesus? Can You approve of my appearance?”

These words from the Twentieth Century New Testament version of Ephesians 5:10 summarize our whole responsibility in this matter, “Always be trying to find out what best pleases the Lord.” Isn’t that what you want to do? Let’s not quarrel with one another about specific applications and dress codes as Satan encourages us to do. Let’s just “find out what best pleases the Lord” and put it into daily practice. Won’t you make your commitment to do just that today?
ONE OF the points upon which those newly come to the faith will need faithful instruction is the subject of dress. In the examination of candidates for baptism this subject should not be lost sight of. Let the new converts be faithfully dealt with. Are they vain in dress? do they cherish pride of heart? The idolatry of dress is a moral disease. It must not be taken over into the new life. In most cases submission to the gospel requirements will demand a decided change in the dress. True conversion of the heart will work wonderful changes in the outward appearance.

There should be no carelessness in dress. Teach the young converts that dress is a talent. For Christ’s sake, whose property we are, we should seek to make the best of our appearance. In the tabernacle service, God specified every detail concerning the garments of those who ministered before Him. Thus we are taught that the Lord has a preference in regard to the dress of those who serve Him. Very particular were the directions given in regard to Aaron’s robes, for his dress was symbolical. So the dress of Christ’s followers should be symbolical. In all things we are to be representatives of Him.

Good taste should be exercised in the selection of appropriate colors. Our dress should be tidy and well-fitting. The hair should be carefully arranged. Our appearance in every respect should be characterized by neatness, modesty, and purity. But the word of God gives us no sanction in making changes in our apparel merely for the sake of fashion, that we may appear like the world. When the desire for display in dress absorbs the mind, vanity is manifested. All this must be put away.

The words of Scripture in regard to dress should be carefully considered. The Holy Spirit through the apostle Paul says, “In like manner also, let women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.”

And through the apostle Peter the instruction is given, “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.”

Christians are not to decorate the person with costly array or expensive ornaments. All this display imparts no value to the character. The Lord desires every converted person to put away the idea that dressing as worldlings dress will give value to our influence. The ornamentation of the person with jewels and luxurious things is a species of idolatry.

This needless display reveals a love for those things which are supposed to place a value upon the person. It gives evidence to the world of a heart destitute of the inward adornment.

Expensive dress and adornments of jewelry give an incorrect representation of the truth that should always be represented as of the highest value. An overdressed, outwardly adorned person bears the sign of inward poverty. A lack of spirituality is revealed.

Extravagance in dress requires the expenditure of means that is needed to advance the work of the Lord. Extra ribbons and bows mean pennies and shillings spent needlessly. The trimming of ladies’ hats with high-standing bows is a needless expense, and it is unbecoming to a Christian. In the house of God the overtrimmed hats are a positive annoyance. The congregation desire to see the face of the speaker as well as to hear his voice; but the ladies’ hats with their high-standing ribbons and bows, obscure the view. Many in the congregation may be seen peering this way and that to get a glimpse of the speaker; but often their efforts are in vain. Their enjoyment of the service is marred, and the minister, who observes all this, is disturbed.

Satan has a snare laid to captivate unwary souls by leading them to give more attention to the outward adorning than to the inward graces which love of truth and righteousness display as the fruit borne upon the Christian tree. If the enemy can keep the minds of believers centered upon their dress and outward appearance, he is well pleased. They injure their influence, and the cause of truth which they profess to love.

Many indulge a passion for dress. They spend their money for that which is not bread, and are as foolish as was Esau, who sold his birthright for a mess of pottage. Many bar their own
souls from entering the strait gate because they cannot indulge their love for display and yet believe in Christ and walk in His footsteps.

"If any man will come after me," said Christ, "let him deny himself, and take up his cross, and follow me," Self-denial and self-sacrifice will mark the Christian's life. Evidence that the taste is really converted will be seen in the dress of all who walk the narrow path of holiness, the path cast up for the ransomed of the Lord to walk in.

Christians should not neglect to search the Scriptures on these points. They need to understand that which the Lord of heaven appreciates in even the dressing of the body. Those who are in earnest in seeking for the grace of Christ will heed the precious words of instruction inspired of God. Even the style of the apparel will express the truth of the gospel. Their dress bears its testimony to their own family, to the church and the world, that they are being purified from vanity and selfishness. They demonstrate that they are not idolators.

Wherever the grace of humility, a meek and quiet spirit, is cherished, the whole person will express the same. The grace of Christ in the heart finds expression in a dignified, decorous deportment. The truth is manifest in the flesh. And truth lived always has an influence in favor of the truth, testifying of practical godliness. All such experiences are of the highest value. The usefulness of the Christian testifies to the genuineness of his conversion.

As those who claim to believe the truth give expression to the truth in appropriate dress and in their words and conduct, they are living epistles for God, known and read by all who behold them. Their chaste conversation is a sign of the inward adornment. They have enlarged influence; a field of usefulness is ever open before them. They are as signs in the world, perpetuating a saving knowledge of divine truth, as salt that has not lost its savor.—Manuscript 56, 1900.

An editorial from page 3

After 45 years of mission service, Brother Raitt, rather than take off his armor before death, decided to do some door-to-door work with our magazines, particularly Good Health, and to give out back copies of Our Times, Signs, and free Bible portions that he obtained from the Scripture Gift Mission. Our work as a church in England is not large compared to the population. Millions live there who know nothing about us. Brother Raitt stated in a recent letter that he was fully convinced that although it takes a great deal of determination after one has met a dozen refusals to persist in this door-to-door work, yet it will eventually result in contacts being established, some of which will blossom out into interest in spiritual things and finally lead to Bible studies.

As a result of Pastor Raitt's work, he has approximately twenty to thirty regular buyers of Good Health and has made two or three excellent contacts with persons who needed comfort and help.

There is a vivacity about Pastor and Mrs. Raitt that makes them look and act considerably younger than they really are! Why? Is it not the fact that these folks are sharing their time and energy in blessing others through witnessing for Christ that is keeping them young in spirit?

I would like to challenge our retired ministerial force and other retired workers, if you are still in good health and strength, to consider moving into an area where you could help establish a beachhead for the Advent Movement. We make this same appeal to those who are contemplating retirement soon.

J. R. S.

Our "Brother's Keeper"?

PEOPLE are starving in the sub-Sahara region of Africa. In other parts of the world, hurricanes and earthquakes are leaving thousands homeless and hungry, only to face the threat of epidemics.

Ten dollars given for the Disaster and Famine Relief Offering on May 10 can be stretched by the Seventh-day Adventist World Service (SAWS) into $70 worth of disaster relief.

When an earthquake struck Pakistan late in December, 1974, more than 5,000 were killed, 15,000 injured, and 70,000 affected in a hundred square mile area. The Seventh-day Adventist Church gave $13,500, plus 20 tons of beans.

In October, 1974, Hurricane Fifi devastated Honduras with the worst storm of the century along the Caribbean coast. Eighty thousand were driven from their homes. Their farmlands lay ruined under ten to twelve feet of mud. Starvation and disease threatened. SAWS swung into action with $30,000 for tents, blankets, ponchos, food, water-purification equipment, and medicines. Newspapers in Honduras praised the Seventh-day Adventist relief effort as the only one operating in an organized and efficient way.

But SAWS is looking ahead. Not only are they preparing for the ever-increasing volume and magnitude of disasters in these last days but they are turning their attention to the lingering disasters such as the famine in Africa. There, years of drought and crop failures have rendered a whole generation of children deficient in essential body-building proteins.

SAWS is quietly training volunteers in agricultural development who, in cooperation with international relief organizations, will enter these countries to teach the people how to make the most of their soils and rainfall, how to rotate and diversify food crops—in short, how to survive. This is disaster prevention!

As you appeal for the offering on May 10, remind your congregation that though their stomachs are full and their bodies warm, thousands of God's children— their brothers and sisters—huddle in the dark and cold, not knowing where to find a warm blanket or a cup of milk. SAWS knows where these people are and how to help them. SAWS needs your help in answering the question "Am I my brother's keeper?"

Ron Graybill
THE BIG man's frame shook with emotion.

"Why did I do it? Oh, why did I do it?" he sobbed. "I knew it was wrong. I-I-I knew it was wrong, but somehow I couldn't break it off. It was like, like some strange bewitchment. I couldn't free myself. I-I-I..." Pastor Fallen's voice trailed off into another spasm of tears as he buried his head in his hands and wept.

"What will Helen think? How can I tell her? Will she forgive me?" he sobbed again. "She may hate me! And my daughters—oh, they will be so ashamed! How will they ever be able to face their friends, knowing their dad has disgraced them so!"

There was a fresh outburst of tears. Elder Fallen was sorry deeply sorry now. There was no question about it. Now that his sin was discovered he realized the implications of his guilt and its consequences. He was badly shaken. He was repentant, but his repentance came seven months too late to save him to save his ministry, his family, his self-respect.

Fellow workers, in recent years we have lost too many of our hardworking colleagues because of sin in the heart, as well as sin in the camp. Too many have fallen victim to the "lust of the flesh, and the lust of the eyes" (1 John 2:16). The seventh commandment has been their nemesis. They are no longer with us!

Sins Are Lost

Some years ago an encouraging evangelistic crusade was in progress in the capital city of a land just opening up to the three angels' messages. It was a difficult field. Much prayer and tears and money had gone into the preparatory work for the effort. The meetings, though not thronged with seekers for truth, were developing hopefully. Twenty-two souls were preparing for baptism.

Then the bottom dropped out of the whole campaign. There was whispering among the newly interested people. The evangelist was a fine speaker, but he seemed to be paying undue attention to one of the young women attending the meetings. One evening when meeting time came neither he nor the young woman could be found.

Not only were his wife and children heartbroken but the interested people in the baptismal class became disillusioned and angry. Was this the kind of fruit the new message they had been drinking in really produced? The meetings collapsed. Another worker was hurried to the city to pick up the pieces—but a letdown like this left very few pieces to be gathered. A few souls were saved, but most gave up in disgust—because of sin in the camp!

It is sad but it is true that other similar experiences have happened in other communities where violation of the seventh commandment damaged an interest or split a church. Sin in the camp means souls lost to the church and to the kingdom.

Enchanted Ground

Not a single one of us is safe from this alluring temptation. We are all human—very human. Rank or position is no protection against this insidious approach of the tempter—some mighty men among us have fallen (and caused many others to lose confidence and ultimately their way also). We are all in danger—no matter how impeccable our past record may be. Our only safety is in the moment-by-moment keeping power of our Lord and Saviour Jesus Christ.

I have been heartsick in recent years to see men whom I have loved and respected fall before the wiles of the evil one. There have been too many other cases—borderline experiences, outwardly "only indiscretions"—if there is such a thing as "only indiscretion." Strong suspicion follows men whose stories left too many unanswered questions, too many unexplained situations short of proved or confessed adultery. These men must live with their consciences and someday face their God in final judgment.

Sin in the camp—even in the life of one man—is bound to bring reproach upon the cause of God!

The distraught voice on the other end of my line pleaded tearfully, "Please help him, Elder, you are the only one who can. He won't listen to me!" Then the wife poured out her story. Her husband, a man I loved in Christ Jesus, occupied a prominent position in the church. But a strange infatuation with a young woman had ensnared his affections.
"Everyone is looking at me and feeling sorry for me," the voice on the telephone wept. "How can I face my children, my neighbors, the church members? Oh, Elder, can't you do something to help him—and me?"

Fortunately, in this case, with the Lord's help I could and I did help the man. The home was saved, but I am not sure that full confidence or respect was ever restored. Unfaithfulness is a wound that is hard to heal.

Many, many stories I know do not end up so fortunately. Unfaithfulness to the marriage vow, the breaking up of homes, sometimes ending in divorce courts, leave a scar on the lives of children and the innocent spouse. This cross they are forced to bear all because there was sin in the camp.

Confidence Shattered

"How do you expect us to have confidence in our leadership after the last two have let us down?" the laymen wrote to me after men had been removed from office as the result of charges of indiscretion or the violation of the seventh commandment. "How do we know that the next man who steps into office isn't having an affair with some woman too? How do we know our pastor isn't stepping out on his wife?"

It is a sad fact that when a man of the cloth falls, his fellow ministers suffer also; they too become suspect. Confidence in leadership is eroded. I thank God that I know the very high percentage of our ministry is composed of men of God without a blemish on their records. But let me say to those who may be playing with sin if its right name if his feet too are standing on slippery places? How can a pastor, a teacher, a president, a local elder, rid his church, his school, his conference, of sin if his life is guilty before God?

David's leadership was greatly impaired after his sin, despite his subsequent wholehearted repentance. I have already quoted Nathan's word to the fallen king in 2 Samuel 12:14. The Lord's messenger makes this tragic comment on David's later leadership: "A sense of his guilt kept him silent when he should have condemned sin; it made his arm feeble to execute justice."—Patriarchs and Prophets, p. 723.

"I could not go to Elder Blank for help with my problem," one man wrote to me, "for he is having the same problem in his life. He can't be any help to me!"

How sad! How tragic!—leaders who should be in a position to help members and fellow workers out of the traps of sin—impotent because they themselves are trapped on Satan's enchanted ground!

Sin in the camp binds the hands of leaders. For God's sake, and with His unfailing help, let us stay off Satan's enchanted preserves!

Elder Neglected turned to a younger woman in the mission field for understanding and too-close companionship. I witnessed some of the little intimacies with my own eyes, but as a beginning worker I held my peace. (Later, with more experience, I learned what to do in such cases.) There were no charges of immorality, as far as I ever knew, but soon this man was on his way home—in disgrace.

The cause of God was deprived of needed leadership, the coffers of God were robbed of funds that might have been used to evangelize dark areas with the message. Money, desperately needed for evangelism, was diverted to send a worker home who had misbehaved. Who knows the full amount of money thus spent at home and abroad because there was sin in the camp?

Sin in the Camp of Israel

We know well the story of the two 'A's'—Achan and Ai. The sin was covetousness—not adultery. But sin is reprehensible in God's sight, whatever it is!

Though they were God's people and He loved them, He was greatly displeased that in the day of triumph disobedience was found among them. "The anger of the Lord was kindled against the children of Israel" (Joshua 7:1). When they overconfidently attacked the village of Ai they were ignominiously defeated. The rout of the Israelites was as complete as their previous victories had been decisive.

The Lord concisely summed up His controversy with His people in three words, "Israel hath sinned" (verse 11). Sin is a separator—it separates man from
his God. Sin is a deceiver—it makes man feel strong when he is weak. Sin is a robber—it robs God's people of power in an hour of crisis. So it was in the experience of Achan. For the sin of one man the whole nation came under the indictment of God.

Then came an earnest call for repentance, for revival, for spiritual renewal—"Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you" (verse 13).

"These things . . . are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11).

I want to lift up my voice in an earnest appeal, a warning that none will misunderstand, so that anyone "playing with fire" will read and prayerfully turn from the enchanted ground of sin.

God is calling for workers and leaders with clean hands and pure hearts, men and women who know the bounteous grace of Christ and have overcome sin in their lives. "We are nearing the judgment, and those who bear the message of warning to the world must have clean hands and pure hearts. They must have a living connection with God."—Testimonies to Ministers, p. 426.

That we must be ever on guard against the subtle attacks of the evil one is inherent in these words of the prophet: "Recent painful developments of evil are one of the greatest evidences we have that the end is near."—Ibid.

God Condemns

"Destroy the accursed from among you"! God commanded in Achan's day (see Joshua 7:12).

"Cleanse the camp, for there is an accursed thing in it."—Ibid., p. 428.

It matters not what position the offender may occupy; God condemns the sin of impurity. "Cleanse the camp of this moral corruption, if it takes the highest men in the highest positions. God will not be trifled with."—Ibid., p. 427. Sin is not to be tolerated even among the highest ranks of God's people. "God will not be trifled with."

"When men and women of large experience, who have been considered patterns of piety, are revealed in their true character—unsanctified, unholy, impure in thought, debased in conduct—then it is time for such to be dealt with in a decided manner."—Ibid., p. 426.

_Sin in the camp_ does not excuse the person in the highest office!

My message to Seventh-day Adventist workers around the world today is an appeal for purity—an appeal for ever-present watchfulness, to avoid Satan's enchanted ground!

**Hands Off, Brethren, Hands Off!**

I see men "innocently" placing their hands on women not their wives. Brethren, keep your hands where they belong! It will help you keep off temptation's ground! Beware even in your pastoral counseling. Satan will take advantage of every unguarded moment. It may sound "ancient," it may be "unprofessional," and even be labeled "ridiculous" in this sophisticated age to insist that your wife be with you when you are counseling those of the opposite sex, but let me tell you it is still the safest course to follow.

I've known too many workers whose moral bona fides have been called into question because of compromising situations in which they found themselves.

Remember, there are some circumstances under which married men would not normally be giving Bible studies to women! Your best logic would not convince your fellow workers that you were only "trying to help her" behind that closed door, or in that car alone with her.

The wise man warns: "Can a man take fire in his bosom, and his clothes not be burned? And one go upon hot coals, and his feet not be burned? So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent" (Prov. 6:27-29).

Unwise association, innocent though it may appear, may easily be the forerunner of _sin in the camp_!

In an evil age God calls for clean workers: "Be ye clean, that bear the vessels of the Lord" (Isa. 52:11). "Abstain from all appearance of evil" (1 Thess. 5:22). The Amplified New Testament records the apostle's words: "Abstain from evil—shrink from it and keep aloof from it—in whatever form or whatever kind it may be" (1 Thess. 5:22).

Barclay lays it down, "Keep yourselves well away from every kind of evil," and Dr. Phillips paraphrases Paul's words cogently, "Steer clear of evil in any form."

"We are nearing the judgment," Ellen White reminds us, "and those who bear the message of warning to the world must have clean hands and pure hearts. They must have a living connection with God. The thoughts must be pure and holy, the soul untainted, the body, soul, and spirit be a pure, clean offering to God, or He will not accept it."—Testimonies to Ministers, p. 426.

If we would keep _sin out of the camp_ we dare not take lightly the admonition the Lord gives us as His workers!

**There Is Help for Us!**

There is help for the worker of God who finds himself besieged in this wicked world: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24).

The One who has called us is able to keep us even under the most testing circumstances. He alone can keep _sin out of the camp_. Our only safe course is to "keep close to our great Leader"—Jesus Christ (Testimonies to Ministers, p. 432). When all of our senses and emotions are under His control we are safe.

"Pray without ceasing," Paul admonishes (1 Thess. 5:17). The best way to keep _sin out of the camp_ is to pray it away! The praying worker is seldom the straying worker!

May the Lord, by His grace, keep us pure and clean—fit for the Master's service so that soon, very soon, we may lead a pure church, "not having spot, or wrinkle, or any such thing," through the gates of God and into His eternal kingdom where never again will there ever be _sin in the camp_!"
IT REALLY was a beautiful car, but it had a very frustrating habit. It would not start—well, once in a while it would catch, cough, and sputter for a short distance. The family was large, and they were more than busy checking, studying, analyzing—then someone would say, “All together now—P U S H.” Others were invited to help, as if it was some sort of privilege to help push a nice new car.

There seemed to be a feeling that with coordinated effort, with every shoulder pushing together, somehow it would “catch” and take off running. Actually, they had been pushing for so long now that it had almost become “the way” to keep the family car on the road. (In fact, with the current threat of gas shortages and rationing, some may actually have to resort to this source of energy.)

Thoughtful study of the operating manual, however, led to an understanding of some possible causes as to why the car would not start, or run consistently.

“Is there dirt in the carburetor?”
“Did you check the fuel tank?”

A strange story, you say.

True, but no more strange than this modern-day phenomenon: “The reason why there is so little of the Spirit of God manifested is that ministers learn to do nothing.”

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touched, no sinner won to Christ” (Testimonies, vol. 8, p. 21).

Long ago, God warned us, “as activity increases, and we become successful in doing the work that must be accomplished, there is danger of our trusting to human plans and methods.”—Ibid., July 4, 1893. Our activity certainly has increased and in some ways we are considered successful. But are our activities bringing a finished work? Or have we trusted to human plans and methods? Planning commissions, organizational meetings and committees are a way of life with us. We study and analyze one another’s ideas, but how often do we study God's revealed way of doing His work? How else can we be sure if the plans are “human”?

It is not by large numbers pushing, it is “not by might, nor by power, but by my spirit” (Zech. 4:6) that God’s work is going to be moved down the road. It is not even by man-made enthusiasm such as permeates the sales department of a modern company. The only kind of enthusiasm that will move God’s work is heaven originated, “The Holy Spirit of God alone can create a healthy enthusiasm.”—Selected Messages, book 2, p. 16. Apparently there is a kind that is not healthy, and brings little in the way of lasting results.

Jesus told the disciples to “tarry... until ye are embued with power” (Luke 24:49). “This was essential to their success... This is the very course that should be pursued.”—Gospel Workers (1882), p. 370. Yet, God says, “far too often we have learned to do without the only power which can bring success to our ministry. What a soul-searching theme for a ministerial retreat!

We seem to be satisfied with isolated drops when God is waiting to shower us with the power of Pentecost. The disciples were prepared for Pentecost in the upper room. Pentecost would not have come if they had not waited. It will not come in this day unless we tarry to be cleansed, then filled. No wonder we have to push. Did you ever run a car on just a few drops of fuel? It is almost like running a committee on a “word of prayer”—now and then. How can He tell us what His will is for the running of His work when we hardly give Him time. I really am tired of sitting on committees that are opened with “a word of prayer” and then hours are spent struggling with problems God has already given us solutions for. What we need is hours of prayer and “a word of committee” for a change.

Here is the heavenly secret for a finished work. “[1] When we give ourselves wholly to God, and [2] in our work follow His directions, [3] He makes Himself responsible for its accomplishment.”—Christ’s Object Lessons, p. 363. (Italics supplied.)

Let’s stop pushing long enough for Him to fill the tank, shall we?
Religion in a Scientific World

Richard G. Korthals/Part 1

ON THE 6th of May, 1962, the Christian world was somewhat taken aback to hear the capsule-sized Communist cosmonaut, Gherman Stepanovich Titov, arrogantly inform a Sabbath news conference held at the Seattle World's Fair that "In my travels around the earth I saw no God or angels." Many Christians perhaps felt that man was overstepping his bounds—that he was acquiring sufficient knowledge to challenge God, in spite of the testimony of Col. Glenn who later stated that, "The God I pray to is not so small that I expected to see Him in space." Many agreed with Solomon when he wrote in Ecclesiastes 1:18: "For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow." Yes, the sentiments of a large number of people were aptly expressed by the eighteenth century English poet Thomas Hood:

I remember, I remember
The fir trees dark and high;
I used to think their slender tops
Were close against the sky;
It was a childish ignorance,
But now 'tis little joy
To know I'm further off from heaven
Than when I was a boy.

The world today is watching with interest the remarkable advances of scientific knowledge on all fronts. A language once heard only in select scientific circles today tumbles from the lips of children who have barely learned to talk. Adventurousome deeds which a few decades ago were to be found only in the imagination of a comic-strip artist are today becoming so commonplace that they scarcely rate banner headlines. Who, living in the year 1953, would have thought that the jargon ten years hence would contain such expressions as "Lunar Soft Landing," "Lunar Expeditionary Vehicle," "Venus Flyby," "23 Orbit Mission," "Orbital Rendezvous," and the like. As we look back—and then to the future—we sometimes wonder where these gigantic steps of progress will take us. Will they continue forward at an undiminished pace—will they stumble over some unforeseen obstacles and perhaps falter—or will they encounter a barrier beyond which they cannot advance?

Impact of Space Age on Religion

The answers to these questions will be found only in the years which lie ahead. There are, however, vague uncertainties existing in the minds of many people today which should be examined carefully—queries to which answers should and must be provided. These impinge largely upon one central question, namely, "What impact will the space age have upon my religion, my faith, my beliefs? Will man get to other planets, and perhaps find different forms of life? Will men of science advance so far in their quest for knowledge that they can challenge the Word of God—cast doubt upon the doctrine of divine inspiration? Will the Bible become outmoded if new discoveries are made which tend to reinforce and enhance the theory of evolution as it pertains to the origin of the universe? These—and similar questions—are very real in the minds of many Christians whom I have encountered, particularly those belonging to conservative bodies strong in doctrine.

How will they allay these fears, calm the troubled mind, uplift the shaken faith? Should they take a firm stand and staunchly maintain that science is wrong? Must they
acquire scientific knowledge—become conversant with technical data—in order to accomplish their purpose? Or should they ignore the whole matter, turn their backs upon these problems, and tell their parishioners that if they remain patient, right will ultimately rise to conquer. What is their task—or more generally—what is the role of religion in a scientific age?

I would like to attempt to partially answer this question—not as a theologian, but as a layman, a church member, looking for help in traversing the mental maze which lies ahead, and I feel that perhaps the answer lies in the past, in examining a period in history when our forefathers encountered a similar difficulty.

Perhaps the one thing which best characterized the dark and middle ages was the dominant role played by religion. The economy was basically agrarian, with the towns themselves being semi-rural. Production and exchange were practically unknown—rather, the guild system predominated. Life expectancy was low, for science had not as yet learned to deal with pestilence and famine. Men naturally turned to religion because, as Francis Bacon once observed, "Atheism flourished in learned times, specially with peace and prosperity, for troubles and adversities do more to bow men's mind to religion."

The intellectual class, small in an age when comparatively few people could even read and write, consisted largely of clergymen. The intellectual and spiritual prestige of the church guaranteed that most of the thinking would be done within a religious framework, and that a major attempt should be made to explain all knowledge in a religious synthesis. Consequently, the main body of medieval thought was authoritarian, theocentric, and theocratic to a degree seldom equaled before or since.

Geocentric Concept of Universe

The concept of the earth and the surrounding universe was largely drawn from the writings of the Greek philosophers Plato, Aristotle, and Ptolemy. According to the Ptolemaic system the universe was geocentric—or earth-centered. Surrounding the entire universe was the sphere of stars, or the heaven, and beyond this was nothing. In other words, the universe had definite limits, as described by Aristotle in his book *On the Heavens* when he wrote: "It is plain, then, . . . that there is not, nor do facts allow there to be, any bodily mass beyond the heaven. The world in its entirety is made up of the whole sum of available matter . . . , and we may conclude that there is not now a plurality of worlds, nor has there been, nor could there be. This world is one, solitary, and complete."

Between the earth and the heaven, or sphere of stars, existed seven concentric spherical shells. The spherical shell nearest to the earth contained the moon, the next Mercury, then Venus, the Sun, Mars, Jupiter, and Saturn. The concentrical shells, the planets, and the stars were made of a celestial element called aether. Unlike substances known on earth, it was pure, unalterable, transparent, and weightless.

Sets of intermediate concentric shells provided the mechanical linkage which transformed the entire nest of spheres into a gigantic piece of celestial clockwork, driven by the sphere of stars. Thus the outer sphere was often referred to as the "Primum Mobile" which was in immediate contact with God, and which derived its circular motion directly from Him. In fact, some held that the motive force was furnished by the angels, joyfully going about their task because they were so close to heaven.

This concept of the universe, with the distinct separation of the earth from the heavens, agreed very well with the human senses and reasoning. The earth was but a platform from which the heavens could be viewed, sharing few of the characteristics of the celestial bodies. The heavenly bodies seemed bright points of light—the earth an immense non-luminous sphere of mud and rock. Little change was observed in the heavens—the stars remained unchanged through centuries of recorded history. By contrast the earth was the scene of birth—change—and destruction. Vegetation and animals altered from week to week, civilizations rose and fell—topography was changed by storm and flood.

The idea that the earth moved seemed equally absurd. Common sense told them that, if the earth were in motion, then the air, clouds, birds, and other objects not attached to the earth would soon be left behind. A man jumping would descend to earth far behind the point from which his leap began. Rocks and trees, cows and men, would be hurled from the earth's surface as a stone flies from a whirling sling.

This concept even agreed with Scripture, for did not God create the earth and the heavens, and then make the sun, moon, and stars, and place them in the firmament? Certainly He must have intended the earth to be the center of the universe, for He made this the habitation of the man whom He created. Furthermore, everything God created was perfect, and was not the sphere the most perfect of all objects—the circle the most perfect of all motions?

Copernicus Raises Question

Yes, things went rather smoothly in the realm of scientific religious thought. There were a few problems, such as the retrograde, or reverse, motion of some planets—and the varying distance and corresponding degrees of brightness, but this could be explained through a complicated system of epicycles, epi-epicycles, and deferents. Then, in 1543, a Polish astronomer by the name of Nicholas Copernicus dropped an object into this tranquil sea of human reasoning which created a disturbance felt throughout the world. The agitating element was his book *De Revolutionibus Orbium Celestium*.

Copernicus was troubled by the complexity of the mathematical model of the universe, for he felt that God would have created something more perfect in its simplicity. Therefore, he proposed that the sun, rather than the earth, was the center of the universe, and that the motion of the sun, moon, planets, and stars was actually not due to their move-
ment, but rather to the rotation of the earth about its axis. The earth was relegated to the role of an ordinary planet, revolving with all the others about the sun.

Problems to Christians

Can you imagine the consternation, the gigantic problems, which this proposal raised in the minds of believing Christians? If, for example, the earth was merely one of six planets, how were the stories of the Fall and salvation, with their immense bearing on Christian life, to be presented? If there were other bodies essentially like the earth, then God's goodness would simply necessitate that they, too, would be inhabited. And if there were men on other planets, how could they be descendants of Adam and Eve? Did they have original sin? How were they to learn of the Saviour who could give to them eternal life? How could the heavens be a suitable abode for God if they participated in the evils and imperfections so clearly visible on earth? Worst of all, if the universe were infinite, then where could God's throne be located? How was man to find God, or God man?

Ironically, the book published primarily through the efforts of the Lutheran theologian, Osiander, also received its first comments from the theologian, Luther. In one of his "Table Talks" held in 1539, he is quoted as saying: "People gave ear to an upstart astrologer who strove to show that the earth revolves, not the heavens or the firmament, the sun and the moon. This fool wishes to reverse the entire science of astronomy; but sacred Scripture tells us (Joshua 10:13) that Joshua commanded the sun to stand still, and not the earth." Six years later Melanchthon joined the fray when he wrote: "The eyes are witness that the heavens revolve in the space of twenty-four hours. But certain men, either from love of novelty, or to make a display of ingenuity, have concluded that the earth moves; and they maintain that neither the eighth sphere nor the sun revolves."
"Now, it is a want of honesty and decency to assert such notions publicly, and the example is pernicious. It is the part of a good mind to accept the truth as revealed by God and to acquiesce in it."

Initially the Catholic Church, convulsed as it was in the throes of the Reformation, provided little opposition, though individual clergymen did express their incredulity and abhorrence. But by the first decades of the seventeenth century clergymen of many persuasions were to be found searching the Bible line by line, looking for a new passage that would confound the adherents of the earth's motion. In 1616 the Catholic Church officially prohibited teaching or believing that the sun was the center of the universe, and the earth revolved about it—a ban which was to remain in effect until 1622.

Untenable Position

In so doing, the church placed itself in an untenable position, for the decree was made in opposition to a physical doctrine for which supporting evidence was being discovered on a daily basis. For science now had a new powerful tool at its disposal, the empirical—or experimental—method. Formerly philosophers tended to see only what they were convinced must be there; they looked for evidence to confirm their a priori conception, and simply did not see things which did not conform to this. Now scientists formed hypotheses, and then attempted to prove them by conducting experiment upon experiment. Thus Tycho Brahe spent his lifetime studying the motion of Mars as it moved across the heavens, gathering data later used by Johannes Kepler to develop three basic laws concerning planetary motion. Galileo discovered the telescope, and used it to obtain information which verified the Copernican theory. Isaac Newton extended the work of Galileo in the field of falling bodies, and formulated the laws governing all motion.

The result was that the church was proven wrong, with the issue being not the truth of the Bible, but the truth of Aristotle. The Catholic Church's official commitment to earth stability did irrevocably harm to Church prestige. No episode in Catholic literature has so often or so appropriately been cited against the Church as the pathetic recantation forced upon the aged Galileo by the Inquisition in 1633.

Mechanical View Developed

Did the opposition of the Church have any effect on the thinking of man? Was there a resulting reaction? This point is perhaps debatable, but an examination of the philosophy of the subsequent years would indicate that it did. Up until this period the teleological world view predominated. Teleology comes from the Greek, meaning end, or purpose. The teleologist believes that there is an ideal, purpose, or goal at work in the universe which directs the way in which events follow one another. For example, he would claim that the chicken as a goal or end comes before the egg and directs the hatching.

Now there arose, in opposition, the mechanical world view, whose adherents claimed that the universe was like a giant machine, in which everything happens according to physical laws of cause and effect. No living thing has any choice about the way it behaves. Events are like the cogs in the wheel of a clock, which pull each other forward. God is pictured as the one who wound the clock and set it in motion, and now sits back and watches it run without interference. The mechanist would say that whenever the egg, the right temperature, and other factors described by the word "hatching" are brought together, a chicken will result.

Listen to Spinoza, who lived in the mid-seventeenth century, and who claimed he saw more clearly than anyone else "what the Cartesian revolution has really done to man and his world." He writes—concerning God—in Ethics Demonstrated in the Geometrical Manner: "They therefore laid down as an axiom, that God's judgments far transcend human understanding. Such a doctrine might well have sufficed to conceal the truth from the human race for all eternity, if mathematics had not furnished another standard of verity in considering solely the essence and properties of figures without regard to their final causes."

The following century saw an even greater trend in this direction. Sometimes called the "Age of Reason, or Enlightenment," it was a period of critical reason: rationalism, the cast of thought which takes nothing for granted, especially from theologians. For revealed religion they substituted their own brand of natural religion, called Deism. The philosophers substituted a new faith for the old. Faith—enthusiastic faith—in reason, science, and the future—replaced faith in revealed religion.

This was the age of Voltaire and his "Philosophical Dictionary," of David Hume and Positivism, of Baron d'Holbach, dubbed "the personal enemy of God." The latter wrote, in his System of Nature: "... Religious morality is an infinite loser, when compared with the morality of nature, with which it is found in perpetual contradiction. Nature invites man to love himself, to preserve himself, to incessantly augment the sum of his happiness: religion orders him to love only a formidable God, that deserves to be hated; to detest himself, to sacrifice to his frightful idol the most pleasing and legitimate pleasures of his heart."

Perhaps these philosophical conceptions would have come into being even though the Copernican revolution had taken place without the opposition of the Church. But there is also the possibility that it was hastened and perhaps augmented by the events which took place. Could it be possible that the Church, proven to be in error in one of its teachings, now had the shadow of doubt cast over all its doctrine? Did men react by developing a type of religion based only upon human reasoning? If this is true, then we should be careful not to repeat the error today.

To be continued
BOTH THE higher critic and the scoffer zero in on the book of Jonah as their favorite target. The skeptic derides the Biblical account of the reluctant prophet as a “whopper of a fish story” while the critic who doesn’t accept miracles has to relegate this account to the allegorical. He accepts it as part of the canon because of its spiritual value rather than giving any credence to its historical validity.

The Bible itself, however, demonstrates that the book of Jonah is to be taken as a literal and authentic account. All through the Scriptures are found records of God’s miraculous intervention affecting the same elements described in Jonah. The crossing of the Red Sea and Christ’s calming the stormy sea are instances of God’s power over these elements. Christ feeding the five thousand and providing a fish with money in its mouth and Elisha raising the Shunammite’s son to life certainly also demonstrate God’s ability to prepare a fish for the prophet’s submarine ride and to prepare a gourd or vine and then a worm to destroy it.

Jesus did not seem to doubt the veracity of the miracles recorded in Jonah. In Matthew 12:39-41 He verifies both the miracle of the prepared fish and the miracle of repentance that accompanied Jonah’s witness to Nineveh.

A Much Venerated Prophet

Undoubtedly the Jonah mentioned in 2 Kings 14:25 as “the son of Amittai, the prophet, which was of Gathhepher” is the same person as the “son of Amittai” mentioned in Jonah 1:1. This would place Jonah’s ministry in the reign of Jeroboam II of Israel and indicates recognition and respect for him, since he is referred to in this passage as God’s servant and a prophet.

Another argument that is sometimes advanced, and rightfully so, for the authenticity of the book of Jonah is that there is a simple sincerity about this book that is apparent to the reader. Jonah does not try to cover up his mistakes or his disobedience and bigotry. In all humility he tells it like it was. This has been part of this book’s great appeal to its readers throughout the ages. There is nothing self-justifying in Jonah’s account. In fact, if we did not have the indication of a subsequent successful and honorable ministry in 2 Kings, we would probably look upon Jonah as a failure and a rather disreputable figure.

One reason why the book of Jonah became an important part of the canon of Scripture is that there is a universal application of his experience. The story of Jonah can be divided into the following steps:

1:1-3 Disobedience
1:4-14 Disaster
1:17-2:10 Deliverance
3:1-10 Decision and Dedication
4:1-3 Disappointment
4:4-11 Dialog or Discussion With God

In the last instance, God, of course has the last word, driving home the meaning of the whole experience.

Not only Jonah, but all Israel had been commissioned to carry God’s message of mercy to the Gentile world. Yet they seemed reluctant to do so. In fact, God often had to bring disaster upon them before they felt a compulsion to witness. We see this demonstrated over and over in their history. The story of Esther is just one illustration.

Disobedience would be followed by punishment, yet God did not forsake His people. He preserved them through difficulty and captivity in the bowels of the Gentile world and brought them back to their homeland to witness again to the nations about them.

The Christian church, as well as individual Christians, has also gone through similar experiences in its relationship to God and to the commission to witness to the world. Too often we disobey and seek to hide from fulfilling God’s mission and purpose in our lives. Yet He preserves us through the difficulties that result and lovingly perseveres in bringing about a new sense of calling and a new commitment on our part to our Heaven-appointed task.

Understanding Jonah

In the light of what we have just said, none of us can really condemn Jonah. There have been times when for one reason or
another we have been reluctant to follow God’s plan for our lives.

Yet, if we seek to understand Jonah’s great aversion to heeding God’s call we can most probably find it in the political conditions of his time. Archeologists have been appalled as they have uncovered the record of the cruelty of the Assyrians revealed in tablets and monuments. Here was a whole nation that gloried in torture and had a reputation for fierceness. Nahum called Nineveh a “bloody city,” and adds that “it is all full of lies and robbery” (Na-
um 3:1).

Looking forward to Nineveh’s certain destruction, he concludes, “All who have heard of your fate clap their hands in joy. Are there any whom your ceaseless cruelty has not borne down?” (verse 19, N.E.B.). Jonah seems to have been an intensely nationalistic individual and undoubtedly was among those who would “clap their hands in joy” at the destruction of Nineveh.

Thus, although you cannot excuse him, you can hardly blame him for his strong reluctance to accept God’s call to minister to Nineveh. Not only was it a difficult and unpromising mission field, but he apparently couldn’t bring himself to love his nation’s enemies enough to be willing to labor in their behalf. That this is so is indicated in his disappointment at the spectacular results of his mission. Instead of being happy with his evangelistic success, he was greatly displeased because the city was not destroyed.

Two Pictures of Repentance

Not only do we find the remarkable repentance of the wicked city of Nineveh in Jonah’s account but we also find the servant of God repenting more than once. He repents of his folly in trying to run away from God. He repents of his reluctance to go to Nineveh and finally does go. The fact that he later served as a faithful prophet and recorded his own folly in the matter indicates that he probably also fully repented of his selfish attitude concerning God’s dealings with the Ninevites.

Undoubtedly he became a more humble, kind, and loving man as he went back to call the sinners in Israel to repentance. Having seen what God could do for a nation as immoral and decadent as the Assyrians, he was encouraged to keep on witnessing to his own gospel-hardened people. We can picture him often pointing to God’s love and compassion manifested to the cruel, inhuman Ninevites and calling upon Israel to respond to that same appeal of mercy. Many times he must have recalled God’s words spoken to him in rebuke, “Should not I spare Nineveh?” and pointed to this unique concern as bringing hope for the seemingly hopeless in his own wicked nation.

Insight Into Human Nature


Jonah Pursued, Chapter 1
Jonah Praying, Chapter 2
Jonah Preaching, Chapter 3
Jonah Pouting, Chapter 4

He also develops the thesis that “Jonah has some striking lessons to teach us about the religious intuitions and inclinations found in unregenerate human nature. The Assyrian kingdom was filled with sorcery, witchcraft, barbarous cruelty, idolatry, deceit, sensuality, and unmentionable moral per-
versions. The capital city of Nineveh was sold out to fleshly lusts and filthy lucre. The whole sordid picture does not vary a great deal from the view of human nature seen in every kingdom in every generation.”

“And yet with all the failures found in unregenerate man, there seems to be an accompanying desire for something better.”—Page 34. He illustrates this with two episodes found in the book. The first is the behavior of the sailors. They seemed afraid that their gods couldn’t do much in these desperate circumstances and began to search for a better, more powerful God to help them in their emergency.

Second, Hillis cites the reaction of the king of Nineveh and the people of the city. They apparently humbled themselves with fasting, sackcloth, and ashes without any promise that good would accrue from doing so. There was an inward conviction that there is a better way of life available, without it having to be specifically pointed out to them.

A Lesson for Us

The book of Jonah especially speaks to those given the commis-

Another lesson is found in the way Jonah handled the facts of his ministry. “In every city, filled with corruption, crime, lawlessness, and cruelty that pervade the world’s cities are no excuse for evading our duty to call them to repentance.

But there is also hope. We are not to be discouraged with the seemingly impossible task that confronts us. “In every city, filled though it may be with violence and crime, there are many who with proper teaching may learn to become followers of Jesus.”—Prophets and Kings, p. 277.

AAM Study Guide—Jonah

Members of the Academy of Adventist Ministers or readers who may wish to join this organization and receive academy credit should mail their response to the following questions to the AAM, General Confer-

1. Discuss the meaning of the “sign of the prophet Jonas” in Matthew 12:39-40. How was Jonah a type of Christ?
2. List all the miracles you can find in the book of Jonah.
3. How does the book of Jonah contribute to our understanding of the conditional nature of prophecy? (Be specific.)
4. List all eschatological references and applications you can find in the book of Jonah.
UNFORTUNATELY some church elders consider platform duty as their chief responsibility. It is a primary objective of this series to clarify and amplify the opportunities for true leadership and the soul-winning responsibilities that are the elder's. Of course, platform duties are important. Let us consider how this Sabbath duty can be performed at its best.

Everything done by the platform participants either contributes to, or detracts from, the church audience's appreciation and understanding of the objectives of worship at the eleven o'clock service on Sabbath morning. Unfortunately, many elders have not had the opportunity to study what true worship is, or how it can best be achieved. It would be very much worth your time to read a basic book on the subject, such as The Fine Art of Public Worship, by A. W. Blackwood (New York: Abingdon Press, 1939), or And Worship Him, by Norval F. Pease (Nashville: Southern Publishing Association, 1967).

In defining worship, most authors include two basic elements. First, a revelation of God must take place, through the reading of Scripture, through the prayers, in the act of giving, in the sacred music of the hymn, the organ, the choir—the instrument, the voice—as well as through the message of the sermon. Second, the worshiper must be led to develop an attitude of dedication, a determination to hear and know, a reverential fear—all of which will enable him to realize God's revelation and presence and, as the Holy Spirit moves him, to profit from this very important hour with God.

It is not only important what and how the preacher preaches, but it is also vitally important how the elder reads the Scripture lesson or leads in the responsive reading, how he offers the prayer or benediction, how he calls for the offering and prays in relation to it, how he announces the hymn, how he sits, how he thinks, how he reverently seeks his own worship experience. Those sixty minutes are truly important, both to those on the platform and to the audience.

One note should be added here. Ellen G. White adds a third element in true worship. In The Desire of Ages, page 189, she states that the true worshiper will leave the sanctuary determined to give "a willing obedience" to all of God's requirements. In other words, true contact with God will so affect the individual that he will joyfully do what pleases His Lord after His will has been revealed. This underscores once more how vitally important it really is for the pastor and elders to team up in making every worship service truly worship in this high sense.

How can our platform duties be accomplished so as to contribute the most to an effective worship service? I see two primary objectives in relation to the elders' work on the platform. First, the elders should work through the service so flawlessly that the "mechanics" of the conduct of the hour are unnoticeable. The audience is distracted when the elders bobble. This careful platform operation must be under the direction of the head elder so that it will be carried out smoothly, irrespective of the presence or absence of the pastor.

Second, the elders need to understand true worship clearly so that their parts in the service fully contribute to such an atmosphere. If the pastor will supply the elder who will offer the pastoral prayer with the central idea of his sermon by Wednesday of that week, the elder can give prayerful thought to what he will pray about and how the audience can be brought closer to God through his prayer. The same can be accomplished in the benediction as the result of advanced meditation by the elder. All parts of the service are affected for good to the degree that the elders are united to build a service that offers maximum worship experience. Such unity, however, requires prayerful effort and meaningful participation on the part of each elder.

A word about platform organization. The head elder, in counsel with the pastor, should organize the platform duties for a quarter in advance. Assign the various parts of the service for each Sabbath of the quarter to specific elders, and with fair distribution of responsibilities. Also, indicate an alternate elder for each Sabbath in case of an unforeseen absence by an elder on duty.

Urge the elders to make needed trips on weekends when they are not on duty. With weekly assignments, indicate where each serving elder will go at the close of the service to greet the departing congregation. Make it a rule that the head elder, whether serving that day or not, the other participating elders, and the alternate, all meet in the assigned room immediately after Sabbath school. This in itself allows the pastor and elders time for proper review of the service details, and a season of prayer for the help of God in truly carrying out a beautiful hour of worship.

God still desires to speak to His people in the worship service. And He still is the Author of order, not confusion. Thus, careful and meaningful planning and conduct of the service are His will, and will be blessed by Him to the greater spirituality of the eleven o'clock hour.
BOTH believers and unbelievers show signs of a need for great biblical preaching. Among believers the need manifests itself in, among other things, the proliferation of home Bible studies and the large sales of religious books. Unbelievers reveal the need in their frantic pursuit of personal fulfillment and in disillusionment with much of modern life, including traditional forms of religion. Yet this is a time also when preaching has fallen from its formerly impregnable position in church life. In recent years, the majority of sermons (even in conservative pulpits) have failed to interest or challenge their hearers, and even the very word “preaching” has taken on a negative tone.

If preaching really is outmoded, as many of its detractors affirm, then current opinion should not trouble the preachers of the Gospel; ministers should surrender their preaching ministry and take up some other worthwhile pursuits. But if this is not true—if preaching is still the primary means under God’s grace by which men and women are won to faith in Jesus Christ and are built up into the fullness of Christ’s stature—then the current trends should trouble them and they should look diligently for the causes of the decline in good preaching and for a cure.

What makes preaching the kind of proclamation that God intended it to be? What is required of the minister? Clearly the first and essential requirement is a joyful and total commitment to the absolute authority of God’s written revelation. There has never been a great expository preacher who has not held this high conviction; there have been pulpiteers who have not, but never expositors. Since belief in the Scriptures as the infallible and authoritative Word of God has declined in the life of the Church generally, it is not surprising that the eloquence and power of the proclamation of this Word have diminished also.

What is the result? It is well put in this description of a panel discussion involving a rabbi, a priest, and a Protestant minister. The rabbi stood up and said, “I speak according to the law of Moses.” The priest said, “I speak according to the Church.” The clergyman rose to his feet and said, “It seems to me . . .”

The Authority of Scripture

This is an entirely abnormal situation. From the beginning of the Christian Church until well into the eighteenth century, the vast majority of Christians of all denominations, even heretics, acknowledged that the Scriptures of the Old and New Testaments are uniquely the Word of God. In these books God speaks to men. And because God speaks to men in Scriptures—as he does in the same way nowhere else—all who claimed to be Christians recognized the Bible as the divine authority binding upon all men, a body of objective truth that transcends subjective understanding. In these books God’s saving acts in history are made known to men so that men can believe. And the events of that history are divinely interpreted so that men can understand the Gospel and respond to it intelligently both in thought and in action. The Bible is the written Word of God, therefore it is authoritative and infallible. This was earnestly believed and became the basis for biblical preaching.

It was the glory of the Church that in the first sixteen or seventeen centuries all Christians everywhere, despite their differences of opinion on theology or on questions of church order, showed at least a mental allegiance to the Bible as the supreme authority for the Christian in all matters. It might have been neglected. There might have been disagreements about what it teaches. It might even have been contradicted. But it was still the Word of God. It was the only infallible rule of faith and practice.

Unfortunately, in the post-Reformation period the orthodox view of Scripture came under increasingly devastating attacks. In 1546 the Roman Catholic Church, already weakened by centuries of appealing to the Fathers rather than to the Scripture in its defense of doctrine and in its violent reaction to the Protestant Reformation, officially placed the tradition of the church alongside Scripture as an equally valid form.
and source of Christian doctrine. The full significance of this decision was doubtless overlooked at the time of the Council of Trent. But it was monumental. And the act had tragic consequences for the church of Rome, as seen in the continuing development of debilitating doctrines such as Mariology and the veneration of the saints.

The Protestant Church, as the result of its heritage and its sharp polemic against Catholicism, held on longer—for two hundred years. But in the eighteenth century and even more in the nineteenth, a critical appraisal of the Scriptures, backed by a naturalistic rationalism, succeeded in dislodging the Bible from the place it had previously held. For the Church of the age of rationalism, the Bible became man's word about God rather than God's word about man. And when men rejected the unique, divine character of the Bible, they rejected its authority also.

The Catholic Church weakened the orthodox view of the Bible by exalting human traditions to the stature of Scripture. The Protestant Church weakened the orthodox view of Scripture by lowering the Bible to the level of traditions. The differences are great, but the results were similar. In both cases the unique character of Scripture was lost, its divine authority was forfeited, and the function of the Bible as the reforming voice of God within the Church was forgotten.

Fortunately, neither position is tenable. And so, the confusion that haunts today's religious scene is an opportunity for all who believe the Word. The Protestant Church is finding that without a valid basis for religious authority, theology withers and the Church becomes increasingly powerless to preach the Gospel. The Roman communion is discovering that although two sources of authority are better than none, Scripture and tradition will often conflict, and the deep human preference for traditions rather than Scripture inevitably shifts the balance of authority away from the written Word. In such a time a challenge emerges for those who, holding the orthodox view of Scripture, boldly exalt the Word as the revelation of the Father and proclaim it with power as the final arbiter of human thought and conduct.

Depth of Doctrine
The second requirement for an effective pulpit ministry is a profound understanding of the doctrines contained in Scripture and a fearless proclamation of them. By these I mean not merely the so-called basic or evangelistic doctrines but all doctrines, particularly those having to do with the sovereignty and grace of God.

Paul exhorted the young man Timothy to preach sound doctrine, that is, to preach all those themes that Paul had taught him. He wrote, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the living and the dead at his appearing and his kingdom: preach the word; be diligent in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:1, 2). Elsewhere in the same letter he says, "Hold fast the form of sound words, which thou hast heard of me" (1:13). And again, "The things that thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2:2). In First Timothy, Paul declares, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, unto which thou hast attained" (4:6).

Are these weighty exhortations being followed today? Generally not, I fear. Pick up a Saturday paper listing sermon topics for the next day in some city. The crisis in the Mideast will be discussed. There will probably be sermons on the problems of race, the economy, Sino-American relations, and other current matters. Many ministers will be expounding on some biblical story. Many will be using a text in order to bring an essay on ethics. But where in this long list of topics are the titles of those expositional sermons that set forth the themes of God's sovereignty in all human affairs, his grace to the undeserving, his love, his hatred of sin, the nature and specific object of the atonement, irresistible grace, the keeping power of God, repentance, forgiveness, God's plan for the ages, the plans and ultimate defeat of Satan, the imminent return of the Lord Jesus Christ, and so on? There are not even many serious attempts to do this in the context of exegetical preaching in which a certain part of the Bible is preached on over a period of time.

"Current" themes should be preached on and will be preached on as the result of good doctrinal and exegetical preaching. The point is that it is not these themes but rather the great themes of the Scriptures that touch men's lives, convert them, fill the churches, and satisfy the hungering soul.

I am told that the doctrines of grace cannot be preached today, that such teaching will drive listeners away. That may be. At any rate, I am sure that at least one of these things will happen. Either these truths will drive the people away, or the people will drive the minister away, or there will be a great awakening, as there has been at many different points in church history.

Some ask, "Where is revival today?"
I reply, "Where are the faithful teachers of the whole counsels of the Word of God?" Let the angry God be proclaimed, as well as the God of Love, and men's hearts will be stirred to repentance. Let

The Protestant Church is finding that without a valid basis for religious authority, theology withers and the Church becomes increasingly powerless to preach the Gospel.
the sovereign God be proclaimed, and some will bow before him. They have done it before. They will do it again. Preach doctrine, and many will, out of a true sense of need, flee to the Saviour.

The Devotional Life

The third requirement for power in preaching is a personal closeness to God expressed in the devotional life. There was a time when it could be assumed that the preacher observed set times for prayer and Bible study. The need for the devotional life was taught in the manse and study. To practice in the seminaries, and it was practiced in the manse and study. Today this has changed. In a recent survey of a theological college in the United States 93 per cent of the students preparing for the ministry confessed, “I have no devotional life.” Without this communion with God, preaching lacks power and will inevitably be despised.

If power in the preaching of the Gospel came from human ability, there might be short cuts to success and the devotional life could be discarded. However, since the power comes from God, the pastor’s pursuit of God is essential. Knowledge and meticulous preparation will never be enough. Without the presence of the Holy Spirit there will be no power, and even if the most eloquent preaching will be ineffective.

No wonder, then, that Paul adds to his exhortations to pursue sound doctrine such words as these: “Follow after righteousness, godliness, faith, love, patience, meekness” (1 Tim. 6:11); “flee also youthful lusts” (2 Tim. 2:22); “let every one that nameareth the name of Christ depart from iniquity” (2 Tim. 2:19). Or, as the author of Hebrews also writes, “Follow . . . holiness, without which no man shall see the Lord” (Heb. 12:14).

Fourth, if we are to be effective in our preaching ministry our words, works, and attitudes must all be characterized by love. Nothing else wins men. We may be orthodox; our teaching may be filled with doctrine; indeed, we may have “the gift of prophecy, and, understanding all mysteries, and all knowledge, and . . . have all faith, so that . . . [1] could remove mountains”—but without love all this will profit us nothing (1 Cor. 13:2).

When E. Stanley Jones was in India years ago and met Mahatma Gandhi, Jones asked him, “What must the Christians do to win India for the Lord Jesus Christ?” Gandhi was not Christian but he understood Christianity well, and he replied: “First, Christians must live like Jesus Christ. Second, they must not compromise their faith. Third, they must learn all they can about the non-Christian religions. And fourth, they must let everything they do be characterized by love.” I believe that Paul would have concurred heartily with Gandhi, and would have stressed the fourth of Gandhi’s prescriptions.

Toward a New Day in Preaching

What must we do to see a new day dawn in preaching? Let me summarize my suggestions.

First, we must recognize once again that the primary task of the Church and of the Christian minister is to preach the Word of God. There are other perfectly valid forms of ministry, and there are various ways of preaching the Word. My point is, however, that the preaching of the Word is primary and that, in a sense, only it is essential.

Second, we must firmly believe that the Bible is the inspired and therefore totally authoritative Word of God. If any minister does not believe this, I strongly urge him to seek a form of ministry other than preaching. He can teach. He can counsel. He can administer programs. But he ought not to preach. Great preaching, true preaching, comes from an awareness that in this Book God Almighty speaks, and by means of it does a transforming work in the lives of men and women.

Third, in our preaching we must resist the temptation to moralize on the biblical stories or, worse yet, extrapolate from them in order to deal on an entirely different level with “real” events of our world. In Scripture we are dealing with facts. Treat them as facts. Treat the biblical people as real people. And then proclaim that the same God who dealt with the biblical characters in such and such a way will deal in similar ways with us also.

Fourth, let us preach the great doctrines of Scripture and not withhold them in the mistaken notion that they are too deep or too “theological” for our people. This will require diligent study coupled with intellectual and spiritual growth on the part of the minister.

Fifth, we must be certain of our own relationship to Jesus Christ and, if necessary, take the required steps to rekindle the altar of our devotional life.

Finally, we must be aware of the effect of our own example upon the next generation of ministers, all of whom are now sitting in our pews. I am convinced that under God nothing so moves young men into the ministry as the example of an effective and God-glorifying ministry on the part of an older preacher. We have been so stimulated ourselves in many instances. This should now happen again and again through you as God uses you to influence others in preparation for a better day.

The place of preaching has declined, it is true. But this is a day of new and unparalleled opportunities. They can be seized as those who know the Word seek to confront the weak and conflicting ideologies of our age by the eternally valid and dynamic Word of God.

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PUBLIC INTEREST in the search for Noah’s Ark continues to swell in spite of the fact that a number of expeditions to the traditional Mount Ararat in eastern Turkey have been unsuccessful in locating it. Symptomatic of such interest is the number of books on the subject rolling off the presses. Examples of such works published recently are *Noah’s Ark, Fact or Fable?* by Violet Cummings (San Diego: Creation Research Society, 1972); *The Quest for Noah’s Ark*, by John Warwick Montgomery (Minneapolis: Bethany Fellowship, 1972); *The Ark File*, by Rene Noorbergen (Mountain View: Pacific Press, 1974); and Fernand Navarre’s book translated from the French and published under the title *Noah’s Ark: I Touched It* (Plainfield, N.J.: Logos International, 1974).

Considering the amount of time, energy, and expenditures that have been invested in the pursuit of this project and the publication of these pursuits, it behooves the Christian interested in this matter to obtain the most reliable information on it available. The Bible itself is rather brief on the point of where the ark landed. It simply says, “The ark came to rest upon the mountains of Ararat” (Gen. 8:4, R.S.V.). Both laymen and scholars alike have noted that the word “mountains” in this phrase is in the plural. Thus even though the toponym Ararat is given, the location is not precise.

A series of the most ancient epics known in the earliest language written by man, Sumerian, appear to refer to the same region. This cycle of texts is known as *Enmerkar and the Lord of Aratta* and they refer to relations between the king of Uruk (Biblical Erech) in the southern Mesopotamian plain and the ruler of Aratta whose residence lay over the mountains to the north. These early texts add little more information, however, than that the ark landed in a more precise geographical terms than those found in the Bible. In spite of this specific silence, there is a statement in her writings that bears some relation to the current quest for Noah’s ark.

“...The waters had been fifteen cubits above the highest mountains. The Lord remembered Noah, and as the waters decreased, he caused the ark to rest upon the top of a cluster of mountains, which God in his power had preserved and made them to stand fast all through that violent storm. These mountains were but a little distance apart, and the ark moved about and rested upon one, then another of these mountains, and was no more driven upon the boundless ocean. This gave great relief to Noah and all within the ark. As the mountains and hills appeared they were in a broken, rough condition, and all around them appeared like a sea of roiled water or soft mud.”—*Spiritual Gifts*, vol. 3, p. 77.

The mountains referred to here are described as a “cluster” and they are said to have been “but a little distance apart.” They were sufficiently close together that they formed a haven for the storm-tossed ship and they were even close enough together that the ship touched first one and then another of the cluster.

From this description the question arises, How well does the traditional Mount Ararat (Agri Dagh), the focus of current expeditions in search of the ark, fit these requirements? One feature of Mount Ararat that stands out in photographs is that it is a very solitary peak. Though there are other high mountains in the vicinity of Mount Ararat, including “little” Ararat, none of them is close enough to Agri Dagh that the ark would have floated back and forth between them, nor do they form a cluster that could have provided the haven for the ark as described above. It is also difficult to locate this “cluster” among the

Christian is naturally interested in any statements Ellen G. White may have made concerning the location of the ark after the Flood. Even a cursory perusal of her comments on this subject is sufficient, however, to reveal that she never voiced her opinion on where the ark landed in any more precise geographical terms than those found in the Bible. In spite of this specific silence, there is a statement in her writings that bears some relation to the current quest for Noah’s ark.

At this point, then, the Adventist

peaks at the top of Mount Ararat itself.

The site on the mountain that has attracted the most attention in the search for the ark is an ice pack that rests on a cross-rock barrier on the north end of the mountain at 14,000 feet of elevation. As for the rest of the mountain, a geologist who has worked on it wrote me, “If it [the ark] went down the mountain in any other direction the steepness of the mountain would have rolled it to its destruction ages ago.” Given these features of the traditional Mount Ararat, it does not seem to be a very likely landing place for the ark if we try to harmonize it with the comment of Ellen White quoted above. Our results from this brief investigation are negative. The traditional Mount Ararat, Agri Dagh, fails to satisfy the requirements of Ellen White’s statement on the subject on the two counts, both on the basis of its topography, and its origin and character. If the search for the ark is pursued further, it would seem wise for those involved in such a pursuit to examine other areas in addition to Agri Dagh.

A Note on the Name “Ararat” in the Bible

In the light of the foregoing article, it may be apropos to look again at the Biblical usage of the toponym Ararat. In 2 Kings 19:37 (identically paralleled in Isaiah 37:38) we have the sons of Sennacherib, the king of Assyria, escaping north to “the land of Ararat” (R.S.V.) after murdering their father. In Jeremiah 51:27, Ararat is called a kingdom. From these references it is obvious that “Ararat” is the name of a country. This Biblical country of Ararat is known from extra-Biblical Assyrian sources as Urartu. Linguistically, these two names are the same, a fact supported by its being spelled waar in Isaiah 37:38 of the famous Dead Sea Isaiah scroll (1QIsa*) from Qumran. Covering approximately the same territory as Armenia, Urartu has recently produced its own written records and archeological data in eastern Turkey, northwestern Iran, and the Caucasus region of the Soviet Union. As a political unit, Ararat (Urartu) flourished between the ninth and sixth centuries B.C.

Ararat’s fame is now based mostly on Genesis 8:4, where it says the ark of Noah “came to rest upon the mountains of Ararat” (R.S.V.). On comparison with other Old Testament texts, it is clear that the name of a country or region is involved here too; another way of saying it would be “the mountains in the region of Ararat.” As Dr. Shea has pointed out, since the word mountains is in the plural, no specific mountain can be referred to. Though the most popular tradition (among many others) associates the name Ararat with Mount Agri Dagh in the ancient territory of Urartu, we must remember that this tradition preserves the name in a very restricted sense.

L. T. C.
Needed—A Larger View

FRANKLIN S. FOWLER, JR.

SOMETHING seems to be holding back the full blessing of God on His people. Something seems to be keeping us from fully representing His love to a world greatly in need of such a demonstration. What must happen to our people to bring about behavior change? What will lead to a true conversion experience?

Many Adventists do not seem to appreciate the part the health message is to play in revival and reformation. We have been plainly told: “The selfish, health-destroying indulgences of men and women have counteracted the influence of the message that is to prepare a people for the great day of God. If the churches expect strength, they must live the truth which God has given them. If the members of our churches disregard the light on this subject, they will reap the sure result in both spiritual and physical degeneracy.” —Testimonies, vol. 6, pp. 370, 371.

It becomes imperative, then, for us to carefully heed the counsel given us by God’s messenger. “When the third angel’s message is received in its fullness, health reform will be given its place in the councils of the conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then the right arm will serve and protect the body.”—Ibid., p. 327.

The third angel’s message is the message of the imputed, justifying righteousness of Jesus. If we are to understand what health evangelism is really all about we must first grasp fully the deep meanings of Revelation 14. We must receive the third angel’s message in its fullness, which includes God’s plan for us physically, mentally, socially, and spiritually.

In order to correctly incorporate our health message in our evangelism, it is essential first to live it. This means that an ever deeper understanding of Christ and His righteousness must be developed in our hearts. Our first and most vital task is to search for a personal relationship with Christ. This transcends all the knowledge and stories we have about Christ, and goes to the very core of experiencing Him. Through this we sense in a most wonderful way that Christ loves us just as we are; that Christ loves the deviant, the alcoholic, the man suffering from poor health habits—just as they are.

He not only loves them as they are, but accepts them just as they are. How does this develop a deeper appreciation for our health message? Once we accept Christ, we begin to sense the value He has placed on us through His death. We see that we belong to Him, we are not our own. The great cost which Heaven paid through the blood of our dear Saviour will strike us with reverential awe. To preserve our minds and bodies in the highest possible state of well-being brings honor and glory to Him. This goes beyond health for longevity’s sake—it comes to health for Christ’s sake.

Once we have begun to feel the growing importance of this link between the third angel’s message and our health message, a very unusual promise is offered to us. “If man should overcome this temptation [appetite], he could conquer on every other point.”—In Heavenly Places, p. 194. (Italics supplied.) Once the daily lives of God’s people reflect an appreciation of these ideals, they will be ready to move out into health evangelism.

The Concept

Ministering to the needs of the world is the greatest challenge we are faced with. James 1:27 equates this with “pure religion.” The way our health, temperance, and medical work have usually been applied to evangelism represents only a small area of what we are to do. Medical evangelism is only partly medical or health oriented. It is mainly service oriented.

“Many have no faith in God and have lost confidence in man. But they appreciate acts of sympathy and helpfulness. As they see one with no inducement of earthly praise or compensation coming to their homes, ministering to the sick, feeding the hungry, clothing the naked, comforting the sad, and tenderly pointing all to Him [Christ] of whose love and pity the human worker is but the messenger—as they see this, their hearts are touched. Gratitude springs up, faith is kindled. They see that God cares for them, and as His word is opened they are prepared to listen.”—Medical Ministry, p. 247.

Here we find a most unique picture of health evangelism or medical missionary work. It includes much more than large, well-organized health campaigns and packaged programs on health and disease. It involves all that can be done to serve the needs of mankind. The wonder of it all is that we have ample opportunity to begin health evangelism with the tools we have at hand. The essen-

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tial ingredients are time, neighbors, a willing heart, and a trust in God to lead.

Thus the actual work of health evangelism lies in the broad framework of meeting the needs of people. Why, then, are the words medical or health used with the word evangelism? Clearly, the prevention and treatment of disease must be entwined in our efforts. However, the Christian ideal of service transcends the concern for the health of the body only, and includes the social, spiritual, and mental.

The Application

God, in His wisdom, has seen fit to bring flexibility into evangelistic methods. Each worker joins the forces that encircle the world, contributing those talents God has given him. Those guiding and supporting our workers in this evangelistic outreach must maintain developmental latitude. "The scheme of salvation is not to be worked out under the laws and rules specified by men. There must be no fixed rules; our work is a progressive work, and there must be room left for methods to be improved upon. But under the guidance of the Holy Spirit, unity must and will be preserved. . . . The eye should not be so constantly looking to man, studying the plans which men devise; but rather seeking for a knowledge of the plans which are determined by the Source of all wisdom. Then there will be no danger of having plans for the work contaminated by flowing through impure channels. Look to God. . . . God calls to the church to arise and clothe herself with the garments of Christ's righteousness."—Ellen G. White, in Review and Herald, July 23, 1895.

There is much latitude when it comes to the exact steps we are to follow in medical missionary work. Its implementation and the details of its operation are to a large degree left up to the church and individuals to develop. However, two very general areas of planning are clearly outlined for us to follow. They are:

1. Use of personnel.

It is essential for us to be thoroughly acquainted with the counsel the Spirit of Prophecy gives us in each of these areas.

Use of Personnel

Our laymen represent the backbone and the bulk of manpower for health evangelism. "We have come to a time when every member of the church should take hold of medical missionary work. . . . The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths."—Testimonies, vol. 7, p. 62.

Ministers, conference-sponsored health teams are also to be involved, as indicated by the following: "The gospel ministry is needed to give permanence and stability to the medical missionary work; and the ministry needs the medical missionary work to demonstrate the practical working of the gospel. Neither part of the work is complete without the other."—Counsels on Health, p. 514. (Italics supplied.)

Concerning the conference-sponsored health teams to work our larger centers, we are told, "Again and again it has been presented to me that 'there should be companies organized and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students, to perfect a character after the divine similitude.'"—Ibid., pp. 541, 542.

There should also be church-based health teams. "Medical missionary work should have its representative in every place in connection with the establishment of our churches."—Welfare Ministry, p. 138.

The leaders in our conferences are to act as catalysts to help our churches develop such programs. They should provide ongoing education to the individual churches.

In order to develop medical missionary teams that will function according to this instruction, the conferences need to recruit groups of individuals who have special training and expertise in the various health and service areas. The members of these teams should not only keep abreast of the latest developments in their lines of work, but provide our local churches with up-to-date...
information so that the highest level of professional service and information will be available for use in their programs.

The challenge we face is that of actually sensing the need of lightening the burdens and woes of communities. Once we realize that health evangelism entails a broad area of service, then actual steps can begin in forming these training teams.

What specialty areas should these personnel represent? This is not sharply defined in the Spirit of Prophecy or the Bible. However, several specific areas of work are suggested in Isaiah 58 and the health books. We might list them as:

1. Nutrition
2. Temperance (specifically dealing with drug dependency)
3. Social—Welfare work
4. Canvassing
5. Gospel ministry
6. Health education (generalist)

Methods of Reaching People

Our initial challenge is that of preparing the churches. Regular, organized efforts should be made to lift the churches out of the dead level in which they have been for years. We need workers who will set the principles of health reform before every church. "Christian ministers, physicians, teachers, have a broader work than many have recognized. They are not to minister to the people, but to teach them to minister."—The Ministry of Healing, pp. 148, 149.

The church is to serve the community. Door-to-door methods remain the major way to contact the public. This is borne out by the servant of the Lord. "It is not preaching that is the most important; it is house-to-house work, reasoning from the Word, explaining the Word. It is those workers who follow the methods that Christ followed who will win souls for their hire."—Welfare Ministry, p. 60.

"Christ prefaced the giving of His message by deeds of love and benevolence. Let these workers go from house to house, helping where help is needed, and, as opportunity offers, telling the story of the cross. Christ is to be their text. They need not dwell upon doctrinal subjects; let them speak of the work and sacrifice of Christ. Let them hold up His righteousness, in their lives revealing His purity."—Testimonies, vol. 7, p. 228.

Summary

Every medical missionary worker must have as a prerequisite a true conversion experience and a clear understanding of the righteousness of Christ. These, in turn, develop a deeper appreciation for our health message and for health ministry and how to apply these personally and in the community. The major avenue our laymen must use as they labor for the Master is simple house-to-house medical missionary work. They are to be trained and motivated by health evangelism teams under the auspices of our conferences. Obviously, these teams need an advanced degree of training in order to be authorities in specific areas.

The challenge that now remains is, first, to train the teams that will rally our people to unite behind this work; second, to devise door-to-door medical evangelistic methods for bringing healing of body, soul, and mind; third, to define what kinds of activities the churches should be capable of carrying out.

As we respond to this challenge, let us pray that our lives will be filled with an ever-growing burden that Jesus is soon coming, that every day's activities will be governed by a sense of His nearness, and that we will feel an ever-deepening dependency on His promises of help. "He giveth power to the faint; and to them that have no might he increaseth strength" (Isa. 40:29).

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### Summer Seminar in Nutrition and Biochemistry

**Faculty**

James Blankenship, Ph.D., Professor of Nutrition,
Loma Linda University School of Health.
Agatha M. Thrash, M.D., Medical Director.

**Place**

Yuchi Pines Institute, Seale, Alabama (near Columbus, Georgia).

**Date**

June 29 through July 18, 1975, starting 8:00 a.m.
Registration, Sunday, June 29.

**Purpose**

This short course in nutrition and body chemistry gives an overview of the field and also provides opportunities for individuals at all levels of experience to engage in selected areas of concentration.

**Accommodations**

Camping facilities only. Food included in fee. Since facilities are limited your tent or trailer would be welcome.

**Fees**

Registration fee—$25.00 tuition—$170.00 per person, including meals and laundry facilities. 50% of fee upon arrival. Facilities without meals by special arrangement.

**Daily Schedule**

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
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<tbody>
<tr>
<td>6:00 a.m.</td>
<td>Devotional</td>
</tr>
<tr>
<td>6:30-7:30 a.m.</td>
<td>Worship and Breakfast</td>
</tr>
<tr>
<td>8:00-11:00 a.m.</td>
<td>Morning Lectures (Mon-Fri)</td>
</tr>
<tr>
<td>11:00 a.m.-1:00 p.m.</td>
<td>Exercise Assignment</td>
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<tr>
<td>1:00-2:00 p.m.</td>
<td>Dinner</td>
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<tr>
<td>3:00-5:00 p.m.</td>
<td>Laboratory</td>
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<tr>
<td>9:00 p.m.</td>
<td>Curfew</td>
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<tr>
<td>9:30 p.m.</td>
<td>Lights Out</td>
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LAST month's article described how our personalities are molded by our environment and by the people with whom we associate. It suggested that by beholding we become changed either for better or for worse. It is only by beholding Christ, the Representative of God's true character, that we can become like Him. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord" (2 Cor. 3:18).

In discovering the true character of God in Christ, however, we must beware of the subtle counterfeits held out to us by the great deceiver, Satan. His design is to keep us from understanding the true nature of Christ.

This month we are going to look at three very important character traits and see how Satan has confused our thinking on these traits by offering his counterfeits in place of the true.

Humility

The first of these is humility. The chart below is intended to make the contrast sharper by comparing the components of both false and true humility:

<table>
<thead>
<tr>
<th>HUMILITY</th>
<th>True</th>
<th>False</th>
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</thead>
<tbody>
<tr>
<td>Fear</td>
<td>Love</td>
<td>Fear</td>
</tr>
<tr>
<td>Self-depreciation</td>
<td>Self-respect</td>
<td>Self-depreciation</td>
</tr>
<tr>
<td>False self-control(repression)</td>
<td>True self-control (God control)</td>
<td>False self-control (repression)</td>
</tr>
<tr>
<td>Alive to self</td>
<td>Dead to self</td>
<td>Alive to self</td>
</tr>
<tr>
<td>Weakness</td>
<td>Power</td>
<td>Weakness</td>
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False humility is usually a character trait of the type of person we previously defined as a dependent personality. Its basis is fear and self-depreciation. The falsely humble person fears what others may think and goes along with more dominant people's ideas because he fears nonacceptance by them. He may resent being dominated, at times, but dares not disagree.

When badly treated, this kind of person may not answer back but will instead hold everything inside, where his pent-up feelings may result in acid indigestion or even eventually in ulcers. He is very aware of his feelings but prides himself in not answering back, even though his inner thoughts are anything but calm. He likes to feel that "he, at least, has good self-control" but may be motivated by a fear of nonacceptance or a pride in his own ability to repress his true feelings.

True humility, on the other hand, is based on an understanding of God's love and a self-respect born of a stability based on God's demonstrated acceptance of His earthly children. Instead of having to repress angry feelings, they are displaced in the heart of God's love. Rather than repression of anger there is an absence of anger because God removes it from the heart through the prayer of faith each time a temptation comes. Self-defense is replaced by a genuine love for others and peace reigns in the heart.

The character of the Christ who never retaliated is to be our standard, and such a character is humanly possible. It is only possible through the power of the Holy Spirit working constantly in the soul to restore in us the image of God.

Many, not understanding this, have practiced counterfeit humility instead of the true. Others, however, have mistaken the true for the counterfeit, as is shown in the following quotation: "In every gentle and submissive way, Jesus tried to please those with whom He came in contact. Because He was so gentle and unobtrusive, the scribes and elders supposed that He would be easily influenced by their teaching."—The Desire of Ages, p. 85.

The scribes and elders mistook true humility for the

William H. Newcomb is director of health education at the Parkview Memorial Hospital in Brunswick, Maine.
false humility that is weakness. They expected Jesus to be easily swayed because of fear of nonacceptance. Apparently many medieval artists were also confused about the nature of Christ when they depicted Him as weak and effeminate in their paintings. Such false portraits have turned many away from an acceptance of Christ.

Others also, besides the scribes and elders, were deceived by comparing Christ's humility to the false brand exhibited in humanity. "Because the life of Jesus condemned evil, He was opposed, both at home and abroad. His unselfishness and integrity were commented on with a sneer. His forbearance and kindness were termed cowardice."—Ibid., p. 88.

Satan has thus confused man down through the ages because of his need to justify self.

**Strength**

Next we consider true strength as opposed to false strength. In Christ the humility of a child was blended with a strength of character that would not bend to compromise with sin. "But as the people looked upon Him, they saw a face where divine compassion was blended with conscious power. Every glance of the eye, every feature of the countenance, was marked with humility, and expressive of unutterable love... While His manners were gentle and unassuming, He impressed men with a sense of power that was hidden, yet could not be wholly concealed."—Ibid., pp. 137, 138.

False and true strength can be contrasted as follows:

<table>
<thead>
<tr>
<th>STRENGTH</th>
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<tbody>
<tr>
<td><strong>False</strong></td>
</tr>
<tr>
<td>Drives</td>
</tr>
<tr>
<td>Self-centered</td>
</tr>
<tr>
<td>Based on works</td>
</tr>
<tr>
<td>Independent</td>
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The individual exhibiting false strength is dominant in character, as previously described, and prides himself in being able to "pull himself up by his own bootstraps." He has the tendency to push others into doing his will.

A person having true strength, however, does not use force or coercion but presents truth to others and goes ahead of them to lead the way. The Shepherd leads His sheep and goes before them to show them the way, and they follow Him because they trust Him and love Him. He does not get behind them, "whip them into order," and drive them ahead of Him. "The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know Him is to love Him; His character must be manifested in contrast to the character of Satan."—Ibid., p. 22.

Some, in thinking about Christ and His character of love, misunderstand this characteristic because of a false concept of what actually took place when Christ cleansed the Temple. Notice what actually happened on that occasion. "Overpowered with terror, the priests and rulers had fled from the temple court, and from the searching glance that read their hearts. In their flight they met others on their way to the temple, and bade them turn back, telling them what they had seen and heard. Christ looked upon the fleeing men with yearning pity for their fear, and their ignorance of what constituted true worship."—Ibid., p. 162.

The fear that filled their hearts was caused by the sense of their own evil motives. Instead of running away from Christ, however, they should have cast themselves at His feet in repentance and love. Oh, how He yearned to comfort and cleanse them! Their fear was a product of their own darkened and deceived minds.

In this scene of Christ's cleansing of the Temple many of us too often find an excuse for retaliation for evil done to us. We term it "righteous indignation." But if we truly search our hearts, we will often find there a desire to justify self rather than discovering there the deep, abiding love that dwelt constantly in the heart of Christ. No self-concern motivated Christ. Only a genuine concern for others.

Mankind sees strength as an ability to control, dominate, or succeed above others. There are many ways we do this. One method is through use of physical force, "I can beat up everyone on the block!" Another way is by use of intellectual power. "I beat everybody else in that exam!" or "I have my doctorate in philosophy, I should know!" Another subtle method is through the expression of false love, "He needed a friend, I counseled him, and now I can't get rid of him!" There are many others as well that are based on materialism, position, or heritage. "I have the largest, best-furnished house on the street!" or
“Stand in your God-given personality. Be no other person’s shadow. Expect that the Lord will work in and by and through you.”

“They really picked the best man when they chose me to head the corporation!” or “My folks founded this town; why, my great-aunt Minnie came over on the Mayflower!”

These and many other similar expressions are all methods of unnecessarily attempting to build our egos and are basically due to the lack of a deep, abiding self-worth that can come only with an experiential relationship with Jesus Christ. Satan has so confused man that he does not even know his own heart. “The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings” (Jer. 17:9, 10).

The Holy Spirit must give us the insight necessary in discerning our own motives, because we are blind to them. Even when we may occasionally be forced to catch a glimpse of our true motivations, we make excuses for ourselves, because it is too painful to see ourselves as we really are without the abiding love of Christ.

To enjoy true success in life we must have a combination of the Christ-given gentleness and the strength described above. The correct combination is revealed to us in the following: “Christian life is more than many take it to be. It does not consist wholly in gentleness, patience, meekness, and kindliness. These graces are essential; but there is need also of courage, force, energy, and perseverance. The path that Christ marks out is a narrow, self-denying path. To enter that path and press on through difficulties and discouragements requires men who are more than weaklings.”—The Ministry of Healing, p. 497.

“Stand in your God-given personality. Be no other person’s shadow. Expect that the Lord will work in and by and through you.”—Ibid., p. 499.

The solution to our problem is, of course, a deep, abiding trust in God through faith. We must have personal contact with God through the indwelling of His Spirit.

We cannot change our attitudes. They can only be changed through a love relationship with Christ. We must behold Jesus rather than man and make Jesus our pattern. It is only by recognizing Jesus as He really is and desiring His character more than anything else in this life that we can be changed. We are reminded that: “The thoughts and feelings combined make up the moral character.”—Testimonies, vol. 5, p. 310.

We may change our outside appearance and conduct, but it is only God who can change those thoughts and feelings whose dwelling place is the heart.

Peace

The third character trait in which we are interested is that of peace or calmness.

<table>
<thead>
<tr>
<th>False (Apathy)</th>
<th>True (Control)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-depreciation</td>
<td>Self-respect</td>
</tr>
<tr>
<td>Hidden anger</td>
<td>God’s love</td>
</tr>
<tr>
<td>Self-defense</td>
<td>Trust in God</td>
</tr>
<tr>
<td>Reaction to others</td>
<td>Acceptance of others</td>
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</tbody>
</table>

False calmness is a characteristic of people who have the emotional tendency we previously described as avoidance. This kind of individual usually feels inadequate and has learned to suppress his feelings to such an extent that many times he is even unaware he has any negative feelings. His defense against hurt from other people is to shut them out. Often he does not seem to be listening when others give directions, or he may find himself very sleepy when others begin telling him what to do.

This method of defense is used by all of us at various times when we do not wish to hear the communication of another. As we mentioned in a previous article, the expression, “I don’t believe you’ve heard a word I’ve said,” is all too prevalent in day-to-day conversation.

True calmness of spirit is based on an abiding trust in God and a genuine concern for others. Only a heart full of God’s love could urgently plead from the cross, “Father, forgive them; for they know not what they do” (Luke 23:34). That men, other than Christ, can actually do this is demonstrated by the same sort of plea prayed by one standing amid a barrage of stones, “Lord, lay not this sin to their charge” (Acts 7:60).

While this kind of love is a characteristic of God alone, we may receive it as God’s greatest gift to us, even as Stephen possessed it, if we will allow Jesus to fully abide in our hearts. We may become temples in which the Holy Spirit dwells, bringing us the true humility, Christlike strength, and peace of mind we all need so much.
EVERY detonation of an atomic device is a demonstration of the awesome, tremendous power of the word of God. Creation deals with anabolism, synthesis, the putting together and holding together of earth’s component parts. The atomic bomb deals with catabolism, the breaking apart of that which God’s word put together. As we reverently study the Creation and diligently consider the laws of nuclear fission, we begin to behold vast vistas of the power inherent in the creative word of God. God wishes His children to recognize the power of His word and He also wants us to be aware of the power in our own words.

The earth was created by words. “By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast” (Ps. 33:6-9).

Prior to the command, “Let there be light,” there were no organized forms suitable for an inhabited planet. It is conceivable that the basic elements were here prior to Creation week, though God was in no way indebted to pre-existing matter. It was all tohu wabohu—empty, void, and lifeless. The elements were unorganized and inanimate. God spoke and brought order out of chaos, creation out of confusion.

From the human point of view God created the world out of nothing. However, be assured that the creation of the world was not a sleight-of-hand magic trick. God operated according to His own creative law, which we do not fully understand. He created the world out of something. He created it out of the power of His spoken word. Now, it is not the purpose of this article to say that finite man can understand the creative power of God, for we cannot. However, we can understand “those things which are revealed belong unto us and to our children for ever” (Deut. 29:29). And though we can never by searching find out God, “the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made” (Rom. 1:20).

Cosmic Glue

At the sound of His voice the sound energy brought atoms and molecules together into functional configurations. Today, the same creative power manifested in the words spoken at Creation continues to hold minute particles of matter together.

Those who are nuclear physicists explain that there is a mysterious force at the base of all matter. When matter is peeled down to its heart (like an artichoke) past the molecule to the atom, scientists are mystified as to what is holding the atom together. They only know that in the heart of the atom there is a tremendous amount of “holding energy.” They call it a cohesive force. They call it the “binding of the nucleus.”

There are more than twenty-five different theories as to what this cosmic glue is and how it holds. Any popular encyclopedia breaks it down into laymen’s terms under Einstein’s theory of the conservation of matter. We know what this cohesive force is. God “hid these things from the wise and prudent, and . . . revealed them unto babes” (Matt. 11:25). The power binding the atom together is the power of God’s word. “For by him were all things created: . . . all things were created by him, and for him: and he is before all things, and by him all things consist [or “cohere, are held together,” Amplified Bible]” (Col. 1:16, 17).

Einstein’s theory for the conversion of matter back into its original energy, expressed in the formula \( E=MC^2 \), spurred men to presume to tamper with the atom, to attempt to release the power that is holding it together. What happened is, of course, history. The power binding the nuclei of...
the atoms of a piece of U-235 (a peculiarly unstable element) the size of a grapefruit is what leveled Hiroshima near the conclusion of World War II. This is a modern-day demonstration of the power of the spoken word of God that brought that piece of U-235 into existence.

When Jesus came into the world He demonstrated for us the constructive use of word power. His words were gracious (Luke 4:22). His words were with power (see verse 32). They were authoritative words (see verse 36). They were kind, gentle, loving words. They were sympathetic and cheerful, and spoken with simplicity and earnestness. His words were alive, and spoken with simplicity and earnestness. His words were with power (see verse 32). They were authoritative words (see verse 36). They were kind, gentle, loving words. They were sympathetic and cheerful, and spoken with simplicity and earnestness.

Power Akin to Creator's

It being the nature and quality of love to give, God has shared this word power with us. He has given to man "a power akin to that of the Creator." Adam was created with power to conceptualize, abstractly and concretely; power to symbolize verbally these concepts. Otherwise how could God come down to enjoy fellowship with His crowning creation in the cool of the day.

There is also great power in our words, and the Scriptures are replete with cautions and warnings concerning the way we use these living expressions that escape our lips.

"Death and life are in the power of the tongue" (Prov. 18:21).

"There is that speaketh like the piercings of a sword: but the tongue of the wise is health" (chap. 12:18).

"A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit" (chap. 15:4).

"Pleasant words are as an honeycomb, sweet to the soul, and health to the bones" (chap. 16:24).

"A word fitly spoken is like apples of gold in pictures of silver" (chap. 25:11).

Eliphaz faintly recognized that man had also been given a bit of God's power to command and it would stand fast. He told his friend Job, "Thou shalt also decree a thing, and it shall be established unto thee" (Job 22:28).

Self-fulfilling Prophecies

A few weeks ago I was going into a department store as a father and son were coming out. Obviously, the little fellow had done something that displeased his dad. There were words before I approached close enough to hear. I only heard the father decree, "Boy, you are pitiful!" The look on the young man's face showed plainly that the father had indeed decreed a thing and it was established. He had spoken and it was done, commanded and it stood fast in that impressionable young life.

When an individual who is significant to a child decrees something as being so, it becomes an established fact to the young mind. A child told "You're never going to amount to anything" may very well not amount to anything. Your pronunciation may well become a self-fulfilling prophecy.

I'll never forget the time when I was pronounced dumb by a junior high school math teacher. She gave me a passing grade of "D" instead of "F" she felt I deserved upon the promise that I would never go to college. Her prediction stuck for years. I dropped out of high school after two years with the decree established in my young mind. It had to be true. The teacher said so. It took a series of divine providences to eventually shake off the effects of this misguided teacher's decree.

Power of Words

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed" (Gen. 2:8). It is likely that He planted the garden with His word, rather than His "green thumb." The original home was planted by the word and many a subsequent home has been destroyed by the power of cutting, sarcastic, unkind words. When King David returned the ark of the Lord to Bethlehem his exuberance was unbounded, to the extent that he literally danced with reverent joy. The account says that Michal, David's wife, "despised him in her heart" (2 Sam. 6:16).

When David came home from the celebration Michal shredded him with a few choice words. These words destroyed the relationship and devitalized the marriage. "Therefore Michal . . . had no child unto the day of her death" (verse 23). Apparently David lost all desire for her.

What power our words have. How much better it is to use them to foster love, success, and happiness. Every day our words should contribute to our spouse's feeling capable, appreciated, and sweet. Our children need to be told that we see them as trustworthy, sensible, responsible. Our friends should understand that we look upon them as faithful and good, generous, kind, and valuable.

Our words are so powerful, so alive, so finely honed, so able to help or hurt, to heal or wound, that it is no wonder that the Master Teacher cautioned, "that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36, 37). Daily our hearts should breathe the prayer, "Let the words of my mouth . . . be acceptable in thy sight, O Lord, my strength, and my redeemer" (Ps. 19:14).
Save on Sugar

Is the right question being asked about sugar? Usually the question is "Why does it cost so much?" Wouldn't a smarter question be "Why not use less?" One might think that as the amount and variety of foods increase that less sugar would be used. Such is not the case. Consumption of refined cane and beet sugar last year was 102 pounds per capita in the U.S. and maybe slightly less this year, while in 1909, when there was much less variety of food than now, consumption was 73.7 pounds, both figures from the U.S. Department of Agriculture.

It is worth a reminder that Yudkin of the University of London has reported a significant positive correlation between the intake of refined sugars and the incidence of coronary heart disease. Studies reviewed by McCandy showed that substitution of simple sugars for starch results in increased concentrations of serum triglycerides and often increased serum cholesterol. (McCandy, Hegsted and Stare, New England Journal of Medicine, 277:186-92 and 245-77, 1967.) It would seem there is much to gain and nothing to lose by using less sugar. ("Nutrition Notes," January, 1975.)

Cancer! Easiest Kind to Cure

The most common form of cancer—skin cancer—is the easiest to cure, especially if the sufferer seeks medical attention early enough. Your skin is your body's largest organ, and skin cancer can occur anywhere on the body. The face, neck, forearms, and back of the hands—those parts of the body most exposed—are the places where skin cancer most commonly occurs.

Skin cancer is generally recognized by a pale, waxy, pearly lump which may eventually fester like an open sore and form a crust. Or the disease may appear as a red, scaly, sharply outlined patch. Dark brown or black in appearance, and very much like a mole that may ulcerate and bleed, is the life-threatening melanoma. Should you notice any change in a molelike growth, inform your physician at once. In fact, any skin change should be brought to the attention of your physician immediately. ("Cancer of the Skin." A publication of the National Cancer Institute, DHEW Publ. No. [NIH] 73-310, rev., 1972.)

The Pendulum Swings Back

While a study last year in Boston (Massachusetts) showed that heavy coffee drinkers were more prone to heart attack, a more recent study by the Kaiser Permanente Health Plan, in California, showed they weren't. Then the University of California completed another coffee study of 25,000 men, from their college years to middle age. The results: Subjects who drank two or more cups of coffee a day had a 72 per cent greater chance of eventually developing ulcers than did coffee abstainers. One consistent finding in all the studies—those in Boston and California—is that cigarette smokers have it worst: They show the highest rate of both heart attacks and ulcers. (Today's Health, vol. 52, No. 3, March, 1974, p. 7.)

Watch Your Eyes!

Often coming on gradually and painlessly, glaucoma may give no warning signals as it develops, or signals may be so slight that they are not even noticed. The fluid within the eye is normally removed through a tiny draining system. When the drain becomes blocked the fluid cannot leave the eye, and the increased pressure damages the optic nerve, which carries the sight stimuli to the brain. If
untreated, this can lead to blindness. Although it is one of the three leading causes of blindness in the United States, if detected early and treated immediately, glaucoma need not cause serious visual loss. Because of the severe nature of the disease, scientists at the National Eye Institute, part of the National Institutes of Health, and at other research centers across the country are attempting to unravel the mysteries of this disease in order to improve its treatment and prevention through early detection.


Because flame-resistant sleepwear can lose its flame retardancy when laundered at home with detergents—especially in hard water—you should rinse these cotton garments in a mild acid solution during laundering. Add about one cup of white vinegar to the rinse cycle of home washing machines. ("Flame retardant sleepwear." USDA's Report to Consumers, No. 115, August-September, 1973.)

Containers galvanized with zinc should not be used for cooking acidic foods. The zinc in contact with acidic foods may form toxic concentrations of zinc salts. Also, zinc may contain cadmium, lead, and arsenic, all of which are potentially dangerous when eaten by man.

There is no evidence that tin, nickel, or silver will migrate to foods in harmful amounts. Therefore, utensils made of these metals can be used safely.

Teflon is the trademark name for a tough, nonporous resin that is used to coat the insides of frying pans to permit frying without the use of (or limited use of) fat or oil. Data have been submitted to FDA by the manufacturer to show safety of the resin in commercial food preparation, under conditions comparable to its use on home frying pans. While the resin may decompose in heating and particles may chip off, this is an inert substance and poses no problem. FDA scientists believe that pans coated with Teflon are safe for conventional kitchen use. (U.S. Department of Health, Education, and Welfare, “We Want You to Know What We Know About Cooking Utensils,” DHEW Publication No. [FDA] 73-1019.)

This vitamin plays a very important role in eye function, and in keeping the skin and mucous membranes resistant to infection. . . . The deep yellow and dark green vegetables and fruits supply a material—carotene—which your body can turn into vitamin A.

Produce can easily supply all the vitamin A you need. Such items as collards, turnip greens, kale, carrots, squash, and sweet potatoes can more than take care of daily needs; yellow peaches, apricots, cantaloupe, and papayas also help. (“Food Is More Than Just Something to Eat,” prepared by the U.S. Departments of Agriculture and Health, Education, and Welfare in cooperation with the Grocery Manufacturers of America, and the Advertising Council.)
RECENTLY I overheard an Adventist attorney tell one of his clients, “You would be surprised how many ministers come to me to have their wills drawn up and tell me, ‘Make it out so my wife will get everything when I die, and then give it to my children.’” The attorney then added these words, “I haven’t felt it was my responsibility to tell the ministers that they ought to leave something to the church. After all, they are ministers and they are the ones who are supposed to teach us.” This started me thinking, and I would like to share a few thoughts on this subject with my fellow ministers.

Leaders for God

A minister has the sacred privilege of representing God to the members of the church and to the community in which he lives. As God’s man he should at all times, both in his personal conduct and in his business relations, be an example to the flock and to the “onlookers.” Nothing will destroy the influence of the minister or mute the church’s voice more than a leader who does not live what he professes.

Ministers are to be leaders for God, exerting a spiritual influence for good and for holy living wherever they go and in whatever they do. In addition, the minister is God’s spokesman, not only representing himself but actually speaking for God. The sensitive man of God is aware that he speaks not only by words but by attitudes and actions. The degree that materialism and possessions dominate his decisions is often more visible to others than to the person himself.

When we consider that Christianity is a personal relationship with a personal God and personal Saviour, then a new dimension is added to our witness and our spiritual life. Jesus should be the best friend to every true man of God, and to advance His work and enlarge His kingdom should be his chief interest and greatest joy in life.

Both the Scriptures and the Spirit of Prophecy make it clear that our so-called property does not belong to us, that it is God who is the real owner, both by creation and redemption. What we like to call “our” property has only been loaned to us (Counsels on Stewardship, p. 324). He has made us His trustees, and a trustee has an obligation to manage property that belongs to another.

“What shall we do with our time, our talents and our possessions, which are not ours but are entrusted to us to test our honesty?”—ibid., pp. 116, 117. Whenever a man thinks of himself as an owner rather than a steward of his Lord’s goods, he is well on his way to becoming an unfaithful steward. God requires faithfulness on the part of every steward.

Ministers are called of God to lead His people to a full commitment of their time, talents, and possessions. During recent years many of our members have come to understand what it means to support the work of the church cheerfully, liberally, and systematically. However, there are still many who have made no provision to include God’s work in their plans for death. To make God first in life and in death should be the most natural thing for every committed Christian.

Faithful Stewardship

As leaders of influence and men of a sacred calling, we should set an example of careful financial management. Learning the art of managing one’s personal finances in a way that will bring honor to God by properly providing for one’s family requires self-discipline and the ability to say No to those we love.

It is the minister’s responsibility to provide financially for his wife and dependent children, not only during life, but in the event he should lose his life prematurely by accident. As a responsible parent, he should have well-prepared plans so his children may be able to finish their education. This can best be done through the use of an educational trust with the Conference Association. However, after one has provided for the education of his children and they are on their own, it then becomes possible to give a larger portion to...
the Lord's work.

Since Jesus is our best friend and He is the owner of all our possessions, then we ought to ask ourselves the question, Why should He not receive all that we have left when our life is ended? There may be good reasons why it is not wise to leave one hundred per cent to the Lord's work. These reasons should be carefully and prayerfully weighed in the light of the needs of our family and Christ's great sacrifice for us. As partners with Christ, a good plan would be to divide our accumulated possessions equally between the children and the Lord's work. This would mean half for the Lord's work and half to the children.

A Finished Work

The mission of the church should be kept uppermost in the minds of ministers and laity. To teach all nations the everlasting gospel is the commission of our Lord. Just as the corporate church has a mission, so the individual church member has his mission. As ministers who have been called of God, we too have our special mission. God is our judge, and our faithfulness or unfaithfulness will determine our destiny.

Think what it would mean to the treasury of the Lord's work if every church member and every worker would include the Lord's work in his will to the fullest extent possible. Untold millions of dollars would be flowing into the cause of God each year.

It is thrilling when we hear reports of non-Adventists' leaving large sums of money to assist in the work of the church. Recently, a Jewish woman living in the Chicago area went to her attorney, who was not an Adventist, and asked him to prepare her will. She said that she was interested in leaving her estate to charitable work. He suggested that she might want to consider the medical work of the Seventh-day Adventists. She then told him to write it up that way. This woman died recently. When her estate was settled, about $250,000 was given through the Illinois Conference Association to the General Conference for worldwide medical work.

A few years ago a Presbyterian woman living in the New York City area through her will left property to the church valued at close to $1 million. This was thrilling indeed.

Stories of Presbyterians and Jewish people as well as others remembering the charitable work done by Seventh-day Adventists are encouraging, but we cannot expect those not of our faith to finish the work; neither can we expect God to perform a miracle to finish His work on the earth. The Adventist Church must look to its members, not forgetting the children and the aged, in the distribution of our life estate, by will or by trust.

Practical Suggestions

1. Keep an up-to-date will, providing for the orderly distribution of your assets at your demise.
2. Look into the many advantages of a conference trust agreement working in combination with your will for the education of children or the care of elderly dependents.
3. Make sure that your will is representative of your true Christian concern and commitment. A Christian will should testify to the Lordship of Christ by remembering the immediate family according to their needs and also include the work of Christ as the Holy Spirit shall direct.
4. Your will should be kept in a safe, fireproof place known to your executor. The Conference Association office will be glad to assist you by keeping the original copies in its fireproof safe. You can keep a photocopy in your home.
5. Making plans for the future of your loved ones is an evidence of mature responsibility and brings much satisfaction when the document is legally drafted and properly signed.

No leader can give effective leadership unless he himself practices what he is preaching. When we first set our own affairs in order then we can encourage the members of our churches to do the same.

The Conference Association and its representatives are always happy to help you and the members of your churches to include God and His work in their wills.

MAY, 1975/THE MINISTRY 37
SHE CAME wearily into the little northern village, an old woman in the somber dress of a widow. And because her body was bent and worn, because her eyes were filled with an agony of heartbreak, the villagers were kind to her. And they gave her a small empty house in which to rest.

They were kind to her. But then, people were beginning to be kinder, all through the provinces of Palestine. Perhaps it was an outgrowth, this new gentleness, of the creed that a certain Man had preached. The creed that, not very many years since, a certain Man had died for. When He was living this Man many of the villagers had muttered about Him from behind carefully raised hands. Many of them had dared to question His origin and the authority by which He taught. But after His crucifixion at the bidding of the cruel ones, they had ceased to mutter. And other stories of resurrection and of a love that had returned from the very throne of God grew in their hearts.

None of the villagers had ever seen Him. His feet had never traveled up the narrow path that led to their small, hilly town. But travelers passing through the market place had spoken of His miracles. Of His tenderness. Of His power over disease. Of His radiant smile. Of His birth in a manger. And there were those among the older villagers who had glimpsed, upon that wintry night long before, the glow of the star that had already come to be a great legend in that country.

And so they were kind to the old woman—because kindness had taken deep root in their simple souls. And for a bed they lent her a great blanket of brushed camel's hair. And they gave her flour, more than enough for her frugal baking. And as she went about among them, like a vague shadow, but with pain in every line graven upon her ancient face, they at times pressed a coin or two into her withered palm.

It wasn't long before the old woman was a part of the village life. It wasn't long before people felt that she had dwelt in the small house for many a year. But although she was a part of the scene, she never mingled. Something held her remote from the others. She had a way of sitting in her doorway of an evening with her aching eyes upon the dim horizon line. She had a way of going to the village well with such a blind look upon her face, that other women tapped their foreheads significantly and stepped out of her path. Seldom did she speak, and when words came to her lips they were only murmured words of gratitude for alms and for food. She seemed almost inarticulate. And yet, for all her speechless

little children sought to answer the gaiety of her smile.

The brown-eyed girl had found a lack of welcome in the town. But despite it she had stayed on—perhaps for want of a better place to go. And as her hour had approached, her lips had grown less crimson, and the smile of them had faded, just as the fluttery scarlet gown had faded. And when she fell at the woman's doorsill she was like something bright that had been prematurely dulled.

But to the old woman who drew her inside she was suddenly beautiful. For she had come in need and her need had loosened the bonds of a lovely memory.

The child was born, with the bright brown eyes of his mother and a stern little mouth that he must have inherited from his unknown father. And the old woman—heating water, warming clothes, making broth—looked at him as a desert traveler, dying of thirst,
would stare at a mirage. And something in the child's crumpled rosepetal of a face brought speech to the old lips.

"So pretty, so pretty," she crooned as she bathed the baby. "His little legs, so fat and straight. Oh, but they will travel, in their time. His little hands, reaching after a happiness that he may never find. So pretty, so pretty. As pretty, almost, as my own small son . . ."

To the girl all these words, at first, were only a jumble. The old figure, crouching above her child, laying him against her breast at the appointed times, seemed a phantom. But as the hours passed, as the days went by, the brown-eyed girl began to take notice. For she was strong and young. And she saw that the phantom was an old woman in the shabby dress of a widow. And she discovered that the soft-spoken syllables, quite magically, could attain form and meaning.

"You care for my baby?" she questioned weakly. And then, "Why?"

The old woman's voice was eager. "He is like the child of my own heart," she said, ever so slowly, "like the little son that I bore, many a year gone by."

The brown-eyed girl lay back against the warmth and softness of the camel's-hair blanket. For a long while she struggled with a thought. "You loved him, your son, so much that all other babies are dear to you for his sake. And yet, in your old age, this son has left you—to the charity of strangers?"

The old woman was holding the baby against her breast. The baby was drowsy. She rocked it as she answered. "My son is dead," she said dimly. Just that: "My son is dead." And they spoke no more that day.

But as the brown-eyed girl grew stronger her curiosity moved along. And she asked other questions. "Was your son handsome?" she would ask. "Was he clever? Did people like him? Was he a child of charm, a man of learning?"

And to all of these questions the old woman answered, "Yes."

But when the girl asked, "And how did he meet his death?" the old woman shuddered and turned away.

"I cannot tell you," she breathed. "I cannot. It was too dreadful—too hard." And she said nothing further, but horror lay like a mask over her features.

And then at last came the day when the brown-eyed girl was strong enough to sit in the doorway of the cottage, with her sleeping baby across her knees. And as she looked at him, wrapped in a length of white cloth, she for the first time felt the stirrings of maternal pride. And with a slim forefinger she brushed back the downy hair that lay against his moist, tiny forehead. "Were he dressed in fine raiment," said the girl, "he would be as beautiful as a small prince."

The old woman, crouched in the shadows, just beyond the doorway, made answer. And her wrinkled fingers, reaching out, rested for a moment against the girl's arm.

"That shall be my gift to him, my surprise," she said. "It is long since I have been able to bestow a gift. He shall have the infant clothes of my own son. For I have had them out of their wrappings in which I brought them up from my son's birthplace to Jerusalem, and from Jerusalem, here. They have been out of their wrappings many a day. They have been bleaching in the sun, behind the cottage."

And the old woman laid a heap of little garments, fragrant with the fresh air and sunlight, in the girl's lap.

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But the old woman was far away, in the land of lost dreams. "I put on his first little clothes," she said, "with such love. All through the waiting months I had worked over them. I knew that he would be a son—his name was written on my heart ere ever I saw his face. See . . ." Her thin finger was tracing the line of an initial entwined with fine embroideries upon one of the garments. "See."

The brown eyes of the girl misted as she looked down at the exquisite work that the woman's hands had done when they were young, eager hands. And she saw, among small starlike flowers, worked with linen thread against linen, a letter done in the script of the time. And the letter was "J."

When the brown-eyed girl was finally able to leave the cottage, she walked straight down the street that led to the market place. And the people looked at her with amazement when the girl paused suddenly in their midst and began to talk. "I would tell you," she said, quite without preamble, "of a woman dwelling in your midst—the woman who befriended me in my time of need. This woman it was who took me in when I was ill and an outcast. I had come to this town because—because the
of my convalescence, talked with me. Of her own son.

"Her son was born to the south of Jerusalem. He was a sweet child. He grew to be a man of great learning. She was proud of him. And then came his death. A death so tragic that it has weakened the mind of her and left her trembling on the edge of madness." She paused. "We have heard of One, born to the south of us, who died in a desperate way. Travelers from afar, men who have passed through Jerusalem, have carried tidings. But there have been no tidings of His kin—those nearest to Him. Of their fate.

"The woman gave the swaddling clothes that she had made for her own son many years ago," breathed the girl, and her brown eyes were warm with tears. "You may read for yourselves the initial that is worked into their embroidery. See the little letter—lying on my son's heart."

It was one of the elders of the village who bent over the small form of the baby. There was a question in his eyes, a question which ran over the others as the wind plays across a wheat field.

"You think," he half whispered, "that . . . ?"

Gravely the girl nodded. "I am sure," she said. "And because I am sure, I am going out, with my child, to lead a new life. To make him worthy of the garments that enfold him. I am going out, alone."

There was a little stir on the outskirts of the crowd. A dark-brown boy with the strong grace of a jungle creature was elbowing his way through the villagers. His stern young mouth was trembling. Straight to the side of the brown-eyed girl he came. "Not alone," he said huskily, as his arm went around her, and the child that she carried in her arms.

One by one the villagers came to the small house that the old woman occupied. She was very lonely now that the brown-eyed girl had gone her way. Her old arms ached with wistfulness because the baby no longer filled them. And so, glad of company, she greeted her visitors with a sudden radiance of expression that bewildered them momentarily. They had not thought of her before as a person with a degree of beauty.

They came to her at first on some pretense of neighborliness—to leave a fresh-caught fish, a loaf of unleavened bread, a handful of garden spice. They did not question her, all at once. But after a while there were those who grew bolder. "You were not always alone?" they asked, warily. "You had a family, once?"

Eagerly the old woman told them of a baby who had come to bring her joy and happiness. Who had helped, all through the sunlight of his boyhood, with the work of his father, and in his mother's home.

"Even as a tiny child," she said, "he spoke so wisely. Many of our friends listened to the words he had to say. And he grew up. Oh—her old voice was a paean of gladness—all over the country men and women looked to him for wisdom and truth. For he was wise and good. But," and her voice quavered, "there came a certain night in Jerusalem. And, oh, the happenings of it pass my understanding. There were lights and there were soldiers that forced their way into the garden. And folks hurried to me and told me that my son . . . " the voice was suddenly a broken thing, "that my son . . ." and then came the bitter tears of old age.

If the old woman felt the change in the attitude of the village she never showed, by word or by look, that she did. Still blinded by the heartache of life, she went to the well. But women who had been quick to tap their foreheads at her passing bowed now instead. Young mothers carried to her their small, teething children and she laid her wrinkled fingers upon the hot little heads and prescribed the simple remedies that all mothers remember, even after their own children have gone away. And girls came to her with their shy first secrets of love, and she patted their hands and listened in a brooding silence. And others came, older people who were feeling the pangs of grief, and went away comforted.

Autumn laid dark fingers across the land. And the woman, in her somber widow's dress, seemed to those who entered her home like a crumpled leaf that clung, through some spiritual force alone, to the tree of life. And though she still sat in her doorway, she no longer baked.

But she did not want. For the villagers were glad to serve her. The old woman's cupboard was ever full, and there was always water. And though the old woman's smile was more vague, though her eyes were more dim than before, people read gratitude and love into her expression. And one day the woman spoke fleetingly and more clearly than she had ever spoken before.

"When I fled from Jerusalem," she said, "I had planned to go back to the land from which my son and I came. But I grew bewildered, and the caravans that helped me on my way were all northerly bound. And I found myself, without meaning to reach them, upon your quiet streets. I had not dreamed there would ever be such rest for me."

As the winter came, the villagers could tell that her days were numbered. And they did little things that they knew would please her.

And then came the time in the winter which was the anniversary of a star that had hung, years before, above a stable.

Together, the villagers went toward the small cottage that had come, as well, to be a place of prayer. And as they walked up the slope of the hill, the swift darkness of winter settled over the village. And a first star shone out in the sky. But as they came into the dooryard of the cottage, they heard a feeble cry.

The interior of the little house was dark as the villagers pushed open the door. But someone rubbed flint upon stone, and someone lighted a candle of tallow. And in the feeble glow of it they saw the old woman, sitting
upright upon the blanket that made her bed. And her face was the face of the world's greatest grief.

"They came to me and told me of the betrayal," she was saying, "but I would not believe them. They spoke with lying tongues, I thought. He will send word, I kept thinking, to tell me that they are mistaken. Why, there was such affection between the two. But he did not send word. And then they brought news of his death—a death that proved their stories."

Suddenly the old woman fell silent. And it was in her moment of silence that the villagers, released of the awe that held them from her, crowded forward. They laid their gifts at her feet, the gifts of money and carvings and clothing and food. As they surrounded her with the semblance of their love, the anguish was magically swept from her face. And for the only time since she had come among them, she smiled.

"Bless us," cried the brown-eyed girl. "Bless us—Mother.

And the other villagers echoed, "Bless us."

But the woman was not smiling at them. For she had gone back through the years, back to her vigorous young womanhood. She was seeing, with eyes grown all at once happy, a long-lost gracious countryside. And she was speaking not to them, but to her son.

"The fields of Kerioth are so green," she murmured, "in the springtime." And so strong was her vision that those about her bed almost forgot that winter lay upon the land. "And soon," she went on, "he will be running home."

Then her voice rose in the tone of a mother calling to her child, a tone that was strong and ringing and free of apprehension. Even as her body relaxing, slipped back against the camel's-hair blanket.

"Come home," she called, "come home, my little one, for it is bedtime. Come home," her voice was sinking now to the merest thread of sound. "Come home, Judas, . . . my son."

Dederen Presents Anderson Lectureship

Raoul Dederen, professor of theology at the seminary, delivered five presentations on the R. A. Anderson Lectureship, February 18-20, 1975, held at Columbia Union College, Takoma Park, Maryland. The lectureship, held every other year, is under the auspices of the Columbia Union.

Over-all title of Dederen's lectures was "The Scriptures as the Word of God: An Enquiry into the Authority of the Bible." Dr. Dederen's presentation titles were: (1) "The Christian Understanding of Revelation: The Contemporary Scene"; (2) "Revelation: Its Nature and Characteristics"; (3) "Scriptures as Revelation: The Old Testament"; (4) "Scriptures as Revelation: The New Testament"; (5) "These Things Are Spiritually Discerned."

Church Growth Seminar

The SDA Theological Seminary at Andrews University sponsored the first of three sessions of the course, Seminar in Leadership for Church Growth, February 24-27, 1975, at the Florida Adventist Hospital in Orlando.

Taught by Prof. Arnold Kurtz, director of the Doctor of Ministry program at Andrews, the twenty-hour sessions include discussions on such issues as the minister's management of his time, management of conflict, problem solving, decision making, and other facets of church leadership and administration.

The two remaining sessions are scheduled for April 21-24 and June 9-12. Six hours of credit are granted to persons participating in the entire three-session program. The credits may be counted toward the Doctor of Ministry degree for students later accepted into the program. Sessions may be audited without credit at $72 a session.

The course blends theory and practice, and persons attending for credit are assigned projects in their own work settings.

Correspondence regarding the course may be directed to Arnold Kurtz, Seminary Hall, Andrews University, Berrien Springs, Michigan 49104.

Reaves Studies Black Worship

Benjamin Reaves, an assistant professor at the Seminary at Andrews, received a Doctor of Ministry degree recently from the Chicago Theological Seminary following research defending the spontaneity and emotion of black worship as vital in a repressive society. This research won the black professor a standing invitation to teach, as a visiting professor, at the Chicago Cluster of Theological Schools.

In his dissertation, Reaves holds that blacks should never surrender their worship style simply to gain respectability in white society. The "obsessive quest" on the part of some blacks for more sophistication is "tragic," he writes.

Though worship is a response to the activity of God, it is still highly conditioned by everyday life, according to Reaves. And where daily life brings repression and rejection, worship will tend to be spontaneous and free of formal liturgy.

The "controlled intellectualism" of white middle-class church services, believes Reaves, could to advantage give way to some of the "openness" and "free expression" of black congregations.

Midyear Commencement

Twenty-seven Seminary students were graduated at Andrews, December 18, at a midschool year commencement service in Seminary Hall.

Twenty-six of the graduates were recipients of the Master of Divinity degree; one, Horne Silva, a Brazilian, received the degree Doctor of Ministry. Four of the men were graduated in absentia.

Graduating with special honors were Michael G. McBride (cum laude), and Jose Monteiro de Oliveira and Richard Martin Tibbits (magna cum laude).

All twenty-seven graduates have been appointed to serve at SDA schools and churches throughout the United States and parts of Canada and South America.

William G. C. Murdoch, professor of systematic theology, gave the commencement address, "You can promise the world peace instead of war," he told the graduates, "joy in place of sorrow, love where there is hate, hope in place of despair. You are the bearers of the most glorious glad tidings ever given to men." Degrees were conferred by University President Richard Hammill.
Those
"Dark Spots"
Before Our Eyes

ROBERT L. ODOM

AT ONE time the Lord's messenger was shown two maps in a vision. The first one pictured the scope of the evangelistic progress the Lord had in mind for His people. She described it this way:

"I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world."—Testimonies, vol. 9, pp. 28, 29. (Italics supplied.)

The second map depicted what actually had been done by the church to carry out the Lord's plan. It was pictured this way:

"On it, light was shining from a few places only. The rest of the world was in darkness, with only a glimmer of light here and there."—Ibid., p. 29.

As we look at the world map of Seventh-day Adventist evangelism today, we ask, What change has taken place in the scope of our evangelistic work during the sixty-five years since that challenge was set before us? In many lands outside North America great strides have been taken in evangelistic work in spite of tremendous difficulties. In North America much has been done to strengthen our organization and to reinforce its administrative and departmental work. Our educational, medical, and publishing institutions have been enlarged and better equipped. Our radio and television programs have greatly expanded in their outreach. Our houses of worship are generally more attractive, more comfortable, and better located.

Assuredly, there is a much stronger base for evangelistic endeavor than at the time the two maps were shown to the prophet. Yet we need to take a long, hard look at another kind of map.

On the map of one of our large conferences in the southern part of the United States there are 131 dark (unentered) counties still without a Seventh-day Adventist church, while only seventy-three appear light (entered). We have had organized work in that conference since 1900-1901.

In a conference in the Midwest where organized work was begun in 1888, the map shows a total of 139 counties—fifty-two of which are light and eighty-seven still dark.

Many Unentered Counties
Throughout North America there is a very large number of unentered counties that still challenge us. In 1902 we were told, "Let us remember that, as a people entrusted with sacred truth, we have been neglectful and positively unfaithful. The work has been confined to a few centers until the people in them have become gospel-hardened. It is difficult to make an impression on those who have heard so much truth, and yet have rejected it. . . . All this is against us now. Had we put forth earnest efforts to reach those who, if converted, would give a true representation of what present truth would do for human beings, how much further advanced our work would now be. It is not right that a few places should have all the advantages while other places are neglected."—Ibid., p. 236.

To those who fear that to "launch out into the deep" (Luke 5:4)—into the unentered areas—with the gospel net, in addition to working in repeatedly evangelized communities, presents financial impossibilities, this assurance is given: "God is not straitened for men or means."—Testimonies, vol. 5, p. 224. We are also counseled:

"When God's messengers recognize their responsibilities toward the needy portions of the Lord's vineyard, and in the spirit of the Master Worker labor untiringly for the conversion of souls, the angels of God will prepare the way before them, and the means necessary for the carrying forward of the work will be provided. Those who are enlightened will give freely to support the work done in their behalf. They will respond liberally to every call for help, and the Spirit of God will move upon their hearts to sustain the Lord's cause not only in the home fields, but in the regions beyond."—The Acts of the Apostles, pp. 357, 358.

Wise Generalship Needed
The troublous times in which we live call for wise generalship. Evangelistic teams need to be organized in every conference specifically for the purpose of entering dark counties. This
burden could be laid upon our churches by specifying dark counties by name, and asking our people to support efforts to establish work in them. Besides beaming our radio and TV programs into a particular dark county in preparation for an evangelistic team to enter it, literature evangelists should cover the territory selling message-filled books. Churches in the bordering counties might send carloads of believers there to distribute literature in the towns and rural areas. They might also be asked to release their pastors during the summer months to help in evangelistic work in unentered areas.

When the church does its duty in this matter, this will be the result: “The believers will be of one heart and of one mind, and the Lord will make His word powerful in the earth. New cities and villages and territories will be entered; the church will arise and shine, because her light has come, for the glory of the Lord is risen upon her. New converts will be added to the churches, and those who now claim to be converted will feel in their own hearts the transforming power of the grace of Christ. Then Satan will be aroused, and will excite the bitterest persecution against God’s people. But those not of our faith, who have not rejected light, will recognize the spirit of Christ in His true followers, and will take their stand with the people of God.”—E. G. White, “Be Zealous and Repent,” Review and Herald—Extra, Dec. 23, 1890, p. 2.

In some conferences efforts have already been made by ministers and laymen, working together as teams, and the results have been soul stirring. New churches have been organized, new church buildings have been erected, new pastoral districts have been established, and the churches that have sponsored and sustained the work in unentered towns and villages have grown much stronger in membership and in the giving of labor and means to sustain God’s work both at home and abroad.

The call of the hour is for Joshuas and Calebts to lead us into a courageous and well-planned program of evangelism in all the unentered areas of the land. 

### What Can and Is Being Done

Adventist youth in many areas of North America have been very active in dark county evangelism during the past two years. In one union every local conference assigned to the young people two dark counties to light for Christ. Across North America youth are penetrating unentered territories with witnessing teams, youth colporteur evangelists, literature distribution, Story Hours, day camps, community service projects, and house-to-house visitation where the young people offer their services to help their neighbors with such practical things as baby-sitting, house painting, and lawn mowing.

One group of Adventist youth with Water Safety Instructor training even operated the city swimming pool for the Junior Chamber of Commerce as a free public service, teaching swimming and lifesaving classes to hundreds of children and youth. The MV Taskforce offers opportunities for young people to serve in meaningful and varied methods of outreach for periods of three months to one year. There are many MV Taskforce openings now available through the youth department of the local conference.

John Hancock, Director GC Youth Department

Why not try using The Ministry of Healing for every home. This is now available in a 50-cent paperback edition. While calling at the homes, invite the people to a Five-Day Plan to Stop Smoking. Follow this with a nutrition and cooking school for the people in this dark county. The soil having been prepared, then an evangelistic effort combining health of body and health of soul would be worth trying, and would certainly open hearts.

In case there is no doctor in the area, then a note to our doctors through the conference health secretary might persuade a doctor to come and take up residence in the dark county and help build up a church.

J. Wayne McFarland, M.D. GC Department of Health

The Colorado Conference reports the following activities in Gunnison, Gunnison County, which is the largest city in their conference without a church.

A self-supporting institution, Eden Valley Institute, sent a man and wife and four students into this county on a self-supporting basis.

The conference appropriated $10,000 to the project. From these funds they are sending 965 Signs subscriptions to the residents of the city.

Literature evangelists have already sold nearly $6,000 worth of literature; It Is Written is being released there for one year and the Voice of Prophecy 15-minute daily program has been placed on the local radio station.

The missionary group is holding Heartbeat Clinics, Five-Day Plans, cooking schools, and giving Bible studies, and a branch Sabbath school is soon to be organized.

The South Dakota Conference sent a young worker and his wife into one dark county. They began distributing Signs of the Times on a monthly basis. They followed this contact with Stop-Smoking Clinics, cooking schools, and similar activities. Then the conference evangelist came in, and with the help of members from neighboring counties held meetings, and six persons were baptized.

One of our churches in Florida used the Community Services van in an unentered city, taking blood pressures as a free community service sponsored by Adventists. It was well advertised, and many people were contacted with our free screening service and then invited to enroll in the Gift Bible Course. A few weeks later the Maranatha team began a visitation program with literature and enrolled others in the Bible course. Then the large multiphasic van moved in, and helpers spent several days giving free health screening tests. By using all of these methods they now have an organized church of twenty-three members plus an attractive church building.

Alabama-Mississippi did it this way: They selected a town in an unentered county, and two churches within forty miles of the town joined forces in this project. The conference office supplied Reach Out for Life literature, which was distributed for six weeks. The last week they gave out Steps to Christ and invited people to an evangelistic meeting, telling them the opening night they would give away the book The Desire of Ages. The week before the meetings began a Vacation Bible School was conducted. Seven people now have been baptized, a company has been organized, and land purchased for a church.

M. T. Battle GC Lay Activities Department

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TV Spots Increase Your Results

RICHARD J. BARNETT

ONE OF THE MOST effective tools for communicating many salient points of the Adventist message can be the thirty-second and one-minute television spot ministries. Faith for Today program planners have discovered in a pilot study beamed at the Phoenix area that as a contact or interest-generating device these can open up a wide area of possibilities for soul winning. The short, rapid-fire TV spots, with their reinforcing power, can move into the persuasive segment of life between the football halves, the station breaks, and the prime-time programs. Brief TV spots can either augment the regular half-hour program or be used when thirty-minute slots are not available. The spot-ministry concept provides the church the potential to reach the masses, particularly the unchurched, under controlled conditions and tailored to available funds. Primarily they can prove valuable in providing a largely untapped source of interests for follow-up.

The three-week study of the effectiveness of the TV spot messages was conducted by Faith's Department of Syndication, under Eric Graham. Aired were three thirty- and sixty-second versions of Faith's spot ads offering the "Bible's Answer" and "Living for Real." Subjects covered were the nature of man, marriage, and heart-attack prevention. The pilot effort drew 685 responses that were deemed a good random sampling. These individuals were followed up with a telephone survey.

In analyzing the responses, both the literature offers and the follow-up survey must be viewed within the context of the religious cross section of the Phoenix market. Statistics indicate the city has a high concentration of Mormons and Catholics, providing a conservative area in which to test the spots.

Of primary significance was the percentage of interest in the subjects requested and the breakdown of the respondents' religious backgrounds. This information is as follows:

**Response by Brochure**

<table>
<thead>
<tr>
<th>Per Cent of Total</th>
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<tbody>
<tr>
<td>Marriage Can Be Fun</td>
</tr>
<tr>
<td>Questions About Life and Death</td>
</tr>
<tr>
<td>Stop That Heart Attack</td>
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</table>

However, the heart attack ad was aired less frequently than the two Biblical brochures. Therefore, the relative appeal of the two is:

<table>
<thead>
<tr>
<th>Per Cent of Total</th>
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<tbody>
<tr>
<td>Marriage Can Be Fun</td>
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<tr>
<td>Questions About Life and Death</td>
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</tbody>
</table>

**Religious Affiliation:**

<table>
<thead>
<tr>
<th>Per Cent of Total</th>
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<tbody>
<tr>
<td>None</td>
</tr>
<tr>
<td>Catholic</td>
</tr>
<tr>
<td>Baptist</td>
</tr>
<tr>
<td>&quot;Protestant&quot;</td>
</tr>
<tr>
<td>Jewish</td>
</tr>
<tr>
<td>Pentecostal</td>
</tr>
<tr>
<td>Lutheran</td>
</tr>
<tr>
<td>Presbyterian</td>
</tr>
<tr>
<td>Methodist</td>
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<tr>
<td>Others</td>
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</table>

An analysis of the typical profile of the respondents to the Faith for Today TV spots revealed them to be nonreligious (or Protestant), fairly well educated, with a median age of 25 years, and probably Caucasian. The spectrum of contacts included a variety of people, including students, a Ph.D., housewives, and even a Buddhist priest.

A number of interesting conclusions were drawn from the pilot study in Phoenix, according to Eric Graham. The spots reached the precise age group that one would design spots to reach if one had a choice. Costs of making the contact are comparatively less than expenses for other media programs that generate interest ($6,000 to buy air time—a per response cost of $8.75).

The age level of the respondents was young adult, with the appeal controlled to bring male or female responses. One exciting fact that emerged is that the spots appeal to the masses regardless of religious affiliation.

"The results of the survey contrast starkly with the whole gamut of traditional religious broadcasting," says Mr. Graham. "Most religious programming appeals primarily to the senior citizen age group with a strong emphasis on the female side. It is particularly exciting to discover within our grasp a medium for evangelistic contact that reaches the moderately well-educated masses at an age in life when they are prone to make decisions."

Richard J. Barnett is public relations director for Faith for Today.

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feedback

Blended Ministry Concept

Either by accident or design several copies of the September Ministry found their way into the medical students' lounge at Loma Linda University; if by the former, let it happen frequently; if the latter, thank you very much. From cover to cover, the journal was first rate and the articles stimulating. I was pleased to see your efforts at integrating the ministry to the soul with that of the body. Keep up the good work.

Richard Faiola
Loma Linda, California

Daniel Study Rewarding

This year's study on the book of Daniel has been very rewarding for me. I have studied this book before and preached on parts of it, but this was different. New insights and new invitations from each of the twelve chapters say, "Study me again." Particularly the last two chapters, which in the past appeared to be dry and without rhyme, now seem to make a lot of sense. One of these days I am going to study the book with my church. I have appreciated Dr. Ford's guidelines. I am wondering what is cooking for next year. I appreciate this monthly arrangement. It fits a busy pastor's schedule.

Jeremiah Florea
Niles, Michigan

The Set of His Face

I really appreciate The Ministry magazine. It always contains helpful material I can use.

I was particularly challenged by the issue which dealt with reaching modern man. I don't think we need to get too bogged down with gimmicks or spiritual slogans, but we need to present the old truths with a new certainty by word and by actions. Sincere people will follow a man who has found hope in an uncertain world because his face is set as though he would go to Jerusalem.

Lewis C. Brand
Panama City, Florida

Don't Forget the Chaplain

Normally I refrain from writing editors about articles in their magazines. But in this instance I believe such an oversight has occurred that it should be called to your attention. This is in Ronald A. Bettle's "Adventist Hospitals Should Be Just That" (November, 1974).

The Ministry is oriented primarily to clergymen, yet here is an article stressing the validity for Adventist hospitals, while completely ignoring the function and role of clergymen in a health-care institution. Even the American Medical Association does better than this via its Committee on Religion and Medicine. The Greek word soteria, from which "salvation" is derived, is also the theological basis for the medical arts, as its meaning implies a full and complete wholeness of man.

If the Adventist concept of care is for the whole person, as both Dr. Bettle and I agree, then an Adventist hospital can only be truly effective if its health-care team includes clergymen (or clergy persons if you prefer) as viable members. When these are properly motivated and correctly educated, the results in spiritual and physical development become obvious.

Robert L. Mole
Fort Myer, Virginia

What's in Your Clothes Closet?

What's in Your Clothes Closet? D.A. Delafield

The author deals with such factors as the influence the Christian exerts by his manner of dress, Biblical and Spirit of Prophecy counsels and principles relative to dress, the moral issue of dress, and using good judgment in choosing clothing. The relationship of dress, good health, and spirituality is discussed.

Paperback, only $2.50

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Please add 30 cents for postage for the first book, and 15 cents for each additional book. Add State sales tax where necessary.

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Health Media Services

The Professional Health Media Services (PHMS) of Loma Linda University offers a wide variety of health teaching aids that ministers, physicians, dentists, teachers, nurses, health educators, and nutritionists will find most helpful in their work. These include such helpful audio-visuals as programs, filmstrips, cartridge programs, printed materials, cutouts, and pamphlets. For complete listing with prices write for ordering information, Professional Health Media Services, P.O. Box 922, Loma Linda, California 92354.

Looking for a Sermon Series?

Are you looking for a sermon series to present in your church or district? Why not try a series on "Sermons Ad-

Can you say you're saved—NOW? Should you get involved in racial issues? Is it OK to want to get rich? Really, was Jesus tempted with the same things that tempt us? These questions make interesting Sabbath School discussions. That’s fine. But they deserve more than talk. They need real answers—not just opinions.

In the new book Calculated Goodness, professor-theologian Sakae Kubo takes a penetrating look at sixteen key New Testament texts. Skillfully probing, he uncovers their relevancy to everyday contemporary life.

These sixteen essays provide a feast of rich spiritual food—without indigestion. Sink your mind into some of this good reading. You’ll find ideas and answers that will give your opinions security.

Calculated Goodness is the third book in the Anvil Series. These books are designed to push back the frontiers of Adventist thought, stimulate reevaluation of tradition, and promote fresh ideas.

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"It is not cheap or easy to forgive."
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Place your order with your church lay activities secretary or the Adventist Book Center.
Churchman Foresees Africa as Center of Christianity

NEW YORK—As colonial powers began to leave sub-Saharan Africa 10 to 15 years ago, some church leaders asked: "Can Christianity survive in independent Africa?" A definite yes can be given to that question, especially in Kenya, according to a missionary who is also a specialist on religion in Africa.

"A more relevant question today is whether the center of gravity for world Christianity is in fact shifting from North America and Europe to Africa," says Dr. Malcolm J. McVeigh. The United Methodist clergyman believes that the situation in Kenya and elsewhere gives strong indication that the center of Christianity is moving to Africa.

Times of London Has Misgivings About Holy Year Pilgrimages

LONDON—The Times of London, the influential daily newspaper here, has expressed misgivings about the mass pilgrimages that will characterize the Roman Catholic Holy Year recently launched by Pope Paul and warned that the main aim of seeking an indulgence will not be accepted warmly by other Christians as a sign of reconciliation.

"Few Christians, indeed, few persons of religion, will deny the suitability in these troubled times of the dedication of a year to the advancement of faith and reconciliation," the Times said. "Not all, however, are attracted to this particular way of doing so, the most conspicuous features of which are mass pilgrimages to Rome and the grant in a most ample manner of a plenary indulgence by the Holy See," it added.

"Holy Year" in Rome Via Calvin's Geneva

GENEVA—No one would have thought in 1300 to suggest that Geneva, then a rather average feudal town, be a special stop for pilgrims traveling to or from Rome in the first Holy Year. And such a proposal would have been virtual sacrilege to Roman Catholics in all Holy Years between 1550 and 1950, for sixteenth century Geneva became a major Protestant center, the home of Reformer John Calvin. Ecumenism has brought changes.

Geneva this year is at least unofficially suggested as a place to visit when Catholics come to Europe, or travel within the Continent, during the 1975 Holy Year. The suggestion came from the Roman Catholic-World Council of Churches Joint Working Group. WCC officials, whose headquarters are here, report that the idea is being taken seriously.

Certain historical irony can be found in placing Geneva on a Holy Year itinerary. Holy Years—Jubilees—are traditionally linked to indulgences, and opposition to indulgences is a hallmark of the Protestant Reformation.

"Although none of the WCC member churches can accept the emphasis put on Rome or the teaching on indulgences," the WCC has said, "it is hoped that this Holy Year will be a time for expressing commitment to the ecumenical movement, which during the past ten years has opened all churches to one another."

Italian Waldensians, Methodists Bar Participation in Holy Year

ROME—The Waldensian and Methodist churches of Italy have urged members not to take part in observances of the 1975 Holy Year proclaimed by Pope Paul. A joint declaration by the Waldensian Executive Board and the Permanent Methodist Committee charged that the Holy Year represents a "religiosity that falsifies the relation between faith and God." Waldensians in Italy number about 30,000, Methodists about 9,000. The two Protestant groups anticipate union.

2,500 Bibles Delivered to Romanian Christians

SPRINGFIELD, Mo.—Romanian Pentecostal officials have confirmed that a shipment of 2,500 Bibles from the United Bible Societies (UBS) has arrived safely in Bucharest. The confirmation letter was sent to UBS offices in Switzerland by officials of the Cultul Pentecostal, Bisericu lui Dumnezeu Apostolica—the Romanian equiva-

High School Leaders: 88 Per Cent Believe There Is a God or Supreme Being

NORTHBROOK, Ill.—A national survey of high school student leaders reveals that 88 per cent of them believe "there is a God or a Supreme Being" and 82 per cent "feel religion is relevant in today's society."

The survey, conducted by Who's Who Among American High School Students, also shows that 74 per cent of the top students consider themselves members of an organized religion and 86 per cent attend religious services either regularly or occasionally.

A breakdown of religious affiliation disclosed that belief in God or a Supreme Being was expressed by 94 per cent of Protestants, 92 per cent of Catholics, 48 per cent of Jews, and 45 per cent of "others."

Unless otherwise credited, these news items are taken from Religious News Service.