

A Prayer for the Heavenly Flame

"O God, send us the Holy Ghost! Give us both breath of spiritual life and the fire of unconquerable zeal, till nations shall yield to the sway of Jesus. O Thou, Who art our God, answer us by fire, and then we shall see Thee to be God indeed.

"The kingdom comes not, and the work is flagging. O that Thou wouldst send the wind and the fire! Thou wilt do this when we are all of one accord, all believing, all expecting, all prepared by prayer. Lord bring us to this waiting state!

"O God, send us a season of glorious disorder. O for a sweep of the wind that will set the seas in motion, and make ironclad Christendom, now lying so quietly at anchor, to roll from stem to stern!

"O for the fire to fall again—fire which shall affect the most stolid! O that such fire might first sit upon the disciples, and fall on all around! O Spirit of God, Thou art ready to work with us today—even as Thou didst then. Stay not, we beseech Thee, but work at once!

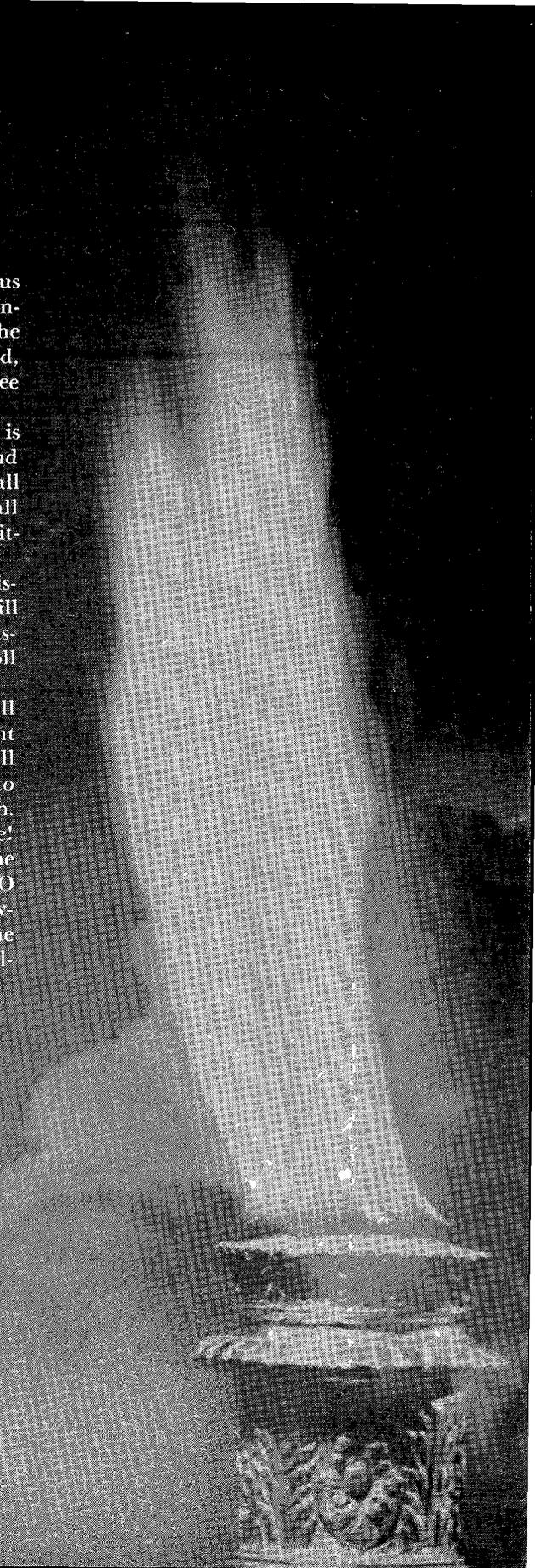
"Break down every barrier that hinders the incoming of Thy might! Overturn, overturn, O sacred wind! Consume all obstacles. O Heavenly Fire! Give us now—both hearts of flame and tongues of fire—to preach Thy reconciling Word, for Jesus' sake! Amen."

Charles Haddon Spurgeon

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FINANCIERS claim that within five decades the income of an American wage earner will increase eleven times over his current income. For example, a six-thousand-dollar family income today would escalate to sixty-six thousand dollars fifty years from now. However, purchasing power may be the same or even less. Britain's currency devaluation is another omen of decreasing money values. Some of us have lived and traveled in those areas of the world where the motto for economic stability is instability, and the value of money changes rapidly and sometimes overnight.

Of special significance is the statement in *Testimonies*, volume 5, page 732: "One dollar now is of more value to the work than ten dollars will be at some future period." This can be interpreted in at least two ways. The urgency of the need at that particular time to get the work established and expanded demanded immediate giving. The question is, Have the needs diminished? To leaf through the thick financial report of world-division requests for assistance indicates that not only have our needs *not* diminished, they are much greater! The second interpretation is that money will devalue. Most of us reading these lines know by personal experience that a dollar gift today or its equivalent in any currency in the world cannot begin to accomplish what it did a few years ago. This fact alone should be a tremendous impetus for sacrificial giving.

There's another interesting facet to the devaluation concept. "Money will soon depreciate in value very suddenly when the reality of eternal scenes opens to the senses of man," says Ellen G. White in *Evangelism*, page 63. The point is that there are two types of depreciation. Governments may arbitrarily devalue money, but the attitude of the possessor of money can do the

DEVALUATION—

What Form?

same. Today we are witnessing a constant depreciation of the actual value of money, but are we seeing a corresponding depreciation of money in the eyes and attitudes of Advent believers?

Mixed Up "Nots"

Too many of us mix up the "nots" in 2 Corinthians 4:18. We read it like this: "While we look at the things which are seen, but not at the things which are not seen: for the things which are not seen are temporal; but the things which are seen are eternal."

The poverty-ridden widow whose tiny but fabulous gift has inspired millions the world around had placed a correct value on money. She saw money through the eyes of God. The scenes of eternity never looked greater to her than the day when she deposited in the church everything she had. With her husband gone, she was the sole support of her household. She of all people could have justified keeping her money, but had she done this, the world as well as she would have lost an unusual blessing.

The day is certain to come when the global population will suddenly lose total appreciation for money or any other materialistic possession. When the sky is ripped asunder by our Lord's return and earth's masses finally sense the utter futility of man's aims, achievements, and possessions, then the universe will witness the greatest devaluation act of all history. Ezekiel described it vividly when he declared, "They shall cast their silver in the

streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord" (Eze. 7:19).

Our preaching and living should be of such a quality that our members will think less of their possessions and more of eternal realities. This is true devaluation. J. R. S.

UNTAPPED RESOURCES

BEFORE me is a Religious News Service dispatch, reporting on a keynote address made by a prominent Christian businessman that has led me to do some thinking and now this article.

Amory Houghton, Jr., is chairman of the board of the Corning Glass Works, one of our nation's leading industrial corporations. He was speaking at a convocation of clergymen sponsored by the Episcopal Theological Seminary, gathered to give study to the role of Christian ministry in a secular society. His burden was that the church make greater and more significant use of its "greatest untapped resource"—its lay members. He chided the church for not using the laymen more effectively. "If we do significant things in our vocation, don't ask us to do insignificant things in the church," he said.

"We will fix the rectory roof or run the Sunday school picnic, but ask us for more," he continued. "Ask us not just to tithe money but to tithe time."

"Ask us to carry the gospel along with you. It will not embarrass us."

Generally speaking, Seventh-day Adventist laymen are more involved with church activities than are other church groups. Still, we frequently discover dedicated laymen, pre-eminently successful in their profession or vocation, gifted with unusual ability and talent, but sitting on the side lines as far as their active contribution to the vital role of the church is concerned.

We confess that there are some who love to have it so; still others among them would welcome a challenge and would give outstanding service.

The church with its mission is the most important institution on earth. It is more important than the United Nations. It is greater than General Motors or Standard Oil. What goes on in our churches and how our members relate to the commission of our Lord is of greater concern to Him than the progress of the war in Vietnam, the population explosion, or the continuing crisis in the Middle East. In fact, the significance of what happens all around the world is relative to its effect upon the work of the gospel.

The privilege and responsibility of participating in this work is the greatest challenge and the most rewarding experience that can come to anyone. There is none greater!

Then let us give the challenge. Let us call upon our laymen to share their best in this grand enterprise. Let us invest them with a greater voice in the planning and with greater responsibilities in seeing this work accomplished. Hold before them the unparalleled importance of the task, then discover together ways by which they can make a truly significant contribution.

One reason many talents lay dormant is that the pastor has not really become well enough acquainted with the parishioner to recognize the contribution he could make. Most pastors will remember times when they have come almost to the point of moving to another parish, only to discover at such a belated hour certain capabilities in dedicated laymen that had not been utilized for the church—untapped resources!

Our church programs, both their internal operation and their evangelistic outreach, are so varied that men and women, young people, even the boys and girls, with varied talents and abilities can be put to the task. None need be left out!

Although there are those who are waiting to press forward in shouldering heavier responsibilities, there are others who hesitate, feeling utterly unqualified to make any worthy contribution. But have you not felt the thrill of seeing such laymen, when pressed into service, develop far beyond anything they might have thought possible? It may have been as an elder, a deacon, a Sabbath school officer or teacher. It may have been as a visitor among backsliders or interested prospects. It might possibly have been in giving Bible studies or even as a successful lay evangelist.

Among our laymen there are some who, because of their education and vocational background and experience, are eminently qualified to serve on, or chairman, various committees. It may be the building committee or the finance committee. Some may have unusual ability in the area of organization. Are we using them as we should? Do we seek their counsel? Are we capitalizing on the success they may be enjoying in the business or professional world and giving them the opportunity to make their greatest contribution to the more important task?

Much has been said and written in recent months about the apostolate of the laity. In the Seventh-day Adventist Church our dear laymen have always played an important and necessary role. As the church grows and the work continues, the part they play must be enlarged. We hear of the "generation gap," the "credibility gap," and of all kinds of "gaps." We must by all means avoid the "ministerial gap," or the "administrative gap."

Who knows how many of our laymen, if given the challenge, might respond with meaningful suggestions, willing service, and financial means far beyond anything heretofore committed to the cause; means that would enable the church to launch out into new areas. Consider, for example, the opportunities for greater utilization of mass communications. We have not begun to touch what ought to be done. Whole populations may be reached through radio, television, the printed page, and now telephone evangelism; and this in areas where now the voice in too many instances is almost muffled behind church walls.

The time has surely come to move forward into new and enlarged areas. Under the power of the Holy Spirit new ventures are to be made. New plans are to be inaugurated. New methods are to be tried. This challenge comes to us as ministers, but it must be shared with our churches—our laymen.

Many are waiting for such a call to more venturesome, dynamic, and significant service. Others, although they may feel they have but a few loaves and fishes to bring, will rejoice to see how God will multiply their seemingly meager efforts.

Why not set up a committee to make a survey of your church members in a sincere effort to discover the "untapped resources." Then call a meeting for meaningful dialog. Discuss together how the varied talents

INTRODUCING

A New Ministerial Association Secretary



C. B. Rock graduated from Oakwood College with the B.A. degree in 1952. He was ordained to the gospel ministry in 1956. In 1966 he received his M.A. degree from the University of Detroit with a major in sociology. His first ministerial labors were in Augusta, Georgia, and Columbus and Sumpter, South Carolina.

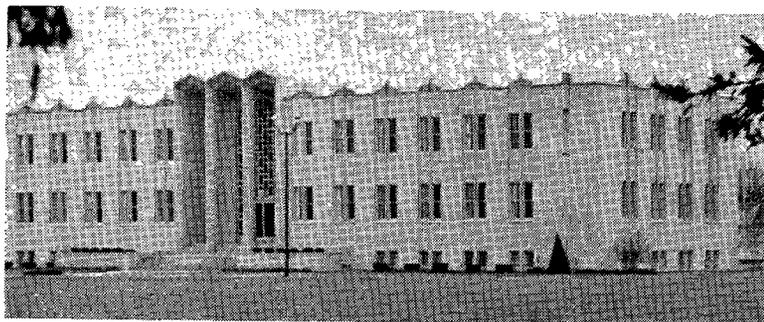
His pastoral-evangelistic labors took him to Florida in 1955, where he worked in the Orlando and Miami areas. In 1963 he accepted a call to the pastorate of the City Temple church in Detroit.

During his sixteen years of ministerial service Elder Rock has conducted ten evangelistic campaigns and rejoiced to see 1,036 baptisms. He is a fourth generation of Seventh-day Adventist ministers in his mother's family. He has now joined the Southern Union Conference as associate ministerial secretary.

and interests and means of the laity can best be utilized in unprecedented proportions for the furtherance of the gospel. Talk and plan and pray together at the grass-roots level. Many will be surprised to see what members will dare to do and invest for God and His church when the challenge is rightly presented and the heart and soul really captured for Christ. O. M. B.

IF THE TRUTH HAD BEEN AGGRESSIVELY PROCLAIMED

There was spread out before me city after city in need of evangelistic labors. If diligent effort had been given to the work of making known the truth for this time in the cities that are unwarned, they would not now be as impenitent as they are. From the light that has been given me I know that we might have had today thousands more rejoicing in the truth if the work had been carried forward as the situation demands, in many aggressive lines. —*Evangelism*, p. 21.



EARLE HILGERT
Vice-President for Academic
Administration
Andrews University

THE SEMINARY SERVES

AT THE beginning of a new term I usually ask each student in any class to introduce himself by giving his name and the place from which he comes. In most schools there would be nothing unusual about this. But at the Seminary this is always an intriguing moment, for the whole world is often brought together in one classroom. A few days ago as a new term began I found thirty-five students enrolled in my church history class. The introductions sounded like a roll call of the United Nations: Denmark, England, Holland, Sweden, Germany, Haiti, Jamaica, Brazil, Australia, Korea, and Japan, as well as many areas of the United States. And this is characteristic throughout our Seminary; with students from twenty-six countries, the Seminary motto was never truer than it is today: "From all the world to all the world."

Faculty

The Seminary serves the world—and the world field serves the Seminary—in a variety of ways. While the presence of overseas professors is a common feature of American higher education, the faculty of our Seminary has reflected to an unusual degree the fact that the Seminary is truly a worldwide school. During the thirty-four years of its existence, sixteen of its regular faculty have been persons born abroad in

eleven different countries. A total of twenty-six faculty members have served as denominational workers in all but one of the overseas divisions before joining the Seminary staff. During the present year, out of seventeen teachers, twelve have had overseas experience in nine different world divisions. Six of them have earned degrees in foreign universities. The Seminary faculty is truly representative of the denomination's worldwide work.

Extension Schools

Perhaps the most interesting aspect of the Seminary's outreach is the program of overseas extension schools which has characterized its work throughout much of its history. A pattern was established in 1948 when three teachers were sent to England to conduct short-term courses for workers in the British Union. Since that time twenty-four such extension schools, in all regularly functioning overseas divisions, have been held. Hundreds of ministers and teachers have thus had access to Seminary instruction who otherwise could not have benefited in this way. A list of these schools provides impressive testimony of the Seminary's contribution to our worldwide work:

1948 British Union	1953 Southern Europe
1950 South America	
1952 Mexico	1954 Inter-America
1953 South Africa	1955 Southern Asia

1956 Far East	1964 Northern Europe
1958 Australia	1965 Northern Europe
1958 Germany	1965 Southern Asia
1959 England	1966 Northern Europe
1959 Norway	1966 Australia
1960 South America	1967 Northern Europe
1961 Middle East	1967 Central Europe
1962 Far East	
1963 Southern Europe	
1964 South Africa	

While a large variety of subjects have been taught, special emphasis has been

ulty to establish a Department of Missions. Uniting with him in this program is Dr. Gottfried Oosterwal, an internationally recognized expert on the social and religious anthropology of primitive peoples, who has served the denomination for many years both in Europe and in the Far East. Additional strength is brought to this program by Dr. Charles C. Crider, professor of sociology at Andrews University, who brings a rich background of mission administration in the Middle East, and Dr. Elaine Giddings, former missionary in Africa and a specialist in the learning and teaching of foreign languages.

Each summer the Missions Department of the Seminary conducts a General Conference-sponsored institute for missionaries under appointment. Here under expert guidance the prospective missionary studies both the general philosophy of Adventist mis-

sions and the specific characteristics and problems of the country to which he has been appointed. He receives basic orientation in living conditions in his new field of labor, he studies current political and social issues, and he seeks the beginnings of insight into the new psychological and religious context in which he will live.

For missionaries on furlough and others who can spend a full year in study, the Department of Missions offers a Master's degree. This program provides graduate-level orientation for those who already have achieved professional status in other fields such as the ministry, teaching, or medical work.

In its faculty, its student body, and its training programs, the Seminary receives

Sabbath, April 13, a special offering is to be received from the churches in North America for Andrews University. It deserves our loyal support.

its students from all the world, and sends them into all the world to preach the gospel. For more than a third of a century it has fulfilled this role in the Advent Movement; today in an even greater measure than ever before it is achieving this goal as a truly worldwide institution.

WORLD FIELD

given to the distinctives of Adventism: prophetic interpretation, the Spirit of Prophecy, and evangelism. Personnel from the Ministerial Association, the White Estate, and the GeoScience Institute have often joined with regular Seminary teachers. R. Allan Anderson, LeRoy E. Froom, and Arthur L. White have been particularly active in these endeavors from time to time.

Missionary Training

Yet another vehicle of worldwide service is the Seminary's recently inaugurated program for the training of missionaries. From its very first session in the summer of 1934 the Seminary has always been a training ground for missionaries under appointment and on furlough. Increasingly, however, the need has been felt for a program of professional training for missionaries, bringing together the study of theology, sociology, anthropology, linguistics, and political science to provide a thorough and professional training for the prospective missionary who must now face a world of complex problems little anticipated a few years ago. Such a program was initiated in 1966 when Dr. Myrl O. Manley, highly trained in sociology and psychology, and with more than twenty years experience as a mission administrator and educator in Southern Asia, joined the Seminary fac-



Disciplining and Saving

the

Sheep

DISCIPLINING is the aim and attempt to change the way of the wayward, to change the attitude of the rebellious, to break the habit of the feeble, to turn a sinner into a saint. Discipline is dealing with sin and sinners in the church with such tenderness and such love that the pastor or church cannot be called the sinner's enemy, and yet with such positiveness and such force that the pastor and the church cannot be called the sinner's partner. Playing "Pilate" with the sinner makes one his partner.

"God holds His people, as a body, responsible for the sins existing in individuals among them. If the leaders of the church neglect to diligently search out the sins which bring the displeasure of God upon the body, they become responsible for those sins."—*Testimonies*, vol. 3, p. 269.

"If wrongs are apparent among His people, and if the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are alike guilty

and will just as surely receive the displeasure of God; for they will be made responsible for the sins of the guilty."—*Ibid.*, pp. 265, 266.

What Is Right?

This responsibility of dealing with wrong among us brings to focus the question, What is right? I am hearing more and more, "There are no absolutes. Truth is only relative." And, indeed, we must agree that where right was once right and wrong was once wrong, there seems now to be a blending of the two forming a twilight zone, a neutral shading, an area that is not quite wrong and yet not exactly right. Repeatedly I hear the puzzled pew asking the perplexed pulpit, "What is right?" or "What is wrong?" The answer can no

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Pastor, Mobile, Alabama

longer be tradition, custom, or standard, for time-honored traditions are tottering, age-old barriers are broken down, century-old customs are crumbling, and standards we once thought were sure are shattered and swept away in the swiftly swirling stream of current concept.

The Cry for Freedom

There is a global cry for freedom. It comes not only from the American Negro and the underprivileged of the earth, but this cry for freedom comes from behind any and all barriers. It comes from the homes, the schools, and the churches. This global cry for freedom says, "Break down the barriers, tear down the walls, remove the restrictions and restraints. Let us go where we wish and do what we please." This cry for freedom comes from the Adventist pew and pulpit too. So we wear our rings, we paint our lips, we bob our hair, we wear our mini skirts, we play football, we bowl, we go with the public school choirs and teams on their Sabbath tours, we pay our help in our hospitals and schools for their Sabbath work, we buy our dinners and pay hotel bills on the Sabbath, and the puzzled pew looks on while the perplexed pulpit scratches its bewildered head. One must first answer the question, What is right? Then discipline is the loving attempt to get the wrongs right.

But why bother? Can't the wheat and the tares grow together? This parable tells us that we must not act in uncertainty while the wheat and the tares look alike. When the tares are ripe their seeds turn black and are easily distinguished from the wheat. There is then separation. But now, today, before the harvest, God desires purity and unity in the church. "The health and purity of the church must be preserved." "Evil must then be made to appear as it is, and must be removed, that it may not become more and more widespread."—*Testimonies*, vol. 7, p. 263.

Investigation, Motivation, and Integration

Constructive discipline includes investigation, motivation, and integration. Jesus taught the same principles of discipline in Matthew 18. "Go to thy brother alone and talk over the fault." This is investigation.

We are told in *The Church Manual*, page 226, that no church should vote to handle a wrongdoer until this complete investigation has been made. "If he hear thee," this is motivation. Getting the erring to see his error and to repent, and because of his love for the church and Jesus to request disfellowship and/or, rebaptism, is magnetic motivation. It holds. It even draws closer.

The erring one restored must then be integrated. Position of leadership may be questionable for the restored, but he could become a part of the choir, class, club, or working group. Disciplining is dealing with sin and sinners in the church with tenderness and love, yet with positiveness and force.

Andrews University and Evangelism

"Applied theology" in word and deed occupies an impressive place in the overall training of ministers at the Seventh-day Adventist Theological Seminary. One fourth of the credit required for the Bachelor of Divinity degree is earned in classes that involve the students in actual church situations and public evangelism.

Each summer the Seminary sends out a hundred or more students to receive training in the art of soul winning. These students participate in evangelistic campaigns called Field Schools of Evangelism. Some of the most successful evangelists in the denomination direct these field schools, and thus by class lecture and public demonstration they train the younger ministers in the glorious art of leading people to Christ and the Advent message.

During the past eight years since the Seminary began its current Field School of Evangelism program, it has sent out about five hundred students to receive this type of front-line training, and they have participated in more than fifty evangelistic campaigns. Approximately three thousand new converts have been baptized into the church as the immediate result. Today many of the younger ministers around the world field who came to the Seminary for training are continuing to enjoy the thrilling experience of soul winning they first tasted in a Seminary Field School of Evangelism.

J. R. S.

The UNPARDONABLE SIN

(Part 1)

FEW passages in the New Testament produce more anxiety than those concerning the unpardonable sin. Every pastor has been confronted with doubts from members coming to him for comfort and counseling on this problem. They do not come to him because of mere theological speculations, but they are driven by their soul's perplexity and the fear of having "sinned against the Holy Spirit."

Though of great theological interest, a correct understanding of these passages is above all a pastoral concern. No matter how much help psychological arguments and pastoral comfort may offer, it is the Word of God alone that gives the soul in distress full assurance and certainty. Moreover, human arguments tend to weaken the earnest warning contained in the Scriptures against the danger of committing the unpardonable. The pastor's friendly word that he who is still "troubled with a haunting fear that he has committed the 'unpardonable sin,' thereby has conclusive evidence that he has not committed it,"¹ may be an encouragement. But only the full truth will set the conscience free, the truth of the Word of God. A serious exegesis, made prayerfully, then becomes a necessity.

Not Mysterious and Indefinable

The question may be raised first, however, whether it is given to man to know the truth concerning the unpardonable sin. Have not many assumed that those passages belong to the "hidden truths" of Scripture? But the serious, pious student may draw confidence from Ellen G. White's words that "no one need look upon the sin against

GOTTFRIED OOSTERWAL

History Department, Philippine Union College

the Holy Ghost as something mysterious and indefinable."²

Let us then turn to the Word:

The Synoptic Gospels. The texts in Mark 3:28 and 29, quoted from the New English Bible,* say: "I tell you this: no sin, no slander, is beyond forgiveness for men; but whoever slanders the Holy Spirit can never be forgiven; he is guilty of eternal sin."

In Matthew 12:31 and 32 (N.E.B.) Jesus' words are: "'And so I tell you this: no sin, no slander, is beyond forgiveness for men, except slander spoken against the Spirit, and that will not be forgiven. Any man who speaks a word against the Son of Man will be forgiven; but if anyone speaks against the Holy Spirit, for him there is no forgiveness, either in this age or in the age to come.'"

And Luke 12:10 (N.E.B.) reads: "'Anyone who speaks a word against the Son of Man will receive forgiveness; but for him who slanders the Holy Spirit there will be no forgiveness.'"

Two Different Concepts

These texts allow us to distinguish clearly between two different concepts: In Mark, the sin against the Holy Spirit is set over against all other slanders and sins. All of these may a man be forgiven, whereas he who slanders the Holy Spirit will never receive forgiveness: he is guilty of the eternal sin.

The unpardonable sin is here spoken of in the context of Jesus driving out the devils, which the Pharisees called the work of Satan. Most probably this is the historical context of Jesus' words concerning the unpardonable sin. It is therefore rather significant that Luke does not mention this context at all. Another rather important difference between the accounts in Mark and Luke is that in Luke the sin against the Holy Spirit—as the unpardonable sin—is not set over against *all other sins*, such as in Mark, but only over against speaking “*a word against the Son of Man.*”

Matthew Gives Both Concepts

These two different concepts are also found in Matthew. But whereas Mark and Luke each emphasize only one of them, Matthew mentions them both in his Gospel, combining them in verses 31 and 32 of chapter 12.

Mark 3:28, 29; Matthew 12:31. In the context given here the sin against the Holy Spirit is to attribute work done in the power of God to the devil. That is a sin that never can be forgiven.

What does this mean? At His baptism Christ was endowed with the Holy Spirit. In driving out the devils, in rebuking the fever and the wild tempests, in calling the dead to life again, and in watching how Satan fell like lightning out of the sky, Jesus is giving people evidences that in the power of the Holy Spirit He is establishing the kingdom of God and destroying the dominion of the devil. In this light we understand also Jesus' words in Matthew 12:28 (N.E.B.): “But if it is by the Spirit of God that I drive out the devils, then be sure the kingdom of God has already come unto you.”

God Not a Synonym for Satan

It is this work toward establishing the kingdom of God that the Pharisees attributed to the devil, thus making God a synonym for Satan. That is a sin for which there is no forgiveness.

But there is more. According to Ellen G. White: “To speak against Christ, charging His work to satanic agencies and attributing the manifestations of the Spirit to fanaticism is not of itself a damning sin.”⁸

Mark (3:21, 22) tells us for instance that Jesus' own relatives and friends went out to take charge of Him, because they thought that He was out of His mind. However, although Jesus charges the scribes with the

unpardonable sin, He does not charge His relatives and friends with it.

The difference between Jesus' relatives and the Pharisees is that the former were simple, unlettered people who made these accusations out of sheer ignorance and error. A man will always be forgiven such a sin: “It shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them, seeing all the people were in ignorance” (Num. 15:26).

Intentional Sin

But the doctors of the law knew what they were doing when they accused Him. They lived with the Word of God daily. These men did not act out of ignorance or error. They attributed the work of Christ willfully and intentionally to satanic powers. They did so in the full knowledge that their charge was false. “The Pharisees to whom Jesus spoke this warning did not themselves believe the charge they brought against Him. . . . The evidence of His power exasperated them. . . . They did everything in their power to misrepresent Him and to falsify His words.”⁴

And those people who sin deliberately in the full knowledge, *beyad ramah*, i.e. “with a high hand” (Num. 15:30) will be cut off. They are guilty of the eternal sin, that is a sin with eternal consequences.

Persistent Sin

This does not mean that one deliberate curse or one single willful act against the Holy Spirit constitutes the unpardonable sin already. The imperfect of the verb, namely “*elegon*,” suggests that these Pharisees did not just slander once or twice: they continued to say that it was the work of the devil. They persisted in their false accusations. That is what ultimately makes the sin an eternal sin.

In this context, then, the unpardonable sin is a continued and willful attitude of hostility against the Holy Spirit; the proud, continued resistance against His guidance, the “persistent refusal to respond to the invitation to repent.”⁵ The unpardonable sin is never a sin committed out of weakness, by mistake, or out of sheer ignorance.

Frame of Reference Omitted

Matthew 12:32; Luke 12:10. These texts do not present the original historical frame in which Jesus spoke the words concerning

the unpardonable sin. Luke does not give us any frame of reference at all. He simply sets speaking "against the Son of Man" over against the blasphemy of the Holy Spirit. For the first sin a man will be forgiven; the latter is the unpardonable sin.

There is a consensus among theologians that Luke purposely omitted the historical frame of reference. Luke is writing here from a totally different point of view than Mark. The latter is referring to the Holy Spirit as that power with which Jesus was endowed at His baptism and during His earthly ministry, to defeat the kingdom of Satan and to make the kingdom of God a living reality. But from the whole context in chapter 12 it is clear that Luke refers to the Holy Spirit sent by God at Pentecost. The promise of the Lord had been fulfilled. The early Christian church lived by the power of the Holy Spirit, who manifested Himself in the believer with great "signs and wonders." Luke is writing out of this certainty of fulfillment. He is interpreting Jesus' original words from the viewpoint of the church of Pentecost, where the presence of the Holy Spirit was an experienced reality.

Refers to Jesus as Man

For this reason Luke and Matthew (12:32) place the sin against the Holy Spirit over against a speaking against Jesus, whom they call "*ho huios tou anthrōpou*." In these passages this name refers to Jesus in His earthly, human existence, not to the exalted Son of man, sitting at the right hand of the Father. While on earth Jesus was, "according to the flesh," the son of David (Rom. 1:3). That was before the manifestation of the Holy Spirit at Pentecost by which He was declared to be the Son of God (Rom. 1:3, 4).

In His earthly existence Jesus' glory and divinity were still hidden. His Messiahship had to be kept a secret. Sin against Him as the Son of man could easily be committed

unconsciously and out of ignorance. But the event of Pentecost clearly demonstrated Jesus as the Anointed One, and declared Him to be the Son of God with power. The time of ignorance is now over (Acts 3:17). Luke, and, after him, Matthew write in the fullest certainty that the Holy Spirit has already been given to the church, where He is actively working now with signs and wonders. In this light a speaking against the Holy Spirit is a willful defiance of the power of God. Before Pentecost it was possible that people could defy Jesus because of ignorance: He hid His glory and kept His Messiahship a secret. But at Pentecost, and after, when God's Spirit continuously became manifest in miracles, in signs and wonders, people were no longer ignorant of the power of God. Whoever persisted then in his refusal to respond did so willfully and intentionally. It is a sin committed *beyad ramah*. Such a sin is unpardonable (Num. 15:30).

As in Mark 3:28 and 29 (N.E.B.), this sin is never just the uttering of a curse or a single act. It is the persistent and continued attitude of resistance and hostility. This at least is how the writer of the book of Hebrews expressed it: *hamartanontōn* (Heb. 10:26). He is using the same verb form as Mark (*elegon*), indicating the attitude of persisting and continuing. The text reads: "For if we persist in sin after receiving the knowledge of the truth, no sacrifice for sins remains." And how could there be? Such a sin is unpardonable, since the man persists in it.

(To be continued)

¹ *The SDA Bible Commentary*, on Matt. 12:31.

² *Review and Herald*, June 29, 1897.

³ *The SDA Bible Commentary*, Ellen G. White Comments, on Mark 3:28, 29; Luke 12:10, p. 1092.

⁴ Ellen G. White, *The Desire of Ages*, p. 322.

⁵ Ellen G. White, in *Review and Herald*, June 29, 1897.

* The texts in this article credited to N.E.B. are from *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

SUICIDE AMONG ADOLESCENTS

Suicide by adolescents is becoming an increasing problem in the United States, Sweden, Japan, and other countries, *Medical Tribune* reports from an International Congress of Child Psychiatry. In the United States, suicide has become the fourth leading cause of death among adolescents and young adults, said Dr. Kurt Glaser of the University of Maryland. The rate rose from 2.3 to 4.0 per 100,000 in the past ten years. Increased emotional stress because of greater adult pressure at home and school seemed to be one cause, he said.

D. W. MCKAY

THE MINISTRY

“DEEP

Calleth Unto

DEEP”

RALPH S. WATTS

Vice-President, General Conference

MAN IS plunging deeper into abysmal depths beyond his control—depths of moral chaos, depths of political dilemma, depths of an atheistic Christianity, depths of uncontrolled science.

Thomas Carlyle, the English essayist and historian attended a house party on a New Year's Eve. Late in the evening he became bored with the trite, idle chatter, and quietly slipped out into the dark night. He made his way down to the seashore. A storm was raging. The sea crashed at his feet. The heavens thundered overhead. The blackness of night seemed to blend into the blackness of the surging sea. As the old year merged into the new, the soul of the philosopher was caught up in the bigness of it all. He cried out: "I stand at the center of immensities, at the conflux of eternities."

That is where humanity stands today.

We stand in the center of immensities—immensities in the scientific, moral, and spiritual worlds. Many of the twentieth-century immensities stagger our imagination. They beggar description.

The Immensity of Scientific Discoveries

Scientists have probed the secrets of nature for centuries without getting very far. Then suddenly something happened, and is happening. Today we live in a world of scientific wonders with today's achievements only a fumbling prelude to tomorrow.

The Immensity of World Population

The world population increase is frightening. Population explosion baffles our finest minds. There are too many people

in a world with too little food. This is no longer an abstract problem of the future. It is here. It is growing urgent. Statisticians tell us that by the end of this century, in A.D. 2000 the world's population will have exceeded six and a half billion people. From that point on statistics go berserk. Scientists are now talking in terms of an "ecumenopolis," or a worldwide metropolis. People themselves have become a weapon that could ultimately destroy them.

The Immensity of Moral Decadence

Society today in the Western world is facing a moral crisis. Every facet of our lives is invaded by moral disintegration. Moral decay, moral pollution, is teeming all around us.

One historian recently said: "The moral deterioration in the West will destroy us by the year A.D. 2000, even if the Communists don't."

We are in the midst of a moral crisis in the United States because many Americans who want to try to live decent moral lives no longer can be certain of what is *right* and what is *wrong*.

The Immensity of Spiritual Emptiness

Never has the Christian religion been so thoroughly respectable—yet never so totally disconnected with life. We are hearing more about a religionless Christianity from pulpits. Church leaders are increasingly proclaiming a humanistic gospel. There is a movement among Protestant theologians to recast the Christian message in order to make it more acceptable to modern man.

Traditional beliefs are being discarded. God is gradually being humanized, man is being deified.

The Immensity of a NOW Generation

Time magazine, in its New Year's issue of January 6, 1967, broke tradition by naming as its "Man of the Year" the *now* generation of youth. The younger generation looms larger now than all the promises of science and technology. At this present moment there are nearly 90 million youth who are twenty-five years of age or under. *Time* magazine sums up by declaring: "Never have the young been so assertive or so articulate, so well educated or so worldly."

Surely the world faces depths of immensities in all areas of modern life beyond anything previous generations have ever encountered. It is in the setting of these immensities that I call your attention to a unique but striking phrase from the Bible. It is tucked away in the forty-second psalm and in the first four words of verse 7: "Deep calleth unto deep."

There is something commanding in these remarkable four words. Here is profundity. This is not the murmur of a babbling brook or the ripple of a mountain stream. It is the surge of mighty waves—the sea lashed to fury by the merciless winds. There is bigness. The cascades and dashing torrents echo and re-echo over the hills and down the ravines. "Deep calleth unto deep at the noise of thy waterspouts." It is the voice of many waters. It is the awesome struggle of man and his environments. It is the cry of humanity that has come unto waters far beyond its depth. Mankind may well say: "All thy waves and thy billows are gone over me" (Ps. 42:7).

Science should be a blessing to humanity, but the very depth of scientific achievements create a problem. Science dedicated to solving our problems has itself become a problem. Science has produced DDT to kill bugs; 2-4-D to kill weeds, formula 1080 to kill rats, and $E=MC^2$ to wipe out civilization. Guy D. Newman, president of Howard Payne College, stated it thus: "Man's knowledge has surpassed his wisdom. He is afraid of what he knows."

This is an age of spiritual emptiness. This is a time when the Christian church is dethroning her God. It is not that there are fewer churches or less attendance at Christian churches. Actually, church attendance

is at an all-time high. But it is also true that the sale of pornographic literature is at an all-time high. Our modern society has become so obsessed with sex that it seeps from the pores of all our national life.

Unless there is a decided change, historic Christianity as we have known it will become extinct. And this is precisely what will happen, for the pen of inspiration with prophetic insight declared:

"Christ looked down the ages. . . . He saw how real Christianity would become almost extinct, so that at His second advent He would find a state of society similar to that which existed before the flood. . . . Even the churches would be demoralized, and the Bible would be neglected and desecrated."—ELLEN G. WHITE, in *Signs of the Times*, April 21, 1890.

Real Faith or More Religiosity?

But out of the depths of a demoralized and decadent Christianity would emerge a new humanity. At a time when the world has reached its deepest depths of apostasy, a true spirit of Protestantism will be manifested which will awaken the world. An energized Christian minority will differentiate clearly between real faith and mere religiosity. Let me read this to you, also from the servant of the Lord:

"While the Protestant world is, by her attitude, making concessions to Rome, we should arouse to comprehend the situation, and view the contest before us in its true bearings. . . . Let the watchmen now lift up their voice like a trumpet, and give the message which is present truth for this time. Let them know where we are in prophetic history, that the spirit of true Protestantism may awaken all the world."—*Review and Herald*, Jan. 1, 1889.

This is a most revealing and remarkable statement. A spirit of true Protestantism is to be found among those proclaiming "present truth for this time." The message these true Protestants preach will "awaken all the world."

This places the creating of a new humanity squarely at our door. God has raised up the Advent Movement to do this very thing. The time will soon come when we alone will represent true Christianity in the world. All Christian church organizations will unite together and make concessions to Rome. They will join hands in forming an ecumenical super-Christian church that

(Continued on page 42)

Preacher's Progress

THE record of performance of those claiming to serve God reveals one major consistency. That is the never-ending struggle between the demands of desire and the commands of duty within the human soul. In spite of this fact, one hears within and without the church proclamations to the effect that once a full surrender to Christ is made, our conflicts either cease or are made minimal. Other religionists, believing this concept to be too idealistic and impractical, add to the confusion by parroting the popular psychological concepts of reducing conflict by downgrading standards. In other words, lower the level of inward disturbance by lowering the law.

This writer believes the former concept is illusionary and fantastically impractical, whereas the latter merely makes the road to hell a bit broader and smoother to walk on. My conviction, based on both inspired records and personal experience, is that conflicts within the soul of those seeking to serve God never cease. Further, these conflicts are actually a healthy sign if experienced by those who are scoring gains in the Christian life, for they are fair proof that they are traveling the right road.

Desires That Die of Old Age

Many an individual who all through life has surrendered to a certain wrong desire until old age has undermined its power, takes great pride in his pseudovictory. These usually see youth through condemning eyes. But you can't claim a victory unless there is involved a struggle with a live enemy. What fool would march off the battlefield shouting "I've won," when his opponent had died of old age before the battle started!

Desires are not wrong unless perverted. Holy desires have their unholy counterparts. Success in the Christian way depends on taking each desire and straining it through the law of God under the eye of the Spirit of God. Those desires that bypass the strainer clog up man's spiritual machinery. The end result is death! The center of conflict and turbulence in the soul is at this point of straining. Will I or will I not choose to submit my desires to God's scrutiny and filtering process? Will I

Give Me Liberty

Rather Than Death!

RON RUNYON

let a few of them sneak around, under, or over the law strainer?

Halos and Wings

So often we pin halos and wings on victorious Bible characters. We ignore their inward conflicts and struggles and see them only in a victorious role at some Sinai, Carmel, Pentecost, or Mars' Hill. The violent death struggle behind the scenes is disregarded.

One day I found a statement that caused me to leap out of my chair with surprise and thankfulness. Here it is: "Paul's sanctification was a constant conflict with self. Said he, 'I die daily.' His will and his desires *every day* conflicted with duty and the will of God."—*Testimonies*, vol. 4, p. 299. (Italics supplied.) My special gratefulness for this quotation was not because of glee over Paul's intense life struggle, but for the courage it brought me to know that this invincible, inflexible, determined, one-thing-I-do apostle had an everyday battle with self.

Paul's soul dissension is evident in his declaration, "Like an athlete I punish my body, treating it roughly, training it to do what it should, not what it wants to" (1 Cor. 9:27, *Living Letters*). The greatest psychologist of modern times, to my way of thinking, was Ellen G. White. Her comment on Paul's statement is significant: "The words, 'I keep under my body,' literally mean to beat back by severe discipline the desires, impulses, and passions."—*The Acts of the Apostles*, p. 314. In verse 25 Paul refers to "every man that striveth." The Greek word translated "striveth" is

agōnizomai, from which we get our English word "agonize." There is a contest involving conflict, contention, fighting, and agony. Jesus used the same term in Luke 13:24 when He urged those who sought to follow Him, "Strive to enter in at the strait gate." What stronger language could be used?

Smooth, Syrupy Sermons

Our smooth, syrupy sermons today contain very little or nothing of this concept of "agonizing." We have come to the place where a sincere follower of Jesus wonders whether something is wrong with himself because he *does* have a struggle with self! The counsel "Follow your inclinations," "Don't deny yourself," "Do what comes naturally" centers on the theme of permissiveness—and is so much easier to teach and believe.

I've heard some of our teachers and ministers claim that repressed desires produce anxiety, which is detrimental. If so, Paul must truly have been mentally unbalanced, and Festus wasn't too far off when he "shouted at the top of his voice, 'Paul, you are raving'" (Acts 26:24, N.E.B.).*

Mowrer Versus Freud

The former president of the American Psychological Association, O. Hobart Mowrer, takes an opposite view from that of the Freudians, who claim that difficulties arise from repressed desires. Mowrer says this is not so. He proposes that anxiety comes "not from acts which the individual would commit but dares not, but from acts which he has committed but wishes he had not." It is, in other words, a "guilt theory" of anxiety rather than an "impulse theory." One thing is certain, a man cannot suffer from a guilty conscience if he represses evil desires! My personal experience testifies that Mowrer advocates a truth, not a theory! How many times I have struggled with my miserable perverted appetite. For example, take the problem of overeating, which is a sin in my catalog of right and wrong. ("It is sin to be immoderate in the quantity of food eaten, even if the quality is unobjectionable"—*Counsels on Diet and Food*, p. 102.) Feelings of remorse invariably plague me if I overeat. On the other hand, a sense of well-being and peace are my precious benefactors when appetite is kept under control. There has never been a single deviation from this pattern in any area of my life related

to victory and defeat over temptations.

True, the mental conflicts have been most severe at the time of temptation, but the frustrations experienced during this battle period are mild compared with the severity of guilt and anxiety felt if the battle is lost! There is not a single instance of past victory with its blessed fruit which I would ever consider exchanging for defeat and its hateful reward. Give me *liberty* with its conflicts resulting from repression, rather than *death*, which is born of a smitten, violated conscience!

I long for that glorious wedding day when my desires and duties will be peacefully united forever.

* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

God Hears and Answers Prayer

We've all learned many lessons
Since the dawn of radio,
The advent of television,
And the space things that we know.
We now can send a picture,
And through Telstar they can see
That picture showing plainly
On their screens beyond the sea.

They now are sending rockets
To as far off as the moon,
And plan to send them farther,
When perfected very soon.
To them they send a message,
Then the capsule sends one back,
From afar off in the heavens,
On its distant onward track.

These wonderful inventions
Bring to mind another thing—
God says that we can talk from earth
To heaven, and God our King.
The distance between us and God
No longer seems so far,
But adds assurance that God hears
From heaven's farthest star.

It always was that way, of course,
But skeptics had their day,
Before the age of blast-off,
When space capsules went their way.
As words and pictures fly through space,
And man controls the air,
It should cause all men to believe
God hears and answers prayer.

—R. E. Cash

The Meaning of

WORSHIP

WHEN through our dulled senses there comes even a faint glimpse of God, and His power, His majesty, His glory. . . . When we think upon men who have been in the very presence of the King of kings, and Lord of lords, such as Moses, Isaiah, Paul, and see them prostrated in awe, transformed forever after counting this experience the highest in their lives. . . . When we watch the reverence and worship of angelic beings, veiling their faces and other heavenly beings whose constant joy it is to cry out, Holy, Holy, Holy. . . . When we see all these things, then we will see the importance of worship and the worship service and the need for our giving it due consideration.

Let's be homiletical, and consider the worship service from three points: The meaning of worship, the importance of worship, and the atmosphere of worship.

The Meaning of Worship

Webster tells us that worship has the meaning of reverence, honor, respect, homage, devotion, adoration, veneration. Worship has to do with acts of homage, adoration, religious service. This definition is undoubtedly correct, but it's a little cold.

In his book *The Public Worship of God*, Henry Sloane Coffin defines worship from several interesting points of view. He

thinks of worship as "appreciation." He goes back to an old meaning of the word, "worth-ship," the recognition of the merit of another, "the awed and glad spontaneous response of the spirit of man, confronted by the God of Christian revelation, the God of creation and re-

PHILIP W. DUNHAM

*Pastor
Portland, Oregon*

demption." Coffin says the "primary element in worship is this adoring recognition of the most dear Father, the august God of all worlds," and also that it is "appreciation of one loftier and better than we are." "We worship as we talk to a friend, or woo a wife, by a compelling appreciation which finds its sole reward in its object." Second, Coffin says that worship is offering, and he writes that "appreciation naturally shows itself in offering." "Worship is the offering of ourselves to God." "We present Him our thoughts, our penitence, our thanksgiving, our aspirations." We could also add that we present Him our talents, our time, our means. Finally, Coffin suggests that worship is communion, and he believes that this is the "supreme aspect of worship." He points out, "There is a difference in talking *about* a friend than *to* him, so with God." There is a difference in saying "He" and "Thou."

The Bible itself helps to round out our concept of worship. Psalm 95:2 speaks of thanksgiving. Verse 6 speaks of the physical posture in our worship, that of kneeling. Psalm 96:8 mentions an offering, as a part of our worship. Revelation 19:5, 6 speaks of praise. Revelation 15:2, 3 speaks of music. Revelation 4:8-10 mentions adoration.

The servant of the Lord expands our concept of worship still further, as we read in volume 5 of the *Testimonies*, page 493, "All the service should be conducted with solemnity and awe, as if in the visible presence of the Master of assemblies." Sister White speaks of "willing obedience to all His requirements. This is true worship" (*ibid.*, vol. 9, p. 156). This is certainly



the proof of genuine worship. Any worship which does not lead in this direction is pure sham, hollow and absolutely meaningless.

So worship, then, is the *act* of approaching God. It is the *method* of approaching God. It is an intensely personal encounter with God. And if worship is all of this, and if the Sabbath worship service is one of the primary media for a collective encounter with God, *what kind of an awesome responsibility do we have?* This makes it impossible for us to escape our second point.

The Importance of the Worship Service

Through the special council given to this people we see the importance of the worship service. "Unless correct ideas of true worship and true reverence are impressed upon the people, there will be a growing tendency to place the sacred and eternal on a level with common things, and those professing the truth will be an offense to God and a disgrace to religion."—*Ibid.*, vol. 5, p. 500. Sister White says that "an enemy has been at work to destroy our faith in the sacredness of Christian worship" (*ibid.*, p. 496). And on the same page she writes, "The moral taste of the worshipers in God's holy sanctuary must be elevated, refined, sanctified." We could quote many similar statements that powerfully underscore the importance of the worship service.

There seems to be a dangerous tendency, especially in city situations or in centers of our work, for an increasing number of our members to become one-hour-a-week Adventists. They attend only the worship service. There is no Sabbath school, no prayer meeting, not even social occasions, but only a one-hour-a-week contact with the church. If this trend is true, this increases the importance of the worship service, and it also increases my responsibility to prepare spiritual food that will be varied, palatable, and nourishing. I am aware that the pulpit work of the pastor represents only a part of his responsibilities. I am also aware of the servant of the Lord's cautions about spending too much time in the study, but I am also increasingly aware of our sacred responsibility as pastors to give the Lord and the people our honest time in preparing the worship entree for the Sabbath feast.

Many people who come to our services

will worship or will not worship because of our planning and preparation or our lack of it. Many people will be led into the very presence of God or not be led there because we lead them or don't lead them. This is why the worship service is important.

There was a picture in one of the classrooms of the old Seminary building in Washington, D.C., that made a deep impression on me. It was a picture of a church, beautiful, ornate, with a magnificent altar, and there were some people worshipping there. Christ was in the picture, but He was not at the altar. He was with one lone worshiper at the back of the church, in the shadows. It has made me ask myself many times, Where is Christ in the worship service I conduct? Is He there at all? Is the service acceptable to Him? Is it pleasing to Him? If we don't have the presence of God in our worship service, we don't have anything. This is why the worship service is important.

I have spoken of the meaning of worship. I have tried to underscore the importance of the worship service, but the most important aspect is the how of the worship service, putting the principles we have learned into practice. I have chosen to think of this as the atmosphere of worship.

The Atmosphere of Worship

You say, What do you mean by atmosphere? Impressive ceremony, gorgeous display, magnificent churches, solemn and fascinating rites, imposing processions, paintings, sculpture, incense? Not exactly, yet some of these elements might find their place in the worship service. Actually, "atmosphere" is something that people sense, something they feel. "I like to go to an Adventist church, there's just something about it, there's something there." If this is ever said, it's because Someone is there. Here again counsel comes to us: "Our meetings should be made intensely interesting. They should be pervaded with the very atmosphere of heaven."—*Ibid.*, p. 609. What a spiritual challenge this is.

Nightmare Variety

Only very occasionally do I have dreams that border on the nightmare variety, but almost invariably they center on the worship service falling apart before my helpless eyes—such as going out not fully dressed, people walking all over or leaving

while I'm trying to speak, looking frantically for my sermon notes and being unable to find them. Perhaps you have experienced a similar nightmare, and the tremendous sense of relief when you wake up. I have been in worship services when the atmosphere has been something less than the atmosphere of heaven. I was in one service where the minister thought his sermon notes were in his Bible, but when he stepped up to the pulpit they weren't there. He looked for them in his Bible a moment, finally stepped off the rostrum, down to where he had been sitting during Sabbath school, looking for them there, but they weren't there. Finally, another minister and I, who were on the rostrum, joined in the search for the missing sermon notes. You can imagine what this did to the atmosphere of worship.

Don't Forget the Pickles

I well remember one service where there was such animosity between the organist and the choir director that the choir director was urging the congregation on to an ever-increasing tempo. The organist finally just stopped. Something electric went through the entire congregation, for many were aware of the personality clash. The atmosphere of worship was completely destroyed. At times there are unrefined acts or very casual acts that destroy the atmosphere of worship. I think also of the service that is fractured with disorganization. I think of the service where there is conversation between pulpit and pew. "Sister Jones, will the Dorcas building be open on Tuesday?" I think of the service where oftentimes inappropriate secular announcements are made, concerning a picnic perhaps, and someone finally adds, "And don't forget the pickles for the wham sandwiches!" What happens to the worship atmosphere in these situations? Brethren, we have some excluding to do, and some including to do, in order that our worship services be pervaded with "the very atmosphere of heaven."

What is it that makes up the atmosphere of the worship service? First of all, there is the minister himself, his dress, his demeanor, his decorum, et cetera. There are the elders, their knowledge, training, ability, et cetera. Then, there is the actual order of worship, its planning, organization, and preparation. Music plays a large part in the atmosphere of worship. Whether

hymns, anthem, or offertory, the music should be well chosen, appropriate, fitting the spiritual needs of the congregation.

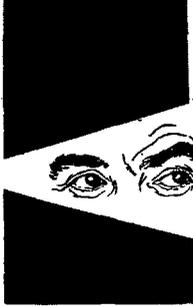
There is also the matter of the place of worship. Just now in the Stone Tower church we are spending thousands of dollars to make our church more worshipful and reverent. But no matter what church you are in, large or small, there are always things that can be done to increase the atmosphere of worship, even with the expenditure of a small amount of money. It is possible to worship God in the old Elks hall, where paneling, plaster, fixtures, drapes, and flags reek of cigarette smoke, coffee, and ham dinners. But what a blessing it is to worship God in an appropriate setting, where the atmosphere bespeaks, "God is here." In the church where John Wesley preached his first sermon are to be found these words engraved on the floor: "Enter this door as if the floor within were gold, and every wall of jewels of wealth untold, as if a choir in robes of fire were singing here, nor shout, nor rush, but hush, for God is here."

Have They Really Worshiped?

It's all right if people come to our churches and say, "Well, I went to church today, at an Adventist church," or "I heard a sermon today by an Adventist pastor, pretty good." But if only we could have people say, "You know, I worshiped God today in the Adventist church. It seemed as though God were really there. I felt His presence."

How shall we summarize our thinking, concerning the worship service? Reverent, but not cold. Dignified, but not too formal. Beautiful, but not pompous. Warm, but not common or casual. Solemn, but not joyless. Smooth running, that is to say, "decently and in order," but not mechanical and stilted. Elevating, but so that the common people could worship gladly. Maybe there isn't a worship service like this anywhere on the earth, but with God's help we can work at it. In just a little while from now, through our ceaseless approaching to God our whole being will be enraptured in transports of praise and adoration as we worship God *face to face*.

Custom may lead man into many errors, but it justifies none.—*Fielding*.



Should We Enlarge Our Sanitariums and Hospitals?

HERE are a few questions to our good friends the sanitarium and hospital administrators. Suppose you have a sanitarium and hospital of about three hundred beds and some nine hundred employees. And suppose your institution gives medical care annually to about ten thousand inpatients and some fifty thousand outpatients. Suppose, further, that your institution runs on an average of 90 per cent of complete occupancy most of the time. This means that many areas in your institution are crowded with patients placed at times on beds in the hallways. What would you advise your board to do? Would you recommend an expansion? Would you suggest that they build an addition for about 7, 10, or 15 million dollars? There is no doubt that if you expand your hospital you could fill it with patients. But would that be the decision to make?

In the first place, it must be stated that inasmuch as your institution is a denominational institution, any decision carried out by your board must have its effect on the entire denomination either favorably or adversely. That is, it will either help or hinder the over-all purpose of our existence as a denomination and our united endeavor to prepare a people to meet the Lord and to hasten His return. Second, with reference to a decision of this nature, that is, whether or not to enlarge a hospital of that description, we are privileged to base this decision on the inspired counsel given to us on this subject.

Volume Not Criteria of Success

The fact that patients keep coming to our institutions is not an indication that we are fulfilling God's purpose for their

existence; neither would that be a justification for enlarging certain medical institutions. Ellen G. White wrote in 1903:

"The fact that many patients are coming to the new sanitarium at ——— is not to be read as a sign that the planning for so large work there was for the best. To this large institution will come many men and women who are not really sick. Workers will be required to wait on them; our nurses will become the servants of worldly men and women who are not inclined to piety or religion. But this is not the work that God has given to His medical missionaries."—*Medical Ministry*, p. 159.

Indeed, the Lord's counsel is so clear that none need err. His counsel is: "Break up the large centers."—*Ibid.*, p. 158. Does not that counsel mean that at one time we built "large centers," relying on our human wisdom, and thinking that in doing so we were carrying out God's plans? Yes, this is exactly what happened. "Human wisdom tends to consolidation, to centralization, to the building up of great churches and institutions."—*The Ministry of Healing*, p. 147. God's counsel is just the opposite of that. His instruction is:

"*Never, never* build mammoth institutions. Let these institutions be *small*, and let there be *more of them*, that the work of winning souls to Christ may be accomplished."—*Medical Ministry*, p. 323 (Italics supplied.)

Large Buildings Not God's Plan

Indeed, these two "nevers" should *never* be misunderstood. The Lord's counsel is clear with reference to the size of our institutions. Mammoth buildings are not in His program. He does not want to have His

people erect such buildings. Not only did the Lord specify what He does *not* want us to erect but He stipulated what He *wants* done. "Let these institutions be *small* and let there be *more of them*, that the work of winning souls to Christ may be accomplished." He also gives the reason for having such institutions. He says, "that the work of winning souls to Christ may be accomplished." "The proclamation of the truth in all parts of the world calls for small sanitariums in many places, not in the heart of cities, but in places where city influences will be as little felt as possible."—*Ibid.*, p. 159.

One of our leaders, not so long ago, stated his opinion wisely when he said: "I think we should be slow about making great enlargements of present major institutions. The counsel is still good that we should have many small institutions. I am not forgetful of the fact that today an institution must be of a certain minimum size to operate economically. But some of our hospitals reached that size quite a while ago."—F. D. NICHOL, *Review and Herald*, Jan. 30, 1964, p. 2.

Why Small Institutions?

The Lord knew very well that His people would be tempted to erect large medical institutions. For this reason He did not point out that danger to His messenger once but "repeatedly." "I have been *repeatedly* shown," she wrote, "that it is not wise to erect mammoth institutions. It is *not by the largeness* of an institution that the greatest work for souls is to be accomplished. A mammoth sanitarium requires many workers. And where so many are brought together, it is exceedingly difficult to maintain a *high standard of spirituality*. In a *large* institution it *often* happens that *responsible places* are filled by workers who are not *spiritually minded*, who do not exercise wisdom in dealing with those who, if wisely treated, would be awakened, convicted, and converted."—*Testimonies*, vol. 7, pp. 102, 103. (Italics supplied.)

Large Institutions Endanger Spirituality

Indeed, none need err by disputing these reasons. Large institutions endanger the maintenance of a high standard of spirituality and are liable to engage "workers who are not spiritually minded." Not only do these workers carry minor duties, but it could "often" happen that they fill "re-

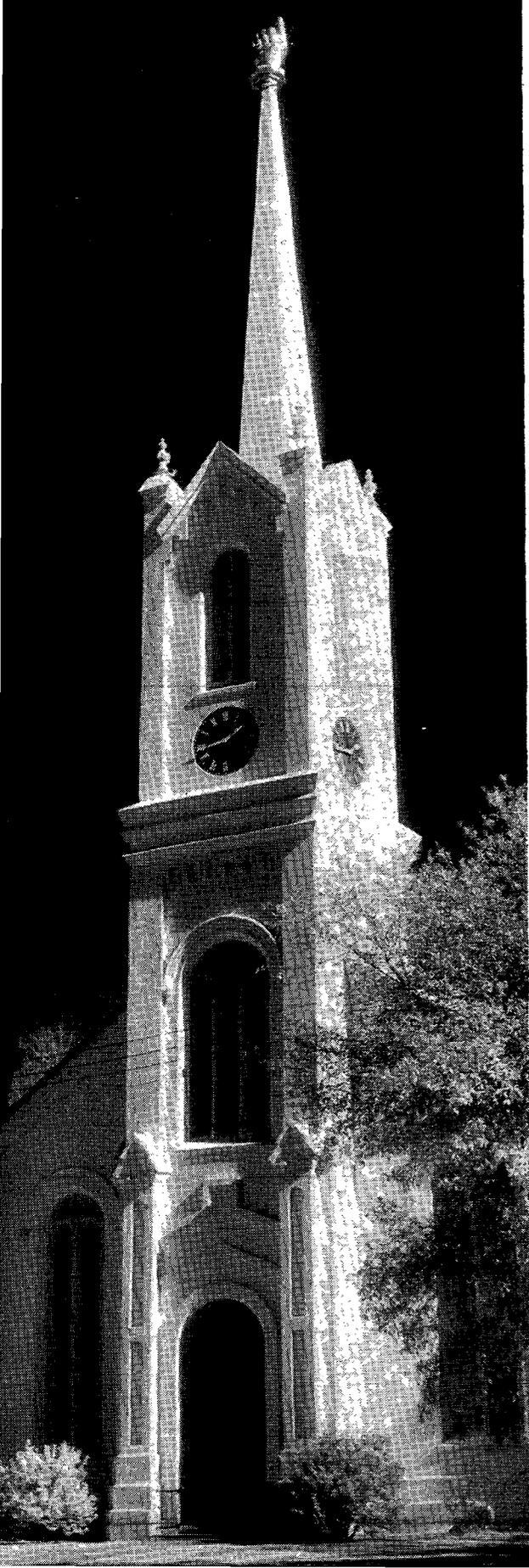
sponsible places." Such an institution "contradicts the very object of its existence" (*Medical Ministry*, p. 28).

Here, then, lurk a few of the many dangers that accrue from having large institutions. And can we minimize these dangers? Those who are not "spiritually minded" but fill responsible places are not able to discern the spiritual counsel given to us. If for this reason alone we decide against enlarging certain institutions, we would make a wise decision that may prevent a flood of evil that could endanger our work.

It was in 1903 that "the word of the Lord," advised "break up the large centers." Prior to that, repeated counsel was given against mammoth sanitariums. At that time the biggest sanitarium the denomination had was that of Battle Creek. That sanitarium started small in 1866, with only half a dozen workers, and undertook a tremendous expansion program. But it is vital to note that after all its expansion of buildings and facilities, by the end of the century it had nine hundred workers (see *SDA Encyclopedia*, article, "Battle Creek Sanitarium," p. 111), a number that today certain of our sanitariums, still thinking of expansion, have already reached.

It should be pointed out here that even if we would take the untenable position that it was all right seventy years ago to employ nine hundred workers at Battle Creek, we must admit that this would be ill advised today. After all, we are seventy years closer "the darkest period of this earth's history" (*Christ's Object Lessons*, p. 414). If employing many workers made it "exceedingly difficult" to maintain a high standard of spirituality then, it would certainly be more difficult today when sin is much more abounding. Today it would be both safer and wiser to employ a smaller, and certainly not a larger, number of workers in one institution. That would be in harmony with the counsel given to us and would be the correct application of the principle that inspiration has set down for us that "regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered" (*Selected Messages*, p. 57). Needless to say here that this counsel, which is often misapplied, could never be interpreted as granting any person or group of persons a license to change (not merely to adapt) the divine admonitions of a changeless God.

(*To be continued*)



So!

You're in the

MINISTRY!

LYNDON K. MCDOWELL

*Department of Theology
Helderberg College, South Africa*

IN THESE days of bewildering, political, social, ideological, and economic conflicts, I am constantly called upon to look at my ministry. For twenty-two years I have labored in this cause, but now as never before I seek an answer to some enormously deep and penetrating questions. What is the ministry? Is it something different now from what it was in apostolic times? How can I make my ministry more powerful and effective?

As a boy in my middle teens I felt an unusual throbbing in my heart to do something for God. That something sought for expression. I discovered quickly a growing urge to preach. As time went on it was almost impossible to contain myself. There was no stopping the urge. I began to understand the tremendous emotion that must have engulfed Paul's soul when he cried out, "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16).

The kind pastor of the church of which I was a member recognized the stirring within my heart. He gave me many opportunities for which I will ever be grateful. A short time later I left home for one of our colleges and enrolled in the ministerial course. I found that the burden within my heart was shared by others. They, too, felt impelled to preach. Was not this evidence of God's call?

THE MINISTRY

Recapturing the Most Natural Function

Various and sundry duties involve a minister's time and attention. The danger is that we may allow ourselves to become so immersed or submerged with a round of material and ministerial duties that we have very little time for the most basic aspect of the ministry, preaching. I believe we need to recapture the true place of preaching in the whole framework of the gospel. Is preaching not the most natural function of the ministry? Did not Christ begin His ministry preaching? Later He instructed His disciples to do likewise. He said, "As ye go, preach, saying, The kingdom of heaven is at hand" (Matt. 10:7). "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops" (verse 27). Following His ascension, it is quite clear that the concept of the ministry in the early church was largely one of preaching. "They . . . went every where preaching the word" (Acts 8:4). Why did they do this? It was by the foolishness of preaching that God would save.

Fellow workers, where do we stand on the preaching question today? Is it clearly in our mind that preaching is the divinely appointed means or method for the proclamation of the everlasting gospel? It is in verity and in truth the work of the ministry. God calls today for a great revival of preaching among us. We dare not be tempted to think, in the terms of today, of so-called preaching specialists. Preaching must be every man's specialty. True gospel preaching is Heaven's dynamic for our deluded world. If there is hope for man it depends upon preaching; for by the act of preaching the gospel of Jesus Christ man can find an open route to deliverance, victory and peace.

What vindication is there in and for the ministry if it is not characterized by a continuous program of preaching? In spite of all we have to do, preaching must not be relegated to a secondary role. Rather, it must have emphasis; the punch line of Christ's commission begins with "Preach."

Not Just a Way of Life

Now this brings us to another question. What shall we preach? When Jesus sent His disciples out with the commission to preach they didn't ask what. He told them what. "Go ye into all the world, and preach the gospel to every creature" (Mark 16:

15). They had a special message to bear, not one of their own choosing, but of the Lord's. It was the gospel. And how they did preach it! Paul referred to it as the "gospel of Christ" (Rom. 1:16). He said he was called and "separated unto the gospel of God" (verse 1).

What is the gospel? It is not just a way of life. It is a way of saving life. Man is to preach God's way of saving life. That is the only way. It is provided through Christ. That is why Paul called it the gospel of Christ. Christianity is not just a religion about Christ. It is the setting forth of a claim by Christ that He alone can find lost men and "save them to the uttermost" (Heb. 7:25). It is possible to say a great deal about Christianity and never refer to its saving gospel. We are to emphasize, stress, enlarge upon, and clarify exactly how Christianity works as a saving religion. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Why is this true? We must show that the salvation of man does not depend upon a philosophy, a creed, a system, a psychology, certain norms or patterns for human behavior, not even a sense of high ideals or standards, but rather upon a Person, a Man, whose name is Jesus. The Man, Jesus, by certain events in His life, actually and legitimately rescued man from the valley of death, and lifted him into "heavenly places" (Eph. 1:20). We are to preach those events, showing clearly just how they relate to salvation, for it is the place of these events in the life of Christ that confirms the validity of His saving gospel.

What are these events? His pre-existence with the Father, His attitude toward sin, His participation in the council of peace, His virgin birth, His claim as the Son of God, His sinless life, His vicarious death, His glorious resurrection, His climactic ascension, His mediatorial ministry, His soon coming, His eternal reign as King of a never-ending kingdom.

All these events are to be preached in the setting of the sin problem, divine grace, faith, the law, election, the new birth, the atonement, reconciliation, the new creation, justification, sanctification, oneness with Christ, and glorification. Paul said, "We preach Christ crucified" (1 Cor. 1:23). But thank God, he didn't stop there.

(Continued on page 37)

Question: A vice-president of the General Conference has enough responsibility to occupy him 365 days of every year. Why did you turn aside from your administrative duties to run these meetings?

Answer: It is extremely important that a leader understand thoroughly what he is admonishing others to do. He should be the first to field-test plans and to have a working knowledge of the practical problems involved in the work of the church and not depend merely on directives of a purely theoretical nature. I have always produced the strongest kind of response in my own life. In keeping with this principle, therefore, I wanted to identify with the real work of the church—direct soul winning and active evangelism.

Question: Why did you pick Oshawa as the site of your campaign?

Answer: There were a number of invitations that came to me but only one from Canada. Phillip Moores, president of the Ontario-Quebec Conference, invited me to hold a series in the beautiful College Park church on King Street in Oshawa. This appealed to me, and in addition, I was anxious to let our people in Canada know that they are an important part of the North American Division.

Question: Were you a little anxious, actually I mean frightened, at the prospect of "mounting an offensive" after so many years in another aspect of evangelistic work?

Answer: Not so much in March of 1967, when the campaign was first being planned and was still eight months away. The closer, however, I came to the date the more

E. E. Cleveland

Interviews

Neal C. Wilson

**North
American Leader**

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r Discusses His ELISTIC rience

apprehensive I became. Oshawa was the site of the union conference headquarters, the Ontario-Quebec Conference headquarters, Kingsway College, Kingsway Publishing House, and the Maracle Press, et cetera. I felt ill prepared as I approached the meeting and was indeed anxious. I wondered why I had ever agreed to accept this assignment. I knew, however, that there was only one thing to do—move into the campaign in faith and with the determination to do our best and plead for the Holy Spirit to bring conviction and conversion.

Question: Would you do it again?

Answer: It seems to me this is a leading question and is virtually laying the groundwork to get me out in the field again. Be that as it may, let me assure you it was a



most rewarding experience and a marvelous refresher course, and I would certainly do it again.

Question: What were the immediate results and what are the prospects?

Answer: Many decisions were made with about forty classified as "A" interests. There were ten baptisms before I left and many to follow. A very cheering aspect was our contact with a number of backsliders and some of these were reclaimed, a result that brought rejoicing to the church.

Question: What was your average nightly attendance?

Answer: The average nightly attendance was between 350 and 400, with about 700 on weekend nights.

Question: What, if any, preparation went into the effort plan?

Answer: Much careful planning was done by J. C. Reynolds, pastor of the College Park church, and his very able lay leaders. I was much impressed with the excellent organization and the willingness of our laymen to assume responsibility. Many skills were needed, and each person carried out his assignments efficiently. The talented and dedicated ladies of the church did much to assist, and especially worthy of mention were the splendid meetings conducted each evening for primary- and junior-age children.

Question: Were you tempted to extend your campaign, say, another couple of weeks?

Answer: As I came to the close of fifteen meetings, I felt that I should really stay another ten days or two weeks. Some good interests were developing and decisions were being made that needed careful nurturing. It does seem to me that ordinarily two weeks is just a little short in order to cultivate the interests and reap the largest possible harvest.

Question: Were you the recipient of any statements of surprise that you were doing this? What was your reply?

Answer: Yes, indeed. Many questioned the advisability of my holding these meetings. Questions were asked such as, Didn't I have more than I could do already? Didn't I have to carry work home with me every night? Weren't there enough others who could do this type of work? And, suppose things didn't turn out favorably, et cetera. My reply was that this is the kind of work to which I had committed my life, and furthermore, there is no more im-

portant work than pleading with men and women and youth to give their hearts to Christ. I felt assured that the Holy Spirit would take care of the results if we would faithfully plant the seed and do our part. In other words, having put my hand to the plow, there was no turning back.

Question: What impact do you think was made on the pastors and congregation, being thus exposed to a General Conference administrator conducting an effort?

Answer: I really cannot speak for others, but I would like to believe that some were benefited and encouraged. I could give a little testimony, however, of what it meant to me personally. It was a real blessing to associate with fellow ministers, gospel workers, and believers. As we spent time each day in prayer and counsel, I thanked God for each one of them. With much satisfaction I witnessed laymen, pastors, the conference president, the union president, the college president, departmental leaders, and others with heavy leadership responsibilities unite in the visitation program from home to home. This kind of cooperation is the basis of success and wonderful fellowship.

Question: What are your conclusions?

Answer: A few impressions and conclusions: I was impressed with the far-reaching influence of medical evangelists, literature evangelists, the consistent radiant lives of our church members, and the compelling impact of personal invitations. I was astonished to find how many who, on the surface are apparently disinterested, actually long to know of the forgiving, cleansing, keeping strength of Christ's love and the blessing of fellowship. To look into the faces of several hundred people night after night and realize that behind each face is a life in which a battle between good and evil is being fought, is indeed a solemnizing experience. Then to visit in the homes and see the struggle of the great controversy being waged in every heart makes one very conscious of how desperately we need a revival, a willingness to make things right with God and the desire to remove every hindrance, thus clearing the way for the latter rain. There is nothing quite like the thrill and joy of seeing men and women and young people make decisions to accept Jesus Christ, follow Him in baptism, and determine to prepare for the crisis ahead and be ready for His glorious second coming.

PHYSICIAN PREACHER BUILDER

The Man Who Wears 3 Hats!

CHARLES M. WILSON

Layman, Seventh-day Adventist Church
Laurel, Maryland

JIM, six foot three, is a big man in more ways than one and has worn many hats in his lifetime of some thirty-five years. There was the blue-tassled hat of the graduating class of 1950 at Shenandoah Valley Academy;* the white-tassled hat of the Union College class of '55, as well as the gold-tassled hat of the Loma Linda Medical School class of '65, among others. But today he finds he is wearing three hats—for he is doctor, minister, and builder, all at one time.

James E. Anderson, M.D., is presently taking a residency in Obstetrics and Gynecology at the George Washington University, and in spite of grueling work and long hours required in surgery and visits to patients, he still finds time to be a good husband and father as well as minister to a church congregation that has been swelling under his leadership.

Dr. Jim was a pastor for six years before he decided he could minister to his flock better in the dual capacity of doctor-pastor. So he enrolled in medical school. When the need was shown to him and he felt he could be of service to a small congregation that was about to start a church-building project, he filled that need by becoming pastor in the Laurel, Maryland, Seventh-day Adventist church.

His sermons are designed to impart a desire for the "better life," for he has a definite idea, one that he has proved to his satisfaction, that Seventh-day Adventist Christians should find in their religion a "happy way of life." He is willing to share his ideas and philosophy with others wherever he meets them, whether on a pastoral call, at a hospital bed, or working on the

new Laurel Seventh-day Adventist church that is designed to serve the needs of four hundred persons.

As a builder, Dr. Anderson is tops. Besides keeping an eye on church finances, he keeps a keen eye on the work done by the church members and contractors to ensure that it is done properly, and even keeps ahead of them by seeing that the right materials are ordered and available at the right time. In spite of his heavy work schedule, he still finds time to drive nails, saw boards, and when the need arises, as it has in the past, even dig ditches, with time out occasionally to talk to a church mem-

(Continued on page 42)



Dr. James Anderson, the man with three hats!

Compel Them to Come In

DON G. JACOBSEN

*Ministerial Association Secretary
Southeast Asia Union*



TRYING to talk a man into becoming a preacher is like trying to talk him into marrying a certain girl—it shouldn't be done. Or so I used to think. If a young man comes seeking counsel in his preparation, that is one thing. But to urge him to change from engineering to the ministerial course, I felt, was tampering with his divine destiny.

But that was before I came across a statement that changed my thinking. In speaking of the need of workers in the field Ellen G. White said: "There are many who would work if urged into service. . . . The church should feel her great responsibility . . . when *money and influence should be freely employed* in bringing competent persons into the missionary field."—*Testimonies*, vol. 5, p. 390. (Italics supplied.)

There are a hundred districts open in the North American Division alone at this moment. The manpower shortage could well be one of the most serious crises this denomination has ever faced. There are entire unions overseas that do not have one ministerial student in training! According to a recent study by Rudolph Klimes, president of Korea Union College, in the next ten years our manpower needs will outstrip our manpower production by thirty-five thousand. Perhaps there ought to be an increased boldness in the recruiting of young men to fill the gaps in the ministry. Our counsel is that a concerted program of this kind ought to be carried on in *every church* (*ibid.*, p. 391).

Would not some of the following suggestions prove workable?

A Spirit-filled Ministry

1. Confront our young men with a sterling example of what the ministry is all about. For too long some of us have wept and moaned about the hard work, the goals, the long hours, the pressures, of the ministry. That this atmosphere is contagious is evident by the number of our most promising young men who see only in the sciences the fields where they can make significant contributions.

If every man in our ranks were consumed by a deeply spiritual, Spirit-filled ministry, the challenge to any observant young man in his district would be enhanced. But when we permit ourselves to be run

about the conference on every conceivable pretext it is not long before alert young people interpret this as a spinning of the ecclesiastical wheels. And they are not interested.

How many young men have been inspired to lives of service by the example and inspiration of their godly pastor eternity alone will tell. What a challenge to those of us who have been "in the way" a long time.

Spirit-filled Preaching

2. This leads to a second suggestion, and that concerns our preaching. It is interesting to notice in the history of the Christian pulpit that when there has been strong Spirit-filled preaching the church has not suffered from lack of preachers.

Perhaps it would be worth while for each of us to go back over our subjects for the past twelve months of sermons. Have we been preaching from the Book, rightly dividing the Word of truth? Any hobbyhorses in your homiletical stable? Do programs and campaigns get out of hand so that the sheep are fleeced instead of being fed? Any specializing in the "string of pearls" sermon—stringing together some fine quotations with semirelevant remarks?

There are few influences as forceful in shaping a determination to be a minister of the Word as sitting under the preaching of a man whose voice and authority utters a consistent: "Thus saith the Lord."

Exalt the Ministry

3. Though many others could be added, a third suggestion will perhaps suffice. That is, a planned strategy of urging, directing, "bringing influence to bear" upon the hearts and lives of our young men from grade school up.

Let parents be encouraged to hold the ministry in respect before their children as the most sacred honor that can come to a young man. God had only one Son and He made Him a minister.

Encourage our grade-school teachers to hold up before all the students the fact that the ministry is the highest of callings.

In every academy and college let a program be instituted, directed perhaps by the local Ministerial Association secretary, conference president, college president, and college Bible department. This program ought to serve the purpose of passing on to these young men the knowledge that their

church is intensely and personally interested in them because it so desperately needs their help. That here they will find all the challenge they can handle—spiritual, social, administrative, intellectual.

From the evangelistic field schools with which we have had the privilege of being associated, I have seen how these young men respond to such a challenge. Many of them come feeling that they are destined for a stereotyped, mediocre ministry. But when they have the privilege of winning their first soul to Christ, of working with a pastor whose church is a powerhouse of Christian witness, of seeing lives transformed by the Spirit of God, something happens to these fledgling preachers. I believe this kind of exposure on a wider basis can do the same thing for an even greater number. And this kind of environment will compel them to come into the ranks of the ministry.

Where else can we turn?

HOW HE MET THE PEOPLE

If you would approach the people acceptably, humble your hearts before God, and learn His ways. We shall gain much instruction for our work from a study of Christ's methods of labor and His manner of meeting the people. In the gospel story we have the record of how He worked for all classes, and of how as He labored in cities and towns, thousands were drawn to His side to hear His teaching. The words of the Master were clear and distinct, and were spoken in sympathy and tenderness. They carried with them the assurance that here was truth. It was the simplicity and earnestness with which Christ labored and spoke that drew so many to Him.

The great Teacher laid plans for His work. Study these plans. We find Him traveling from place to place, followed by crowds of eager listeners. When He could, He would lead them away from the crowded cities, to the quiet of the country. Here He would pray with them, and talk to them of eternal truths.—*Review and Herald*, January 18, 1912.

Christ "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom and healing all manner of sickness." He preached in the synagogues because thus He could reach the many who gathered there. Then He went out and taught by the seaside and in the great thoroughfares of travel. The precious truths that He had to proclaim were not to be confined to synagogues. . . .

He went from place to place, that those in the highways and byways might catch the words of the gospel of truth.—*Evangelism*, p. 54.

GENESIS and SCIENCE

Radiocarbon Dating

(Concluded)

ROBERT H. BROWN

Walla Walla College, Washington

Note: This is the concluding article of this series by Robert H. Brown which is reproduced from the forthcoming book *Creation—Accident or Design?* previously titled *Genesis and Science*.

IN CONNECTION with speculation concerning an increase in the carbon-14/carbon-12 ratio since the Genesis flood the relationship plotted in Figure 2 is of interest. The points of this plot are radiocarbon ages of one-centimeter-thick slices of peat from a vertical section in the central part of Draved Mose bog in South Jutland, Denmark. The first point on the plot is for peat that lay at a mean height of 4.5 centimeters above the underlying sand and has a radiocarbon age of 6,500 \pm or $-$ 140 (Tauber, 1966).

All points plotted in Figure 2 would cluster around the straight portion of the solid line and the dashed extension of this portion if radiocarbon age had always been directly proportional to historical age and if the build-up rate of the bog, averaged over periods in the order of 100 years' duration, had been constant throughout the history of the profile. Since radiocarbon age has been demonstrated to correlate closely with historical age over the past 3,500 years, the data at hand indicate that during this period until at least 700 years ago the center of the bog Draved Mose has been building up uniformly at an average rate of 0.600 millimeter per year. Considering the various factors involved in peat-bog development, it is surprising to find evidence for a uniform build-up over so large a portion of post-Genesis-flood history.

The average build-up rate at the center of Draved Mose bog appears to have been

only 0.125 millimeter per 6000 B.P. radiocarbon year during the initial accumulation under Pollen-zone VII conditions, approximately one fifth the average build-up rate since 3500 B.P. In seeking to interpret the data presented in Figure 2 an individual who is not following the Bible guidelines can postulate equivalence between radiocarbon age and historical age over the range of available data and infer initial relatively slow growth of the peat over a 2,000-year period.

One can also postulate initial bog growth-rate equal to or greater than that which has been characteristic over the last 3,500 years and infer that the carbon-14/carbon-12 ratio in the atmosphere increased by possibly as much as 50 per cent during the time the first 75 centimeters of the central bog section was built up.

A deeper portion of this bog in another site contains Pollen-zone V material, which increased 40 centimeters in thickness (as presently measured) during a 565-radiocarbon-year interval beginning 8,730 \pm or $-$ 160 radiocarbon years B.P. (Tauber, 1966, pp. 215, 216). The average build-up rate for this older material is approximately 0.7 millimeter per 8500 B.P. radiocarbon year.

Because of large variations to be expected in the conditions affecting the development of a peat bog, one should anticipate a wide variety of radiocarbon age versus bog thickness profiles. Analysis of the limited data presently available confirms this anticipation. A few profiles have been found which indicate relatively rapid growth per radiocarbon year prior to 3000-4000 B.P. (inverse to the pattern represented in Figure 2). The most probable type appears to be either one which is approximately a straight line or one which indicates relatively less rapid build-up per radiocarbon year during earlier growth as illustrated by Draved Mose. The Draved Mose data is compatible with a model for ancient climatic and atmospheric changes which involves initial relatively rapid bog build-up during a period which combines favorable moist climatic conditions with an increasing relative amount of atmospheric carbon-14. A more rapid initial growth rate than that experienced by Draved Mose could produce a straight-line or inverted profile of radiocarbon age versus bog thickness during a period of increasing relative amount of atmospheric carbon-14. Detailed studies of a

large number of peat bogs with this model in mind would be desirable.

While there is at present no scientific data to prove that any of the changes listed below have taken place, it is worth noting that each one is within the range of possibility and would *increase* the relative amount of radioactive carbon in the atmosphere over its pre-Flood level: reduction of earth's magnetic field from a pre-Flood intensity that kept most of the primary cosmic ray particles from interacting with the atmosphere; loss of an outer region of water vapor which absorbed primary cosmic rays and cosmic-ray-produced neutrons before they had opportunity to react with nitrogen in the atmosphere; removal by rains during and after the Flood of a large portion of the carbon dioxide characteristic of the pre-Flood atmosphere and conversion of this carbon dioxide to precipitated carbonates and carbonates carried in solution by the post-Flood oceans. (It has been reliably estimated that the carbon in the earth that is not presently contained in minerals or fossils is distributed 86.2 per cent in solution in the oceans in a chemical form not directly associated with organic material, 8.7 per cent in organic material contained in the oceans, 3.5 per cent associated with organic life on land, and 1.6 per cent in the atmosphere—(Dyck, 1966.) Given the necessary

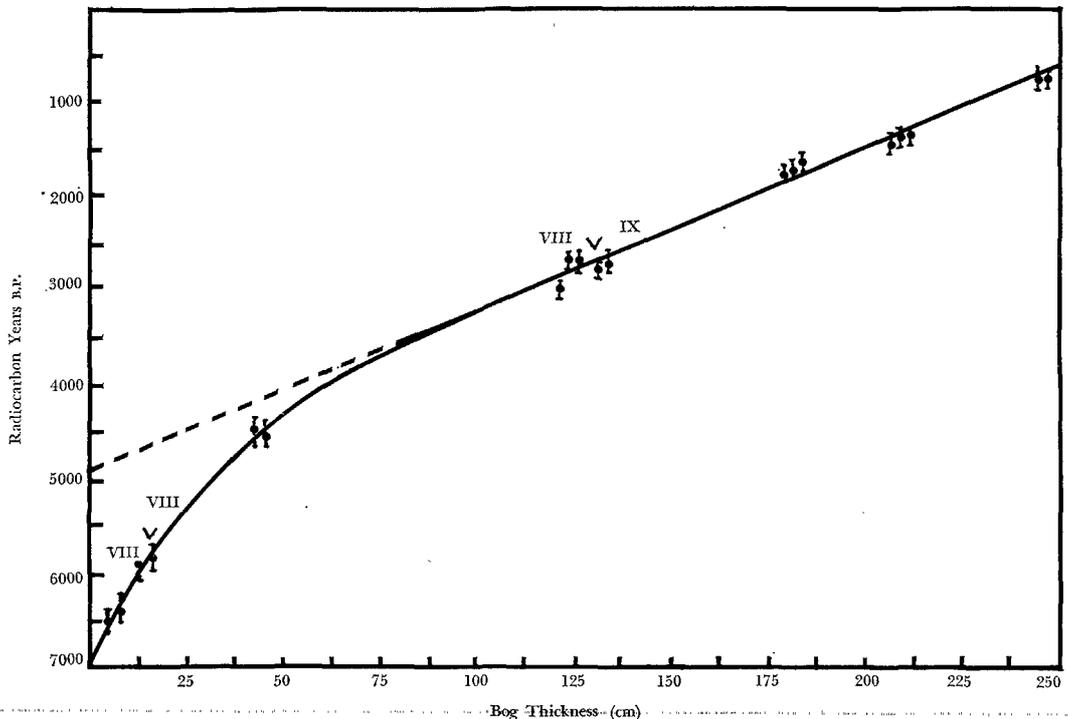
changes in the carbon reservoir and/or the production rate of carbon-14, the historical requirements of the book of Genesis allow ample time for a transition from pre-Flood conditions to the contemporary carbon-14 specific activity level by the time of Moses, since the average residence time of carbon-14 in the atmosphere is approximately ten years and the mixing time of the carbon dioxide exchange reservoir is about twenty-five years (Libby, 1966-1; Schell, *et al.*, 1966).

The development of radioactive dating with carbon-14 has brought both support and problems to believers in a short duration of life on the earth. It is well to keep in mind the principle so well stated in the last three paragraphs of *Patriarchs and Prophets*, pages 115 and 116:

“Science . . . brings nothing from her research that conflicts with divine revelation. . . . The book of nature and the written word shed light on each other. . . . Those who take the written word as their counselor will find in science an aid to understand God.” Continuing investigation of radioactive dating may be expected to bring greater harmony between the information God has given to us through the Written Word and the natural world.

(See May issue for supplementary notes on these articles.)

Figure 2. Radiocarbon ages for peat samples from bog Draved Mose plotted against bog thickness. Roman numerals indicate pollen zones. (Profile 1959, Radiocarbon, 1966, pp. 217-220.)



FEEDBACK

Fyrrevejen 77
Nacrum, Denmark
November 20, 1967

DEAR EDITOR:

In *THE MINISTRY*, October, 1967, page 7, the very last paragraph, a small piece of poetry is quoted,

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

In the original poem by Albert Orsborn the words italicized above are different and give a far better picture of the beauty of Jesus. The original poem as quoted in the book *Choruses*, Children's Special Service Mission, 5, Wigmore Street, London, W. 1, England, is as follows,

"Let the beauty of Jesus be seen in me,
All His *wondrous compassion* and purity
Oh, Thou Spirit Divine,
All my nature refine,
Till the beauty of Jesus be seen in me."

I thought it might be of interest to the readers of *THE MINISTRY* to know where to find the original words and music.

CAMILLA LARSEN
(pastor's wife)

EDITOR'S NOTE:

The usual rendering in current songbooks in America is as given in *THE MINISTRY* article referred to.

DEAR EDITOR:

I feel the new format, with provision of sections for general and varied expression with suggestions and ideas, is an excellent plan. Looking forward to much benefit from this periodical, and where possible being able to share the good things with others.—D. I. JENKINS.

DEAR EDITOR:

I would like to express appreciation for the article "Biblical Myths for Racial Segregation" in the August, 1967, issue of *THE MINISTRY*.

I have met several ministers and many laymen both in the North and in the South who subscribe to most of the myths Dr. Hirsch spoke about. It is a pity to have so much racial hatred among the faithful believers in our church.

Let's have more of these articles to help break down this racial prejudice.

MR. and MRS. R. FOWLER
Almond, Wisconsin SDA Church

DEAR EDITOR:

The first article under "Feedback" in the January issue of *THE MINISTRY* mentions occasional poor spelling among our workers. Could all readers of this magazine be encouraged through its columns to see to it that our denominational name is always spelled correctly—small "d" after the hyphen when lower case type is used, thus "Seventh-day Adventist." Of course, when the lettering is in caps, then it is simple, except that we should always make sure that the hyphen is there too.

Would it not be helpful in creating the right image of our church before the public if our name always appeared correct whether on letterheads, bulletins, church signs, welfare trucks, school buses, et cetera?

Sincerely yours,
EDWARD NIEMANN

DEAR EDITOR:

The January *MINISTRY* soared to the heights of spiritual appeal and challenge. Those of us out on the fringe areas have been able to share in the spirit of fellowship and rededication sounded by our world leaders. What a thrill to be a minister in these closing scenes of earth's climactic hour. In all sincerity and complete dedication the workers of the Port of Spain Community Hospital join with our brethren around the world in determining by God's help to carry out the threefold steps in the Autumn Council commitment for 1968.

This note will reach your office late, but not too late to let you brethren at the General Conference know we appreciate your dedicated leadership. We look to you for helpful and practical suggestions in carrying on a more efficient and effective soul-winning ministry. . . . Thanks again for the inspiration gained through *THE MINISTRY*.

Sincerely your brother in Christ,
IVAN T. CROWDER, Chaplain

DEAR EDITOR:

When I read the "Call to Commitment" as recorded in the November 9 *Review* it struck a responding cord in my heart. I clipped it out, and on Sabbath I asked those in the church who wanted to make this their commitment, to join me. We are trying to let God's Spirit lead us in evangelizing Salem. Seventy per cent stood and responded with fervent Amens as the commitment was repeated. This was a specific call, not a general one.

Please mark Salem church as dedicated to the finishing of the work in our own hearts and the hearts of all to whom God will lead us.

Your brother in the faith,
RONALD B. RODGERS, *Pastor*

If you are not big enough to stand criticism, you are too small to be praised.

ATTENTION—

Young Ministers!

[EDITOR'S NOTE: Lowell Bock, president of the Southern New England Conference, when recently going through his files came across the following letter written to him by his first conference president, C. W. Degering, of the Alberta Conference, at the time of his graduation from college. The counsel given was excellent and is still applicable to young men starting out in the ministry.]

Mr. Lowell Bock
Walla Walla College
College Place, Washington

DEAR BROTHER BOCK:

So this is your graduation! Thirty years ago this commencement time I stood at the same fork of the road as you now stand and, because of this, I can appreciate to some extent something of your hopes and expectations. . . . You share in only one college commencement. I sincerely trust it may be a very happy one and that the road in which you set your course at this time may be a very happy and successful one.

The road traversed since my commencement hasn't all been as I had it blue-printed. Sometimes life just doesn't work out that way, especially so in the work of the Advent Movement. There are times when personal preferences and ambitions must needs give way to the call of duty. But, so long as it is the latter, regardless of personal preferences, the path is a safe one.

Looking back over my classroom training, along with others, I can see much that might be criticized as impractical and impossible of integration with service in the work of God. At the very best, there is a gulf between the classrooms of our schools and the practical problems of the field. I suppose there always will be until such time as our educational system adopts my pet theory that every instructor in our schools should spend a sabbatical year or something to that effect in actual field work—the type of work for which they are preparing students.

But whether or not this is ever done, you, with me, I am sure, will never regret

the days spent at good old WWC. While some of your classroom work may have lacked the elements of practical experience, it has at least taught you to think, plan, organize, recognize the rights of others, and to attack the unknown with zeal and determination—and these are some qualities needed in the field of practical endeavor.

As you leave your alma mater in a few days for work as a ministerial intern, you will be laying aside your classroom text of a formal education for the larger and more essential books of experience, human nature, the problems of life, and your own experience with God and your fellow men. How you attack these problems, how you read the pages of experience and opportunity day by day, is going to determine the degree of success you will achieve. Your success will be determined, not so much on what you have learned in the past, but much more on how you have learned to approach the responsibilities and problems of the present as they come to you.

You will need the spirit of the pioneer—a willingness to endure inconvenience, hardship, and disappointment at times. There are no soft places in the work of God—not to those who bear their share of the burdens and keep step with the message. Youth's greatest contribution to the work of God is the daring and initiative, the fearlessness and aggressiveness, of young manhood and womanhood. Personally I would rather have a young man make ten mistakes while pushing out in the work assigned him than one static mistake—that of doing nothing through fear or overcaution.

You will need a spirit of cooperation. Wherever and in whatever capacity you may work, you will have to do so above,

(Continued on page 39)

IS PRAYER

ESSENTIAL?

PRAYER is absolutely essential to spiritual life. One might be saved and not read the Bible. He might be blind or unable to read. One might be saved without going to church, though a Christian is inconceivable in the New Testament without commitment to the church. But the Christian might be where there is no church or he might be an invalid who could not attend public services. But if we are saved, we must pray.

An Early Apostasy

Prayer is the cry of the soul to God. It is opening one's heart to God as one opens his heart to a friend, involving intimacy, trust, understanding. In Holy Scripture prayer is adoration, confession, praise, thanksgiving, consecration, communion, petition. The chief word in the New Testament and the one used by Paul to recommend prayer "without ceasing" means "to approach and attach one's self to," "to move toward," "to turn one's thoughts and attention to," "to worship," "to pay court to," "to offer vows." This word could be used, accompanied by other words, to mean adoration, confession, praise, thanksgiving, consecration, communion, and petition. The church could have concentrated on any one of these forms of prayer, but in what could be a throwback to the heathen idea of prayer, the church concentrated on the idea of petition. The Latin Church used *precari* (meaning "to implore," "beseech," "beg"). Possibly this was one of the early apostasies, making prayer in the official concept much less than it really is. Actually, prayer envelops all our relationships to God.

Roadblocks to Prayer

Now, evil makes prayer impossible. The Master mentioned two evils that block communion with God:

W. R. BEACH

Secretary, General Conference

1. Impurity. "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

2. Vindictiveness. An unbrotherly spirit that will not forgive or seek to be forgiven. Jesus made very clear the right procedure. "If, when you are bringing your gift to the altar, you suddenly remember that your brother has a grievance against you, leave your gift where it is before the altar. First go and make your peace with your brother, and only then come back and offer your gift" (Matt. 5:23, 24, N.E.B.).*

Wrong or Right

No one can be wrong with man and right with God. Nor can prayer be made a substitute for work. Some try to make prayer a substitute for intelligence and effort. There are three chief ways in which men cooperate with God: thinking, working, and praying. None of the three can ever take the place of another. Each has its peculiar realm.

No Substitute for Work

Consider what this world would become if everything could be accomplished by prayer. What if men could sail their ships as well by prayer alone as by knowledge of the science of navigation, could swing their bridges as firmly by petition as by studying engineering laws, could light their houses, send their messages, and work out their philosophies by mere entreaty? If a boy asks his father to work out his arithmetic lesson because he wishes to be idle, the wise father who loves his boy will not comply. The boy's request (prayer) must not be made a substitute for intellectual discipline. God surely requires us as individuals and as a race to endure the disci-

plines of painful enterprise and struggle rather than to find easy relief in asking.

Fear Taboo

Nor are we to pray because of fear and a desire for God's protection. He will protect us as a result of sincere and proper prayer; our motivation, however, must not be fear. It must be love and obedience. Some, you see, would hang a prayer, so to speak, around their neck as a charm against possible disaster; but in such petitions one may not in any way hallow the name of God, and such prayer may be a travesty.

"We must not conceive of prayer," wrote the saintly Trench, "as an attempt to overcome God's reluctance, but as laying hold of His highest willingness."

Prayer is not designed to change God, but to change us. The chief aim of the prayer is for the supplicant to come so completely into harmony with God that God's will becomes his. Then the supplicant becomes a partner with God and is ready to cooperate with Him in whatever God wants. He identifies his will and purpose with God's will and purpose. Then God, if need be,

can lift his mind from what he prayed for, to something better. The supplicant will realize that God is working on His plan and that all things will work together for good.

And certainly, our prayers should be involved more with spiritual blessings than material blessings. Origen recalled this word from apostolic days: "Ask the great things and the little things will be added unto you; ask the heavenly things and the earthly things will be added unto you."

The example of Jesus teaches that we are to pray alone and we are to pray together. Jesus dismissed the crowd and went up into the hills to pray alone. He also taught His disciples to pray, "Our Father which art in heaven." And He promised, "If two of you agree on earth about anything they ask, it will be done for them by my Father in heaven" (Matt. 18:19, R.S.V.).

Let us then pray earnestly, spontaneously, with confidence, trust, and faith.

* From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

Soul Winning in Sabbath School

G. R. NASH

*Secretary, General Conference
Sabbath School Department*

WE HAVE come to the closing days of the work of God, to the time when God would perfect everything that the church should be doing to bring in the final triumph. All branches of God's work are now to be coordinated into one great stream flowing in the one direction of gathering out and preparing a people to enter the kingdom of heaven.

In the expansion of God's work the Sabbath school has been and is one of the greatest evangelistic agencies we have. Everywhere the Sabbath school is established the church follows and the work of God is built up.

We have never fully fathomed the possibilities of soul winning through the Sab-

bath school. This great Bible school of the church has an appeal to the non-Adventist mind and has not, by us, been as fully appreciated as it should be or used to the fullest extent.

In some places the branch Sabbath school idea has caught fire, and much has been accomplished thereby, but there lies before this great organization a still greater achievement in soul winning than we have yet measured.

At this time, when the entire church is urged to respond to a greater program in the winning of souls, let every church lay its plans to make its Sabbath school a distinct, effective, soul-winning agency, far beyond its present attainments.

GOSPEL TENTS

STEEL-CLAD TABERNACLES

SMITH MANUFACTURING CO., DALTON, GA.

Over 50 Years in Business

Attract Visitors

We could make the Sabbath school a great fishing net by planning our Sabbath school exercises in terms of attracting a larger outside attendance. Every Sabbath school member should be reminded frequently of how he could be a soul winner by bringing a new member to the Sabbath school from those not numbered among us.

Many neighbors and acquaintances would respond to a friendly invitation if we would but extend it. Seek out the children of your neighbors and get them into the Sabbath school, that through them the Lord may awaken an interest in the parents. "Let suitable workers be constantly educating the children. Ask the blessing of the Lord on the seed sown, and the conviction of the Spirit of God will take hold of even the little ones. Through the children many parents will be reached."—*Evangelism*, p. 584.

Then let us work the branch Sabbath school and Sunday school plans and establish our work in new localities where a minister is not yet available for regular evangelistic services. How many of our dark counties, dark cities, and dark streets near our churches, would be lightened under such a workable plan, heartily entered into by our laity!

The Sabbath School Teacher

We need to recognize the potentialities of our Sabbath school teachers, who so ably stand before their classes week by week,

expounding the Holy Scriptures. Many ministers not of our faith are not so well informed on the Bible as our capable Sabbath school teachers. Why, then, do we not awake and put on the strength God has already given us, and use our talents to go out and establish branch Sabbath schools and win precious souls to the message?

Superintendents of our Sabbath schools, why not harness up your capable teachers in such a worthy program? What new life would come into our Sabbath schools if these teachers, as they came to their classes, could bring a ringing testimony of how God is working to win souls through their labors!

Let us never rest until our Sabbath school is a soul-winning center. Pastors, do not overlook this great possibility in your program of evangelism. There are potentialities yet untapped. We have now come to the day when every soul-winning agency among us must be utilized to its full capacity of service.

Let us never forget that the Sabbath school idea had its beginning in the hearts of those who were reaching out for an effective agency for the winning of precious souls to Christ. What will your Sabbath school do now to swell the incoming tide of souls saved by His precious blood?

Our Sabbath schools could increase their membership on an average of at least one third if faithful work would be done by officers, teachers, and members in seeking out friends who may be interested, and the wayward and discouraged among us. There is a growing multitude of backsliders who might be reclaimed by earnest, prayerful effort on the part of the Sabbath school to win them back to the fold. Let us make our great Bible school a means of carrying the Bible truths, which mean so much to us, to others who are perishing for want of the bread of life.

We Have an Advocate

"But while the followers of Christ have sinned, they have not given themselves up to be controlled by the satanic agencies. They have repented of their sins, and have sought the Lord in humility and contrition; and the divine Advocate pleads in their behalf. He who has been most abused by their ingratitude, who knows their sin and also their penitence, declares: 'The Lord rebuke thee, O Satan. I gave My life for these souls. They are graven upon the palms of My hands. They may have imperfections of character; they may have failed in their endeavors; but they have repented, and I have forgiven and accepted them.'"—*Prophets and Kings*, p. 589.

So! You're in the Ministry!

(Continued from page 23)

He also preached the resurrection. "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). To Paul the resurrection proves that Christ is God. He lives! There is no mistake about it; Christ lives! He rejoiced in the assurance not only that the resurrection means life to those who sleep, but more important, that it means Christ is alive, and all men can have fellowship with Him.

The Heart and Core

Aristotle, Plato, Augustine, and all the rest are dead. Christ is alive! We preach Christ! He lives! This is the heart and core of the gospel. Man can have fellowship with a living God. He can talk to Him, walk with Him, feel His presence. It is little wonder Christ's death and resurrection were the primary, secondary, and basic subjects that were everlastingly preached by the apostles. Let there be no question as to what we are to preach. There is enough to tell about Christ, His words and work as they relate to the events in His life from now through the unfolding ages of a never-ending eternity. Paul wrote, "He is our peace" (Eph. 2:14). Surely there is no other way to ministerial peace of mind than to preach Christ. The highest moments of glory in so far as the ministry is concerned must be those moments in which the minister glorifies Christ. This is his destiny. For this purpose he was born, must live, and if need be, die. "To bring man face to face with Christ has seemed to you a matter of such immense and overruling urgency that you propose to devote your whole life to the doing of nothing else."—JAMES S. STEWART, *Preaching*, p. 10.

Revival of Preachers Preaching Christ

We have come to a time when revival and reformation are to be the direction toward which our ministry is to move. How else can this be accomplished unless we have a revival of preachers preaching Christ? Away with the nonessentials. We must grapple with the big themes and make them glorious. We must stay with the everlasting gospel and preach as we have never preached before. "Christ is there and urgent. Whatever is happening to the story of Christ?" Let us "discard obsolete



weapons and superfluous baggage, and concentrate on the things that really matter for eternal life and godliness like the reconciliation of the cross."—P. T. FORSYTHE, *Positive Preaching and the Modern Mind*, p. 192.

Many years ago two men walked with Jesus toward Emmaus. At first they didn't know who He was. "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27). Later they said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:32). A breakthrough was made into their cold and despairing hearts. Christ constituted that breakthrough. Oh, how the hearts of men are now in need of a breakthrough. Only Christ can do it. The human heart is cold today. It needs to have a fire lighted within. It needs the warmth of a continuously burning flame. Christ alone can build that fire. We are here in the midst of today's modern but greatly mysterious man. Should we not begin at Moses and all the prophets and preach from the Scriptures all things concerning Christ? We are to take men along the Emmaus road, and by preaching Christ set fires within their hearts. God forbid that the ministry should be looked upon differently today than it was in the days of Christ and the apostles. Is it not time to put preaching back where it belongs, first, utmost, and foremost in all of our ministry? Then our work will take on new dimensions. It will be known, be powerful, and be effectual in the taking down of "strongholds" (2 Cor. 10:4). There are hundreds of cities, towns, and villages yet to be reached; dark counties that need to be lighted. Let us go forth in the name of Christ and preach everywhere. "As much as in me is, I am ready to preach the gospel" (Rom. 1:15).

There are people so addicted to exaggeration that they can't tell the truth without lying.



SHOP TALK

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

When You Move

Occasionally ministers write to us and say they are not receiving THE MINISTRY magazine although they are entitled to their conference complimentary subscription.

To avoid your missing a single copy, please take note of the following:

If there is a change of address within the conference all you have to do is to send us your new address. However, if a minister moves from one conference or employing organization to another, his subscription is dropped by the former conference and must be reinstated by the new employing organization.

So when you make such a change it might be well to check with your new conference treasurer to be sure that your name has been put on the conference list and that the new address is sent in at once to us or to the Review and Herald. This will assure you of receiving the journal without interruption.

A New Church From the Ground Up

Three years ago my wife and I moved to Van Buren County, Arkansas, a dark county surrounded by dark counties. When we arrived, the district pastor was holding evangelistic meetings in Clinton, the county seat. A small company was organized but had no place of its own in which to meet.

Since this part of the State is a low-income area, with most of the members living on small retirement checks or less, we faced a problem of raising money for a church building. But our prayers, hard work, and the generosity of a number of friends outside our area have brought results.

I had read an article in the *Reader's Digest*, May, 1964, entitled "Building Blocks, Dirt Cheap." From it I found that good water- and heat-resistant building blocks could be made out of ordinary dirt with the addition of from 5 to 10 per cent cement. The secret of the process is a block press called the CINVA-RAM. The mixture of damp earth and

cement is put into this press and the handle pulled down with about one hundred pounds pressure to give about twenty tons of pressure on the block. The handle is brought back to the other side and the 4 by 6 by 12 building block is pushed up, ready to take off the press and lay in the shade to dry.

I have recently talked with returned missionaries who have used the CINVA-RAM block press to great advantage in their building programs, but others have never heard of it. Hence a few more details may be of interest to some.

People with more time and energy than money in any land might find this method of making building blocks of great advantage. But if a man's time is worth a few dollars per hour, he would do better to earn his money and donate it for the purchase of commercially made blocks.

As to the durability and strength of the blocks, I will quote from the *Digest* article referred to: "Made correctly, CINVA-RAM blocks are in many respects stronger than brick," says structural engineer Donald McNeal. . . . Tests by the U.S. National Bureau of Standards and other research



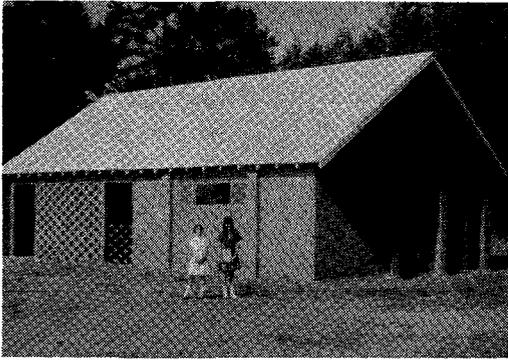
The writer taking a newly pressed block off the press as helpers look on.

groups have demonstrated that rammed-earth blocks produce completely adequate bearing walls for one- and two-story buildings, even without framing."

So, with this information in mind we ordered a press from the IBEC Housing Corporation, New York City. The cost was \$175 plus about \$10 freight. (They are less than \$100 at the factory in Columbia, S.A.)

After sifting the dirt through $\frac{1}{4}$ -inch screening, two men are supposed to be able to make from three hundred to five hundred blocks a day. We never did that well, as most of us had to work at it in short stretches. The women helped to make more than half the blocks we needed for the first section of our church building. We have room for a church school, a Dorcas-welfare room, a mother's room, rest-rooms, and hallways—all ready for the sanctuary section to be added.

These blocks take paint very well, as they are less



Classroom section of the church made with home-made building blocks, Clinton, Arkansas. The building contains a schoolroom where services are now held; a Dorcas Welfare room; vest-rooms; mothers' room, and two halls.

porous than the cement blocks. However, we think the outside of the building looks very neat with just the natural color of the blocks.

Further information can be had from the *Digest* article, or you may write to the IBEC Housing Corporation, 30 Rockefeller Plaza, New York, N.Y. 10020, for a descriptive pamphlet. Besides the factory in Colombia there is also one in France and one in New Zealand.

GORDON F. MACLAFFERTY
Retired Minister

Attention—Young Ministers!

(Continued from page 33)

with, or under some of your fellow workers. So much depends upon your personal relationship with them. A grinding of gears is not only unpleasant to one's ears but indicates lack of proper adjustment someplace and loss in efficiency. There's a lack of alignment. If it should be on your part, be sure it is found in bending over backward a little to keep in step with the other fellow.

There are a lot of other things you will need—too numerous to mention here and to remember all at once. A student's attitude of devotion to his work, receptiveness, respect for the convictions of others, and good hard work will provide the solution for most of them.

There remains just one more, altogether too important to omit, to which I wish to call your attention before bringing this small-scale lecture to a close. I refer to your personal relationship to God. Entering the ministry, evangelistic or otherwise, is en-

tering God's work. He is the over-all Supervisor, Counselor, Director. The intimacy of your association with Him, the fullness of your understanding of His will, and the promptness and faithfulness with which you respond to the directions of His Spirit will determine in an immeasurable degree the amount of your success.

May the Lord richly and abundantly bless you in the setting and pursuing of your course. And, with all of this, be assured that I shall personally be happy to contribute in any way I can to the pleasure and success of your work and rejoice with you in any advanced achievement.

Sincerely your brother,
C. W. DEGERING, *Class of '16*

The Humiliation of Christ Philippians 2:6-11

CHRIST JESUS

- | | |
|--|-----------------------------------|
| 1. Equal with God | 12. To glory of God the Father |
| 2. Emptied Himself | 11. Jesus Christ is Lord |
| 3. Taking form of a servant | 10. Every tongue confess |
| 4. Born in the likeness of men, He humbled Himself | 9. That every knee should bow |
| 5. Became obedient unto death | 8. Bestowed on Him name above all |
| 6. Even death on a cross | 7. God has highly exalted Him |

THEREFORE

This "V" could be placed on a blackboard and used as a sermon outline. The passage as it stands describes the humiliation of Christ, and His subsequent glorification by the Father. As the "Therefore" indicates, the glorification was dependent on His humiliation.

The passage as it stands does not mention the salvation of men; it deals rather with relations within the Trinity. Christ emptied Himself (R.S.V.) so that the Father might glorify Him, so that the Father Himself might be glorified in Him.

Call attention to verse 4. Paul's point was that men should look to the interests of others, even as Christ sought the glory of the Father, and the Father sought the glory of the Son. We are to have the same mind in ourselves (verse 5). God is at work in us, to work out the same good pleasure (verse 13).

RALPH E. NEALL
President

Viet Nam Mission of Seventh-day Adventists

1967 Overseas Ordinations

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Coral Sea Union Mission

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GOJA, KONKUA, T.N.G.
KELA, KAVA, Kikori, T.N.G.
KIUNDA, ZACCHUEUS, Tari, T.N.G.
PIARI, PAUL, Laiagam, T.N.G.
RORE, ALPHAEUS, Lae, T.N.G.

Trans-Commonwealth Union Conference

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COOMBES, GRAHAM ERIC, Nunawading, Vic.
JOHANSON, JAMES MARIUS, Nunawading, Vic.
PARKER, LEWIS GEORGE, Nunawading, Vic.

Trans-Tasman Union Conference

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The Man Who Wears Three Hats!

(Continued from page 27)

ber about a church problem or write a prescription for a sick member. He is able to combine meticulous attention to small details with swiftness of action and accomplishment. With all of this he still finds time to get out a weekly pastoral letter and even pound the pavements for Ingathering after he has organized the bands.

From his dad, who was a builder in New Jersey, Dr. Jim learned the trade of building and he helped his father when he was home from Shenandoah on vacations. This trade served him well, for while at Union College in Lincoln, Nebraska, he used his experience and knowledge to build five houses and four multifamily dwellings, and was thus able to support his wife, Jean, and their two children, John and June, as well as pay his college expenses.

When he first entered the ministry he found his weekly wages were only a small fraction of what he received in the role of student and builder, but he chose the ministry because he liked it. During his six years in the ministry he was called upon to build new churches in four of the congregations he served—Weslaco, Dallas First church, Terrell, and later the Austin, Texas, church. His experience in the building trade is an asset to the Laurel church members who find in their pastor-doctor-builder a real down-to-earth person who is dedicated to helping them with their problems here while steadily pointing their way forward and upward.

Although I am older than Dr. Jim I cannot help looking up to this paradoxical person, who gives of his limited time so generously, not because he is an excellent doctor, pastor, or builder—which he is—but because he knows the Great Physician, the Builder of the universe, the Pastor of the flock, on intimate terms. He points the way to the Saviour.

In this writer's estimation, if Dr. Jim has one failing it is that of attempting much more than can be expected of one man. But he does not let this worry him. So dedicated is he to his church and its program that his attempts meet with success. He relies heavily upon his wife, who helps share his burden for the Lord's work.

Dr. Jim looks forward to that day when the church is finished and he can lay his builder's hat aside and devote all his time to the work he loves best—working with people and helping with their needs both spiritual and physical. With many more such dedicated workers our commission of the "gospel to all the world" would soon be completed.

* Dr. Jim looks back upon the time spent at Shenandoah Valley Academy as some of the happiest days in his life and feels the academy had much to do with molding his life and setting his ideals in the proper perspective.

"Deep Calleth Unto Deep"

(Continued from page 14)

will "preserve the outward form of religion, but are a standing denial of its reality" (2 Tim. 3:5, N.E.B.).*

At such a time as this we workers and laymen must address ourselves to creating a proper image of Adventism. We must be more active in the business of being understood. We must be more persuasive as communicators of spiritual truths. We must cause others to see the Adventist Church in its true light.

We must create a spiritual atmosphere wherein flashes of divine glory will light up the brooding darkness and tinge the storm clouds of the remnant hour. Glorious indeed will be the consummation of true Christianity as revealed in the Advent Movement.

* *The New English Bible*. New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961. Reprinted by permission.



BOOKS

Baptism Through the Centuries, Henry F. Brown, Pacific Press Publishing Association, Mountain View, California, 122 pages, \$4.25.

Here is a source book on one of the cardinal doctrines of the church. A book that every Seventh-day Adventist minister would do well to become familiar with. As the name indicates, the book traces the history of baptism, taking note of the changes and innovations that have occurred. This background is traced through the writings of the Church Fathers, Reformers, and historians. It also takes note of archeological factors and art. The many photographs of ancient frescoes, mosaics, and baptistries can in themselves be of unique value in defending the Biblical mode of baptism. The volume is well documented and includes an extended bibliography.

This work is the fruition of many years of research on the part of the author. Having read it, the minister will be in a position to present the subject of baptism with new insights and points of interest. Study is being given to the possibility of making the illustrations available in two-by-two slides. These would be of special value in evangelistic work.

ORLEY M. BERG

Who's Killing the Church? Edited by Stephen C. Rose, Association Press, New York, 141 pages, paper \$1.50.

If you wish to be aware of what churchmen are saying about the need for renewal in the church, this compilation will be helpful. It is apparent that the mission of today's churches is seen to be almost completely secular, as evidenced by the following listing of goals for the church: "Fair housing, penal reform, the need for the reduction of air pollution, the need for humane city planning, disarmament, humane laws ensuring the rights of migrant workers, viable programs to share America's food surplus with the world's starving millions, adequate education, imaginative television and radio, the need for a more vigilant and crusading press, destruction of all barriers to equal opportunity."

On the positive side, the book contains gems, such as an excellent defense of the Old Testament and the following confession: "I see in myself,

and in you, a tendency to presume upon the goodness of God. How often do we look down our liberated noses at our legalistic brethren, never thinking of how we turn our Christian liberty into license."

MARJORIE LEWIS LLOYD

On This Rock, Lloyd Palmer, Philosophical Library, Inc., 15 East 40th Street, New York 16, 307 pages, 1966, \$5.95.

You will find something on almost every page of this 300-page book on which you will disagree with Mr. Palmer's evaluation of Jesus Christ and the role of the church through the centuries. Nevertheless it is a book that should be read:

1. Because you cannot read it and not re-examine your own understanding of what the Bible teaches about God, Jesus, law, sin, salvation, war and peace, the new earth, reward and punishment, judgment, et cetera.

2. Much of what Mr. Palmer says is accepted in part or in whole by "liberal" ministers and "intelligent" laymen, and I have not recently read so clear and concise a presentation of the thinking of that segment of "Christianity." It is not enough to guess at what they think; we need to know in order to meet their arguments. This book will "clue you in" on that.

The chapter end notes are particularly worth while.

K. F. AMBS

Asleep in Jesus, J. H. Hartenberger, Baker Book House, Grand Rapids, Mich., paperback, \$1.50; 120 pages.

I am sure we all recognize the importance of using a book such as this with a great deal of caution, because the doctrine of the immortality of the soul is made quite prominent therein. Nevertheless, these twenty-three funeral sermons have much of unusual value along other lines that makes this little book well worth having in one's library. The contents suggest texts, thoughtful and comforting messages for a day-old, prematurely born baby, a little child, a youth who died in a distant hospital, a young man who met a sudden death, a young father, a devout father and grandfather, a woman convert, a backslidden mother, a man who repented, an aged blind convert, a cross-bearing mother, a lady teacher, a pastor, a pastor's wife, a soldier, and a suicide.

ANDREW FEARING

Be not ashamed to confess that you have been in the wrong. It is but owning what you need not be ashamed of—that you now have more sense than you had before, to see your error; more humility to acknowledge it, more grace to correct it.—Seed.



NEWS BRIEFS

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

Beirut Claims Religious Groups Plan "Rescue" of Jerusalem

Plans for a world conference in Beirut of Christian and Moslem leaders to help "rescue" the Holy City of Jerusalem from Israeli occupation were announced at a conference attended by representatives of the Christian and Islamic communities in Lebanon. According to Beirut radio, the decision followed long discussions of methods of coordinating efforts by Arab Moslems and Christians to "free" Jerusalem.

Canterbury: Consult Catholics, Orthodox Before Entering a Protestant Union

The ranking spiritual leader of the world's 45 million Anglicans says Anglican churches planning merger with Protestant bodies should do so only after consulting with Roman Catholic and Orthodox leaders. The Archbishop of Canterbury, Dr. Michael Ramsey, emphasized this point three times during a news conference on his arrival in Seattle. His emphasis was seen as having special significance for the Episcopal Church—the Anglican Church in the U.S.—which is in the process of deciding whether it should authorize the preparation of a plan of union with nine Protestant denominations. Dr. Ramsey noted that the Anglican Church "tries to be a bridge touching both worlds (Catholic and Protestant)." The Church of England, Mother of Anglicanism, is having union discussions with the Methodist Church, he noted, and said it hopes "to call in consultants from the Roman Catholic, Orthodox, and Old Catholic churches." Dr. Ramsey said total church union is "far away and difficult to picture. My picture is one church with very little central organization, a lot of independence in different national churches and a lot of variety of customs and forms of worship. But rival denominations will disappear and there will be great agreement in essentials of doctrine and in sharing the same sacraments and the same ordained ministers." He stated that he did not think that Christianity as a whole would be willing to accept the doctrine of the infallibility of the Pope but "a lot might ac-

cept the Pope as the Presiding Bishop among the bishops of Christendom."

Israeli-Arab Negotiations Urged by Billy Graham

Evangelist Billy Graham backs direct negotiations between Israel and the Arabs, according to Rabbi Arthur Gilbert, former director of the Anti-Defamation League's department of religious curriculum research and currently assistant to the president of the Jewish Reconstructionist Foundation. He reported the evangelist's views on Jewish-Christian relations in the December issue of the ADL Bulletin. In their discussion on Middle East political problems, wrote Rabbi Gilbert, Dr. Graham "feels that recent Israeli acquisition of parts of this territory may be a fulfillment of some of the prophecies. He said that if he were an Israeli official he would not yield to pressures that could jeopardize Israel's physical security. Israel was right to seek negotiations with the Arabs, he said, adding that he hopes Israel will be just—even magnanimous—in her relations toward Arabs, particularly the Arabs in her midst." Rabbi Gilbert said Mr. Graham "is convinced that Jerusalem will be reunited as a Jewish city."

"Meaning" of Life, Times Students' No. 1 Interest

The number one interest of the 3,000 members of the present college generation attending the nationwide University Christian Movement Conference in Cleveland was not the draft, nor Vietnam, nor racial justice, nor even sex. Their main interest was in finding meaning, both in their individual lives and in the complex society of which they are a part, according to the conclusions drawn by conference leaders following a poll "built into" the meeting.

U.S. Crime Increased 16 Per Cent in Year

Data released by the Federal Bureau of Investigation disclosed that the nation's crime rate is still following a sharp upturn, which began in the fall of 1966. The national rate rose 16 per cent in a year. FBI Director, J. Edgar Hoover, said the suburbs continue to set the pace in crime increase, reflecting a rise of 17 per cent for the year. Cities showed an increase of 15 per cent, while the rise in rural areas was 12 per cent. Bank robberies rose 60 per cent nationally, and there was an increase in the use of firearms in aggravated assaults by 22 per cent. Mr. Hoover said that since 1960 the nation's population has risen approximately 10 per cent. In the same period, however, the crime rate has shown a rise of 88 per cent.

POAU Says McCarthy, Kennedy, Face JFK's "Religious Problem"

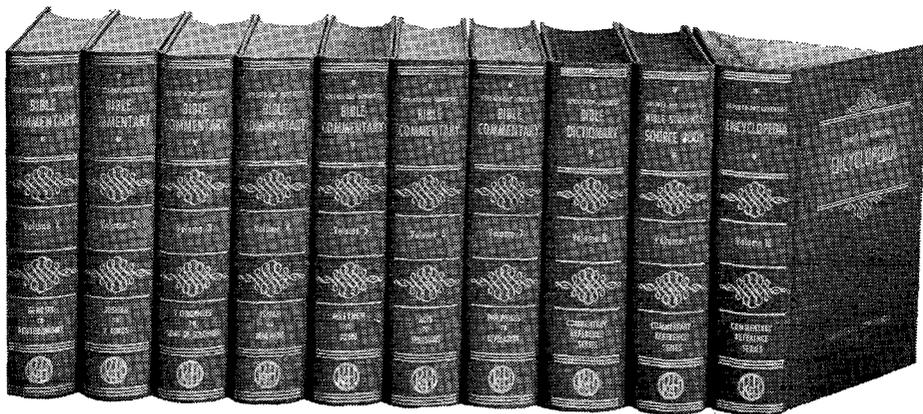
According to Americans United for Separation of Church and State, Senators Eugene J. McCarthy and Robert F. Kennedy, as potential Presi-

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dential candidates, face the same religious problem that President John F. Kennedy confronted in 1960. In the January issue of its monthly review, *Church and State*, the organization which is also known as the POAU (Protestants and Other Americans United for Separation of Church and State) presents an article on "Religious Affiliations of the Candidates." The Senators, both Roman Catholics, will encounter trouble, according to the publication, because of their stands on aid to church-related schools and their church's law on the question of contraceptive birth control. In discussing the school-aid situation, the Americans United article calls Sen. McCarthy "the darling of the Citizens for Educational Freedom, a Catholic laymen's front set up to agitate for public funds for parochial schools." Stating that Senator Kennedy has never made a commitment on Federal aid to church-related schools, the article cites his support of the recently defeated proposed New York State Constitution which would have repealed a long-standing ban on State aid to parochial schools.

Dwindling Congregation Told: Fire Pastor or Face Foreclosure

A Lutheran congregation in suburban Coon Rapids, Minnesota, is facing the choice of firing its pastor or losing its church through foreclosure. The alternative was presented to the Way of the Cross Lutheran congregation at a special meeting by the Reverend Martin Leiske, president of the Minnesota South District of the Lutheran Church—Missouri Synod. He said the district will not subsidize the congregation and will probably foreclose the \$153,000 mortgage it holds on the church unless it removes its pastor, the Reverend C. Donald Pfothenhauer. Mr. Pfothenhauer, 37-year-old grandson of a former national president of the Missouri Synod and member of a prominent family of Missouri Synod pastors, has become controversial because of his activity in the charismatic movement. Mr. Pfothenhauer organized the congregation seven years ago, and according to Mr. Leiske was "a very effective young pastor" before he received the "baptism of the Holy Spirit" on December 18, 1964.

Bishop Cites Ecumenical Developments in Italy

Thirty ecumenical centers were opened in major Italian cities during 1967, according to Bishop Guisepppe Marafini of Veroli-Frosinone, director of ecumenical affairs for the Italian hierarchy. He reported on the development of ecumenism in Italy at a press conference in the Vatican Press Office held to mark the Week of Prayer for Christian Unity. This year, for the first time, he noted, the leaflet of prayers for the observance was drawn up in Italy by a joint committee of Catholics and Protestants, with the non-Catholic members selected by the Division of Ecumenical Action of the World Council of Churches.

Methodists Withdraw Support of Mission Area Agreements

The Methodist Church no longer will be bound by traditional agreements among denominations to divide various sections of the world for mission purposes, according to a policy put into effect by the Methodist Board of Missions. The change in world conditions was cited as a reason for abandoning denominational divisions in favor of a worldwide, ecumenical approach to missions. It was emphasized that the Methodist Church has no intention of initiating new overseas missions projects on a strictly denominational basis.

Guilty of "Proselytizing" Jailed Four Months

A Seventh-day Adventist has appealed a four-month prison sentence on charges that he was proselytizing in the town square in Tripolis, Greece. Christos Arvanitis, 46, was accused of distributing Adventist literature in the square and reading aloud selections from his material. The Adventists strongly denied the charges and claimed he was arrested for just conversing with friends. Greek law in this predominantly Orthodox nation forbids public proselytizing, or seeking converts.

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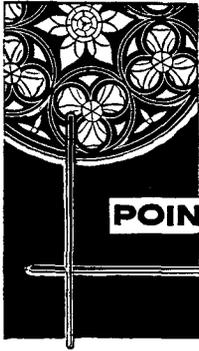
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POINTERS

QUIDNUNC Did you ever meet a quidnunc?

There is nothing rare about them, either in quality or number. I meet on the average at least one or more a day. Quidnunc is a Latin word, and literally means "What now?" It's a person who is inquisitive about the latest news or gossip. Just a plain busybody. Our modern system of mass communications hasn't helped the situation. What's happening to everybody around the world is funneled into our heads constantly. Then add to this what's going on around us, and there is more than enough to keep the mind occupied with the trivial, the unimportant, and the unnecessary. In ministerial ranks most of us want to know who is being moved where, and who gets what position, and what action did the committee take on this or that.

There were some quidnuncs in the Bible, such as Peter, who wanted to know what work program the Lord had outlined for some of his fellow ministers. James and John were quite eager to know who would get the closest seats to Christ. Judas had his nose in everybody's business, and finally lost his life. The quidnunc is not only one who wants to know the business of the other fellow but one who is constantly exploring every philosophy and ideology seen or heard. He gets involved in insignificant and endless discussion about anything and everything.

I am a fond admirer of Paul, the apostle, who forthrightly declared "I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2). Such divine ignorance! The church is in desperate need of more men like preacher Paul.

J. R. S.

OF CHURCH AND STATE WHEN we speak of separation of church and state, exactly what do we mean? Is it not a fact that under God's original plan, church and state were to be one union under God's direct leadership and control? Admittedly man fell from his high estate and began to administer his own affairs. It is at this point that church and state must of necessity be separated. For except a theocracy be administered by God, the will of sinful man may

overshadow the will of God and compel the conscience into rebellious bypaths.

But then another question: Is it not the will of God that the divine principles of His own government underlie the principles of human government though administered by man? The answer to this question is an obvious Yes. And it is today a fact that in all civilized countries portions of the Ten Commandments form the basis of all legal jurisprudence. In this sense, for the church and state to be separate could be fatal to the state and possibly to the church. To the extent that a government will conduct its business along divine guidelines, it is blessed of God. How else may we interpret "righteousness exalteth a nation: but sin is a reproach to any people."

The doctrine of separation of church and state must of necessity limit itself to the question of authority and control in matters of conscience. This sacred area is the diocese of God alone. In this field His Word is law, and His subjects include all mankind. Happy is the nation that in its legislative archives recognizes the authority of God in all matters of conscience and orders its own footsteps with reference to these sacred limitations.

E. E. C.

MENTAL SLAVERY "I WAS not educated, I was formed, I was not encouraged to think but trained to defend. I was not asked to reflect but to memorize." These words by a now famous author of a controversial book highlight a very real problem for all men who are not robots but thinking human beings. The spirit of this quotation, whether harbored in a church or any other organization, is destructive of vitality and development and will make impossible the kindling of revival fires.

At the very heart of the Reformation was the premise that truth is progressively revealed and that at no point may we reach the conclusion that we know all of the truth about anything. The science of salvation will be under investigation throughout endless ages of eternity. This is of necessity true because of the nature of the human mind. It must be continually investigating and probing or it is sure to atrophy.

But while it is true that we do not know all the truth about anything, it is tragic to deny what truth we do know in the name of investigation. While investigation must of necessity ask questions, it must at all times avoid insinuating doubt. There are certain bedrock pillars of the faith that can brook no denial. Of necessity, however, investigation even of these established truths for purposes of further substantiation and indeed elaboration is very much in order. To be avoided at all costs is any attempt to alter the basic concepts embodied in these time-honored truths. Repeated expressions of confidence are necessary in any investigation of this nature.

Liberty to investigate is necessary if it avoids the evil of abuse of privilege.

E. E. C.