

The
MINISTRY

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1969

MEMO

*Advocates and Birth
Control - p. 3.*

*Ellen G. White and
Marriage Relations - p. 6.*



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ADVENTISTS and Birth Control

THE EDITOR

Part I

EWING GALLOWAY



IF BIRTH CONTROL per se is a moral problem, Satan, at this point, must be about as exuberant as he was when Adam and Eve ate the forbidden fruit. What would the world, especially the Christian world, talk about if we solved the birth control problem? Protestants may sneer at Rome's dilemma, but most recently overthrown, seldom enforced, United States State laws against birth control are traceable to Protestant legislation.

Discussions on birth control and related issues range from possible immorality increases among married and unmarried to imponderable questions such as When does a fertilized egg become a human being? Modern science has now presented the human race with two rather extreme biological and spiritual questions.

1. At what point from fertilized egg to infant does microscopic murder take place in the event of abortion?

2. At what point does death take place in the case of those whose hearts or other vital organs are used for transplant purposes?

We could mini-word these two problems by simply asking, What is the definition for life and death? How fortunate our forefathers were in escaping many a headache during a time when such issues were nonexistent.

The magnitude of these and related questions for twentieth-century man was impressed upon my mind through a booklet given me by a good Catholic neighbor. This forty-page booklet, prepared by the archdiocese of Washington, D.C., contains thirty-eight questions and answers related

to Pope Paul's historic seven-thousand-word encyclical *Humanae Vitae* ("Of Human Life"). Some of the questions read like this: Why can't a Catholic form his own conscience on the subject of contraception?

Won't the next pope, or the one after him, reverse what Pope Paul has done?

But suppose the condemnation of contraception isn't infallible. Then it's fallible, isn't it? And if it's fallible, couldn't it be mistaken?

How can a bachelor pope and bachelor bishops presume to tell married people what to do?

Contraception and rhythm both aim at the same objective. What difference does it make which you use?

Answers to these and equally interesting queries constitute a masterpiece of combined logic and pettifoggery. The least that can be said for it is that it helps us understand why the Pope's ruling, which resulted in a theological atomic explosion, has caused so much debate fallout!

Silent Adventists

The Seventh-day Adventist Church has made no pronouncement on this subject. Although it is generally understood that the use of contraceptives is a personal matter to be settled by the individual member, yet we have never formally adopted this attitude.

Whether we realize it or not, we have had practical guidelines on this topic for some time. This fact was made more clear to me in a recent discussion with the Reverend Charles R. Ausherman, director of the Church World Service Planned Parenthood Program. Their stated goal is to combat famine and poverty, to assist the world community toward social and economic development and toward world peace. Their planned parenthood program seeks to serve the developing areas of the world to achieve social and economic independence and human dignity through family planning. They claim that responsible parenthood in our time is an urgent priority in combating hunger and poverty, and in assisting humans in world development. The yearly total budget for their forty-eight-country program has reached \$1 million.

Mr. Ausherman, a world traveler, is acquainted with our medical work in various parts of the world. Before Ella May

Stoneburner, director of health education for the General Conference of Seventh-day Adventists, brought him to my office, I began to search for some answers to the questions I knew he would pose. He wanted to know what the Adventist stand is on birth control.

Spirit of Prophecy Policy

Since our church policy books are silent on the subject, my thoughts turned toward the Spirit of Prophecy writings. Ellen G. White's clear, forthright statements on parental responsibility constituted the strongest evidence Adventists have in favor of family planning.

I briefly described to Mr. Ausherman the place and authority of the Spirit of Prophecy in the Adventist Church. Then I proceeded to read to him the following statement:

There are parents who, without consideration as to whether or not they can do justice to a large family, fill their houses with these helpless little beings, who are wholly dependent upon their parents for care and instruction. . . . This is a grievous wrong, not only to the mother, but to her children and to society.—*The Adventist Home*, p. 162.

Before increasing their family, they should take into consideration whether God would be glorified or dishonored by their bringing children into the world. They should seek to glorify God by their union from the first, and during every year of their married life. They should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a *burden to others*. Have they a business that they can rely upon to sustain a family, so that they need not become a *burden to others*? If they have not, they commit a crime in bringing children into the world to suffer for want of proper care, food, and clothing.—*Messages to Young People*, p. 462.

Those who are seriously deficient in business tact, and who are the least qualified to get along in the world, generally fill their houses with children; while men who have ability to acquire property generally *have no more children than they can well provide for*. Those who are not qualified to take care of themselves should not have children.—*The Adventist Home*, p. 165. (Italics supplied.)

"Almost Unbelievable"

As I read these and other statements I carefully observed Mr. Ausherman's face for signs of approval or disapproval. His intense interest in these quotations was made evident by his forward-leaning position in the chair. The first response he made was in the form of a question. "How long ago was that written?" he asked. The answer of seventy to eighty years ago visi-

bly startled him. He then declared, "This is almost unbelievable that Mrs. White wrote so clearly and pointedly on a subject that the world knew little or nothing about at that time." He continued, "The concept of children being a burden on society, unless properly planned and cared for, was virtually unknown in those days." He continued to explain that their own Planned Parenthood Program seeks to bring a Christian emphasis that endorses responsible parenthood from a Biblical-theological perspective. They further claim that the love of God in Jesus Christ reveals supreme concern for the individual. Christian responsible parenthood is a basic expression of God's love for each person.

The presentation of the Spirit of Prophecy emphasis on these same points came as a definite and pleasant surprise to Mr. Ausherman. He asked for copies of this material, and for permission to use portions of it in their own publications.

"Never Ceases to Amaze"

In a later telephone conversation with him he re-emphasized his astonishment over our advanced knowledge on the subject of family planning. He said, "It never ceases to amaze me that Mrs. White had such clear concepts of parental responsibility. You folks had in your possession information far ahead of its time."

In this particular conversation I asked him if there really was general ignorance on this subject in her day. He replied, "There certainly was, and even now there is much ignorance among Christians as to their responsibility in family planning."

Naturally, his response to Ellen White's advanced knowledge was most gratifying. It was a rather enchanting experience to hear an unbiased leader in a particular field of endeavor make such positive, favorable declarations about certain concepts our church has had which were and are far in advance of the world in general.

This ought to reaffirm our conviction of the relevancy and validity of the writings of the Spirit of Prophecy. On the other hand, there was a certain touch of humility in this experience. In the first place, Adventists who study the Spirit of Prophecy writings were acquainted with this particular concept. But probably most of us, like myself, simply took it for granted and didn't realize there was any-

thing unique, advanced, and special about it.

In the second place I wonder how many other advanced concepts we are blessed with and never give a thought to thanking God for these progressive, modern truths.

"Where Would We Be Today If . . . ?"

But there is something even more disconcerting than all this. How many forward-looking, up-to-date principles and concepts are there in the Spirit of Prophecy that we either don't know about or refuse to follow for one reason or another.

Where would the church be today if it submitted its will totally to the special revelations? Or should we ask, Where would we be today if we had refused to follow any part of the divine blueprint? Is there any among us who could possibly give an optimistic answer to this latter question? I hope not!

(To be continued)

"Testimony Countdown"

Spurs

Prayer Meeting Attendance

Mass prayer meeting overflows headquarters church in Takoma Park!

The Greater Washington area more than doubled its total previous prayer meeting attendance on Wednesday night, January 8, 1969.

Under the leadership of Pastors D. A. Delafield and Paul Gordon, of the Ellen G. White Estate, TESTIMONY COUNTDOWN offers inspirational background information relating to the nine volumes of the Spirit of Prophecy.

Pastor Arthur White, secretary of the White Estate and grandson of Ellen G. White, also will participate as his program permits.

Look for a detailed report of Testimony Countdown in the April issue of THE MINISTRY.

Ellen G. White

and

Marriage

Relations

(Part I)

ARTHUR L. WHITE

Secretary, Ellen G. White Estate

PHOTOS BY: EVA LUOMA, FREDERIC LEWIS, EDWARD ZYCHAL, H. A. ROBERTS, DON KNIGHT, A. DEVANEY, TEUVO KANERVA.

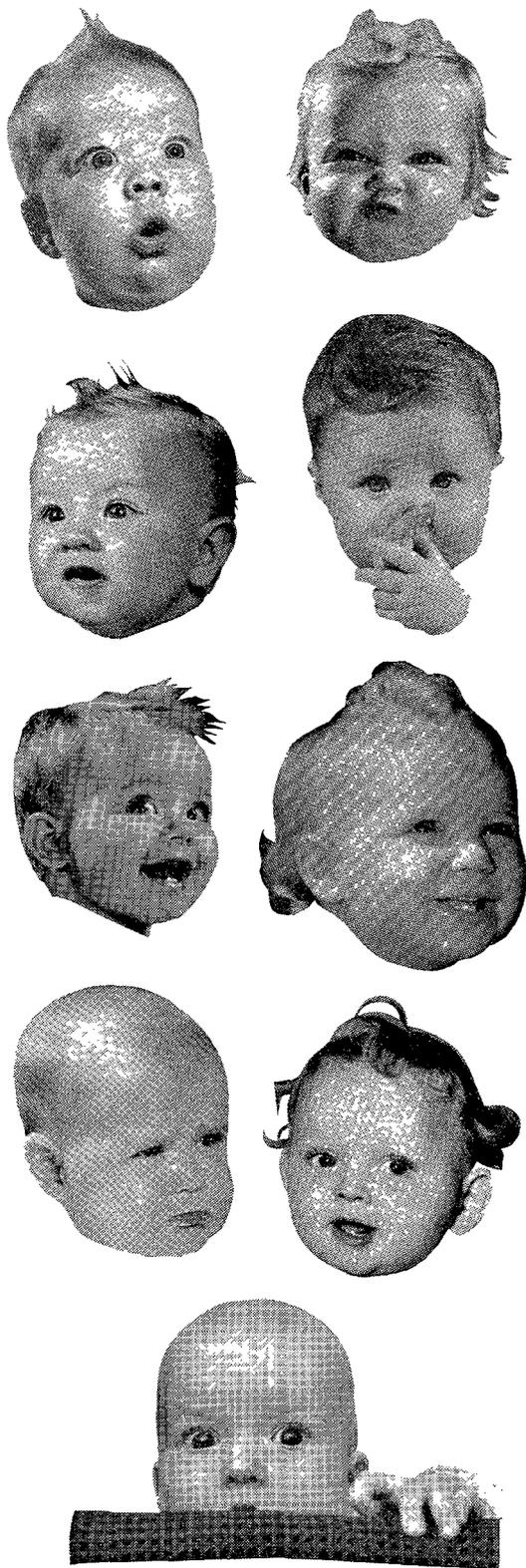
ELLEN G. WHITE entered upon her prophetic ministry at a very difficult period in a number of ways. There were several individuals leading small religious groups in New England and the central West in the 1830's and the 1840's who laid claim to being blessed with divine revelations of one sort or another. In some cases the instruction that they averred came directly from God, led to extreme positions in the matter of sex. At one extreme were the Shakers, who practiced celibacy with communal living, and in the case of those who married, husbands and wives occupied separate dormitories. At the other extreme were the Mormons, who taught a plurality of wives, permitting within the acceptance of the church circle a certain promiscuity in sexual indulgence, not only with the assurance of God's favor, but as His command, with the promise of a special blessing in the hereafter.*

The visions given to Ellen White, from the first one in December, 1844, pointed to the near advent of our Lord and Saviour and called for the needed preparation of heart and life to meet Jesus when He comes. From a strictly human standpoint, at such a time how easy it would have been to introduce some extreme positions in the matter of the relation of husbands and wives, seemingly aimed at bringing about an elevated state of purity. But the Ellen G. White writings, while ever calling for purity of life, were marked from the very outset by a total absence of extremism on the subject of sex and consistently present a very middle-of-the-road position.

From references to the early days of the cause, made in the 1890's, Ellen White reveals that extreme positions were advocated by some who claimed affinity with the Advent believers. Some of these extremists taught that by a life of continence they would reach a high spiritual plane. These teachings were, in the name of the Lord, boldly met by Ellen G. White on the basis of the visions God gave her. While extreme positions in this area of teaching were decried all down through the years, she, on the other hand, ever pointed out the physical, mental, and moral ills that resulted from sexual excess and pleaded for a moderate course as appropriate for the Christian believer. The emphasis of the Spirit of prophecy counsels as they relate to sex was one of temperance.

Let us consider some history and some counsels upon which this introductory statement is based. In doing so we observe that Ellen White lived and worked in a day of great restraint toward speaking publicly or writing of sex and the sexual relationship between husbands and wives. She herself was married to James White on August 30, 1846, after assuring herself through prayer that this was a proper step. This she considered both from the standpoint of the times in which they lived, expecting very soon the second coming of Christ, and also of the special work to which she had been called. It may well be noted that she was well into her ministry, for she had for nineteen months been the recipient of visions from the Lord. As a result of this union with James White she gave birth to four children, born in 1847, 1849, 1854, and 1860.

It was largely in the 1860's—the decade of the basic health reform visions (June 6,



1863, and December 25, 1865)—that the Ellen G. White counsels began to touch on sex. Statements in later years provided some elaboration. Her first writing in the health field were in this area, for before she wrote out the broad aspects of the program of health reform, opened up to her on June 6, 1863—as she did in *Spiritual Gifts*, volume 4 (August, 1864)—she issued in April, 1864, a sixty-four-page pamphlet dealing with “secret vice”—masturbation. It bore the title of: *Appeal to Mothers Relative to the Great Cause of the Physical, Mental, and Moral Ruin of Many of the Children of our Time.*†

At this point, as we come to the heart of the Spirit of prophecy teachings on sex, it is in place to observe that there is sound evidence that she employed the terms “marriage relation” and “family relation” where we today would simply speak of “sexual intercourse” between husband and wife.

And what is the clear implication of these counsels? She wrote:

Jesus did not enforce celibacy upon any class of men. He came not to destroy the sacred relationship of marriage, but to exalt it and restore it to its original sanctity. He looks with pleasure upon the family relationship where sacred and unselfish love bears sway.—*The Adventist Home*, p. 121.

He [Christ] ordained that men and women should be united in holy wedlock, to rear families whose members, crowned with honor, should be recognized as members of the family above.—*The Ministry of Healing*, p. 356.

All who enter into matrimonial relations with a holy purpose—the husband to obtain the pure affections of a woman’s heart, the wife to soften and improve her husband’s character and give it completeness—fulfill God’s purpose for them.—*The Adventist Home*, p. 99.

Now let us look at earlier references, those of the 1860’s, in which she deals more particularly with the sexual act. In doing so she voices no condemnation, but she frequently uses the word “privilege”:

Preserving sacred the privacy and *privileges* of the family relation.—*Testimonies*, vol. 2, p. 90. (Italics supplied.)

They [Christians who have married] should duly consider the result of every *privilege* of the marriage relation, and sanctified principle should be the basis of every action.—*Ibid.*, p. 380.

They have abused their marriage *privileges*, and by indulgence have strengthened their animal passions.—*Ibid.*, p. 391.

These last two statements were later incorporated into an Ellen G. White article published in the *Review and Herald*

of September 19, 1899, under the title "Christianity in the Marriage Relation." (See *Ellen G. White Present Truth and Review and Herald Articles* [facsimile reprints], vol. 4, p. 97.)

Such statements as these, together with many others from her pen on marriage and the family, present a positive and not a negative position on this delicate subject. Indeed, the careful student will search in vain in the Ellen G. White counsels to the church for a condemnation of temperate sexual relationships between husbands and wives. There is no suggestion that the sexual act should be limited to the procreation of children.

As we make this point we must hasten to call attention to the many balancing counsels that call upon husbands and wives to exercise temperance in their sexual relationships, making clear that marriage does not justify excesses. On this point Ellen White writes of many parents:

They do not see that God requires them to control their married lives from any excesses. But very few feel it to be a religious duty to govern their passions. They have united themselves in marriage to the object of their choice, and therefore reason that marriage sanctifies the indulgence of the baser passions. Even men and women professing godliness give loose rein to their lustful passions, and have no thought that God holds them accountable for the expenditure of vital energy, which weakens their hold on life and enervates the entire system.—*Testimonies*, vol. 2, p. 472.

Ellen White employs rather strong language as she writes of those whose lives are "sacrificed in the inglorious work of excessive indulgence of the animal passions." Of these she observes that "because they are married they think they commit no sin." (*Ibid.*, p. 473.) While much is written on this point no more need be said here. The entire chapter "Marital Duties and Privileges," in *The Adventist Home*, pages 121-128, may be profitably read. Also see *Testimonies for the Church*, volume 2, chapters "A Violated Conscience," pp. 89-93; "Extremes in Health Reform," pp. 377-390; "Sensuality in the Young," pp. 390-411; and "Appeal to the Church," pp. 439-489.

We repeat again that at no time did Ellen White advocate a platonic love—that spiritual comradeship in which there is assumed to be no element of sexual desire. Nevertheless, from time to time there have been those in our midst who have advocated that this was the ideal and end to which we should work if we would best

please God. The argument that this would lead to a purity of life for which the Christian should strive has ever seemed to some to be valid and attractive. When this teaching was brought to Ellen G. White, she stated orally, not once, but several times, that such teaching would lead to the darkest of sins and the grossest of immorality.†

This matter came to the front in the early 1890's when Miss Anna Phillips, residing in Battle Creek, Michigan, claiming to have visions from God (see *Selected Messages*, book 2, pp. 85-95), in her "testimonies" to individual families stressed moral purity and called for husbands and wives to live as brothers and sisters as the only course of action acceptable to God. Of such manifestations and the teachings of Anna Phillips, Ellen White, from Australia, wrote:

The work of Anna Phillips does not bear the signature of heaven. I know what I am talking about. In our first experience in the infancy of this cause we had to meet similar manifestations. Many such revelations were given, and we had a most disagreeable work in meeting this element and giving it no place. Some things stated in these revelations were fulfilled, and this led some to accept them as genuine. . . .

Young, unmarried women would have a message for married men, and in no delicate words would tell them to their face of their abuse of the marriage privileges. Purity was the burden of the messages given, and for a while everything appeared to be reaching a high state of purity and holiness. But the inwardness of these matters was opened to me: I was shown what would be the outcome of this teaching.

Those who were engaged in this work were not a superficial, immoral class, but persons who had been the most devoted workers. Satan saw an opportunity to take advantage of the state of things, and to disgrace the cause of God. Those who thought themselves able to bear any test without exciting their carnal propensities, were overcome, and several unmarried men and women were compelled to be married.—Letter 103, 1894.

With such a background of experience it is not strange that Mrs. White never encouraged, but rather discouraged, those who have entered the field with a special burden to inveigh against moral impurity, especially those who were publicly advocating that all sexual relations, even in the married state, were sinful unless for the sole purpose of procreation. She observes that the teaching of moral purity, as frequently given, graphically portrays the evil conditions that exist, and often with such detail as to incite thoughts that overbal-

(Continued on page 26)

APPLIED RELIGION

at

Columbia

Union

College

M. K. ECKENROTH

Department of Religion, Columbia Union College

A PPLIED religion introduces the theology major of Columbia Union College to certain basic principles in ministerial practicum that we believe will provide fundamental preparation for the further training he will receive at the Theological Seminary at Andrews University.

There are three basic programs that comprise the heart of applied religion opportunities for the theology major at Columbia Union College.

The first of these three is the far-visions program adopted by the Columbia Union Conference known as the Ministerial Externship Plan. Through this program a recommended theological major is granted conference-salaried ministerial employment in the field during his junior year and before completion of his senior year. This plan carries special scholarship provisions which generously assist the student in his financial program during the completion of his pretheological training.

Inasmuch as this trimester of field training will thus come approximately in the middle of his six-year theological training program (which consists of four years in college and two at the Seminary), it is purposely so timed in the hope that this field



J. BYRON LOSAN PHOTO

experience will develop an abiding enthusiasm and a deepening burden for the gospel ministry.

The externship program is designed to give the student an introduction to five different areas of ministerial service. During this brief exposure the young man will see close up many of the real joys of the pastoral ministry. Teachers in the Religion Department of Columbia Union College all keep this point clear. In other words, our staff unitedly is dedicated to the task of developing a theological student oriented to a pastoral-evangelistic ministry.

First, during this externship the young man will be associated with a successful pastoral ministry.

Second, the theological student is invited to participate in camp meeting labor and in youth camps and programs during the summer that will involve an evangelistic outreach for young people. The student who externs in a trimester other than during the summer fails to gain this particular facet of the work.

Third, an opportunity is to be given the young man to accompany the conference departmental leaders with experience to various conference-oriented departmentally

sponsored projects, such as Sabbath school workshops, MV councils, educational committees, et cetera.

Fourth, many times the young theological student is totally unaware of the operations of the work within a conference office set-up. For this reason he may expect experience in observing the operations in the conference office. He will be particularly interested in the operation of the Book and Bible House and the treasury department. He may also meet with certain standing committees of the conference as opportunity may exist. Since the minister's work revolves around his administrative capacities, this early introduction to the financial structure and operations of the church has proved to be a great blessing.

The fifth facet of the young extern's program is, of course, being actively engaged in at least one church revival or evangelistic campaign. He is to be associated with a worker of experience and one who would be capable of giving him proper guidance, inspiration, and a good introduction to the general and evangelistic program of the church.

The second area in applied religion for the theological major lies in the greatly broadened academic schedule that has been clearly defined in the 1968-1970 bulletin. According to this plan, if the student will follow the sequence of courses as suggested, he will take all of his applied religion courses during his fourth year, or final trimester, of study. The courses and classes are so scheduled and arranged that the classroom work is done in the first half of the trimester and the last half of the trimester is devoted entirely to a practical field program.

A pastoral council has been created, with selected ministers in the area serving on the council. These ministers were chosen in cooperation with the leadership of the local conference who, in turn, under the chairmanship of the conference president, called the ministers together for a special meeting to organize this pastoral council. This gave added strength and emphasis to the program.

Thus in essence and to some degree, these selected pastors of the field are auxiliary teachers in the religion department to assist in the practical training of the undergraduate theological student. These ministers so arrange their schedules and programs that a strong evangelistic project

will be under way during the student's assignment to his church.

The plan calls for the student to be assigned to the church as soon as he achieves his status as a senior. In this way the young man will be quite well oriented to the church and will have participated in the regular weekly services of the congregation before his highly concentrated practicum program during his last trimester. It is recommended that the student transfer his membership to the church to which he has been assigned and thus be eligible to serve as an elder or a deacon of that particular church. By serving in this capacity the young man could function in the administering of the ordinances and other services of the church.

The third area in which the theological student at Columbia Union College may find opportunity for field service concerns itself with urban problems and especially the needs of the inner city.

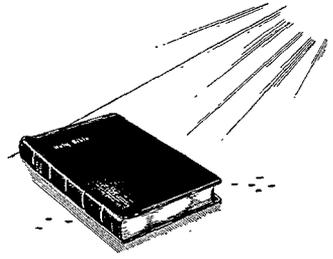
The department of religion encourages religion and theology majors to plan their program to include work in psychology, sociology, and religion that will prepare them for an urban ministry. A minor in sociology is recommended for those interested in ministering to the inner city.

Our Student Ministerial Association and the annual retreats, along with the weekly meetings, are an on-going entity for the field program as well. A constitution has been adopted governing this body, and attendance is expected. Preaching in twenty-five area churches is channeled through the association. Reports are kept of the upper-division student participation and become a part of the final grade of the comprehensive oral examinations for the senior. This has made attendance and participation in the Student Ministerial Association meaningful to the student on campus and in the development of confidence for his future ministry.

With these major programs available applied religion has received a strong emphasis to augment the other courses required of theology students in preparation for their seminary experience. The success of the program has been tremendously encouraging to us in the department of religion. The emphasis here still remains as it has historically been for Columbia Union College, the institution at the denominational headquarters that provides the Gateway to Service.

INTERPRETING THE BIBLE

by Emphasis



LOUIS B. REYNOLDS

Associate Secretary, Sabbath School Department, General Conference

THE layman was reading with "proper" flourish and comment the promise of Isaiah 58, made to those who deal their "bread to the hungry" and to others who "bring the poor that are cast out" to their homes. There was in the chapter a very real pledge of future understanding and personal well-being projected on behalf of the one who would exercise charity toward his neighbor, and here it was beautifully laid out: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." But the reader had reserved for special emphasis this prize thought: "Thy righteousness shall go before thee; the glory of the Lord shall be thy rereward." He removed his glasses and his eyes lighted up when he read: "The glory of the Lord shall be thy rereward." "We get one reward, brethren and sisters, at the time of the Lord's coming," he said. "Now the Bible says here that if we help other people along the way we get another one—this is our rereward."

Not every person who reads the Scriptures is careful to look up unfamiliar terms. Many assume that their guess at the pronunciation or the meaning is, if not correct, as good as the next one and close enough to get by. A check with a Bible dictionary or other translations would be time consuming, to say the least. And the speaker might appear a bit of a show-off if he went too deeply into the background of a text or its key phrases. One can only wonder how this layman might have explained Joshua 6:9, which uses the same word: "And the armed men went before the priests . . . , and the rereward came after the ark." Or Joshua 6:13 or Numbers 10:25, which show clearly that the word should have been pronounced *rearward*.

Study and Practice Essential

It is commonly assumed that anybody can read the Bible, but it is our judgment that few read it correctly. A musician will spend years on the *Sonata Appassionata*, not merely to get its notes and phrases into his mind, but to bring himself into such sensitive touch with the music that by accent and modulation he may adequately interpret its thought and emotion in sound. But if Isaiah 58 or Isaiah 53 is to be read—oh, anybody can do that! and "anybody" does it, picking it up coldly, going through it with an unstudied pronunciation of words, introducing accents and inflections that misinterpret the meaning, and often trying to make up by the use of pious tones what is lacking in appreciation of the thought and feeling. Yet it is easier to play the *Sonata Appassionata* as it should be played than to read Isaiah 58 or Isaiah 53 as it should be read.

In the mere matter of accent and inflection, for example, by the use of which the thought of a passage is given vocal form, what study and practice are required lest by a wrong turn of voice a distorted idea will be conveyed, or, by missing the right turn the right idea will be withheld! A Scripture passage is a lighted candle, but many a reader of it, by accent and inflection, puts an effective bushel over it, leaving the listener in profound darkness.

Are All Fools Atheists?

Take the sentence: "The fool hath said in his heart, There is no God." As this sentence is commonly read, it slanders those who are "fools." The usual reader says by his accent and inflection that if there is a fool anywhere about, that fool will say in his heart what the rest of the

sentence says. But the sentence does not mean this. It means that if there is anybody anywhere about who says in his heart, "There is no God," such a person is a fool. Consequently, in reading the sentence aloud, the reader must say by his voice what the sentence says in words, or be guilty of speaking darkness. If he reads it: "The fool hath said in his heart, *There is no God,*" he very wrongly "divides" the Word of God. He must read it as though it says, "He is a *fool*—whoever says in his heart, There is no God," strongly accenting and coloring the "fool," pausing after it, and reading the rest of the sentence pronominally or assumptively.

Which End of the Telescope?

Take "The Lord is my shepherd." We hear it read, "The Lord is my *shepherd.*" But is this the idea? Hardly. The assumption, "shepherd," was already in the author's mind. He felt himself cared for as *he* cared for *his* sheep. Who, then, was this shepherd of his? Why, Jehovah. The eyepiece of his telescope was "shepherd." Looking through the telescope, he saw "Jehovah" as his shepherd. And so he wrote, "*Jehovah* is my shepherd," and therefore "I shall not want." The usual vocal rendering reverses the telescope, puts "Jehovah" to the eye, and discerns "shepherd," thus reversing the sentiment, and as Job says, darkening the words.

Or, take "God is our refuge and strength." It is traditionally read, "God is our *refuge* and *strength.*" But it is at least a query whether the writer did not say, "God is our refuge and strength," my confidence and my present help being derived from the fact that I am defended and empowered by being connected with Omnipotence. If this is the case, and if the psalmist really strengthened himself in *God*, then the passage should be read so as vocally to say so—"God is our refuge and strength." In 1 John 3:3, "Every man that hath this hope in him purifieth himself," the accent is usually thrown on "this," or else on "hope," while "in him" is obscured. But such a reading thrusts the lamp far under the bed, and leaves the house dark. For the words "in him" refer to Christ when He shall return to our world, and the hope under discussion is that when He is manifested we shall be like Him. It is therefore a hope in Him, or, as in the American Revised Version, a hope set on

Him. Hence the light of the passage does not shine to all that are in the house unless the reader says, "Every one that hath this *hope in him* purifieth himself."

When the Jews brought Jesus to Pilate that Roman said, "Take ye Him." But they answered, "It is not lawful for *us* to put any man to death," disclosing their full intentions by their accent. When Jesus was in Simon's house, and Simon thought contempt in his heart that Jesus should accept the attentions of a street woman, loathesome because of "many sins," Jesus said, "*Her* sins, which *are* many [just as you were saying] in your heart, Simon, they *are* many, but—] . . ." When Martha said that she believed in the resurrection as a future event, Jesus said, "*I* am the resurrection." When the disciples knew not "the way," Jesus said, "*I* am the way." Long dissertations have been focused on the interpretation of the words "way," "truth," "life," whereas the meaning of all three is "*I*." And if, instead of reading, "*I* am the way, the truth, and the life," we read, "*I* am the way, the truth, and the life," we should then have Jesus' meaning and our definitions. Also, if we would read the sentence, "By this shall all men know that ye are *my* disciples" with the accent on "*my*," where it belongs, and not on "disciples," where it does not belong, we should convey vocally in that reading, and not obscure, the effective motive for obeying the new commandment. And if instead of reading, "Art thou the King of the Jews?" as though it were a simple question of information, we should gather up into the "thou" of the sentence all the wonder and amazement and involuntary awe which Pilate suddenly felt when his eyes first fell on *the Man* ("Art thou the King of the Jews?"), we should thereby convey to the listener the real significance of that question and some sense of the situation in which Pilate stood when he asked it.

Vocal Exegesis

It will be seen from these examples that vocal rendering is vocal exegesis. This being the case, it goes without argument that no one should attempt to read a Biblical passage aloud until he is fairly safe not to misread it, to say the least. Much reading of the Bible is so very poor that happily nobody pays any attention to it or receives the slightest idea from it, so that no harm

(Continued on page 43)



SATAN'S EASY CHAIR

RON RUNYAN

TIME is the lifeblood of humanity. It is given to all men equally. "But time and chance happeneth to them all" (Eccl. 9: 11). Job sensed the elusiveness of time when he declared, "My days are swifter than a weaver's shuttle" (Job 7:6). The man in the know knows there is no tomorrow! Today alone is ours. Somebody has said that time is God's partner to remind us constantly of our limitations—the greatest of which is death!

They tell me that there is a famous time-piece in the Strasbourg Cathedral. Among its many intricate devices is one which marks the eclipses. At the hour of noon statues of the twelve apostles emerge and pass in reverent procession before the figure of Christ, who lifts His hand to bless them while a cock flaps his wings and crows three times.

The most interesting demonstration of this mechanism takes place at the quarter hours. At the first quarter hour, glad childhood emerges and strikes the bell. Youth comes forth at the second quarter, and at the third quarter sober manhood sounds off. The fourth quarter finds feeble, decrepit old age lifting wearily his hammer to strike. When he is finished a figure of death lifts his arm and strikes the hour!

Everyone reading this article is standing at one of these quarters. Remember this, that no prayer, no entreaty, no skill of a physician, can hold time back. Science with all of its marvelous forward thrust into space cannot stop time.

Part with time as you would with gold. Ask anyone on his deathbed what time is worth. They claim Queen Elizabeth's last words were, "All my possessions for a moment of time."

Time is like a large farm which produces nothing without cultivation but will abundantly repay the labors of industry if

no part is suffered to lie waste with negligence.

It didn't take me long to realize that a preacher faces a rather peculiar task of mastering his own time. Other professions and tasks have time clocks, office hours, patient appointment lists, daily goals to reach, et cetera. But the preacher is his own time clock. He can preciously conserve his time or squander it like a prodigal. For certain, every hour that is squandered is a chance of future misfortune. This independence of the preacher in controlling his own time is fraught with danger. A beggar is about the only fellow under less control.

Killing Time Injures Eternity

I don't know of anything in my ministerial experience that has caused me more internal struggle than using time properly and effectively. Soul winning and shepherding places a man with a conscience under a definite, lifelong inescapable pressure and burden. This is especially true of the pastor-evangelist. It is something like being a fireman, constantly living in the midst of burning buildings. Even when he takes well-deserved time off, the fires are still raging and the needs are just as great. The magnitude of the task, especially of man-made burdens and plans, sometimes causes such confusion in the mind that order and discipline disappear. Time is wasted in this process of confusion and bewilderment. It is at this point a man must take hold of himself, sit down and get organized, and put first things first. To prop-

erly plan our program and then execute that program is our first concern.

We are told in no uncertain terms that time is a talent and that "of no talent He has given will He require a more strict account than of our time" (*Christ's Object Lessons*, p. 342). It is interesting to note that God shows us how valuable time really is by never giving us two moments or two seconds at the same time. He gives them to us moment by moment. Rich or poor, large or small, young or old, sick or well, we all have the same amount of time each day.

Every hour wasted is laid to our charge, for time is like life, once it is gone it cannot be recalled. Little wonder Solomon wrote in Ecclesiastes 8:5: "A wise man's heart discerneth both time and judgment." Since time is a talent, "even if we do not lose our souls, we shall realize in eternity the result of our unused talents" (*ibid.*, p. 363).

Precious Time Wasted

How do you value time? How many of us use all the little shreds and patches of time that every day produces? Most people throw these scraps away. But seconds make minutes, and minutes make hours, and hours make days, and days make years, and years make life! Little wonder Ellen White wrote in *Gospel Workers*, page 278:

"The bright morning hours are wasted by many in bed. These precious hours, once lost, are gone never to return; they are lost for time and for eternity. Only one hour lost each day, and what a waste of time in the course of a year! Let the slumberer think of this, and pause to consider how he will give an account to God for lost opportunities."

"Minutes are golden and should be improved to the very best account. Earthly relations and personal interests should ever be secondary. Never should the cause of God be left to suffer, in a single particular, because of our earthly friends or dearest relatives."—*Testimonies*, vol. 3, p. 500.

Napoleon thought so much of his time that he said, "Ask me for anything but time!" God honors a man who covets his time when put to good use. How the world clamors for more time today, but sad to say, time is what most of us use in the worst way!

I will never forget the experience of hearing Elder J. S. Washburn speak at chapel during my college days. He told the

story of his life during the first world war when he was appointed as a chaplain to our boys in the various war camps. He heard so much cursing and swearing that he decided to utilize his moments of traveling in memorizing the Scriptures. As he stood before us that day he amazed us all by repeating from memory text after text, many of them obscure passages from the Old Testament. If I remember correctly, he claimed to have memorized the entire New Testament and several books in the Old Testament.

The Man Who Started Sideburns

Ambrose Burnside was one of a family of nine children in an Indiana village. He learned the tailor's trade and worked in busy shops where there was little spare time. One day Congressman Caleb Smith came into the tailor shop and saw the boy busy at work with a book propped up against an iron. Shears held it open, and while he worked Burnside read.

This impressed the Congressman, who offered the young tailor an appointment as a cadet at West Point. Ambrose Burnside's ability to do two things at the same time carried him to the rank of Major General. He invented a new rifle, became treasurer of the Illinois Central Railroad, was three times governor of Rhode Island, and declined a fourth term.

He was so careful to conserve his time that he shaved only his chin, and as a result he started the style of whiskers known as sideburns, named after himself, Burnside! Today sideburns are becoming quite popular, in America especially. I wonder whether all those who wear them are conserving their time as Ambrose Burnside did?

What a glorious thought to think that time is like manna—it is fresh daily. As ministers, there is not a single moment in our lives that we can afford to lose. Industry can restore lost wealth. Good hospital care may restore lost health. Even a forfeited reputation can be regained by penitence and virtue. But there is not one among us who can recall wasted days or years. There is not one among us who can erase from Heaven's record book the awful blot of squandered time!

Rise up, ministers of God. Plan your work and work your plan. Make every moment count for eternity. Be stingy with your time!



EDITORIAL

1969—

Year of CONCERN

FOR the Seventh-day Adventist Church 1969 is the "Year of CONCERN." The CONCERN program is even now being launched in hundreds of churches throughout the North American Division, with many overseas leaders making plans for its use in their fields as well.

Rightly conducted, this program can do much not only in reclaiming former and missing members but in bringing revival and reformation to our church members. One of the many reasons given for the large number of apostasies is that members of the church just don't seem to care. Once this climate changes, and there returns to our people the real spirit of brotherhood and CONCERN, we can expect the situation to change.

We recall that it was through the loss of love among the brethren in the early church that Satan made his first inroads. On the other hand, the church most noted for its brotherly love was that of Philadelphia, and she had no faults registered against her.

The first part of the divine counsel given by the Great Physician to sin-sick, lukewarm, Laodicea is that she "buy . . . gold tried in the fire." And inspiration declares, "The gold . . . has been shown me to be faith and love combined, and love takes the precedence of faith."—*Testimonies*, vol. 2, p. 36.

We are warned, "Satan is well aware that if he can remove love and faith, and supply their place with selfishness and unbelief, all the remaining precious traits will soon be skillfully removed."—*Ibid.*, pp. 36, 37.

The apostolic church, prior to its defection, was known for its great love. Even her enemies said of her, "Oh, how those Christians love one another!"

That love must be restored. Once it is we will have come a long way toward the preparation needed for the final outpouring of God's Holy Spirit. Pentecost will be repeated. At Pentecost "every Christian saw in his brother a revelation of divine love and benevolence." It was then that "the church beheld converts flocking to her from all directions. Backsliders were reconverted. Sinners united with believers in seeking the pearl of great price"—*The Acts of the Apostles*, p. 48.

As CONCERN is launched, let us unite in earnest prayer that true love may be fully restored to our churches. Then we can expect these results to follow. O. M. B.

VOP Rally and Baptism in Madras

What began as a large evangelistic campaign in Madras in July, 1968, resulted in three more campaigns in different parts of the city.

On Sabbath, December 14, W. R. L. Scragg, of the General Conference Radio and TV Department, baptized ten persons from the third campaign. This brought the baptisms to a total of 175 at time of writing. God has blessed the faithful work of John Willmott and his team.

A Voice of Prophecy rally was held during that weekend at which time hundreds were enrolled in the Bible correspondence course, and a Gift Bible Plan was launched with more than one hundred asking for a layman's visit with the Bible.

Before June, 1969, John Willmott and his church plan with God's help to reach the goal of three hundred souls baptized. With the good results so far, who can doubt but that they will reach their objective.

W. H. MATTISON
Ministerial Association
Southern Asia Division

Research on a PETRIFIED FOREST

(Concluded)

HAROLD G. COFFIN

Geoscience Research Institute, Berrien Springs, Michigan

HOW can stumps floating upright in water and being left in the mud in that position be explained? Yet, this is a requirement if the growth in the place of these stumps is questioned. Would hollow stumps that have their centers of gravity in the base of the trunk adjust to a horizontal position as their tissues become saturated with water?

Actually, trees and logs floating in a vertical stance are not rare in certain areas. I have seen water-logged timbers that broke away from the log booms and drifted for some time in the waters of Puget Sound in the Northwest, floating upright with the top barely visible at the surface of the water. Loggers from British Columbia and Alaska say trees or stumps ripped out of the ground by ocean storms or logging operations often float upright. This phenomenon has also been observed in the Bay of Fundy, where the fossil stumps are located. I have noticed and photographed recent stumps sitting upright along the beach or among piles of driftwood where they were left by the high tides or storms.

A search of the literature is productive for reports of upright drifting trees also. Francis (1961, p. 28) in his reference work on coal reports, says: "It is natural for short stems attached to the heavy roots of trees to float upright, with the roots downwards, when transported by deep water, particularly if the roots enclose a ball of clay or gravel."

The excellent little volume by Ager (1963, p. 85) makes the following comment: "E. D. McKee (personal communication, 1963) has told of palm trees being swept from a Pacific atoll during hurricanes and coming to rest in considerable depths of water in an upright position be-

cause of their heavy, stone-laden roots, so that even trees in position of life may not be completely beyond question."

A situation that most closely approaches what one might expect during part of the Genesis flood is reported in volume one of the famous Challenger Expedition Reports. While sailing along the coast of New Guinea they ran into long lines of driftwood brought down perhaps by flooding rivers. "Much of the wood was floating suspended vertically in the water, and most curiously, logs and short branch pieces thus floating often occurred in separate groups apart from the horizontally floating timbers. The sunken ends of the wood were not weighted by any attached masses of soil or other load of any kind; possibly the water penetrates certain kinds of wood more easily in one direction with regard to its growth than the other, hence one end becomes water-logged before the other" (Challenger, 1885, p. 459). Missionaries from the Amazon region say that trees floating in vertical orientation during flood season is a common sight in the Amazon River. One seldom sees trees with roots floating in water because logging activities leave the roots and stumps in the ground. Apparently the upright floating of stumps with roots is not unexpected, although the opportunity for such a situation does not arise often today in North America. The Genesis flood would produce ideal conditions for large numbers of trees and stumps with root systems to float for varying durations of time in the sea.

Back in 1886 a Frenchman named Henry Fayol experimented with floating trees and plants. His research, which extended over several years, can hardly be improved upon. He recorded that the proportion of

trees that floated upright as compared with those that were horizontal roughly approximated the proportions of vertical and prone trees found in the coal measures of France.

My own floatation experiments with living horsetails revealed that a cluster of stems joined together at the base would float upright when thrown into a tank of water. The roots, solid rootstocks, and associated soil that cannot be dislodged readily, cause the lower end to be heavier and to sink down. It was observed that individual stems of horsetails which initially floated horizontally on the water's surface, after some days swung into an upright position suspended from the surface of the water. As saturation increased, they sank and rested on the bottom in a vertical position. Eventually a few days later they fell over, to lie horizontally on the bottom of the tank. If sediments were building up around the stems while they were upright, they would not have had opportunity to fall over. Fayol did the same experiment years ago and got the same results.

Thus it is quite reasonable for the vertical trees in the Nova Scotia sediments to have been drifted in the sea and to have been buried in the erect position in mud and sand. The observations listed above strongly support this hypothesis.

That the sea was involved is suggested by the little *Spirorbis* tubeworm. Thick beds of mussels are also noticeable at Joggins. *Spirorbis* is attached to the mussel shells. Both animals are strong evidences of the sediments being deposited by the sea and not by rivers and streams. Scales of fishes and the teeth of sharks add to this marine picture.

Calcium carbonate (lime) permeates many of the sandstones and shales that are exposed on the Bay of Fundy and near Sydney along the outer coast. In addition, occasional beds of limestone are seen. An oceanic source is the most reasonable explanation for the lime.

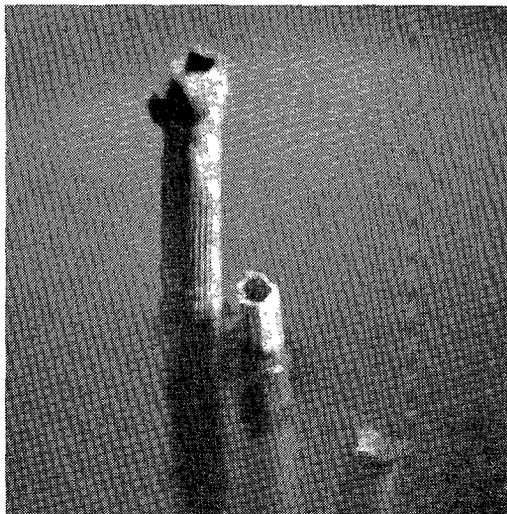
The appearance of in-place growth of the rootlike *Stigmaria* was and is used as an argument for growth levels or soil levels and, consequently, as an argument for time. Perhaps even more than the upright trees this evidence clinched the argument in favor of uniformity and time. Enumerated below are seven points against this view—points derived from recent research in Nova Scotia.

1. Rootlets from the *Stigmaria* extend into the surrounding rock in parallel growth. Rootlets attach to the *Stigmaria* root in an orderly and regular pattern and rootlets may arise parallel to one another along many feet of a section of *Stigmaria*. The roots and rootlets of most plants spread out into the soil at random and each root or rootlet is quite independent of the others; that is, it does not grow parallel to, at right angles to, or in any other orientation to the other roots. It makes its own way in its own direction through the soil. This is not true with the *Stigmaria* rootlets. They often spread out into the rocks in "growth" that is parallel.

It is not uncommon to see several feet of *Stigmaria* exposed in the cliff in a longitudinal section, and extending upward and downward from the root are the rootlets, in parallel and regular alignment with one another as though one were seeing a longitudinal section through the middle of a gigantic bottle brush. Where the cliff exposes a cross section of a *Stigmaria*, the rootlets spread out in all directions like beams of light from a star.

This feature along with the next three makes questionable the interpretation that these plant structures are roots.

2. Rootlets of *Stigmaria* extend upward as well as downward. One universal characteristic of true roots and rootlets is their



Experiments with modern horsetails indicate that under conditions that simulate those expected of the Genesis Flood, they will float upright.



Stigmaria with rootlets. This plant structure was probably a creeping stem with stiff slender leaves.

negative response to light and positive response to gravity. This positive geotropism means that roots will grow downward generally. But upward growth is one of the obvious characteristics of the *Stigmaria* rootlets. This growth feature is sufficient alone to cast grave doubts on the interpretation that *Stigmaria* and their rootlets are true roots.

3. *Stigmaria* do not have the taper that would be expected of roots. Investigators have found sections of *Stigmaria* many feet long with no noticeable change in diameter from one end to the other. I found exposed along one cliff a length of *Stigmaria* which had a diameter of four inches by two and a half inches at one end and exactly the same dimensions at the other end sixty feet distant!

4. *Stigmaria* have features similar to the rhizomes or creeping stems of living representatives. Since *Stigmaria* and rootlets are attached to trees whose affinity to the club mosses is not questioned, it follows that some answers to the function of the *Stigmaria* and rootlets might be obtained by the examination of living specimens of club mosses. The first time I looked at a living club moss (*Lycopodium*) after studying the *Stigmaria* and rootlets, I was stunned by what appeared to be an obvious answer to the *Stigmaria* rootlet problem. *Lycopodium* is a vinelike plant that grows along the ground and sends up shoots on the ends of which are the clublike fruiting

bodies. The portion of the plant that extends between the upright shoots may be called a creeping stem or a rhizome if it is underground. Occasionally, at irregular intervals, roots penetrate down into the ground. Some prostrate stems of *Lycopodium* run along just at the surface of the ground or slightly below in the leaf mold and humus. A feature that caught my attention immediately was the creeping stems which were covered with stiff scalelike leaves. Although these stiff leaves on the living *Lycopodium* were not as long and slender in relation to the stem from which they arose, as the rootlets are to the *Stigmaria*, yet the analogy seemed to be obvious. If this is a correct analogy, the rootlets of the *Stigmaria* are not rootlets at all but slender leaflike appendages attached to the rhizomes or creeping stems, called, *Stigmaria*. This concept of the *Stigmaria* and rootlets is not entirely new. Several paleobotanists have referred to this possibility. These gigantic rhizomes may have extended from one tree to another originally. As yet no example of the extending of *Stigmaria* from one petrified tree to another has been found, but this is actually an argument against *in situ* growth. Trees still attached together by rhizomes could hardly have been eroded out and washed about in water unless the action were most gentle and of short duration.

5. *Stigmaria* sections have parallel orientation in the sediments. All who have had any experience with growing plants know that the roots spread out at random into the soil unless there is some obstruction that prevents the roots from growing in certain directions. Random orientation should therefore be characteristic of plants growing in sand or soil. With this in mind, compass measurements were taken of *Stigmaria*. In two sets of samples of approximately twenty specimens each, 90 to 95 per cent were aligned in a dominant orientation. Thus out of twenty only one or two were out of alignment with the others. This in itself would argue strongly against these *Stigmaria* being in position of growth; but when it is noticed that the direction of current which laid down the crossbedded sandstone in which the *Stigmaria* were buried moved in a direction in agreement with the orientation of the *Stigmaria*, a doubly strong case is established. The owner of an orchard who found that the roots of his apple trees grew, with rare exceptions, north and south or other opposite direc-

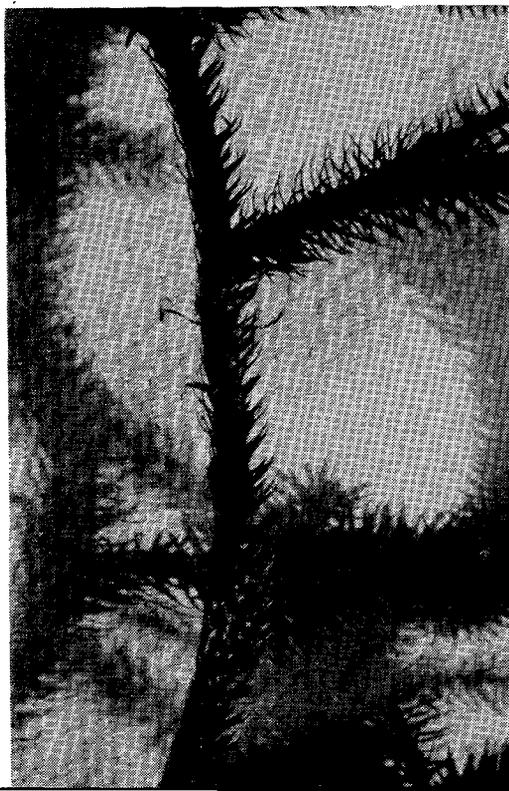
tions, would certainly be puzzled, and with good reason. This is not a feature of normal plant growth. If the roots were broken off from the trunks of the apple trees and deposited elsewhere by a current of water, their consistent orientation would not be such a puzzle. Apparently this is what has happened to the *Stigmaria*.

6. *Stigmaria* are found in limestone, crude coal composed mostly of mussel shells, and other odd sediments which would not be considered suitable soils for the growth of roots.

7. Isolated sections of *Stigmaria* with rootlets radiating outward are frequently found. Such sections, with abrupt terminations at both ends and unattached to trees, could hardly be in position of growth, yet rootlets protrude from these *Stigmaria* sections into the sediments. The most noticeable examples were those found inside the stumps referred to earlier. It would appear that the radiating rootlets were stiff and maintained their arrangement on the *Stigmaria* even though dropped into and moved around by soft sediments.

These seven observations and others that space does not permit enumerating cause me to reject the *in situ* growth of the *Stigmaria*. We are dealing with water-laid sediments in which *Stigmaria* have been strewn.

Living Lycopodium showing horizontal creeping stem with numerous stiff slender leaves.



One short section of cliff near Sydney Mines constitutes a good case history which includes several of the arguments against the trees and *Stigmaria* being in position of growth. A large, upright petrified tree was located on the cliff a short distance from where compass measurements established the parallel orientation of *Stigmaria* with each other and with dominant currents as determined by ripple marks and crossbedding. Thus if the *Stigmaria* were not in growth position, it is doubtful that the tree would be. This tree had other interesting features. It passed through a bed of shale several feet thick which was abundantly supplied with exquisitely preserved fern leaves. These delicate fossils, none of which evidenced signs of decay, indicate the rapid dropping of sediments. The upper three feet of the tree was filled with sediments so heavily mixed with organic matter that it approached that of crude coal. But there was no similar bed of crude coal around or above the tree. There was, however, directly above the broken top a two- or three-inch seam of this dark-gray deposit. Apparently the last three feet of the hollow tree were filled with this material when it was washed out over the ground. It accumulated within the natural trap of the hollow tree to a depth of three feet, but on the surrounding surface it lay only inches deep. In this case it is obvious that the thin organic layer lying directly over the tree cannot be a growth level but was a water-laid deposit.

A tentative model of the events producing the fossil forests of Nova Scotia, based on a catastrophic flood hypothesis, is as follows:

Plants were torn up by the erosion of an invading and rising flood. As the stumps floated in the water they became saturated and slowly swung into an upright position. Clusters of horsetails washed out into the sea also, and floated vertically until they became saturated and sank. While plant flotsam was drifting, tubeworms and mussels fastened themselves to the floating mass, and fishes swam among the debris. Eventually the stumps sank down into the mud or sand at the bottom or were stranded on a mud flat or sand beach when the tide retreated. Continuing fallout of sediments from the water above or tidal movements and wave action caused sediments to accumulate around and in the stumps.

Today these trees, long buried, have

(Continued on page 30)



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.

INTEREST CARD

Pastor Stanley C. West, of the Gridley, California, church, has used this interest card with good success for years. "BSL," he writes, "stands for Bible Study Lessons. Here I note the date and grade of each lesson as it is finished. AM refers to After Meeting and HM for Home Meeting. The reverse side of the card can be used for notations of the visits."

The card measures 5" by 8". It can be readily seen how this card can be used effectively for those following a course of lessons or who are attending a series of meetings.

SCRIPTURAL INDEX

For those who may have in their possession Pastor F. F. Schwindt's *500 Sermon Outlines*, a scriptural index has been prepared by E. J. Fialho, Route 2, Box 469, Beckley, West Virginia 25801.

The index enables one to see quickly how Pastor Schwindt has used various texts on the different subjects. You may receive a copy by writing directly to Pastor Fialho, enclosing 25c to help cover cost.

STOP THE SABBATH RUSH!

I would like to suggest that where a minister has more than one church to care for, he spend the whole Sabbath with his congregation in one of them, rather than rush in at 9:00 A.M. and rush out at ten-thirty to make his next appointment, then rush again after twelve to get his dinner and keep his afternoon appointment.

It certainly would strengthen the work in each church if he could spend the whole Sabbath day with the congregation and become better acquainted with the membership and the youth.

On the Sabbath he isn't in the church he could delegate responsibility to his laymen to give leadership during his absence. This will also be good for the laymen, for they should be given more responsibility. I believe that if this were done, and we demonstrated more confidence in their leadership we could help stem the loss of members that we experience from year to year.

W. L. MAZAT

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Address														Wife		Between																					
Church	TEL													Father																							
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GOD'S PART

in

Evangelism

W. C. SCALES, JR.

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WE ARE living in an age when man's concept of evangelism includes modern methods, evangelistic equipment, and bigger budgets. Many of us have used everything from pictures to prizes, and black light to bumper stickers.

While all of these things may be important and have their rightful place, we must not fail to realize the supreme importance of God's part in evangelism.

The Role of the Heavenly Trio

God, the Master Workman, began the work of evangelism. The psalmist says: "God is my King of old, working salvation in the midst of the earth" (Ps. 74:12). Our world was brought into existence by God. The plan of salvation had been laid before the creation of the earth. But from the moment that sin entered the universe of God and marred the perfect harmony of heaven and earth, the divine plan was effective and more than adequate to cope with the problem of sin. God had made provision for the inception of His plan

through His only-begotten Son. The provisions of God are complete and will eventually culminate in the final and glorious triumph over sin.

Jesus Christ laid the foundation for all evangelism in His own work on earth. God sent His Son, Jesus Christ, as the great evangelist to the world to lay the groundwork for salvation in His own sacrifice and atonement for sin and to plead with man to return to God. Jesus Christ is the model evangelist. All true evangelistic work centers in Him. It was He who made the good news. It was He who revealed the glad tidings. It was He who first appealed to lost men to receive the salvation He had provided for them.

The Holy Spirit continues this work and makes true evangelism successful. He is the third Person of the Godhead, and equally with the Father and the Son, He is an evangelist. The following seven points emphasize the work of the Holy Spirit in evangelism:

1. He came into the world to carry forward God's work of salvation.
2. He applies the saving work of Christ to individual hearts.
3. He conveys to men everywhere the glad tidings of salvation.
4. He beseeches the sinner to be reconciled to God.
5. He brings conviction to human hearts.
6. He forms Christ within and brings about the new birth.
7. He is the chief evangelist on earth today.

The Union of Heavenly and Human Agencies

"It is not the power that emanates from men that makes the work successful, it is the power of the heavenly intelligences working with the human agent that brings the work to perfection. A Paul may plant, and an Apollos may water, but it is God that giveth the increase. Man cannot do God's part of the work. As a human agent he may cooperate with the divine intelligences, and in simplicity and meekness do his best, realizing that God is the great Master Workman."—Ellen G. White, in *Review and Herald*, Nov. 14, 1893.

We as human instruments cannot do the work of the Holy Spirit; we are only the channels through which the Lord works.

"The preaching of the word will be of

no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit will it quicken the conscience or transform the life. One might be able to present the letter of the word of God, he might be familiar with all its commands and promises; but unless the Holy Spirit sets home the truth, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the cooperation of the Spirit of God. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven."—*The Desire of Ages*, pp. 671, 672.

Heavenly angels, under God's direction, are constantly available to aid those who are engaged in the all-important work of evangelism. Notice the following statements:

"All the resources of heaven are at the command of those who are seeking to save the lost. Angels will help you to reach the most careless and the most hardened. And when one is brought back to God, all heaven is made glad."—*Christ's Object Lessons*, p. 197.

"All heaven is in activity, and the angels of God are waiting to cooperate with all who will devise plans whereby souls for whom Christ died may hear the glad tidings of salvation"—*Testimonies*, vol. 6, p. 433.

"There is far more being done by the universe of Heaven than we have any idea of, in preparing the way so that souls shall be converted. We want to work in harmony with the messengers of Heaven. We want more of God; we do not want to feel that it is our talking and our sermonizing that is to do the work; we want to feel that unless the people are reached through God, they never will be reached."—*Evangelism*, pp. 127, 128.

The Need of Divine Power

What wonderful days those were when the mighty Spirit of God came upon those first evangelists, giving them power they had never known before. Power was what they needed, since the world they faced was a challenging world. And we need that same power today, for ours is an even more challenging world.

As we survey the work of God today we

discern many needs. We need more workers. We need more money; we need buildings; we need equipment. But the greatest need of all is the need of divine power. This power is available only through the Spirit of the living God.

When Pentecost came to the apostolic church three thousand souls were converted in a single day, and the assurance has been given us that "the time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit."—*Review and Herald*, June 29, 1905, p. 8.

"To us today, as verily as to the first disciples, the promise of the Spirit belongs. God will today endow men and women with power from above, as He endowed those who on the Day of Pentecost heard the word of salvation. At this very hour His Spirit and His grace are for all who need them and will take Him at His word."—*Testimonies*, vol. 8, p. 20.

"When we bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that fell on the disciples on the Day of Pentecost will fall on us."—*Ibid.*, p. 246.

"The presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honor or glory of the world could give."—*The Acts of the Apostles*, p. 51.

The changing times, the population explosion, and the increasing difficulties in our cities have caused some to wonder how the work of evangelism will ever be finished. We should always remember that evangelism is God's work. We should never forget that "he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. 9:28). We should pray earnestly for this divine activity, for this is our only hope. All too often we have been prone to substitute our own training and plans, our devices, equipment, and slogans in place of the divine power of the Holy Spirit, which alone can and will finish the work. This tendency to substitute is one of our paramount weaknesses and holdbacks today. We must not depend on these but rather upon the power of God.

As we face the tremendous challenge of the unfinished task, our ministry must be clothed with the divine power that proceeds from the Holy Spirit.

"Divine power alone will melt the sinner's heart and bring him . . . to Christ."—*Gospel Workers*, p. 34.

All our excellent techniques and our methods, without the mighty power of the Holy Spirit, will accomplish little. To be successful soul winners we must consecrate ourselves to God that the Holy Spirit can find in us channels through which to work.

The transforming power for men and nations is not self-generated. It is not inherent in any quality which we as workers may possess. It is not generated by the rapid turning of ecclesiastical machinery. Instead it is the power of God unto salvation. No minister and no layman ever saved anyone. We never convert anyone. We can only point men to Christ and depend wholly upon the power of God.

Conclusion

The servant of the Lord says: "I have been shown that human instrumentalities seek after too much power, and try to control the work themselves. They leave the Lord God, the Mighty Worker, too much out of their methods and plans, and do not trust everything to Him in regard to the advancement of the work. No one should fancy that he is able to manage these things which belong to the great I AM. . . . In the taking of Jericho the Lord God of hosts was the general of the army. He made the plan for the battle and united heavenly and human agencies to act a part in the work, but no human hand touched the walls of Jericho. God so arranged the plan that man could take no credit to himself for achieving the victory. God alone is to be glorified. So it shall be in the work in which we are engaged. The glory is not to be given to human agencies; the Lord alone is to be magnified. . . . We must learn to put our entire dependence upon God."—*Testimonies to Ministers*, pp. 213, 214.

"The reason God cannot do much with some men is that they take the glory of their ministry to themselves, putting themselves to the forefront and leaving God in the background, as if they had accomplished by their own power all that was done."—I. H. EVANS, *The Preacher and His Preaching*, p. 52.

As laborers together with God, we are to do our work faithfully and leave all the results with Him. We have the assurance that God's Word will not return unto Him void.

The evangelistic efforts of God are soon to close. The proclamation of the good news is soon to end. Human history is soon to reach its climax. We are living in the time when we can soon expect the glorious appearing of the great God and our Saviour Jesus Christ.

The closing work of evangelism centers in the proclamation of the gospel to all the world. God has honored us in giving us the privilege of being partners with Him and participants in the all-important work of evangelism.

As we accept the challenge, may we go forth with renewed determination to believe and receive the Spirit in His fullness, and thus hasten the day when the whole world will be lightened with the glory of God. May we ever remember that success in evangelism will come "not by might, nor by power," but by the Spirit of God.

Introducing Another Ministerial Association

Secretary



Harold M. Williams graduated from our college in Keene, Texas, in 1942 with the A. A. degree. He then joined the Texas Conference, where he served as publishing secretary for three and a half years. Following this he entered pastoral work and then full-time evangelism. This he did for eighteen years, serving in the New Mexico, Texas,

Oklahoma, Illinois, Nebraska, and Colorado conferences.

For the past two years Pastor Williams has been in pastoral work in the Minnesota Conference. The Lord has blessed his efforts with more than 1,600 baptisms.

Pastor Williams has now been called by the North Dakota Conference to serve as their Ministerial Association secretary.

Identify YOUR CHURCH

H. H. SCHMIDT

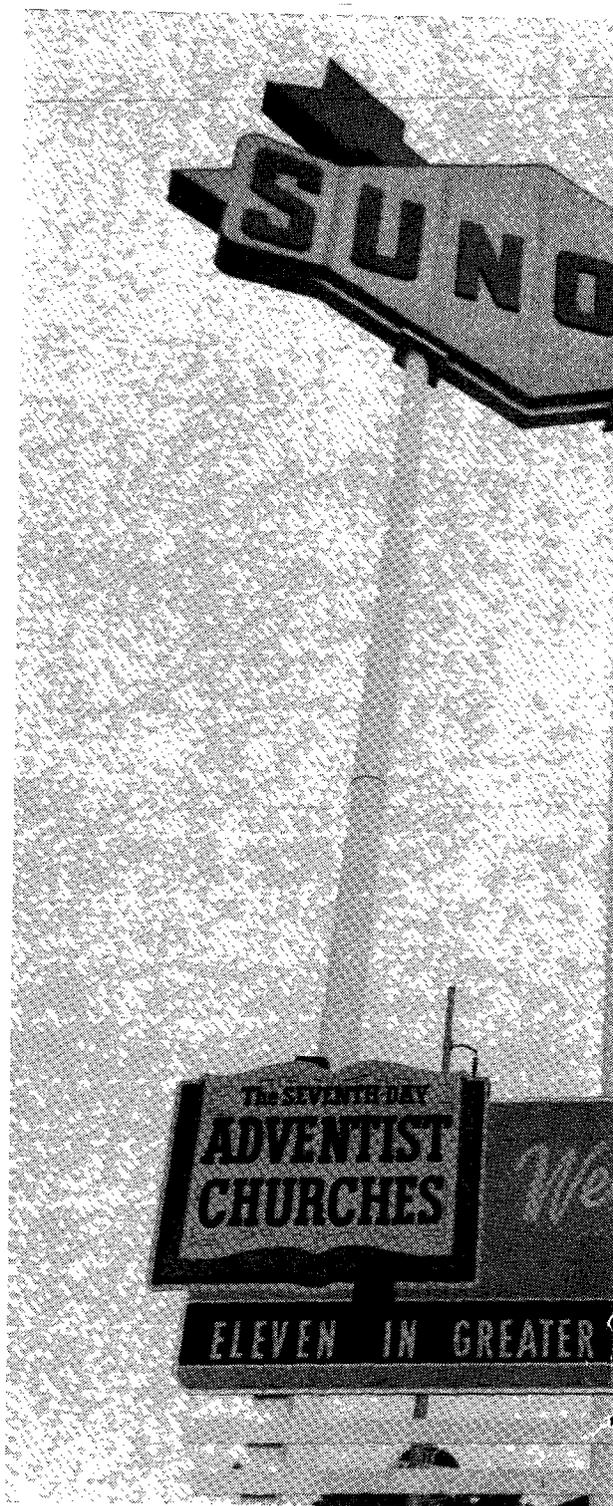
President, Southern Union Conference

IN A WORLD of activity, change, and movement, particularly in the commercial world, much emphasis is put on advertising, and specifically on identifying a product or a place. This sort of thing is deemed most necessary by those who produce and distribute a commodity. It is also considered essential by those who desire a location or a facility to be identified. For example, as one drives across the country he finds that there is no mistaking a Holiday Inn for any other lodging place.

In spite of the counsel of the Spirit of Prophecy writings concerning the proper location and identification of our churches, for years past we have lagged far behind in this matter. There has been a reluctance on the part of the church to publicize widely the name Seventh-day Adventist. But this is not right. For example, we have the following counsel: "The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressor of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ."—*Testimonies*, vol. 1, p. 224.

Our workers and church members in the Southern Union believe this applies to representative roadside, directional, and church building identification signs erected in strategic places. For some time we followed the plan of inviting the churches to purchase and erect signs. This

worked only reasonably well. Many times we found that the signs had been purchased but never erected. They had been deposited in the back room of the church. We found also in cases where they had been erected an eventual deterioration of





Church Identification Program in the *Southern Union*

O. L. HEINRICH

Church Development Secretary, Southern Union Conference

JANUARY 1 to April 30, 1965, was the first union-wide organized drive to promote the erection of roadside and church grounds identification signs in the Southern Union. The program involved a four-fold effort:

1. Registration of Adventist churches in hotel and motel registers.
2. Telephone directory listings for all Adventist churches.
3. Highway marker signs directing travelers to the church.
4. Building and grounds identification.

The highway identification signs were purchased in quantity. Thus considerable savings were effected to the individual churches. A special discount was arranged with the manufacturer of the fiberglass grounds identification signs.

The program was presented at the workers' meetings in every conference of the Southern Union. A kit complete with instructions, order blanks, and price lists was provided each minister. Emphasis was placed on removing all old battered signs and replacing them with new signs representative of the Adventist Church.

During these four months in 1965 twenty-five grounds identification signs were installed, and a total of 613 roadside signs were ordered. Many of these were erected; others lay in side rooms or church basements waiting to serve the intended purpose.

March, 1967, was declared by the South-

the signs for lack of care. This condition we felt needed to be corrected.

A New Plan

Through the Southern Union church development department a plan was for-

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ern Union committee as church beautification month. Emphasis was placed on cleaning up, repairing, and redecorating all Adventist churches and properties. Again church identification within a town or city was given special attention.

In late fall, 1967, a complete study was made by a specially appointed committee within the union, and a new plan was devised whereby all churches could participate in properly identifying themselves to the passing public and visitors to the city. Monroe Crowson, a layman from the Alabama-Mississippi Conference, was engaged to meet with church boards and present the new sign-lease program.

The plan involves a three-year contract arrangement with individual churches. Signs are provided, erected, and maintained. They are localized, with address imprints as each church specifies, and are erected to meet local and State codes. They are maintained under the contract with inspections at regular intervals. Worn and damaged signs are replaced without cost to the churches during the three-year period.

During the initial installation periods within each conference, the local and union conferences assumed travel, lodging, per diem, and partial salary for Mr. Crowson. As the program advances, he will become self-supporting.

During the months of November, December, 1967, and January, 1968, a pilot program was conducted in the Florida Conference as an experimental venture. In greater Orlando the area churches combined to erect twelve jumbo-sized highway signs covering all major arteries approaching the metropolis. In the Clearwater, Florida, district, thirteen of the different-sized signs were erected. A total of eighty-five highway signs were installed in the Florida Conference. Nearly eighty signs are under lease in the Carolina Conference, and ninety in the Georgia-Cumberland Conference. The Atlanta, Georgia, churches erected twenty of the jumbo signs around the metropolitan area.

The Adventist Church stands in the world as a symbol of faith and truth. It is the focal point of all our aspirations and the strength of our life. Through the appearance of our churches and the identification of them to the world we can project the importance of our religion to others. These roadside markers and church identification signs stand as a silent witness for

God's work. As Adventists we should be able to stand before our church homes and say, "This is none other but the house of God, and this is the gate of heaven."

Identify Your Church

(Continued from page 25)

mulated and promoted that far surpasses in success anything we have ever attempted. It has been wholeheartedly accepted and promoted in all the conferences in the union. As a result we see attractive signs erected on the freeways and highways leading into scores of our Southern cities where we have churches. All our churches now have representative identification signs installed in front of the building. There are also sufficient directional signs pointing to the location of the church.

We are pleased with the way the plan is working. O. L. Heinrich, the union church development secretary, is giving strong leadership to the program and is promoting it in cooperation with the local conference leaders throughout the field. His detailed outline of the plan accompanies this article, which has been specifically prepared for THE MINISTRY. I highly recommend the plan to our leaders and people throughout North America.

Ellen G. White and Marriage Relations

(Continued from page 8)

ance the ideals for purity. Therefore Mrs. White was led to view with apprehension such efforts on the part of zealous "reformers." She wrote:

I am afraid of those who feel so great a burden to labor in this direction. Satan works upon the imagination, so that impurity is the result, instead of purity. . . . This pointing out of the imperfections and wrongs of individuals is of exactly the same character as in the false messages not only in Maine but in New York, New Hampshire, and Massachusetts. Married men and women were following after the sins of the inhabitants of the world before the flood, and of the Sodomites. I know what I am talking about, for most solemn messages were given me to correct this evil that was growing to large proportions among those who had so great a burden to set people right in regard to purity. The state of things was terrible.—*Ibid.*

Considering her experience and the light the Lord gave to her as it related to matters

of this character, it is little wonder that she was ever alert to the inroads of extreme teachings.

(To be continued)

* Other contemporary groups holding to celibacy were the Harmonists and the followers of Jemima Wilkinson. At the other extreme were the followers of Simon Lovett and John Humphry Noyes, who advocated "spiritual wifery" and practiced "free love." Noyes founded at Oneida, New York, a free-love community.

† A sizable portion of Section XVI of *Child Guidance, "Preserving Moral Purity,"* is drawn from this pamphlet.

‡ Reported on several occasions by William G. White, son and long-time close associate of Ellen G. White, to the author, his son, who served for nine years (1929-1937) as his secretary. Some other references in this article are likewise based on personal knowledge or reliable but undocumented contemporary sources. All such, however, are in full harmony with the tenor of written statements from Ellen White's pen.

FEEDBACK

DEAR EDITOR:

It might be a serious thing in the mind of God for human beings to categorize evangelists and rate them by computerized methods.

The man who baptizes twelve souls for the year may be more honored of God than are the highly esteemed "centurions." Rightly understood, it is God who gives the increase. And in these days, above all, when Satan is angry with God's church and makes more effort to sow tares among the wheat, the twelve souls might well be God's portion given to His tearful, overworked servant to shine as stars through all eternity. It is my conviction that many evangelists might be aiding Satan through the baptism of unconverted souls in the breaking down of God's kingdom and the slowing down of the gospel chariot.

It is about time we recognize that love for God, devotion, and hard work cannot be computerized and made into statistics. It is possible for us to make a carnal evangelist far more carnal in his effort to climb the steps to officialdom by a statistical sheet in his honor, and innocently forget and berate, not the "meager" soul winner *but the God of the harvest who put into His church those who are to be saved only.*

Concerning this, we read:

"He that sowed the good seed is the Son of man. . . . The good seed are the children of the kingdom; but the tares are the children of the wicked one." The good seed represents those who are born of the word of God, the truth. The tares represent a class who are the fruit or embodiment of error, of false principles. "The enemy that sowed them is the devil." *Neither God nor His angels ever sowed a seed that would produce a tare. The tares are always sown by Satan, the enemy of God and man.*—*Christ's Object Lessons*, pp. 70, 71. (Emphasis mine.)

This is not a plea for moderation in our ap-

praisal of the "real" evangelists because of jealousy, since the writer has been most successful in baptizing thousands through the long years of his ministry.

All true evangelists know that the joy of baptizing members cannot be compared with the agony of disfellowshipping them.

R. HOPE ROBERTSON

DEAR EDITORS:

I would like to add my Amen to Robert Dale's article, "Visible Visitation File" in the November issue of *THE MINISTRY*.

In twelve years of experience as a Bible instructor I worked in a number of different churches, mostly large ones, and in not one did I ever find an organized, up-to-date name file.

What I usually did find was a helter-skelter stack of names, often turned in by laymen for "Elder Detamore's meetings ten years ago," a few cards with names, and many odd bits of paper with names on them and very little other information. Or sometimes there would be several files, but none of them up to date. I'm thankful for the "Elder Detamore's" who get our people to turn in names. At least it's a start!

But obviously the problem is that often nothing is done with these names after the effort is over; perhaps for lack of a systematic, workable way of using them.

Someone has suggested that perhaps we should have a clerk for keeping records of interests just as we have one for keeping church records. This might be at least one important step in the right direction. An up-to-date, well-kept name file is an absolute must for efficiency in keeping pastor, Bible instructor, and laymen busy visiting those who *should* be visited, *when* they should be visited.

In the last two large churches where I served, I left as a "departing legacy" an interest card file. We consolidated duplicate records into one file, deleted "dead" interests, and categorized names according to interest so that the next person coming in would know where to begin.

As I think back on my experience as a Bible instructor, I wonder how much more effective my work might have been had there been such a file when I arrived to begin my work. How much time might I have saved? How many more souls might have been reached?

A Rolodex File is ideal for larger churches, but even the smallest church should have some sort of card file of interests. All too often the only file that exists is in the possession of the pastor, and when a change is made, the interests are lost track of. Often there is a lapse of time between transfers, thus no contact between the two pastors—outgoing and incoming. I wonder how many souls are never gleaned because in pastor transfers the only name file that existed was in the brain of the departing pastor!

Certainly in all our evangelistic fervor and activity we ought not to overlook the importance of this seemingly small aspect of our planning.

ROSALIE HAEFFNER LEE

Philosophy of Inspiration

in the Writings of

ELLEN G. WHITE

LESLIE HARDINGE

(Part III)

Department of Religion, Pacific Union College

IN ALL the processes of God's kingdom force is never employed. The will is free to accept the divine mandate. In inspiration there is no compulsion to form this union of the divine and human. The inspired writers were still free to express themselves in their own vocabulary and idiom. Their personalities and modes of conveying the thoughts presented by the Spirit were still their own. And yet when once surrendered to God's task they were directed by the Spirit (see Jer. 20:9):

The inspired writers did not testify to falsehoods to prevent the pages of sacred history being clouded by the record of human frailties and faults. The scribes of God wrote as they were dictated by the Holy Spirit, having no control of the work themselves. They penned the literal truth, and stern, forbidding facts are revealed for reasons that our finite minds cannot fully comprehend.¹

The inspired penman, in the presentation of the truths revealed to him by God, is under the "dictation" of an Author to whom he has freely surrendered his talents.² The Spirit gives the message and may then control the time and place of its delivery.

This combining of the divine with the human is portrayed by the Christian life. It here presents a limited illustration of how inspiration works. A deeply penetrating statement of the nature of truly victorious Christian living is made by Ellen White:

If we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service.³

The "sanctified" will is a holy will in

daily Christian living as well as in writing out God's messages. So only "holy men of God" can speak as they are carried along by the Spirit. A significant illustration of how this works is found in one of the physical characteristics of an inspired person in open vision. He has no breath.⁴ The breath of the Spirit actually plays upon his vocal chords. This shows the profundity of his control by the Holy Spirit. In this sense the seer is "God inspired," or "God breathed." The yielded instrument sounds a melody through the breathing of the Master.

The writers of the sacred oracles were free to consent to be used. But when they once did consent, while they were using their own words, they were expressing God's thought. So it is very true that "the divine mind and will is combined with the human mind and will; thus the utterances of the man are the word of God."⁵ In the same way the Christian's earthly life is the life of Christ. While the true disciple lives a fully surrendered life, "Christ liveth in" him. The sacred scribes wrote, but the Holy Spirit directed their messages. They were God's penmen borne along by the power of the Spirit to write at times better than they knew.

But this thought of the divine personality combining with the consecrated, holy human person to produce a revelation of God's will is far better illustrated by the experience of our Lord Himself. Mrs. White observed:

The Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ,

that "the Word was made flesh, and dwelt among us."⁶

It will be most profitable to weigh the significance of this concept carefully. In the Incarnation of Christ, the Son of God, the divine truth was placed within the compass of a limited human body. This vehicle of revelation is not God's mode of manifesting Himself to unfallen beings. He veiled His divinity that sinful man might observe what he was capable of grasping in order to be saved.

To achieve this, Jesus became man in the fullest sense. His divinity was not partial divinity. He was at once completely human and completely divine. But to bring this about He laid aside aspects of divinity. For instance, the exercise of His prerogative of omnipresence was not possible within the compass of a frail, human body. The divine nature was thus restricted. Its scope and power were restrained. Its glory was confined within the limitations of humanity. Jesus assumed this lowly state that man might view divinity in human life and not be destroyed by this vision. The taking of man's nature by Christ was evidence of compassionate condescension on God's part. He cared enough to want to reveal Himself at the level of a sinner's comprehension.

But when all this has been said by Ellen White, no hint is left that divinity was less divine in the human Christ than it was in the Father or the Spirit. The "Word became flesh and dwelt among us." The resultant purpose of this was discerned by John. "We beheld his glory," he said, "full of grace and truth." So the Incarnate Word came about. God entrusted this revelation of Himself to a limited human being.

In the inspiration of the Scriptures, the Word of God, the divine truth, is placed within the compass of limited human language. This vehicle of expression also is not God's means of revealing His will to unfallen beings. He clothes His divine ideas in human speech that fallen, finite, and sinful man might read it and comprehend. Yet the divine message, in the fullest sense, was expressed in language that is imperfect when compared with the language of God. But in spite of this, God's meaning was not obscured.

The Scriptures are divine ideas in the widest sense. God's truth there recorded is not the revelation of half of God's will

mingled with the erroneous ideas of man. The Scriptures, like our blessed Lord, are at once completely human and completely divine. In putting His truth into the language of man, God's condescension is also revealed. Man could not possibly comprehend the divine will were it expressed in a language other than his own. Human language is no more a vehicle for God to express His ideas fully than is the human body of Christ a vehicle for the fullest revelation of divine glory. But in both the Incarnate and inspired modes of revelation "the Word was made flesh, and dwelt among us, and we beheld his glory, . . . full of grace and truth." To stress this thought Mrs. White declared:

The Lord speaks to human beings in imperfect speech, in order that the degenerate senses, the dull, earthly perception, of earthly beings may comprehend His words. Thus is shown God's condescension. He meets fallen human beings where they are. The Bible, perfect as it is in its simplicity, does not answer to the great ideas of God; for infinite ideas cannot be perfectly embodied in finite vehicles of thought.⁷

Miracle of Truthfulness

And this brings us to a vital point. God's will, revealed in Jesus, is "the truth." Christ made no mistakes. He left no wrong impressions of what His Father wished to convey to man through Him. His life, even though it was human in the fullest sense, was perfect. His conduct was inerrant. But wicked men misrepresented Him and accused Him of blasphemy and wrong.

Since "the Bible . . . presents a union of the divine and the human," which is analogous with the Incarnation, the *message* of the Scriptures, as given by the Holy Spirit, contains no mistakes. The Scriptures leave no wrong impressions of what our Father wishes to convey to man through human words. The words of Scripture, even though they are human in the fullest sense, become perfectly clear after prayerful study. The message of the Bible is inerrant. Scores of times Mrs. White affirmed that in it God's infallible truth is revealed:

God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, nonetheless, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the

obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth.⁸

But as with the Incarnate Word, wicked men even today misrepresent the Inspired Word and account its teachings false. Notwithstanding this, Ellen White is quite certain that "the Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will,"⁹ conveyed in fit words to express appropriately what God intends to say to fallen man. Whatever man might think of Jesus of Nazareth He is "the authoritative, infallible revelation" of God's glory. And whatever man might think of the Bible, it, too, is still the "authoritative, infallible revelation of His will."

Here is a potpourri of Mrs. White's statements on the treasure of the Scriptures:

Every chapter and every verse of the Bible is a communication from God to men.¹⁰

The Bible is God's voice speaking to us, just as surely as though we could hear it with our ears.¹¹

Do we receive the Bible as "the oracle of God?" It is as really a divine communication as though the words came to us in an audible voice.¹²

The Scriptures are to be received as God's word to us, not written merely, but spoken. . . . In them He is speaking to us individually, speaking as directly as if we could listen to His voice.¹³

The Bible is of the highest value because it is the word of the living God.¹⁴

The Bible is a divine communication, and is as really a message to the soul as though a voice from heaven were heard speaking to us.¹⁵

How may the sincere scholar be certain that what he is reading is actually God's voice speaking to him? Mrs. White gives several pointers to help those who want to discover truth. These methods have assisted Christians for centuries before critical textual studies were invented. Although variants have but slight effect on the meaning of a few readings, the real intent of any passage may be determined by comparing scripture with scripture. Ellen White declares of the humble scholar:

The more he searches the Bible, the deeper is his conviction that it is the word of the living God, and human reason bows before the majesty of divine revelation.¹⁶

There is an evidence that is open to all—the most highly educated, and the most illiterate—the evidence of experience. God invites us to prove for ourselves the reality of His Word, the truth of His promises. He bids us "Taste and see that the Lord is good." Instead of depending upon the word of another, we are to taste for ourselves. . . . And as we draw near to Jesus, and rejoice in the fullness of

His love, our doubt and darkness will disappear in the light of His presence.¹⁷

Every one who has passed from death unto life is able to "set to his seal that God is true." He can testify ". . . Why do I believe the Bible? — Because I have found it to be the voice of God to my soul." We may have the witness in ourselves that the Bible is true.¹⁸

(To be continued)

¹ *Testimonies*, vol. 4, p. 9.

² Illustrations of this declaration are seen in the experiences of Balaam, Jonah, Daniel, and others, besides Ellen White.

³ *The Desire of Ages*, p. 668.

⁴ Dan. 10:17.

⁵ *Selected Messages*, book 1, p. 21.

⁶ *The Great Controversy*, p. vi.

⁷ *Selected Messages*, book 1, p. 22.

⁸ *The Great Controversy*, pp. vi, vii; cf. *Selected Messages*, book 1, pp. 22, 25, 28.

⁹ *The Great Controversy*, p. vii.

¹⁰ *Patriarchs and Prophets*, p. 504.

¹¹ *Testimonies*, vol. 6, p. 393.

¹² *Ibid.*, vol. 5, p. 533.

¹³ *The Ministry of Healing*, p. 122; *The Faith I Live By*, p. 9.

¹⁴ *Counsels to Parents and Teachers*, p. 421.

¹⁵ *Our High Calling*, p. 210.

¹⁶ *Testimonies*, vol. 3, p. 700.

¹⁷ *The Faith I Live By*, p. 16.

¹⁸ *Steps to Christ*, p. 112.

Research on a Petrified Forest

(Continued from page 19)

been exposed in the sea cliffs by the currents and waves of the Bay of Fundy and the Atlantic Ocean. Now as I wander along these beaches and cliffs and ponder their past history I am not as puzzled as formerly. The study of this area has made much more understandable the statement, "The waters prevailed, and were increased greatly upon the earth" (Gen. 7:18).

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Christ Seeks Asia

DON JACOBSEN

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EVANGELICAL Christian leaders from all over the world were inspired in October, 1966, with the results of the World Congress on Evangelism held in Berlin. It was a time of renewing evangelical commitments, but the principles for accomplishing the task were necessarily quite general.

Thus it was felt by many of the church leaders there that more enduring good could be accomplished if regional follow-ups were held at which local leaders could unite to handle local problems. And this was the atmosphere for the birth, eighteen months ago, of the Asia-South Pacific Congress on Evangelism held in Singapore, November 5 to 13. About 1,100 delegates and observers, 90 per cent of whom were Asians and 10 per cent of whom were from Western countries (and about half laymen), met to pray, study, and learn from one another.

What methods of evangelism work best in a resistant culture? How can we reach the one billion youth, age twenty-five and below, who people a third of our planet (which is more than the total populations of the United States, Europe, and Russia)? What are the most effective tools for a humanly impossible task? What is working best now in similar situations and cultures? These and similar questions figured prominently in the eight intensive days of the Asia congress.

Although the organizational framework was provided by the Billy Graham Evangelistic Association (coordinator was Dr. Stanley Mooneyham, who also coordinated the Berlin congress), yet the speakers were primarily from the twenty-four Asian countries represented. The day began with prayer groups and a Bible study period on

the seven churches of Revelation 2 and 3.

However, the backbone of the congress was the "Strategy Paper," presented each day. This was a presentation of a tool or a philosophy of evangelism which was relevant to the Christian churches of Asia. Following the Strategy Paper, the entire congress broke up into Encounter Groups for the purpose of discussing local implementation of the ideas of the paper. This was the feed-back session in which generalities were brought into focus and details formulated for putting into effect the techniques and methodologies suggested.

The delegates did not come with naive delusions of easy solutions. Neither did they come as omniscient professionals. Each came with some ideas, some questions, and an earnest desire to reach a segment of the world population that is less than 1 per cent Christian.

Some Suggested Solutions

Seventh-day Adventists, in Asia as well as elsewhere, can learn from what happened in Singapore. First, the delegates came with a great sense of expectancy. They fully believed that while they were closeted here God would speak to them and reveal new, more efficient, avenues of approach to non-Christians.

Second, there was little theory. The question was constantly asked, Now how can I make that work in my country? Or, But how would you suggest we get this started where I come from?

Among the projects or emphases that stimulated the greatest interest were the people-to-people-type evangelistic programs. One such is the "cell group," where a group of from four to six gather for prayer and Bible study. After the group is



Dr. Stanley Mooneyham, coordinator, welcoming the delegates and observers to the first meeting. The panels say "Christ Seeks Asia" in Chinese, English, Japanese, and Korean. Dr. Kim of Korea translates.

well on its way, non-Christian visitors are invited. As the attendance stabilizes, one or two of the original members pull away and begin groups of their own. In this way satellite "cell groups" keep developing and then in turn reproduce themselves. Because of varying conditions in some areas of the world, the "cell group" has not only augmented but is necessarily filling the role of public evangelism.

A rather uncomfortable paper was presented on the subject of the relation between the Christian church and the youth of Asia, by Mr. Chua Wee Hian, of Hong Kong. Meaningful, however, are some of the suggestions he had to offer:

1. The church should create situations and atmosphere where it can have creative dialog with the youth, churches, and un-churched of the community.

2. Challenge Christian young people to total dedication, not just a "sign-your-name-here-please" kind of Christianity.

3. Encourage Christian young people to give some time each week in tutoring slower students (this kind of help is given more here than in other places).

4. Encourage and train gifted young writers.

5. Urge all Christian institutions to give priority to soul winning as a full-time con-

cern, not just occasional weeks of spiritual emphasis.

6. Evangelistic camps. These are youth camps held successfully in several places in Asia where the only requirement for attendance is that you be a non-Christian.

7. A creative plan for young adults. Vocational counseling. Nursery provision at church services. Counseling and discussion groups conducted by those who are sensitive to the local cultural atmosphere.

A Modern Touch

It is essential that the church keep pace with the electronic age in which it exists. With this in mind Project East was introduced. This is an anachronism, standing for Electronic Answering Search Technology, and represents the concern of those in the scholarly world who see the faith of today's youth being eroded by non-Christian answers to academic questions. Project East has begun to contact conservative scholars around the world so that the logical evidences of the Christian faith might be prepared for storage in the memory files of a giant computer for instant retrieval.

Typewriter consoles with TV screen above them will soon be in seminary and college libraries around the world. By 1972 more than a hundred such terminals will

be in operation. Students will be able to request information on virtually any area relating to the Christian faith, and after relevant abstracts on the specific subject desired have been researched, the actual pages will be displayed on the screen. "Optimistically," says Walter R. Martin, director of the project, "given transistorized weaponry, the church may yet win its age-old battle against skepticism, agnosticism, and atheism."

Also coming into increasing prominence as an evangelistic tool is the motion picture. During the Seattle World's Fair in 1962, nearly half a million of the 10 million people visiting the fair watched one of the Moody "Sermons From Science" films. Of those, some 22,000 stayed after the film to talk to a spiritual counselor. There have been about 1,950 premiers of the Billy Graham film, *The Restless Ones*, during which 293,000 have come forward to record some kind of decision. While admittedly many of these who view the films are already Christians, it is also true that some are not, and many are reached in this way who would never attend a public evangelistic service.

Just now some of the evangelism emphasis films are beginning to find their way into the countries of Asia with translated sound tracks dubbed in in the local language. This poses a problem in production, and in some cases dilutes the impact. Yet, even with these disadvantages,

the film ministry in Asia is doing a work that cannot be done in any other way.

Peculiar Problems

Of special interest to Seventh-day Adventists as we face the end of time is the interest of the congress in union. Or perhaps "unity" would be a better word. Admittedly there is much inefficiency in the Christian church's evangelism because of its duplication. In one Encounter Group after another the subject of shelving differences and uniting in a common evangelistic outreach was the theme of discussion; but the end of the discussion was always the same, "To whose church would the converts be won?" The desire and the incentive for unity are present, but as yet there are unresolvable differences that perpetuate Protestantism's divisions.

No man returned to his home unchanged by the congress. Having studied and prayed with others whose burden is the same as yours; having brought to mind the sacrifices of those who have paid the supreme price in their desire to preach the gospel of Jesus Christ; having listened to the tear-choked voice of a man pleading with God for power to bring Asia to the foot of the cross, a man can never be the same again.

And perhaps Asia will never be the same again. Perhaps the prayer of one delegate may yet be answered that the time may not be far away when Asia seeks Christ.



Singapore Conference Hall, scene of the Asia-South Pacific Congress on Evangelism, held Nov. 5-13, 1968.

So You Have a *Manuscript?*



RICHARD H. UTT

Book Editor, Pacific Press

DO YOU have the urge to write? Good! Thousands before you have felt this urge. Early in the history of our church James and Ellen White, Uriah Smith, and other pioneers amply demonstrated that the pen is mightier than the sword. And a few decades ago young men such as Carlyle B. Haynes, Roy F. Cottrell, George McCready Price, Francis D. Nichol, and Arthur S. Maxwell began to write. They worked diligently, developed the talents God gave them, and millions have been blessed as a result.

The opportunities are now greater than ever before. God needs good writers, and many are responding to the need. Readers are becoming increasingly familiar with the work of scribes like George Vandeman, Roland Hegstad, Carol Hetzell, Herb Ford, Jan Doward, Warren Johns, Don Yost, Howard Weeks, and many others.

Publishing houses secure manuscripts by two methods—free lance and assigned. Obviously, assignment is usually made only to authors of proved ability. But what about the beginner? What can he do when he has a burden to write?

Editorial Note

The written word provides one way in which a minister may greatly extend his ministry. It is hoped this article will provide the added encouragement and information some need to launch them into this fruitful field.

How a Manuscript Is Processed

Let us first see what happens when a manuscript is received in the mail at a publishing house:

1. A secretary acknowledges receipt of the manuscript in the editorial offices.
2. The manuscript is passed around to seven or more readers. Who the readers are depends on the subject and nature of the manuscript.
3. After the readers' reports are in, the manuscript goes to a publishing committee meeting for final decision to publish or not to publish.
4. If rejected, the manuscript is returned to the author with a brief letter of regret.
5. If accepted, the manuscript is edited and goes to a book-planning committee for specifications—paper stock, type face and size, binding, cover, number and kind of illustrations, and so forth.
6. The manuscript is turned over to the copy editors, who give it a fine-tooth-comb treatment for accuracy; next it goes to the art department for design of covers, opening pages, and layout of illustrations; then to the typeroom and proofrooms, and on through the printing processes to the folding, binding, storage, and shipping departments. The entire process may take a year or more.

First Steps for Beginning Writers

Now, you are a would-be writer, or are giving advice to a beginning writer. What must you do to prepare a superior manuscript, one that will be accepted?

1. Learn all you can about good writing from regular school classes, night school, or correspondence school; or at least read one or more books on the art of writing, such as *Creative Techniques for Christian Writers*, by Norma Youngberg. When it comes to writing for SDA periodicals, an excellent guide is the new volume *Writing for Adventist Magazines*, by Don Yost.

2. Inquire about the publisher's needs. Query the publisher something like this:

"I have been studying such and such a topic, and would like to prepare a manuscript on it. Would you be interested in seeing a sample of my writing and an outline of the proposed book?"

3. The editor, if interested in the proposed subject, will probably reply, "Send one or two sample chapters plus an outline of the rest of the book, describing briefly the contents of each chapter."

Bases for Judging Manuscripts

DOES IT MEET A NEED? Will it make a contribution? Does it solve a problem? For example, will it draw the reader closer to Christ? Will it help save young people for the church? Will it point the way to better health? Will it arouse a deeper interest in missions? Will it strengthen a pastor's ministry? Examples of valuable, vital, useful volumes are:

Is It the Watchtower? by E. B. Price. A helpful book already winning Jehovah's Witnesses to the Advent message, written by a specialist working for these people.

You Can Trust the Bible, by A. Graham Maxwell. This is a pertinent message for a secular age. It is capably written by an authority on the subject.

His Initials Were F.D.N., by Kenneth and Miriam Wood. An inspiring biography of a great church leader and man of God.

The Work of the Pastor, by Orley M. Berg. Ideas and methods to help the busy pastor be more effective in his ministry, by a specialist in this field.

IS THE AUTHOR AN AUTHORITY? Dr. Alton Ochsner, of New Orleans, could write a book on smoking and lung cancer because he is an authority on this subject. Probably none of us wish to read a volume on lung cancer authored by a plumber, an English teacher, or a housewife. The same goes for theology, science, medicine, education, and other specialized fields. We live in an age of specialization, and we want to listen to one who knows—an authority.

Nevertheless, there is opportunity for those who may not be outstanding specialists in arts or sciences. If a capable writer learns to do sound research and interviewing, consulting those who are authorities, organizing the information intelligently, honestly, accurately, and then has the written product carefully checked by specialists, he may produce a manuscript superior

to what even the specialists can write. Why? Because the specialist may know his subject but not know how to set it down intelligibly or readably.

IS THE MANUSCRIPT INTERESTINGLY WRITTEN? If the writing is done in such a style that its chief result will be to induce somnolence, then it should be entitled *Sound, Refreshing Sleep: A How-to-Do-It Book for Insomniacs*. If a really boring book deals with any other subject it will not meet the need and will probably interest no publishing committee.

IS THE MANUSCRIPT WELL WRITTEN? Good writing is too vast a subject to explore in this brief article. Be sure to read as many books as possible, or take writing classes, and learn the secrets of compelling writing. If you were to be the first astronaut to land on the moon, you would learn all you could possibly learn about making a successful trip *before* you undertook the journey. Do no less when contemplating writing for publication.

WILL IT SELL? This is one of the most important questions of all. A manuscript may be expertly written, but it serves no purpose if there is little or no market for it.

DOES IT DUPLICATE MATERIAL FOUND IN OTHER BOOKS NOW IN PRINT or in manuscripts already accepted for publication? This is one of the reasons for querying the publishers before writing the entire manuscript. The publisher may have another manuscript on the same subject and may not be in the market for yours. These types of manuscripts are in oversupply: doctrinal harangues, stories on animals, missions, travelogs, tedious memoirs of the author's childhood on the farm, and collections of doggerel.

If your manuscript is judged superior, and passes the tests given above, you will receive a letter of acceptance, followed by a small advance royalty payment and a contract to sign.

Other Hints for Aspiring Writers

Manuscripts should be neatly typed, with sufficient margins, and free from strikeouts. There is no need to send with your manuscript a recommendation from your teacher, friend, minister, or Aunt Hattie, urging that the manuscript be accepted. These recommendations do not impress editors. The quality of the writing and the relevance of the subject roar so loudly that editors cannot hear the whis-

(Continued on page 39)

JESUS as “The Lord Thy God”

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Retired Administrator

THE expression “the Lord thy God” reminds us of the Saviour’s words to Satan in the wilderness of temptation: “*Thou shalt not tempt the Lord thy God*” (Matt. 4:7).

As indicated near the close of the last article, the Greek text for the expression “the Lord thy God” in the just-quoted words of Christ to Satan reads, *kurion ton theon sou* (“[the] Lord the God of thee”). As for the words *kurion* and *theon* in this Greek expression, they are forms of the Greek words *kurios* (“Lord”) and *theos* (“God”).

Christ’s above-quoted statement to Satan is clearly a quotation from the Old Testament scriptures. When the God of heaven warned His ancient people against going into heathen idolatry, the divine counsel was: “*Ye shall not tempt the Lord your God*” (Deut. 6:16). In the Hebrew text of this scripture the two words rendered, respectively, “Lord” and “God” are, respectively, *Yahweh* and *’Elohim*. Hence, we have, in the juxtaposition of these two passages, the Greek names *Kurios* and *Theos* in the New Testament equated with the Hebrew names *Yahweh* and *’Elohim* in the Old Testament.

The names Lord and God are frowned upon by the proponents of the *Yahweh-Yeshua* concept, and they do not appear in the special Bible printed by them.¹ The contention of some of these proponents is that these terms stem from ancient idolatry, and that they are stamped with that background. At this writing we shall not go into the ancestry of the names Lord and God. What we will discuss in this article is

the testimony of the Scriptures relative to these names, particularly with regard to their application to Jesus Christ.

1. Jesus the Messiah as “Lord.”

a. The angelic proclamation.

When Christ was born in Bethlehem the first pronouncement recorded in the New Testament (which has come down to us in Greek) concerning His being “the Lord” was not made by man, but by the angel Gabriel. To shepherds caring for their flocks in the open countryside near the city of David on the night of Christ’s birth, Gabriel, “the angel of the Lord” (compare Luke 2:9 and 1:19, 26), made the announcement: “To you is born this day in the city of David a Saviour, who is Christ the Lord” (Luke 2:11, R.S.V.).

“Christ” and “Lord”—*Christos* and *Kurios* in the Greek text of the just-quoted proclamation—are not the only names announced by Gabriel for the Son of God. Sent by God to Mary to tell her that she would give birth to God’s Son, Gabriel said: “Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest” (Luke 1:31, 32). Appearing in a dream to Joseph, the husband of Mary, he said: “Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins” (Matt. 1:20, 21).

Still another name of God’s Son comes to us through Matthew’s story of His birth. Just after recording Gabriel’s announcement to Joseph, Matthew adds the following: “Now all this was done, that it might

¹ *The Holy Name Bible*, revised by A. B. Traine, The Scripture Research Association, 1125 Stuyvesant Ave., Irvington, N.J., 1963.

be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (verses 22, 23). The name indicated here is the very same one as foretold long before by the prophet Isaiah (Isa. 7:14), except for a slightly different spelling: "Emmanuel," as given by Matthew; "Immanuel," as written in Hebrew by Isaiah.

Inasmuch as the deity of Christ is amply taught in the Bible, it is logical that He should be referred to at times as "Lord," which is a title of the Deity.

Christ's name "Lord," proclaimed by "the angel of the Lord" at His birth, was recognized by Him and used by Him of Himself when, near the close of His ministry, He said in a conversation with His disciples: "Ye call me Master and Lord: and ye say well; for so I am" (John 13:13).² Here Christ calls Himself "Lord"—*Kurios*, as given in the Greek text.

After Christ's resurrection His name "Lord" was used by the disciple Thomas, who, when convinced that the very same Jesus who had been crucified stood before him, exclaimed: "My Lord and my God" (John 20:28).

b. Christ's use of the appellation "Lord" in connection with His Father.

In the New Testament Scriptures the great Creator is referred to as "Father" some 260 times, more than 150 of which are found in the four Gospels. Our Redeemer used the word frequently, and sometimes He coupled with this paternal appellation other names of Deity, one of which is "Lord."

In His earnest prayer of joyful gratitude to His Father in heaven when His "other seventy [disciples]" (Luke 10:1) returned with joy from the gospel mission on which He had sent them, Jesus used together the words "Father" (*Pater*) and "Lord" (*Kurios*) as follows: "I thank thee, O Father, Lord of heaven and earth" (Luke 10:21; Matt. 11:25). Here in the Greek text the Saviour equates *Pater* ("Father") with *Kurios* ("Lord").

Conversing one day with the Pharisees, Jesus asked them, "What think ye of Christ? whose son is he?" (Matt. 22:42). When they replied, "The son of David," He asked them a question they were un-

able to answer: "How then doth David in spirit call him Lord [*Kurios*], saying, the Lord [*Kurios*] said unto my Lord [*Kurios*], Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord [*Kurios*], how is he his son?" (verses 43-45). Comparing Christ's quotation of David's statement, "The Lord [*Kurios*] said unto my Lord [*Kurios*]," with the same statement found in the first verse of Psalm 110, we find that in the Hebrew the first "LORD" is *Yahweh*, and that the second is 'Adôn. So, in quoting David's words, Christ recognized His Father as being *Yahweh*, the Lord of heaven and earth, and Himself as 'Adôn, the Messiah looked for by the Jews, who regarded Psalm 110:1-4 as applying to the Messiah.³

c. The testimony of the apostles that Christ is "Lord."

After Christ's ascension His apostles went forth proclaiming to men the great fact that salvation has come through the crucified but now resurrected and ascended Lord. Observe how they refer to Him as such:

Peter declares: "God hath made that same Jesus, whom ye have crucified, both Lord [*Kurios*] and Christ" (Acts 2:36).

Paul declares: "No one can say 'Jesus is Lord [*Kurios*]' except by the Holy Spirit" (1 Cor. 12:3, R.S.V.).

James declares: "Our Lord [*Kurios*] Jesus Christ, the Lord of glory" (James 2:1).

2. *Jesus the Messiah as "God."*

a. Christ's own testimony.

The very first reference we have in the New Testament on the deity of Christ is in the book of Matthew, in the chapter telling about Christ's encounter with the devil in the wilderness of temptation. Tempted by Satan to cast Himself down from the pinnacle of the Temple "if" He was the Son of God, Jesus replied, without any hesitation: "Thou shalt not tempt the Lord [*Kurios*] thy God [*Theos*]" (Matt. 4:7).⁴

b. The testimony of the apostles.

Seeing his risen Master standing before him, Thomas exclaimed: "My Lord [*Kurios*] and my God [*Theos*]" (John 20:28).

Writing to the Romans, Paul declared, with full assurance: "Christ came, who is over all, God [*Theos*] blessed for ever" (Rom. 9:5).

³ See *Midrash on Psalms*, vol. 2, book 5, sect. 4, on Ps. 110:1 (New Haven: Yale University Press, 1959), p. 206.

⁴ On this text, see the beginning of this article.

From John, we have the following ringing testimony: "We know that the Son of God [*Theos*] is come, and hath given us an understanding, that we may know him that is true, even in his Son Jesus Christ. This is the true God [*Theos*], and eternal life" (1 John 5:20).

3. *Jesus the Messiah—His multiple names.*

What a galaxy of expressions are found in the books of the New Testament that proclaim Jesus of Nazareth "Christ" and "Lord" and "God"! Let us notice first the couplets, and then the multiples, remembering, however, that the first couplet was given by Gabriel, "the angel of the Lord":

a. The couplets:

- "Christ [*Kristos*] the Lord [*Kurios*]" (used by "the angel of the Lord" in Luke 2:11).
- "Jesus the Christ" (used by Jesus in Matt. 16:20).
- "Lord Jesus" (Luke 24:3).
- "Master and Lord" (used by Jesus in John 13:13, 14).
- "Lord and . . . God" (used by Thomas in John 20:28).
- "Lord and Christ" (used by Peter in Acts 2:36).
- "Christ Jesus" (used by Paul in Acts 19:4).
- "Lord of lords" (used by Paul in 1 Tim. 6:15).
- "Jesus our Lord" (used by Peter in 2 Peter 1:2).

b. The multiples:

- "Lord Jesus Christ" (used by Peter in Acts 11:17).
- "Jesus Christ our Lord" (used by Paul in Rom. 6:11).
- "Christ Jesus our Lord" (used by Paul in Eph. 3:11).
- "Lord and Saviour Jesus Christ" (used by Peter in 2 Peter 1:11).
- "The great God and our Saviour Jesus Christ" (used by Paul in Titus 2:13).
- "Lord Jesus Christ our Saviour" (used by Paul in Titus 1:4).

4. *Jesus the Messiah as 'Adonai ("Lord")*

Distasteful as it may be to some to attribute to Jesus the Messiah the name '*Adonai*' ("Literally 'my Lord,' the plural form of '*Adôn*, that is, 'Lord' or 'Lordship'"),⁵ which they say is the name of a heathen god, we must bear in mind that although the word '*Adonai*' is used more than 300 times in the Hebrew Bible, it is not in one instance applied to false gods, but always

to the God of heaven.⁶ Furthermore, we must also bear in mind that our Lord Himself attributed this very name to Himself when, in Matthew 22:42-45, He identified Himself with the second "Lord" referred to by David in his phrase "The Lord [*Yahweh*]" said unto my Lord [*Adôn*]," in Psalm 110:1. Moreover, in the King James Version, '*Adonai*' is usually printed "Lord," and in different instances it is even equated with *Yahweh* (see Ps. 38:15; 68:20; 97:5; 109:21; 130:2, 3; etc.).

On the translation of the Hebrew word '*Adonai*' as "Lord," we wish to state here that sometime after the Babylonian captivity the Jews ceased to mention the sacred name *Yahweh*, and used the name '*Adonai*' in its stead.⁷ A reason for this is indicated in a well-known Jewish reference work:

The avoidance of the original name of God both in speech and, to a certain extent, in the Bible was due, according to Geiger ("Urschrift," p. 262), to a reverence which shrank from the utterance of the Sublime Name; and it may well be that such a reluctance first arose in a foreign and hence in an "unclean" land, very possibly, therefore in Babylonia. According to Dalman (*l.c.* pp. 66 *et seq.*), the Rabbis forbade the utterance of the Tetragrammaton, to guard against desecration of the Sacred Name; but such an ordinance could not have been effectual unless it had met with popular approval.⁸

When the Tetragram became too holy for utterance *Adonai* was substituted for it, so that, as a rule, the name written YHWH receives the points of *Adonai* and is read *Adonai*, except in cases where *Adonai* precedes or succeeds it in the text, when it is read *Elohim*.⁹

Today, when reading the Holy Scriptures the Jews generally use the name "*Adonai*," when they come to the word YHWH, which is rendered "Lord" in the King James Version.

As to whether Jesus used the name *Yahweh* in speaking, we have no way of telling. But if the Jewish leaders and people had discontinued the practice of pronouncing the sacred name and had generally substituted '*Adonai*' for it, it is unlikely that He would have gone contrary to their custom in this matter. We do know that when He cried to His Father on Calvary's cross, He

⁷ In *The Babylonian Talmud* we read: "The Tetragrammaton is *yod he waw he*; but it is read *adoni = alef dalet nun yod*."—"Seder Nashim" [London, Soncino Press, 1936], p. 361, Tractate *Kiddushin*, 71a, footnote.

⁸ *The Jewish Encyclopedia*, vol. 12, col. 1, article "Tetragrammaton" (Funk and Wagnalls Co., New York and London, 1901), p. 119.

⁹ Same reference as for No. 5.

⁵ *The Jewish Encyclopedia*, vol. 1, col. 2, article "Adonai" (Funk and Wagnalls Co., New York and London, 1901), p. 201.

⁶ See Robert Young's *Analytical Concordance to the Bible* (24th ed., Funk and Wagnalls Company, New York, 1923).

addressed Him as "*Eli, Eli*" (Matt. 27:46), or as "*Eloi, Eloi*" (Mark 15:34).¹⁰

5. *Things of shame exalted to themes of highest glory.*

The Greek words *Kurios* ("Lord") and *Theos* ("God") meant a great deal to the apostle Paul, who knew their background. On some aspects of this, Dr. Adolf Deissmann has an interesting comment:

It may be said with certainty that at the time when Christianity originated "Lord" was a divine predicate intelligible to the whole Eastern world. St. Paul's confession of "Our Lord Jesus Christ" was his cosmopolitan expansion of a local Aramaic cult-title, *Marana* [=Our Lord, 1 Cor. XVI.22], applied to Jesus the Messiah by the apostolic Primitive Christians at Jerusalem and occasionally even by Paul himself in the outer world. Like the complementary thought, that the worshippers are the "slaves" of the Lord it was understood in its full meaning by everybody in the Hellenistic East, and it facilitated the spread of the Christian terms of worship and of the cult of Christ itself.¹¹

The New Testament writers knew also that besides being applied to rich men, rulers, and kings,¹² the Greek words *Kurios* ("Lord") and *Theos* ("God")—and their Latin equivalents, *Cominus* ("Lord") and *Deus* ("God")—were applied to false gods.¹³ This is made clear by Liddell and Scott in their Greek and English Lexicon.

From such a background Paul took the very words men were using in Greek for "lord" and "god," lifted them out of the lower levels, and raised them to the highest possible elevation, giving them the meaning that in the understanding of the early Christian believers entirely transcended their customary meaning. Thus, whereas in the concept of many these words savored of domination and slavery, and even abject bondage, these same terms as applied by Paul to Jesus of Nazareth connoted divine authority exercised in the framework of a master-servant relationship that is one of the highest forms of freedom. Notice how Paul expresses this in the following statement: "He that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant" (1 Cor. 7:22).

To Paul and to the members of the early Christian church the crucified Jesus was "the Lord of glory" (1 Cor. 2:8), "the Lord from heaven" (chap. 15:47), the "Lord of lords" (1 Tim. 6:15; Rev. 17:14; 19:16), "the same Lord over all" (Rom. 10:12), "the Lord Christ" (Col. 3:24), "the prince of the kings of the earth" (Rev. 1:5), "over all, God blessed for ever" (Rom. 9:5).

Indeed, "Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:11), for—Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:6-11).

(To be continued)

So You Have a Manuscript?

(Continued from page 35)

pering testimonials sent by the author as to the superlative merits of his manuscript.

The market is a buyer's market. Publishers can and must be choosy about the manuscripts they accept for publication. To do otherwise is to commit financial, spiritual, and literary suicide. Publishers do not want to fill the shelves of the Book and Bible House with dead material. Probably not more than one free-lance manuscript out of fifteen or twenty is deemed suitable for publication. Yet there is a great need for more truly great and important books among Adventists.

Finally, editors and publishing committees are fallible. To the aspiring author whose pearl is spurned by one publisher, we suggest trying another. It sometimes happens that what one committee labels as unnecessary, uninteresting, and unsalable, is accepted by another publishing house and turned into a whizzing success. This occurs about as often as the visits of Halley's comet, but it is just often enough to remind publishing-house folks to try to remain humble.

¹⁰ Mark 15:34 is quoted by Ellen G. White in *The Desire of Ages*, p. 754.

¹¹ Adolf Deissmann, *Light From the Ancient East—The New Testament. Illustrated by Recently Discovered Texts of the Graeco-Roman World*, trans. by Lionel R. M. Strachan, from the latest German edition: new and completely revised, with eighty-five illustrations (New York: George H. Doran Company, 1927), pp. 350, 351.

¹² Matt. 18:25; 20:8; Mark 6:21; etc.

¹³ 1 Cor. 8:5.



A Shepherdess Feature Conducted by Dollis M. Pierson

WELL," said my husband as he leaned down to loosen the strings of his shoes as we prepared to retire, "that wasn't the kind of day I planned."

I chuckled as I said, "Nor was it the kind I had planned."

"But it was very nice seeing those two again. Pete is so enthusiastic about his work." My husband shook his head as he continued, "There was a time when we thought he'd never make it. His grades were so poor. He didn't seem to know how to study, but he learned—with encouragement. Now he is so mature. Look at him—a church of his own already. It's wonderful what the Holy Spirit can do for one who is dedicated."

Each of us had had plans that Sunday to accomplish much that had been waiting for attention. We had no appointments and the day was clear—so *we* thought. We were just getting down to business when the front doorbell rang, and there on the doorstep stood two young people, past students, grinning from ear to ear. We were delighted to see them and shared their enthusiasm as they told us of their church activities. We helped them find material they needed to carry on various branches of the work, and of course we invited them to share our meal with us.

They had hardly departed when another ring called us to the front door.

"Do you have a few minutes to spare?" the man at the door pleaded. "I need so much to talk to you about—," and his long face and troubled mien showed that he was indeed in need of help. It was two hours or more before he left, but it was with a lighter step and a happier expression.

In our house we always say of Sundays,

Those Interruptions!

MIRIAM HARDINGE

Minister's Wife, La Sierra, California

"Well, this is the day to expect anything or anyone." It's always been to us like one of those grab bags. We never know what or whom a Sunday may bring. Perhaps no one, and perhaps everything and everyone. Yes, it's a real surprise day.

Sometimes a day of this sort can be very frustrating. You say to yourself, gritting your teeth as you do so, "I've just *got* to get this done today," and when an interruption comes you are all upset because you've either got to give up your plans or else burn the midnight oil to finish them when everybody's gone to bed.

You're kneading the dough—and the doorbell rings.

You're washing your hair—and the telephone rings.

You're making the outline of a talk—and someone in the family wants help, and now! and how!

Oh, how frustrated we can get at having our plans all disrupted, and how much harm we can do ourselves by giving in to this frustration!

After all, why should we feel that way? In the morning we consecrate ourselves to God. "Make this your very first work," the servant of the Lord tells us.

Yes, I always do that, you say. Well, read on. "Let your prayer be, 'Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee.'" Then she goes on to counsel us, "Surrender all your plans to Him, to be carried out or given up as His providence shall indicate."—*Steps to Christ*, p. 70.

That is where our trouble often lies. We carefully make plans—our plans—and then fret because we cannot carry them out because of interruptions. But this is not what we are asked to do. We are to *submit our plans* to the Master, and then if He sees fit to alter them in some way we must remember that it is *His plans* that we are to carry out.

So that dress you didn't cut out, that flower border you didn't weed, that cake you didn't get around to baking, that talk you did not prepare, that article you did not copy, were not so important as the things that came as interruptions. The word of encouragement you spoke, that material you took the time to hunt up and explain to a young worker, that sound counsel you gave, may have been a turning point in the life and work of the one who "interrupted."

Accept those interruptions for what they are—a change of plans ordered by God. And in doing this you will lose the frustrated feeling you might otherwise have harbored and will be content in the knowledge that you are doing God's will and carrying out His purposes.

In accepting what comes you will have the following promise: "Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ."—*Ibid.*



"My Personal Part in the Ministry"

The Joy of Sharing

HAVING been in the ministry for less than one year, my husband and I have only limited experience, but I wish to share with other ministers' wives a little idea that has been a real thrill and inspiration to me in our short ministry.

When we were finally settled in our first field of endeavor I was so happy to be at last a full-time wife and mother. However, with three small children I found that there were plenty of things to do at home, and I wasn't able to go out visiting with my husband as I would like to have done.

Readers' Response

Our readers have written, telling of their appreciation for our By His Side feature. Those who have taken time to write for this section will be most pleased with the response.

I am enjoying By His Side section in *THE MINISTRY*. We have had three copies so far. I always look for this section first!—Mrs. S. (Africa).

I appreciate your efforts to have something in *THE MINISTRY* that will be helpful to the women. I always look for those articles first when the magazine comes.—Mrs. F. (Tennessee).

I believe that God helped you and the brethren to choose the right name of By His Side for your women's section.—Elder W. (Maryland).

Since arriving home I have just seen By His Side, and I am thrilled with what has been presented. I know that it will be a great blessing to us all.—Mrs. F. (Maryland).

D. M. P.

I have always loved to bake bread but never had time to do this while my husband was in school and I was working full time. Now that he has finished and I am at home again, I have started baking bread every week. In my opinion there is no nicer smell that permeates the home than that of freshly baked bread.

As I began to figure up our budget I realized that by making our bread I was saving about half the cost of store-bought bread. "Wouldn't it be nice to share some of this homemade bread?" I said to myself. So I started making one extra loaf each week just to give to someone. My husband takes this loaf each week and gives it to someone with whom he is having Bible studies or a church member or someone he is just visiting. It is surprising how much they appreciate such a small thing.

It is such a joy to know that even though I cannot be out with him when he is visiting, I can send a little effort of mine with him. Even though we give away one loaf of bread a week, our bread still costs us less than if we bought it at the store, and homemade bread is so much more healthful. So we are actually better off all the way round by making and sharing our bread.

I recall reading a statement a few years ago which says: "There is more religion in a loaf of good bread than many think."—*The Ministry of Healing*, p. 302. I wonder whether it could be possible that by sharing our bread we can also be sharing our religion? We saw one family baptized a few Sabbaths ago who were the recipients of one of our loaves of bread. It was a real thrill.

ROSALIE K. POLLETT

1968 Ordinations in North America

Alberta Conference

CLARK, WILLIS, Bible teacher, Canadian Union College, College Heights, Alberta.

Allegheny East Conference

ANDERSON, G. W., publishing secretary, 5441 Diamond Street, Philadelphia, Pennsylvania 19131.
BANKS, A. L., pastor, 532 E. Commerce Street, Bridgeton, New Jersey 08302.
SMITH, G. N., pastor, P.O. Box 761, Salisbury, Maryland 21801.

Allegheny West Conference

FREEMAN, HENRY S., publishing secretary, 2601 Rhoads Avenue, Columbus, Ohio 43207.
LEE, HAROLD L., stewardship secretary, Caribbean Union Conference, P.O. Box 221, Port-of-Spain, Trinidad and Tobago, West Indies.

Arkansas-Louisiana Conference

DYER, LAYMOND C., conference evangelist, P.O. Box 1557, Topeka, Kansas 66600.
SCHNEIDER, DON C., district pastor, 7222 Norge Blvd., Fort Smith, Arkansas 72901.

Central California Conference

BOUIT, JEAN J., pastor, 1098 Parkside, Lindsay, California 93247.
DEHAVEN, WINSTON, MV and WSO secretary, 920 Cera Drive, San Jose, California 94129.
DRIVER, DON E., associate pastor, 1036 Jacqueline Way, San Jose, California 95129.

Chesapeake Conference

HASSINGER, KEITH B., pastor, Route 6, Frederick, Maryland 21701.

Florida Conference

MARSHALL, JOHN L., pastor-evangelist, P.O. Box 417, San Antonio, Florida 33576.
NICHOLS, L. DUDLEY, pastor, 38 Magruder Avenue, Rockledge, Florida 32955.
ROY, ERNEST A., pastor, 2080 Shannon Avenue, Melbourne, Florida 32903.

Georgia-Cumberland Conference

CAUGHRON, ROY, pastor, 1051 Red Oaks Drive, Macon, Georgia 31204.
ROBINS, JOHN, pastor, Route 1, Morristown, Tennessee 37864.
STEVENS, ERNEST, pastor, Box 787, Jasper, Tennessee 37347.

Hawaiian Mission

AMONG, RICHARD, pastor, 92-604 Aoloko Street, Ewa, Hawaii 96706.
RABANAL, BALBINO, pastor, P.O. Box 248, Kaunakakai, Hawaii 96748.

Idaho Conference

GRIFFIN, JOHN W., associate auditor, North Pacific Union Conference.
HARRIS, GORDON H., Book and Bible House manager, Washington Conference, Seattle, Washington 98103.

Illinois Conference

HOFFMAN, CLIFFORD, associate pastor, 2643 W. Winona, Chicago, Illinois 60625.
MOLDRIK, EMIL D., dean of boys, Broadview Academy, La Fox, Illinois 60147.
ROSCHER, HEARLEY, district pastor, 9908 58th, Apt. B-4, La Grange, Illinois 60525.

Indiana Conference

ALLINDER, CARL N., district leader, 102 S. 8th Street, Vincennes, Indiana 47591.

Kansas Conference

BOSHELL, LARRY, Bible teacher and pastor, Box 86, Centralia, Missouri 65240.
HYLAND, VERNE, pastor, 817 Mary Avenue, Willmar, Minnesota 56201.
JOHNSON, ALTON D., pastor, studying at Andrews University.

Kentucky-Tennessee Conference

DRISKELL, ORVAL L., associate manager, book department, SPA, 3223 Healy Court, Nashville, Tennessee 37207.
KIMBALL, ROBERT, pastor, Route 1, N. Friendship Road, Paducah, Kentucky 42001.
LEVERING, IRAD, pastor, 652 Blade, Frankfort, Kentucky 40504.

Lake Region Conference

CHEATHAM, OLIVER E., pastor, 53 Miller St., Niles, Michigan 49120.

Michigan Conference

FRITZ, PETER, pastor, Route 5, Box 61, Adrian, Michigan 49221.
INGHAM, WILBUR D., Bible teacher, Cedar Lake Academy, Cedar Lake, Michigan 48812.
KENASTON, HENRY W., pastor, 421 W. Pasadena, Flint, Michigan 48503.
STRUNTZ, THEODORE KARL, pastor, 15323 Oakfield, Detroit, Michigan 48227.
WIESE, ROBERT L., pastor, 349 W. Bluff, Marquette, Michigan 49855.

Missouri Conference

NAIL, JACK, MV, education, temperance secretary, 8411 East 85th Street, Raytown, Missouri 64138.
SPAULDING, EARL, principal, Sunnysdale Academy, Centralia, Missouri 65240.
TYNER, MITCHELL, pastor, 2616 Belle, St. Joseph, Missouri 64503.

Montana Conference

JONES, VERNON, district pastor, 934 Assiniboine Ave., Havre, Montana 59501.

Nebraska Conference

CHRISTENSEN, R. W., pastor, 5219 Stockwell, Lincoln, Nebraska 68506.
DUFFIELD, D. C., treasurer, Christian Record, 5300 Lowell, Lincoln, Nebraska 68516.
SHARP, JOHN, youth pastor, 5049 Holyoke Way, Sacramento, California 95841.

Nevada-Utah Conference

SIMMONS, EARL L., pastor, 525 S. Bailey, Fallon, Nevada 89406.

Newfoundland Mission

ORPANA, O. A., pastor, 20 Linds Road, Cornerbrook, Newfoundland, Canada.

New Jersey Conference

GREEN, THEODORE, pastor, 326 Hillside Avenue, South Plainfield, New Jersey 07080.
ROFGERS, RONALD, MV, educational secretary, 25 Marcia Drive, Trenton, New Jersey 08610.

New York Conference

COX, HAYSMER E., district leader, 111 S. Washington St., Binghamton, New York 13903.
ORSBURN, DON A., publishing secretary, 111 Spruce Tree Lane, Syracuse, New York 13219.

Northern California Conference

APPLEGATE, RODNEY, pastor, 4749 Papaya Drive, Fair Oaks, California 95628.
HAUGEN, EINAR, Bible teacher, 3627 Monterey Boulevard, Oakland, California 94619.

North Dakota Conference

RIMA, NELSON, pastor, 616 - 18th Avenue S., Grand Forks, North Dakota 58201.

Northern New England Conference

EDWARDS, ROBERT N., director of deferred giving, 10 Cole Street, Falmouth, Maine 04105.
KLINE, PAUL, district pastor, Upper Washington Street, Camden, Maine 04843.
MITCHELL, ROLFE B., district pastor, 53 College Road, Manchester, New Hampshire 03132.
SHULTZ, LESLIE R., district pastor, RFD, Mechanic Street, North Bennington, Vermont 05257.
TYLER, MERLE A., district pastor, 19 Hillcrest Drive, Rochester, New Hampshire 03867.

Northeastern Conference

FELDER, WILLIAM D., pastor, 88 Fenwick Street, Springfield, Massachusetts 01109.

Ohio Conference

HOFFER, JAMES, pastor, 109 Vaughn Road, Delaware, Ohio 43015.

Oklahoma Conference

TUNNELL, DALE, pastor, 1205 Karen, Altus, Oklahoma 73521.

Ontario-Quebec Conference

JAMES, R., pastor, 106 Frankdale Avenue, Toronto 6, Ontario.

Oregon Conference

EIGENBERG, EDWIN, pastor, Route 2, Box 28-T, Lebanon, Oregon 97355.
HORTON, PAUL, youth pastor, 11018 NE Davis Street, Portland, Oregon 97220.
MORRIS, TAYLOR, pastor, P.O. Box 266, Florence, Oregon 97439.

Pennsylvania Conference

SCHERMERHORN, R. E., pastor, R.D. 2, Wellsboro, Pennsylvania 16901.

Potomac Conference

FARWELL, CLAYTON R., pastor, Box 282, Antioch, California 94509.
PUGGINELLI, VIVIAN J., pastor, Route 4, Taylor Wood, Galax, Virginia 24333.
ROBERTS, ROBERT, studying at Andrews University.

South Central Conference

PLUMMER, VIOLIN, assistant librarian, Oakwood College, Huntsville, Alabama.
WRIGHT, HENRY M., pastor, P.O. Box 11216, Jackson, Mississippi 39203.

Southern California Conference

BREWER, BARTHOLOMEW F., pastor, 4614 Rebecca Avenue, La Crescenta, California 91412.
NELSON, DEANE, pastor, 549 S. Fairview, Ridgecrest, California 93555.

Southeastern California Conference

DEVNICH, D. DOUGLAS, youth pastor, 4947 Sierra Vista, Riverside, California 92505.
NELSON, DONALD A., youth pastor, 519 "C" Shady Lane, El Cajon, California 92021.
PARK, LESTER, educational secretary, 11388 Flower Avenue, Riverside, California 92505.
SORENSEN, N. CLIFFORD, principal, San Pasqual Academy, Route 1, Box 890, Escondido, California 92025.

Southern New England Conference

BURRILL, RUSSELL C., pastor, 816 Hilltop Drive, Cumberland, Maryland 21502.
COFFEN, RICHARD W., pastor, 89 Monroe Street, Amesbury, Massachusetts 01913.
GILEY, JAMES W., conference evangelist, 33 Bolton Road, South Lancaster, Massachusetts 01561.

South Dakota Conference

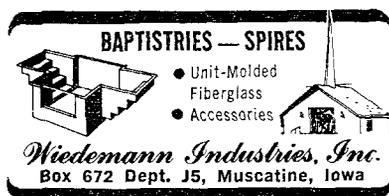
ERHART, MILTON E., district leader, 805 N. Olive, Madison, South Dakota 57042.

Texas Conference

ALLEN, DAVID, pastor, 424 Wayne Drive, Waco, Texas 76710.
EASLEY, WAYNE, chaplain, Box 354, Beeville, Texas 78102.
GRIFFIN, HERMAN J., district leader, 5410 Walden Road, Beaumont, Texas 77707.

Texico Conference

BURTON, G. L., district leader, 109 New Mexico Drive, Portales, New Mexico 88120.



Upper Columbia Conference

McKAY, HAROLD E., district leader, Box 331, Cashmere, Washington 98815.
THOMPSON, FREDERICK LEE, pastor, 434 SE. 5th Street, College Place, Washington 99324.

Washington Conference

BLEHM, DON, MV secretary, 9408 NE. 121st Place, Kirkland, Washington 98035.
BURT, ROBERT, district pastor, c/o Shelton SDA Church, Sixth and Railroad Avenue, Shelton, Washington 98584.
ELLIS, GARETH, district pastor, Box 726, Morton, Washington 98356.
HUBBS, L. E., Sabbath school and temperance secretary, 242 NW. 196th Place, Seattle, Washington 98177.
MOYER, BRUCE, Bible teacher, Auburn Academy, Auburn, Washington 98002.

West Virginia Conference

ROGERS, GEORGE D., P.D.S., 2934 Fairview Ave., Parkersburg, W. Va. 26101.

Wisconsin Conference

SHERMAN, GEORGE C., district pastor, Route 2, Richland Center, Wisconsin 53581.
CAMPBELL, TERRY, district pastor, 524 Madison St., Lancaster, Wisconsin 53813.

Wyoming Conference

GREIG, A. JOSEF, studying for Ph.D. degree, 3 Eltringham Gardens, Edinburgh, Scotland.

Interpreting the Bible by Emphasis

(Continued from page 12)

is done; but "Oh the good we all may do While the days are going by" if we took the opportunity to know how to read it even reasonably well. It is said that a great actress practiced "We fail!" in *Macbeth* times uncounted. Macbeth says, "If we should fail?" And the answer is, "We fail!" Simplicity itself. But not so fast. What is the answer? Does it merely say that if we fail we fail, and that is all there is to it, or does it express hot and scathing scorn of the very idea of our failing? The actress worked at the problem a long time, and thought it worth her while. But the average reader of the Bible in public boldly reels off haphazard or traditional vocalizations of the words of eternal life without even so much as hesitating, let alone stopping to inquire whether his vocal exegesis is right or wrong. Yet it is fully as important to determine whether Jesus said,

(Continued on page 46)



BOOKS

***A Guide to Modern Versions of the New Testament,*
Herbert Dennett, Moody Press, Chicago, \$2.95.**

There seems to be no end of translations and interpretational versions of the New Testament. How do they differ one from another? Are they reliable? Can they be trusted? There seem to be four over-all purposes in printing all the numerous types of translations: (1) To present as nearly as possible a literal version, holding closely to the Greek and Hebrew words; (2) the paraphrasing type of translation, using colloquial or modern expressions, endeavoring to present the truths of Scripture in a more meaningful language for the people of today; (3) what might be called the "simpler" versions for people who are limited in religious phraseology and Christian background; (4) the amplified or expanded versions, made that way by suggesting synonyms and alternate renderings of difficult passages of Scripture.

Herbert Dennett's *A Guide to Modern Versions of the New Testament* is an over-all guide to these various versions. There are nearly forty New Testament translations dealt with in this book. He calls attention to hundreds of examples of the style of language and the different forms of rendering passages of Scripture in the various translations. The author gives a short description and his personal evaluation of each version. He deals with the background of the New Testament times which he feels affected the writing and idiom of the particular scripture under consideration. There is also a section giving consideration to the various concordances and other special editions of the Bible for the versions described therein, and the other for Bible texts used as examples and illustrations. This is a worth-while reference book for a general assessment of the various English versions of the New Testament.

ANDREW FEARING

***Black and Free,* Tom Skinner, Zondervan Publishing House, Grand Rapids, Michigan, 1968, 154 pages, \$2.95.**

If you want something up to date, factual, and truly readable, get *Black and Free*. The author was once a gang leader in the hotbed of Harlem, New York. His father was a minister. But Tom Skinner led a double life. Scholastically in the top 10 per cent of his high school senior class he was

at the same time gang leader of the Harlem Lords, the largest gang in the city. He does not glory in the escapades of those hectic days but it is against this backdrop that he writes. He has made the greatest discovery of the ages—that Jesus Christ can save a man from sin and savagery today just as He did nineteen centuries ago. Here is an insight into why Negroes fight, why they riot, why so many of them hate white men.

This book is a challenge to both Negroes and people of other races. It is no racist philosophy. On the contrary, it is a marvelous revelation of the power of the gospel. This author possesses the ability to put his finger on the root cause of the race problem and outline the ultimate solution.

Skinner, though young in years, is today a flaming evangelical preacher, emphasizing that man, whoever he is, is basically sinful, and it takes the regenerating power of Jesus Christ to change him. Merely changing his circumstances will never make a bad man good. "Only the Christian revolution that Jesus Christ came to create within the heart of man holds out firm hope for a new and better future," he says.

Among the many books on this live issue appearing today, this reviewer states unequivocally that *Black and Free* is at the top. It is brilliantly written and moves into the theme with dispatch. Readers both inside and outside the United States will find it gripping and enlightening. The simple story of the author's conversion and its results is worth the price of the book.

R. ALLAN ANDERSON

***"Christus der Herr im Glauben und Leben der Siebenten-Tags-Adventisten,"* Otto Gmehling, Advent-Verlag, Hamburg, 72 pages.**

This small book does not intend to explain the organizational structure of our denomination or its wide missionary and welfare work. Its only purpose is to present in short the Christ-centeredness of the faith and life of Seventh-day Adventists. In this way the author hopes to correct the prevailing prejudice against Seventh-day Adventism that it proclaims a disguised legalism as the way of salvation.

This booklet may be regarded as a commendable endeavor to represent the third angel's message in its true Christo-centric structure as justification and sanctification by faith and submission.

The author shows by his terminology acquaintance with modern German theology, and his book, therefore, seems to have a special appeal to the spirit of Christianity in Western Europe today.

As an introduction to the faith of Seventh-day Adventists it is a worthy representation of the real, soul-saving burden of the Advent message even in its proclamation of the judgment message.

We believe that Otto Gmehling has set a dignified example in realizing the great wish of Ellen G. White who urged us:

"Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world."—*Evangelism*, p. 188.

HANS K. LARONDELLE



NEWS BRIEFS

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

Dr. Espy Ready to See NCC Die to Meet Needs of "Inclusiveness"

Dr. R. H. Edwin Espy, executive head of the National Council of Churches, suggested in St. Louis the possibility of a new organization embracing NCC members, the Roman Catholic Church, and other groups not part of the council. He said he was prepared to see the NCC die if necessary to meet new demands of "inclusiveness." The council is comprised of 33 Protestant and Orthodox churches. Addressing the annual Conference of State and Area Secretaries and Board Chairmen of the Christian Church (Disciples of Christ), Dr. Espy said Christianity must be open to a variety of routes toward greater inclusiveness. He referred to increasingly cordial relations between the NCC and the Catholic Church, and added: "We needn't insist on the concept that the Roman Catholic Church is joining the National Council. It may be that the present members of the Council, the Catholic Church and other Churches will join together in a new, more inclusive federation or council of the ecumenically committed Churches of the U.S."

Southern Baptists Excel in Missions Donations

Southern Baptists gave \$45.2 million for world mission work during the first 11 months of 1968, the convention's executive committee reported in Nashville, Tennessee. Total giving for the entire year of 1967 was \$45 million. Contributions to the convention's 19 agencies accounted for \$24 million of the total, while gifts to designated world mission causes totaled \$21.2 million. While the \$24 million contributed through the convention's Cooperative Program is \$1.75 million more than was given during the same period in 1967, it is still \$2.8 million short of 1968 budgeted needs.

Mormons Plan Temple in Washington Suburb

A new temple will be built near Washington, D.C., to serve members of the Church of Jesus Christ of Latter-day Saints (Mormon) living in the Eastern States, David O. McKay, president of the church, announced in Salt Lake City. The

temple site is in suburban Maryland on acreage 120 feet above the surrounding terrain and overlooking Rock Creek Park. The 57-acre site was purchased by the Mormons in 1962 for \$850,000. Plans for the new temple will proceed as rapidly as possible, the president said. The church now has 13 temples throughout the world—four in Utah, two in California, and one each in Idaho, Hawaii, Canada, Arizona, England, Switzerland, and New Zealand.

Synod Underlines Pope Paul's Interest in Collegial Action

Pope Paul VI has summoned an "extraordinary" synod of bishops to meet in Rome on October 11. The purpose of the meeting of representatives of the world's Catholic bishops will be to study ways and means to stimulate cooperation and useful contact between the Pope and the national hierarchies and among the hierarchies themselves. The convocation of bishops is regarded in Vatican City as the pontiff's reply to criticisms that the Vatican has not adequately put into application the principle of collegiality, or joint consultation.

Southern Baptist Membership Estimated to Be 11.3 Million

Membership in the Southern Baptist Convention is expected to reach 11.3 million by the end of 1968, according to a profile analysis of data received from 25,369 of some 34,000 churches. If correct, the membership figure will exceed the 1967 total by 180,000. The Convention is the largest Protestant denomination in the United States. Second is the United Methodist church, whose last statistical report listed just under 11 million members. The available Methodist figure and the Southern Baptist projected total are not, however, entirely comparable. United Methodist tabulations included a mid-1968 figure from the former Meth-

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A truly wash and wear shirt.

No ironing—not even collars and cuffs.

Dries sparkling white, no wrinkles.

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Convertible or French cuffs, fused collars.

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odist Church and a year-end 1967 statistic from the former Evangelical United Brethren Church. The two denominations merged last April. In the future the United Methodist denomination will report at the close of each year.

"Inflatable Church" Seen Replacing Evangelist's Tent

An inflatable plastic-fabric church—as used by an Assemblies of God mission unit in Costa Rica—is envisioned as the logical answer to the traditional tent for evangelistic services. Developed by the Firestone Coated Fabric Company of Los Angeles, the so-called "air-cathedral" is 200 feet long, 60 feet wide, and 30 feet high. It can seat 3,500. The Foreign Mission Board of the Assemblies of God used the "air cathedral" for a city-wide evangelical crusade in San Jose, Costa Rica, last December.

Interpreting the Bible by Emphasis

(Continued from page 43)

"I will pray the Father" (and, because it is I who pray, He will forgive you), or, as read traditionally, whether He said, "I will pray the *Father*," as it is to determine how Lady Macbeth ought to say, "We fail!"

The use of accent and inflection gives the intellectual interpretation, conveys or conceals the thought, of the passage read. In addition, the reader should know how to convey the undersurface significances, the emotions, the spiritual overtones of the passage. To do this is the consummation of art. Handel did it in the *Messiah*. The average reader of the Bible may be pardoned, therefore, if he falls below the standard of full perfection in so high an art. But he may not be pardoned (some awkward questions may be asked him at the judgment seat) if he fails in accent and inflection (for these imply and require only study and intelligence), or if he substitutes unctious and a holy tone for mental clearness and a heart on fire. Paul, writing on this subject, said, "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

Vatican Radio Praises "Living Faith" of Islam

Roman Catholics must "look on Islam as a living faith and not only as a civilization and a religious doctrine among many others," Vatican Radio said in a special commentary broadcast in Vatican City. The broadcast, which was chiefly devoted to the Islamic holy month of Ramadan, called on Catholics to regard Moslems not with indifference and detachment, but with friendliness and sympathy. "Moslems should be received among us as brothers who share with us the faith in that almighty God whom we adore and the desire to meet him and serve him to the end of our days," Vatican Radio said.

"Prayer Partnership" Ties 41,000 Baptists

More than 41,000 baptists in North, Central, and South America have agreed to join in a "prayer partnership" for the Crusade of the Americas. The crusade is a massive evangelistic drive sponsored by Baptists on the two continents. The report on the "prayer partnership" was made in Birmingham, Alabama, by Mr. R. L. Mathis, who is coordinating the project for the Southern Baptist Woman's Missionary Union. Under the plan, Baptists in the various countries agree to pray for an assigned partner and the crusade, following a prayer calendar.

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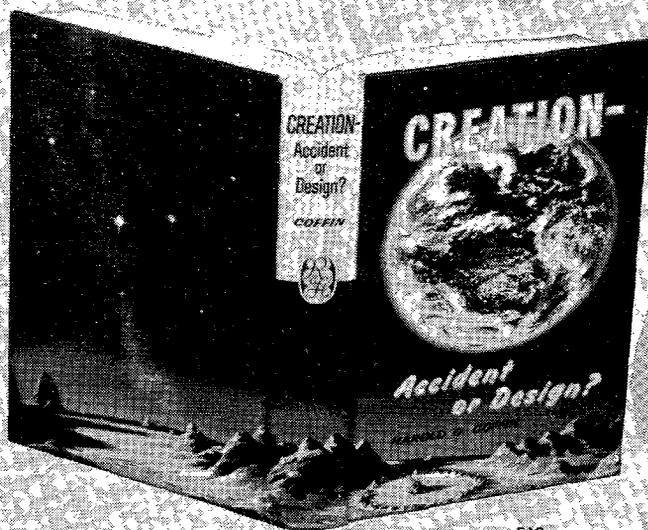
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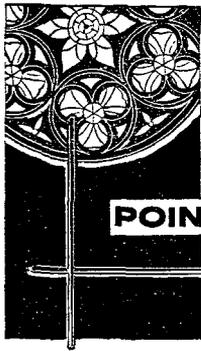
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POINTERS

BIG BITE THERE is more truth than poetry in the following verse:

Bite off more than you can chew and chew it.
Plan more than you can do and do it.
Hitch your wagon to a star,
Light the corner where you are,
Keep your seat; you won't get far,
You must do it!

Chaplain Hain shares with us this precious gem: "The Greeks coined the word 'entheos' which means to be filled with a god. Through time and use it has been changed to 'enthusiasm,' a word which we use to describe that spark in man which makes toil a joy instead of drudgery."

There is nothing more productive of enthusiasm than a sense of direction and a passion for getting there. As it relates to the mission of the church, the individual minister's goal should be clear—the baptism of souls into the kingdom of God. Anything that is not related to this supreme purpose is not the church's business. We are in this world to win souls to Christ. There is no confusion in the mind of the devil as to what his mission is. All of his evil genius is focused on winning souls to his side of the great controversy, and whatever it takes to do this he and his legions are more than willing to expend the effort and pay the price. To him supreme satisfaction is observing the faltering footsteps of the wayward. The cry of agony is the music that soothes best his soul. We have a single-minded enemy, and nothing short of single-mindedness on our part can or will prevail against him. And it is a sanctified ambition that wishes to snatch from his grasp every judgment-bound soul. This is the rationale for setting large goals for baptisms each year. If one desires this for selfish purposes, then this is unsanctified ambition. If, on the other hand, the motive is unselfish and the objective clear, then, sir, "Hitch your wagon to a star," and "light the corner where you are."

E. E. C.

THAT COMMUNICATIONS GAP

THERE are lots of "gaps" today, among them being the communications gap.

The most serious of these was shockingly brought to my attention in the December 30, 1968, issue of *Newsweek*. The article appeared in the Religion section under the title,

"Can Modern Man Pray?" According to the writer, personal prayer is becoming obsolete. Direct communication between man, even the Christian man, and his God is on the way out.

The article declares, "Private prayer languishes, partly because modern man feels little need of God's help and—except in grave crises—secretly questions whether he should even ask."

A sobering truth is stated when the writer declares, "Prayer makes children of us all, and no responsible adult wants to appear childish."

Distinguished theologians and church leaders are cited as evidence that even among these, secret, personal prayer is outmoded. Bishop Fulton J. Sheen is quoted as saying, "We're repressing religion where we used to repress sex."

This has brought on quite a dilemma. Dr. Langdon Gilkey, of the University of Chicago Divinity School, points to it this way: "I suspect most contemporary theologians would be embarrassed to admit that they do not pray. And the others would be embarrassed to admit that they do."

It is a sad and chilling thought that to engage in personal heart-to-heart communion with God is becoming another of the casualties of "refurbished Christianity."

O. M. B.

ON THE KILLING OF INSECTS

THE preacher who delivers a thirty-minute sermon to one hundred listeners on Sabbath morning is monopolizing fifty hours' worth of time—an amount well over a forty-hour five-day work week. Time and life are quite synonymous. What right do we have to claim this unreturnable time from those who sit at our feet? None whatever, unless we are presenting those truths which bring salvation to the soul.

The teaching of Jesus had one remarkable quality—it was all wheat, no chaff! His messages were a rich mixture of necessary truths. He never preached for the sake of interesting or entertaining people, but rather to save people from destruction. Philosophical discussions on nonsalvation subjects never claimed Christ's time or attention. He knew that matters of this type were never harmless. They brought in confusion and dissension.

Back in 1901 Ellen G. White made an interesting comment on a subject which was claiming some attention. She said: "You have no time to engage in controversy regarding the killing of insects. Jesus has not placed this burden upon you. . . . Do not spend your time in the discussion of such matters. . . . Why will men and women belittle their experience by gathering up idle tales and presenting them as matters worthy of attention?"—*Counsels to Writers and Editors*, pp. 47, 48.

Brother minister, before you stand up and speak the next time, ask yourself the question, Is my message calculated to aid people on their journey toward heaven? Is it clear, positive, and above all, is it essential to salvation? Or am I merely discussing "the killing of insects"?

J. R. S.