

*The*  
**MINISTRY**

MARCH

1967

# GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

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Dear Fellow Workers:

Elder Carcich and I appreciate so much your wonderful response to the challenge of revival and evangelism that was sounded at the last Fall Council. We also were moved by the flood of letters so many of you wrote to us after reading our articles in the November Ministry. We wish we could reply personally to every one of your encouraging letters. This would be well-nigh impossible, for there were so many. Your dedication of purpose, your assurance that you are with your leaders around the world in finishing the work in this generation, is most heartening indeed.

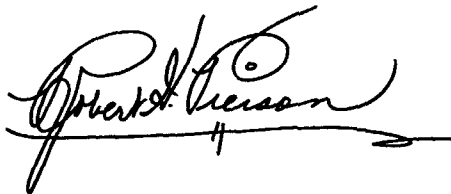
We especially appreciated the assurance of your prayers. This means a great deal to all of us here in the General Conference. We all need your prayers as we face the great challenge ahead. Be assured that we are praying for the men and women in the field. We believe in you and know the Lord will stand by you and bless your consecrated efforts for Him. Let us be faithful in praying for one another in the days ahead. The place of prayer will be the point of origin for revival and the source of needed power for our great forward evangelistic thrust.

Now that we have set our eyes Zionward, we must never falter or look back. There is only one way to go--forward to the kingdom. Of course, there will be obstacles, difficulties, and frustrations. Of course, there will be days when discouragement will threaten, when it appears all is lost--when Satan will loose his imps in fiendish glee to thwart our triumph. On those days remember the power of God on our behalf. Remember that since Calvary, Satan has been a defeated foe. His ultimate fate is sealed. The Spirit of God will lead the remnant church through to victory.

The word now is dedicated perseverance. The fine resolutions we have made must be carried out. The evangelistic efforts we have planned must be held. Souls must be reached and won--the world around. A good beginning is not enough. We must keep the fires of the first love burning brightly in our hearts, and our hands and feet must be busy on His soul-winning errands! We know we can count on you!

Please accept this as a personal reply to each of your encouraging letters. Our thoughts and prayers are with you. We are with you in the thick of the battle and we intend to stay there with all of the strength God gives us until the last sermon has been preached, the last prayer offered, and the last soul is won for Christ Jesus. Let us join our hands, our hearts, our prayers, for the finishing of the work!

God bless you!



# Lead Me

## in the Way

### Everlasting

N. R. DOWER

Secretary, Ministerial Association, General Conference



IT WAS Sabbath morning, June 18, 1966, Detroit, Michigan. About 12,000 people had met in Cobo Hall as our newly elected General Conference president delivered the morning sermon. It was a most moving and solemn message and all present listened with good attention to the

mighty challenge that was presented—and responded.

Soon the meeting was over and the congregation swarmed out, each person eager to go to dinner or some other interest or appointment that had previously been arranged. As I watched them disperse, the question came to my mind, What would happen if we really believed the glorious truth of the morning message? What would take place in the church and the world if that large group representing God's last church would go home and put into immediate zealous personal practice the things they had heard? What miracles for God would be accomplished! What tremendous good would be done! How soon might the work of God be finished and Jesus come!

#### *Heart Preparation Needed*

What a thrilling message we have and what limitless power has been promised to attend our labors if only we will prepare the way for the outpouring of the Spirit of God! This preparation, dear fellow workers, must be a real heart preparation. We must, one day, the sooner the better, give God complete, undivided control of our

lives without any mental reservations or purposes of evasion whatsoever. When this is done the promise of the Father will be fulfilled. The work will go like fire in the stubble. Thousands will be converted in a day. Pentecost will be repeated, but with greater demonstrations of power, and Jesus will come.

The servant of the Lord has given us some very valuable counsel as we approach the day of the Lord:

I was shown God's people waiting for some change to take place—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act, they must take hold of the work themselves and earnestly cry to God for a true knowledge of themselves. The scenes which are passing before us are of sufficient magnitude to cause us to arouse and urge the truth home to the hearts of all who will listen. The harvest of the earth is nearly ripe.—*Testimonies*, vol. 1, p. 261.

The message of Christ's soon coming is to be given to all the nations of the earth. Vigilant, untiring effort is required to overcome the forces of the enemy. Our part is not to sit still and weep and wring our hands, but to arise and work for time and for eternity.—*Christian Service*, p. 83.

Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message. That which we see and hear calls us to our duty. The working of satanic agencies calls every Christian to stand in his lot.—*Testimonies*, vol. 9, pp. 25, 26.

With these thoughts before us and with the glorious prospect of Christ's coming so vividly brought to our minds, let us study a simple but beautiful and all-inclusive prayer. It is taken from Psalm 139:23, 24: "Search me, O God, and know my heart: try me, and know my thoughts: and see if

there be any wicked way in me, and lead me in the way everlasting.”

### *We Do Not Know Ourselves*

One of the strange things about human nature is that it does not truly know itself. We know a great deal about machinery, transportation, communication, science, education, religion, and many other related fields. We have in recent years unearthed some of the most securely locked secrets of nature, animate and inanimate, but we do not really know ourselves. There are portions of our characters that we do not fully comprehend, nor do our most highly trained psychiatrists. There are things we do for which we cannot give a satisfactory explanation, not even to ourselves. There are words that we sometimes speak that shock us every bit as much as those who hear us. Sometimes we seem a bit detached as we listen to our own almost unrecognized voice saying something that we did not think was really in us. This is the nature of sin, and sin is our great problem. This must have been the pathetic experience of Peter when in his crisis hour he cursed and swore his denial of his Lord and Master.

### *Shocked by What We Do*

The ancient prophet spoke a great, tragic truth when he said: “The heart is deceitful above all things, and desperately wicked: who can know it?” (Jer. 17:9). These are inspired words and they therefore must be true. We can deny it and argue about it, but all the intricate maneuverings of our modern psychology and theology do not change that fact. We are impressed with this as we reflect on some of the strange reasoning we do when we try to justify ourselves in wrongdoing. We are sometimes shocked and frequently amazed at the illogical things we do and the conclusions we reach.

Jesus said: “But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things

which defile a man” (Matt. 15:18-20). For this reason the inspired apostle admonishes: “Let him that thinketh he standeth take heed lest he fall” (1 Cor. 10:12). And again: “But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” (chap. 9:27).

One cannot help being deeply impressed by the tragic confession of the wise man as recorded in Song of Solomon 1:6: “They made me the keeper of the vineyards; but mine own vineyard have I not kept.” Of how many ministers might this be truthfully spoken? We are busy caring for the work of the Lord. We are also endeavoring to care for the lives of our people, while at the same time seeking to bring many precious souls to a knowledge of this truth. All of this is commendable, but if this is done at the risk of neglecting “our own vineyard” then we need to give some very careful consideration to our entire program.

### *Our Greatest Danger*

“The heart is deceitful above all things.” That is to say, there is nothing more deceitful than the human heart. Therefore, we are ourselves in the greatest danger of being deceived by it. This is the only explanation for the words, thoughts, and deeds that go to make up our unworthy lives, and from our own personal experience we know that this is true. That this is true even of sincere Christians is clearly seen from the penetrating analysis of the remnant church found in Revelation 3:17: “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” This is honest deception but it is deception, nevertheless. It is a deception that leads us to believe that we are all right when we are all wrong; that we have all we need when in reality we are destitute; that we are clothed with the righteousness of Christ when in reality we are naked; that we can see the glorious light of His truth when in reality our eyes are blind. This is indeed a sad condition to be in.

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We are all familiar with the words of the last verse of the nineteenth psalm: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." But how many of us have seriously thought about the words that immediately precede this as recorded in verses 12 and 13? "Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

The servant of the Lord in commenting on this text makes the following startling statements:

No man can of himself understand his errors. . . . The lips may express a poverty of soul that the heart does not acknowledge. *While speaking to God of poverty of spirit, the heart may be swelling with the conceit of its own superior humility and exalted righteousness.*

In one way only can a true knowledge of self be obtained. We must behold Christ. *It is ignorance of Him that makes men so uplifted in their own righteousness.* . . . But no man can empty himself of self. We can only consent for Christ to accomplish the work. Then the language of the soul will be, Save me in spite of myself, my weak, un-Christlike self. Lord, take my heart; for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul. —*Christ's Object Lessons*, p. 159. (Italics supplied.)

### "Search Me, O God"

It is most fitting therefore that we should fervently, daily pray, "Search me, O God, and know my heart." For we have been warned:

As Christians we are less thorough in self-examination than in anything else. . . . Self-love will prompt you to make a superficial work of self-examination. . . .

"The Lord looketh on the heart"—the human heart, with its conflicting emotions of joy and sorrow—the wandering, wayward heart, which is the abode of so much impurity and deceit. He knows its motives, its very intents and purposes. Go to Him with your soul all stained as it is. Like the psalmist, throw its chambers open to the all-seeing Eye. . . . Submit your heart to be refined and purified; then you will become a partaker of the divine nature, having escaped the corruption that is in the world through lust. . . . The peace of Christ will be yours. Your name will stand registered in the book of life; your title to the heavenly inheritance will bear the royal signet, which none on earth dare question. No one can bar your way to the portals of the city of God, but you will

have free access to the royal presence and to the temple of God on high.—*Testimonies*, vol. 5, pp. 332, 333.

What a tremendously thrilling statement this is, and what marvelous blessings have been promised to those who from their hearts pray this prayer.

### "Try Me, and Know My Thoughts"

This is a most solemn request and should never be uttered unless we are genuinely sincere. Do not think that such a prayer will go unanswered. We may literally be asking for trouble because what we are actually saying is: "Put me to the test, any test; prove me through whatever means Thou dost choose. Discover my most secret thoughts, and painful though it might be, reveal them clearly to me. Then send what is needful so that I may be fitted as a dwelling place for Thy Holy Spirit and prepared fully for Thy heavenly kingdom."

There are some texts that we need to bring into focus in this light if we are to prove faithful and be found ready. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: *that the trial of your faith, being much more precious than of gold that perisheth*, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:3-7).

"My brethren, count it all joy when ye fall into divers temptations; knowing this, *that the trying of your faith worketh patience.* But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:2-4).

### The Purpose of It All

This, then, is the purpose of it all. This is what is included in our prayer, "Try me, and know my thoughts." One of the most sublimely comforting statements in all the writings of the servant of the Lord is:

No soul is ever finally deserted of God, given up to his own ways, so long as there is any hope of

his salvation. "Man turns from God, not God from him." Our heavenly Father follows us with appeals and warnings and assurances of compassion, until further opportunities and privileges would be wholly in vain.—*Thoughts From the Mount of Blessing*, p. 93.

Someone has said: "The ills we see, the mysteries of sorrow deep and long, the dark enigmas of permitted wrong have all one key. This strange, sad world is but our Father's school, all chance and change His love shall overrule. What though thou canst not see it all, the hidden reason for His strange dealing through the trial season. Trust and obey and in afterlife . . . all will be made clear and all will be made right."

This is a vital lesson that all of us should earnestly seek to learn. My father was a sea captain, and many times he would be gone from home for months. From the time that he left we would look eagerly for his return. There were few things that he feared, but one thing above all else was a constant source of concern to him. It was not the fog, or the rain, or the snow, or the wind, or the waves, but a dead calm. When he returned safely our family would sing the following hymn with a great deal of feeling:

If through unruffled seas Calmly toward heaven  
we sail,  
With grateful hearts, O God, to Thee, We'll own  
the favoring gale,  
But should the surges rise, And rest delay to come,  
Blest be the sorrow, kind the storm, Which drives  
us nearer home.—*Church Hymnal*, No. 249.

It is by these means—the sorrows, the storms, the trials—that our characters are developed for the kingdom of heaven.

#### *Search for Idols*

"See if there be any wicked way in me." This appeals for a thorough search, a search for any idols of any description, for perverseness or selfishness, or untruthfulness, for dishonesty with either man or God; for impurity in thoughts or in word; for hatred, which is murder; for disobedience in any of God's requirements; for any other response of any kind, to evil. And why should such a thorough search be made? The answer is found in *Testimonies*, volume 5, page 216: "Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed

upon the forehead of men or women of false tongues or deceitful hearts." In Hebrews 4:12 we read: "The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

We are judged finally by our motives. This counts more with God than what we actually do or say. We stand condemned or justified before Him for the evil or good which we intended to do but were held back by force of circumstances from doing. "It is an important duty for all to become familiar with the tenor of their conduct from day to day and the motives which prompt their actions. They need to become acquainted with the particular motives which prompt particular actions. *Every action of their lives is judged, not by the external appearance, but from the motive which dictated the action.*"—*Ibid.*, vol. 3, p. 507. (Italics supplied.)

These, then, are the vitals of our lives, our motives, our real intentions, our secret reasons. By these we shall stand or fall. It is possible, then, in the light of these statements, to be factually right but morally wrong. It is also possible to be factually wrong but morally right. "The pure motive sanctifies the act."—*The Sanctified Life*, p. 8.

#### *Complete Surrender*

"Lead me in the way everlasting." This indicates complete, unreserved surrender to the divine will. It means yielding up all selfish desires and interests. Its result will be a God-controlled, God-guided life, which is the ultimate in Christian living. But the way everlasting is the way of sacrifice and self-denial. This is the only way, for it is the way He went.

One of the greatest problems we face as Christians is to come to the place where we are so completely surrendered to the revealed will of Christ that we will gladly follow in His steps both in the Palestine way, as outlined in the gospel, and the more recent paths pointed out by the messenger of the Lord.

As Christians we are eager to accept that which does not require any real sacrifice or surrender or self-denial, but we are tragically reluctant to accept that which cuts across our way of life or our own opinion. For example, most Christians claim to ac-

cept the assurance of God's love, the Bethlehem story, the coming of the Lord and the future life, the doctrine of baptism, the importance and privilege of prayer, the necessity of observing the golden rule. But when it comes to the faithful observance of the true Sabbath, tithing, total abstinence from harmful foods and drinks and pleasures, and the other great truths that strike at the treasures of their lives, they rebel.

For us it might not be any of these things, then again, it might. Instead, it could be a refusal to follow light, the clear beautiful light that shines upon this church in the writings of the Spirit of Prophecy. We come to the place where we gladly accept that which requires no real self-denial or sacrifice or reformation, but turn back at that which God in His goodness and love has revealed which cuts across our narrow, prejudiced, personal opinion and desires. But if we truly give our lives in full surrender to the Lord and are willing to follow, He will do a complete work and lead us all the way.

#### *He Knows the Way*

*"Lead me in the way everlasting."* This suggests the beautiful picture of the Good Shepherd and His sheep. He knows the dangers and sacrifices and self-denials. He knows the doubts and other vicious enemies we face. He knows the dry and desolate places along the way. He knows the way. It is marked with His own blood. But, thank God, He also knows where the refreshing water is and where there is good food, green pastures, precious comfort, shelter and safety. It is the way of the cross.

About five years ago it was my privilege to climb Mount Rainier, and this was not only an interesting but a challenging experience. Two camps are established on this climb that are worthy of notice because of the names and the experiences attached to them. The first was Camp Misery, which was reached at about the 10,000-foot level. This camp was quite easily accessible to us, but the reason for its name came from the fact that the climb ahead for the next 1,000 or 1,500 feet was the most difficult and dangerous of the entire trip. And so as we rested at this camp we were reminded of the miseries that lay just ahead. The second camp was at about the 12,000-foot level and this was called Camp Comfort. This was on the other side of the more diffi-

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cult places which we needed to climb after we left Camp Misery. With these difficulties behind us and with the beautiful snow-covered top of Mount Rainier just before us we were privileged to enjoy the comfort of this camp. There was still more than 2,000 feet to climb but the most difficult part was behind us, and having come this far, we were confident that our guide would lead us safely all the way to the summit.

We, today, are at Camp Misery. The days ahead will be filled with difficulty and trials, persecutions and perplexities, that shall test us to the very limit. But beyond Camp Misery is Camp Comfort, which God has provided for those whose faith in Him remains steadfast and strong. He is our guide. He leads us by the way of the cross in the way everlasting.

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23, 24).

My earnest prayer for the total ministry of the church is that we might know the surrender that shall prompt us all to daily offer this prayer and to know the abounding joy of having it answered.



ONE of the very evident signs of this closing generation is that "knowledge shall be increased" (Dan. 12:4). Men of the twentieth century are not content merely with the knowledge of their forefathers. This is a time of investigation and specialized research. Scientists are seeking to

penetrate the secrets of the universe. They are probing farther and farther into outer space, as well as deeper and deeper into the earth and sea. The inquisitive mind

we are indebted to many Bible scholars for helping us better to understand obscure passages in Holy Writ, yet their "critical" or "objective" investigation of Bible truth carries with it the same danger as a program of research in any scientific field—the danger of fallible human reasoning.

#### *Scientific Trend*

Today the power of the Christian gospel is being nullified by modernist theologians who through philosophical analysis and argumentative dialog have explained away such mysteries as the virgin birth and the deity of Christ, and put in their place a secular Christianity that is little more than

# *Are Intellectuality and Spirituality Mutually Exclusive?*

MILTON LEE

Far Eastern Division Evangelist for the Chinese

of man wants rational answers to questions that former generations have been content to leave within the realm of mystery.

Investigation is a good thing, for without it there would be no scientific progress. It is good as long as conclusions are based upon actual discovery and not on speculative deductions. The danger of higher learning, with its program of research, is that man will become so confident in the inerrancy of his own reasoning powers that he will be led to believe in something that is not factual.

The realm of Christian theology has also been invaded by the spirit of the times. The lover of the Holy Scriptures may thrill with the added light shed upon the Bible story by the recent finds of archeological scientists, yet he can justifiably be wary of the strictly intellectual approach of not a few contemporary theologians in their interpretation of the Sacred Word. Much as

humanism dressed in sophisticated terminology. To such men as Cecil Northcott of the *Christian Century*, evangelical Christianity such as Billy Graham espouses is "a simple one for simple people in simple times." (See *Christianity Today*, June 24, 1966, p. 25.) The inference is that the literal Biblical account of salvation is too naive for the learned of this enlightened age. The innocent recording of miracles, such theologians aver, might be appropriate for the ignorant and superstitious of former ages, but today all this is out of date and does not meet the approval of a scientific generation.

What has been the result of this trend? Let L. Nelson Bell in his article, "Cause and Effect" (*Christianity Today*, June 24, 1966, p. 20), give the answer: "As ministers have lost their faith in the full authority and integrity of the Scriptures, the vacuum in their preaching has been filled by social



concerns. Once our pulpits were filled with men who preached the Word of God with power and conviction, men whose consuming passion was to make Christ known to a lost world. But preaching has changed, and many people go away from the services—if they bother to attend—unfed and frustrated.” He goes on to say, “Contributing to the lost spiritual power of the church are those theological seminaries that have trained men not so much to know and preach the Word of God as to become experts in the concerns of the world.” Then he concludes:

“When the church . . . shifts its emphasis to social reform rather than personal regeneration, it abdicates its high calling and becomes but one of many secular agencies dedicated to the good of society. ‘What shall it profit a man if he gain the whole world, and lose his own soul?’ This is not a rhetorical question but the expression of a truth we must heed.”

*“You Determine”*

In our day there is much speculative talk *about* the Scriptures but little searching *of* the Scriptures. Students pore over weighty tomes on Christian dogmatics but leave the Book of books almost unopened. They become well versed on what contemporary theologians mean by such expressions as “divine encounter,” “the ground of our being,” et cetera, yet they are strangers to the meaning of Christ’s words, “Ye must be born again.” Should they use the Bible, it is either to point out a discrepancy or to support a preconceived idea. Little wonder, then, that graduates from current divinity schools leave those halls not with the authoritative “It is written” upon their lips, but the indecisive “So-and-so explains it thus. . . . Maybe he is right; maybe he is wrong. That’s up to you to determine.”

It will always be so when carnal minds attempt to discern the things of the Spirit. Intellect is no substitute for holiness. The Bible says in no uncertain terms, “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Cor. 2:14). Therefore, only men of faith, who in deep reverence humbly approach the Word of God, asking for the Spirit of truth to guide into all truth, will be able to “rightly” divide “the word of truth.”



Only men who go to the Scriptures to be fed will be able in turn to effectively feed the flock. Only men who are born of the Spirit will be kept from wresting the Scriptures to their own destruction and to the destruction of many who hear them. It is the unction of the Spirit that qualifies men and women to expound the things of the Spirit.

*Intellectual Giants and Spiritual Dwarfs*

Intellectuality and spirituality should go hand in hand, but too often they do not. Intellectual giants are frequently spiritual dwarfs. How often intellectuality elevates the man of letters above the Man of Sorrows. Intellectuality worships learning itself and turns away from God, who is the beginning of wisdom. Well put are the words of Samuel Chadwick in his book, *The Way to Pentecost*, pages 82-85: “When religion turns to humanity for its inspiration and to the world for its power, God is dethroned and the sanctuary becomes a secularized fellowship. . . . The pure flame of holy enthusiasm is a safer guide than the dry light of cold reason. The soul’s safety is in its heat.”

Solomon is the prime example in the Scriptures of the folly of worldly wisdom. It was while he regarded himself as but a little child in intellectual attainments that God was able to make him a wise and understanding sovereign. But he proved unable to endure the spiritual stress that comes with fame and wealth. He became a recognized authority on natural phenomena, and the scholars of earth came to sit at his feet. Glorifying in his own wisdom, this once model ruler became a profligate, tyrannical monarch. Not until his declining years did his spiritual nature re-

awaken. Only then could he say of mere human understanding, "All was vanity and vexation of spirit."

How much more inspiring it is to read of Moses who though "learned in all the wisdom of the Egyptians" chose "rather to suffer affliction with the people of God" (Acts 7:22; Heb. 11:25). With regard to this wise choice the Spirit of Prophecy writings make this comment: "Moses was fitted to take pre-eminence among the great of the earth, to shine in the courts of its most glorious kingdom, and to sway the scepter of its power. His intellectual greatness distinguishes him above the great men of all ages. As historian, poet, philosopher, general of armies, and legislator, he stands without a peer. Yet with the world before him, he had the moral strength to refuse the flattering prospects of wealth and greatness and fame."—*Patriarchs and Prophets*, p. 246.

Moses was not without human frailty. Becoming a favorite military leader in the armies of Egypt, the sins of pride and self-sufficiency crept into his character. It was necessary for him to get away from a life of ease and luxury, beyond the plaudits of men, in order to develop the virtues of patience and humility. The last forty years of Moses' life demonstrate the effectiveness of a leader who is possessed of sanctified wisdom. And what greater tribute could be given to this mighty intellectual than the parenthetical inscription of Numbers 12:3: "Now the man Moses was very meek, above all the men which were upon the face of the earth." Moses can rightly be said to possess the spirit of the One who came to earth nearly fifteen centuries later and admonished His hearers, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:29).

#### *Dedicated Intellectuals*

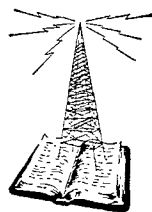
We cannot but admire the great intellectuals whom God has given to this denomination. Not a few, such as J. N. Andrews, Uriah Smith, and F. D. Nichol, have been laid to rest. But their works do follow them. These were men who knew what they believed and spoke their convictions with unwavering faith. These were men who were deeply spiritual and preached the Word with power. They were ever ready to champion the truth delivered to the saints. Such dedicated ministers gave

the trumpet a "certain sound," and because of their dedication to truth as it is recorded in the Bible and Spirit of Prophecy writings, this denomination has been kept from the pitfalls of fanaticism on the one hand and liberalism on the other.

One of the great dangers to the people of this denomination is that worldly learning will blunt the sword of truth and rob us of our sense of mission. Our great need is for educators who are not only scholastically qualified to teach but spiritually qualified to lead. Our greatest concern should not be our scholastic standing before accreditation boards but our spiritual standing before the Judge of the universe. Then let our institutions be filled with professors who are not only convicted of the truth but are themselves sanctified by the truth. Only then can this denomination continue to give the trumpet that "certain sound," which will warn the nations of earth and gather out a people prepared for the imminent coming of the Lord.

To all who would contemplate going to outside universities for their academic degrees I would warn you in the words of a dedicated man mighty both in intellectual discernment and spiritual prowess: "Be careful that nobody spoils your faith through intellectualism or high-sounding nonsense" (Col. 2:8, Phillips).<sup>\*</sup> If a professor has permitted exposure to worldly philosophies in outside institutions to rob him of his faith in a "Thus saith the Scriptures," or to rob him of intimate communion with his Maker, or of his vision of the gospel to the world in this generation, or of his burden to train youth dedicated to the unfinished task, he is doing a disservice to the cause to accept employment in this denomination, which has been divinely appointed to preach the last warning message to a dying world. The men who shook the world after Pentecost were unlettered fishermen. The men who will shake today's vastly wider world just before the Lord's return may or may not be college trained but they certainly will be Spirit-filled "fishers of men."

Thank God there are still men of God with academic degrees in this denomination who can speak in a language that all can understand. They have by their influence and sanctified example given the lie to the theory that intellectuality and spirituality are mutually exclusive. Let every



# On the Air

ROBERT W. NIXON

Public Relations Department, General Conference

Pastor E. J. Wilson of Rapid City, South Dakota, doesn't sleep in on Sunday mornings. At 8:30 a.m. each Sunday he broadcasts a ten-minute "World Report on Religion" over radio station KIMM in Rapid City. He feels his religious news program is good public relations because "it helps erase the image of a narrow, self-centered Seventh-day Adventist Church."

Pastor Wilson writes that public interest and acceptance are indicated by the two non-Adventist business firms that have been happy to sponsor the newscast. Until recently "World Report" was sponsored by a moving-van company. Now a local building supply company supports the program.

The pastor is one of twenty Seventh-day Adventist pastors who base their religious news broadcasts on "On the Air," mimeographed weekly by the General Conference Bureau of Public Relations. Typed single space on legal sized sheets, the three-page news service for pastors costs \$9.50 a year. "On the Air" is air mailed Wednesday nights to all subscribers more than 500 miles from Washington, D.C. Others receive it first class. Each issue contains at least 12 news items and one or more is about Seventh-day Adventists.

David M. Young, ministerial intern and district pastor in Goodrich, North Dakota, conducts his five-minute "The Church Today" on Sunday afternoons at twelve-fifteen over KEYJ in Jamestown. Pastor Young uses "On the Air" for about 30 per cent of the religious news he reports. He gets the other 70 per cent from local newspapers and pastors. To aid local pastors (all pastors, not just Adventist) in getting their churches' news on the program, Pastor Young sends each pastor ten news-release blanks about half the size of an 8½ by 11

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pastor, every teacher, every worker in our ranks, seek first a deep spiritual experience in Christ and then let him ask humbly for heavenly wisdom to explain heavenly truths in accord with Heaven's wishes.

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

sheet of paper. The release contains directions (please print or type), his name and telephone number, and the station's address and telephone number.

## BREAKS PREJUDICE

Pastor Young explains that his program "has broken down much prejudice among other ministers, afforded me membership in the ministerial association, and an invitation to speak to it on 'Public Relations.'"

Pastor Harold E. Hall of John Day, Oregon, has appointed a news secretary to telephone community pastors for local news. He comments on his program, "The station management of KJDY likes it so well that they are now selling me time for a Saturday evening broadcast at half price." Like KJDY, most of the stations broadcast the religious news programs free as a public service.

Pastor S. D. Seltzer of Marshfield, Wisconsin, says his "Church News on the Air" over WDLB continues "to have an increased audience" and believes "it was a contributing factor for increases in Ingathering donations this year. One company went from \$25 to \$50. Another went from the usual \$25 to \$100."

Seven radio stations at Seventh-day Adventist colleges receive "On the Air" for use during their religious news broadcasts. KANG-FM at Pacific Union College in Angwin, California, uses the news items Thursday at 7:30 p.m. WGTS-FM at Columbia Union College in Takoma Park, Maryland, includes the service in "Listen Here!" Thursdays at 7:00 p.m.

One early bird, Pastor Don L. Mulvihill of Honolulu, is seen Monday through Friday at 6:25 a.m. over KGMB-TV. He reports that he gets about 20 per cent of the material for his program, "Insights," from "On the Air."

## OTHER POTENTIALS

"On the Air" even has off-the-air potential. Several union public relations directors indicate they use the items as fillers for their dateline or news-brief pages. Several subscribers have commented that "On the Air" provides excellent current items for sermon material" and "The script helps me keep up on religious events."

Are you interested in putting your church before your community with an "On the Air" broadcast? If so, write to: The Bureau of Public Relations, 6840 Eastern Avenue NW., Washington, D.C. 20012, and ask for a sample copy.

After you have received the sample "On the Air," you should prepare to meet your local station manager or program director. Here are topics you'll want to be ready to explain: 1. Your copy—interdenominational, includes local religious news from all community churches plus "On the Air." 2. Time and length—suggest Sunday morning for 10 or 15 minutes. 3. Sponsor—usually public service but sometimes sponsored by ministerial association or a community business with a religious-minded proprietor. 4. Sound effects—newsroom sounds or "canned" religious music with martial flavor.

# Stewardship

## Motivation\*

T. E. UNRUH

Associate Field Secretary  
Southeastern California Conference



IN THIS presentation I want to raise a single question and attempt a simple answer. My question is this: What should be the real motive or objective in fostering a conference or an institutional stewardship program? Should it be to increase the means so that the purpose of the conference or the institution can effectively be met? In part, I think so. But this should not be the primary objective in leading our people into the steady practice of the grace of stewardship. There is a more basic result to be achieved. Stewardship, like every other spiritual exercise, must contribute effectively to the divine purpose that God has for human hearts. And what is that divine purpose? We find it simply stated in the announcement of the work of John the Baptist. "And he shall go before him in the spirit and the power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to *make ready a people prepared for the Lord*" (Luke 1:17). Any activity of the church that does not contribute effectively to the spiritual upbuilding of God's people should be critically re-examined.

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\* Presented as a devotional study at the Estate Planning and Investment Meeting, Denver, Colorado, September 19-22, 1966.

### The Sin That Plagues God's People

In seeking "to make ready a people prepared for the Lord" we should ever keep in mind two very impressive observations made in the Spirit of Prophecy writings. The first one is to the effect that *selfishness* is the great sin that currently plagues God's people. Please note these sentences: "The greatest sin which now exists in the church is covetousness. God frowns upon His professed people for their selfishness."—*Testimonies*, vol. 1, p. 194. And again: "The reason why God's people are not more spiritually minded and have not more faith, I have been shown, is because they are narrowed up with selfishness."—*Ibid.*, vol. 2, p. 36. Statements like these could be multiplied.

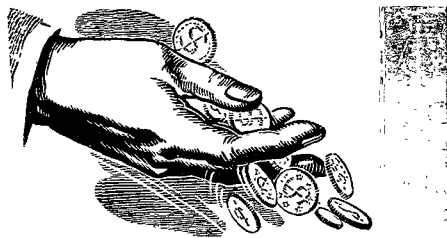
The second observation from the Spirit of Prophecy writings bearing upon preparing a people for the coming of the Lord indicates that a *spiritual revival* and a *spiritual reformation* constitute the greatest need of the church. I hasten to point out that this need is not a "religious" revival, or a "religious" reformation. There is a vast difference between being religious and being spiritual—a vast gap exists between these two experiences. The one leads to legalism—the other to divine fellowship. The greatest need for the finishing of the work of the Lord is not for more men, more money, or for vastly expanded facilities—such as these are needed. Our greatest need is a spiritual need. It would seem to follow, then, that any divinely approved program of stewardship must provide a remedy for selfishness and make a profound impact on the spiritual growth of the church.

### Ulterior Motives

If we allow what I have said to be valid, it inevitably follows that we must keep a critical eye on our stewardship methods and our stewardship plans. We dare not employ appeals that eventuate in ulterior motives in the response of our people to our presentations. If our stewardship appeals to our people play up the prospect of greater returns and greater security in their investments in the cause, we may actually be adding to the selfishness of the people rather than eradicating it from the church. If our people are not led to make some *sacrifice* in the investment of their possessions in the cause of God, their response may contribute nothing to their spiritual

growth. It is my firm conviction that any effective appeal to our people for *deferred giving* should constantly be counterbalanced by great spiritual appeals for *current sacrifice*. Outright giving is the great need of this crucial hour.

I was profoundly impressed, and somewhat shocked, when I discovered the following paragraph in the fourth volume of the *Testimonies*, page 81: "Many people selfishly retain their means, and soothe their conscience with a plan for doing some great thing for the cause of God after their death. They make a will donating a large sum to the church and its various interests, and then settle down with a feeling that they have done all that is required of them. Wherein have they denied self by this act? They have, on the contrary, exhibited the true essence of selfishness. When they have no longer any use for their money they propose to give it to God. But they will retain it as long as they can, till they are compelled to relinquish it by a messenger that cannot be turned aside.



"Such a will is often an evidence of real covetousness. God has made us all His stewards, and in no case has He authorized us to neglect our duty or leave it for others to do. The call for means to advance the cause of truth will never be more urgent than now. Our money will never do a greater amount of good than at the present time. Every day of delay in rightly appropriating it, is limiting the period in which it will do good in saving souls. If we leave others to accomplish that which God has left for us to do, we wrong ourselves and Him who gave us all we have."

#### *Means Needed NOW*

In the light of the preceding quotation it is ever well to remember Ellen White's total counsel on the making of Christian wills. Repeatedly she stresses the necessity of making a proper disposition of our

possessions by means of a will. She lays upon the hearts of God's children the claims that God has on the possessions He has enabled them to accumulate. This counsel makes primary reference to such possessions and wealth as may be needed to provide properly and adequately for the family. A Christian will is an instrument by which such currently needed possessions can be channeled into the cause of God and provide help for needy relatives when we are no longer here. But to make a will to substitute for the current sacrifice of excess wealth to meet the increasing needs of God's work is a denial of our stewardship privileges and obligations. The needs of God's work will never be greater than they are right NOW. Our need for being prepared for the return of our Lord is a current—not a future—need. Only present sacrifice can uproot selfishness from human hearts.

It might be well for us to pause long enough to briefly examine the several types of motivation that may lead our people to respond to our appeals for means to support the work of God. The type of motivation that operates is in a large measure the result of the type of appeal that we make. Hence the long-range effect of a stewardship program is the reflection of the personal experience and philosophy of the one who makes the appeal and directs the program.

#### *Some Gifts Unacceptable*

Both the Bible and the Spirit of Prophecy writings have much to say about the motives that should prompt our benevolence. If the motive is unworthy, then the gift is unacceptable and the influence upon the life is spiritually detrimental. Measured by this criterion, an otherwise successful financial campaign might actually result in spiritual harm to a congregation. I have witnessed such harmful effects. What, then, are the several types of motives to which an appeal might be made, and with what effect?

In the first place there is the motive of *conformity*. This results from pressure tactics. It brings some results. Everybody appears to be responding so I better get into the swing. I don't like to do it very well, but the Joneses are doing it and the Smiths are doing it, so I guess I better get into line. This urge to conform is most in evidence when the list of donors is published, or when Mr. A is confronted with what Mr.

B has pledged to do. This procedure is used to induce members to dig deeper than their original intentions. The conformity motive also operates when a complete involvement of the church is the goal or when pressure of per capita giving is brought to bear upon the congregation. The motive here is not to lose face. So the response is often a grudging one, with no great spiritual side effects. We have a classic example of this in the Bible in the case of Ananias and Sapphira. What makes this case impressive is that it could take place in the full blaze of Pentecost. Having been moved to do what others were doing in disposing of their property and offering the proceeds to care for the poor, Ananias and Sapphira begrudged giving the whole. But the pressure of conformity was there and so they stooped to falsehood. The results are too well known to be rehearsed here.

Another motive to which an appeal can be made is the *sense of responsibility*. This operates most effectively when one—as a member of a group—is made to feel a sense of responsibility for some existing need. Now this is a worthier motive than that of conformity, to be sure, and it often results in generous giving. The goals are usually met with this approach. The difficulty here is that benevolence is spasmodic. When the need has been met the springs of generosity cease to flow. So with every recurring need there must be new pressures, new approaches, new promotion. There seldom is a surplus in the treasury when the motivation is simply a sense of responsibility for an existing need.

#### *True Christian Motive*

Now the difficulty with a sense of responsibility as a motive in Christian stewardship is the fact that it is not distinctively Christian. Any political party can use this type of motivation. Since you belong to the party, therefore you are under obligation to help meet the expenses of the party. Any non-Christian group can use this type of motivation. Responsibility is not, in the truest sense, a Christian motivation.

The true Christian motive in stewardship is something totally different. It does not concern itself with what others are doing or are not doing. It does not operate only in the presence of an existing need. The true motive in Christian stewardship is *gratitude*, and gratitude is our response

to the daily manifestations of God's love for us. The heart that senses the goodness of God spontaneously cries out, "What shall I render unto the Lord for all His benefits?" I like the following lines: "True Christian benevolence springs from the principle of *grateful love*. Love to Christ cannot exist without corresponding love to those whom He came into the world to redeem. Love to Christ must be the ruling principle of the being, controlling all the emotions and directing all the energies. Redeeming love should awaken all the tender affection and self-sacrificing devotion that can possibly exist in the heart of man. When this is the case, no heart-stirring appeals will be needed to break through their selfishness and awaken their dormant sympathies, to call forth benevolent offerings for the precious cause of truth."—*Testimonies*, vol. 3, p. 396. (Italics supplied.)

#### *Spiritual Revival Necessary*

So it becomes evident that if we would keep the springs of generosity forever flowing in the church, we must lead our members into an ever deeper and more satisfying fellowship with the Saviour. Often, together with our people, we must climb the slopes of Golgotha and have our hearts cry out—"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Yes, our primary need in this critical hour is not for more money; our great need is a vital spiritual revival. Such a revival will deepen the springs of gratitude and gratitude will overflow in a generosity such as has not been witnessed since the days of Pentecost.

My brethren, this seems to me to be our only hope. If we would meet the ever-mounting material needs to finish the work of God, and if at the same time we would lead our people into an assured preparation for the coming of the Lord, we must have a spiritual revival of primitive godliness.

A remarkable illustration of how this whole process works is related by the apostle Paul in his second letter to the Corinthian church. You remember it is found in the eighth chapter, the first four verses. He commends the churches of Macedonia for their generosity in helping to meet the needs of the suffering saints in Jerusalem. He hastens to point out that their unusual generosity did not stem from their abun-

(Continued on page 16)



EDITORIAL

# Unity—

## By Any Means

THE gospel of ecumenism is on the way toward usurping the gospel of conversion and salvation from sin through the power of Christ our Lord. The religious press and church news on radio and television are filled with “encouraging” items concerning the successful progress of church unity. During the past year this theme has been given a pre-eminence that even the most enthusiastic supporters had hardly thought possible. The rapidity of this movement is startling.

### *Unity Spells Power*

It was the Master’s wish that we all become one, even as He and His Father are one. The basis of that oneness is in the life and teachings of Jesus Christ and the Sacred Scriptures. There is no other source. God is our Father, Christ is our Saviour, and the Holy Bible, the guidebook, is their revealed will. When a church departs from the Bible and establishes its own dogmas it cannot represent true Christianity. True Christianity is Bible-based only. One hears very little, if almost nothing, concerning unity of faith in major doctrines as so legibly revealed in the Sacred Word. Most of the discussion is centered around liturgy, forms, rituals, communion practices, and administration. Unity spells power, and for this advantage the churches are asked to sacrifice, minimize, or amalgamate their concepts of spiritual teaching so clearly presented in the Word of God.

How can this be acceptable when the apostle Paul so clearly states that “God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth” (2 Thess. 2:13)?

What is the truth that is so essential to

our salvation? In our Lord’s intercessory prayer He gives the answer: “Sanctify them through thy truth: thy word is truth” (John 17:17). That they may all be one in the truth; this must be the goal of unity. The foundation of that truth is not what man may think, interpret, or propose through traditions, but that which is clearly revealed in the Word of God that constitutes the groundwork of unity. “The followers of Christ are to be like Him—by the grace of God to form characters in harmony with the principles of His holy law. This is Bible sanctification.”—*The Great Controversy*, p. 469.

### *Hands Across the Gulf*

In the ecumenical spirit, it is of more than usual interest to note that recently the National Council of Churches has reached a hand across the gulf to grasp the hand of the Roman Catholic Church and for the first time, inviting the Catholic Church to serve as a nonvoting fraternal delegate to the National Council of Churches General Assemblies, to sit on boards and committees, and hold staff positions. Father David J. Bowman, S.J., commented that he feels “like a pioneer.” “It couldn’t have happened twelve years ago. The rising generation is all for this. There’s no telling how far we can go,” he commented in connection with this action by the Council’s General Board, which opened the way for new cooperative relationships with Catholics.

This policy-making board officially declared that the Catholic Church is in “agreement” with the preamble of the NCC Constitution, which includes the statement that member communions “confess Jesus Christ as divine Lord and Sav-

our." Father Bowman observed that inter-religious cooperation and contact is definitely on the upswing. He pointed out that the Catholic Diocese of Texas is considering joining the State Council of Churches, as has been done in other areas, and "on the local level, parishes in Seattle have just joined the local council." He also said that there are fourteen areas now where Catholic parishes have joined local councils.

### *A Modern Commentary*

In the light of all this, it is well for us to read again, *Testimonies for the Church*, volume 5, page 451, and *The Great Controversy*, pages 571-573, 588. It seems as though the thoughts on these pages were written as a modern commentary upon happenings at the very present time instead of being penned in 1844. Surely we should keep before our people an awareness of the unchanging aims of the Papacy and at the same time point out Protestantism's weakness in thinking there is no harm in minimizing doctrines that are unacceptable in order to advance the cause of ecumenism.

We pray for unity, "that they may all be one," chosen to salvation "through sanctification of the Spirit and belief of the truth."

A. C. F.

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## Stewardship Motivation

*(Continued from page 14)*

dance. Their own poverty was exceedingly deep. Dr. Phillips, in translating this chapter, says that the Macedonian churches were "down to their last penny." That is amazing, isn't it? It was the abundance of their joy, coupled with their deep poverty, that abounded unto the riches of their liberality. They were not limited in their gifts by per capita statistics. They gave far beyond their power, so the apostle testifies. And what was the secret of this remarkable experience? We find it in the fifth verse: "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." They had a spiritual revival and that revival resulted in unprecedented generosity. Here is the divine formula—the divine order that eventuates in spiritual growth and spiritual

preparation: *fellowship—gratitude—generosity*. Stewardship thus becomes a way of life—a life lived in close partnership with God.

### *God Is Our Partner*

I was greatly impressed some months back when I had occasion to go to the college market where I met a friend, the widow of one of our workers. She shared with me the fact that she had just received a slight increase in her Social Security payments. My response was spontaneous—"That is wonderful—it will help to take a bit of the strain out of life." A bewildered look came into her eyes as she responded, "No, it will help me to be more generous with the church."

Then she began telling me of her experience. "When I first became an Adventist I learned of the tithing system and adopted it. I found it to be such a blessing that when I heard of some people who were setting aside a second tithe I began to follow the practice too. This brought a precious experience. Then I heard of some people who were devoting a third tithe to their church work and this became my practice. One day it occurred to me that God and I were partners and as partners, so it seemed, we should surely go halves. I have been using 50 per cent of my income for the Lord's work ever since."

There you have it! This is the spirit that will finish the work and hasten our preparation for the return of our blessed Master. This is generosity that springs from gratitude—and the Lord loveth a cheerful giver. The language of the redeemed heart is not how little but how much I can give to Him who gave His all. The heart that is in tune with the Divine does not give "grudgingly, or of necessity" but cheerfully and joyously. When we have come to know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes became poor, that we through His poverty might be rich—then the language of the heart will be:

"When I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

.....  
"Were the whole realm of nature mine,  
That were a tribute far too small;  
Love so amazing, so divine,  
Demands my life, my soul, my all."



# How I Present

## the Sabbath

J. L. SHULER

Bible Lecturer, Loma Linda, California



DECISION to become a Seventh-day Adventist should consist normally of three main steps and, of course, a number of smaller steps or considerations:

*First.* Decision to receive the Lord Jesus Christ as one's personal Saviour for a real change of heart in regeneration,

or true conversion.

*Second.* Decision to live a life of obedience to the revealed will of God, which includes the observance of the seventh day as the true Sabbath, the divinely appointed sign of our Lord Jesus Christ as the Creator and re-Creator and only Saviour.

*Third.* Decision to unite with Christ's remnant of Revelation 12:17 and 14:12, who keep the commandments of God and the faith of Jesus.

In the very nature of the case the Sabbath truth becomes a decision in winning souls under the present truth, or the third angel's message. It is a pivotal decision, hence it is one of the high points in Adventist evangelism and demands careful study on the part of the evangelist to ascertain and follow the most effective ways of presenting this important truth.

### *Lawyer or Minister?*

It goes without saying that the Sabbath should never be presented in a legalistic manner, but as Christ centered, Christ compelling, love motivated. There is no better way of bringing the Sabbath truth to converts than to show it as one of the steps in walking with Jesus, our precious Saviour and dearest friend. If the person already

has made a firm, real, life-changing commitment to walk with Jesus to the end, and the Sabbath is unveiled from the Word as one of the steps in walking with Him, it is only natural that he will decide to obey his Lord. When the Sabbath is presented as it is in Jesus, then we have the best prospect that the born-again soul, who loves Jesus, will say, "Yes, I want His Sabbath to be a sign to all that He is my Creator and my Redeemer."

If the sermons on the Sabbath truth are so constructed that Jesus is, as it were, in one corner, and the Sabbath is in the opposite corner, why should the Christian leave Jesus and go to the opposite corner to take hold of the Sabbath? But when you present the Sabbath as one of the steps in walking with Jesus, your hearers cannot draw a line between truly having Jesus and having His true Sabbath. One's love for Jesus prompts him to keep the Sabbath that Christ made and in doing so recognize it as one of the steps in walking with Him. Such a presentation is powerful in securing decisions for full obedience.

Right here it needs to be said: Many more lasting decisions for keeping the Sabbath would have been secured in our evangelism if we had done more to lead people into true conversion *before* we introduced the Sabbath truth. An unconverted man cannot keep the Sabbath (Rom. 8:7). Are we then working along right lines when we urge the keeping of the Sabbath upon unconverted people? Such preaching may make a Saturday keeper, but not a Christian Sabbathkeeper. God converts people so they may obey His commandments (Eze. 11:19, 20). This means that we must direct our efforts for the experience of true conversion before we ever introduce the Sab-

bath truth. If we will do this, we will see "many more souls flocking to the standard of the truth" (*Testimonies*, vol. 4, p. 375). (Italics supplied.)

"When they surrender heart and mind and will to God, *they are then prepared* candidly to weigh evidence in regard to these solemn, testing truths."—*Evangelism*, p. 228. (Italics supplied.)

In the long-term public campaign of four to six months there is ample time to present on different nights the various phases of the Sabbath truth. Some of these are: The Institution of the Sabbath, The Sabbath in the New Testament, The First-Day Texts, The Change of the Sabbath, The Prophetic Restoration of the Sabbath in the Last Days, The Two Laws, Law and Grace, et cetera. But in the short campaign of ten nights, or two or three weeks, the evangelist needs to know how to combine the main issues of all these various phases in one, or two, or three sermons.

#### *Main Issue*

There is a main issue in each of these phases of the Sabbath truth. Effective preaching (so far as the content is concerned) depends on directing your effort on these main issues. The gifted man is he who sees the essential point and hits the nail on the head, and leaves all the rest aside in surplusage. Unfortunately, many sermons we hear deal only in the surplusage and never strike the main issue.

We need to plan our presentation of the Sabbath from the Word in such a manner that it forestalls the common arguments that are used to evade its acceptance. If you were about to turn one hundred sheep into a certain pasture, and you knew that there were three or four holes in the fence where the sheep might get out, would you delay repairing the holes until the sheep began to get out and stray away? No. You would plug up those holes *before* you turned the sheep into the pasture. Why do we not use the same wisdom when it comes to introducing the Sabbath truth to the evangelistic audience?

The informed evangelist knows before he introduces the Sabbath truth that there are six main loopholes by which many people attempt to sidestep the keeping of the seventh day. Here they are: "It doesn't make any difference which day we keep, just so we keep one day out of the seven." "The keeping of the seventh day is only

for the Jews and not for Christians." "The obligation to keep the seventh day passed away with the old covenant at the cross and is not binding upon Christians who are under the new covenant of grace." "The seventh day is the right day according to the Ten Commandments, but the calendar has been changed and we cannot know for a certainty that the seventh day of God's commandments is identical with the day we now call Saturday." "The keeping of the seventh day is not consistent with salvation only by free grace." "God will not reject me if I live a good life but do not keep the seventh day."

Since we know this beforehand, why not plan the content of the Sabbath presentation that the direct testimony of the Word will forestall these? Why not plug up these loopholes in the first sermon on the Sabbath truth? This will preclude placing some of your best hearers on the defensive against the Sabbath.

So long as the people think it makes no difference which day of the week you dedicate to God, the evangelist hammers in vain on the incontrovertible fact that there are no evidences in the New Testament for Sunday observance. And he rings the challenge in vain about the papal power changing the Sabbath. These people simply think it is "much ado about nothing."

Dale Carnegie was right when he said: "So in the last analysis, our problem of getting people to accept our beliefs or to act upon our suggestions, is just this: to plant the idea in their minds and to *keep contradictory and opposing ideas from arising*. He who is skilled in doing that will have power in speaking and profit in business."—*Public Speaking and Influencing Men in Business*, p. 389. (Italics supplied.) And we might add—he who under the Holy Spirit is skilled in doing this will have power in leading many people to keep the Sabbath.

We did not need to wait to have Dale Carnegie set forth this principle. It was all in the writings of the Spirit of Prophecy before he wrote.

"The Lord wishes you to learn how to use the gospel net. *That you may be successful in your work, the meshes of your net must be close* [This suggests plugging up the holes where the fish may escape.]"—*Testimonies*, vol. 7, pp. 267, 268. (Italics supplied.)

## The Pastor's Psalm

*The Lord is my Pastor; I shall not want.  
He maketh me to serve from Sabbath to Sabbath; He leadeth  
me to visit my parishioners.  
He giveth me courage; He leadeth me to the home of the  
unrighteous for the salvation of his soul.  
Yea, though I visit in the homes in the shadow of night,  
I will not fear; for Thou art with me; Thy Word and  
Thy Spirit they comfort me.  
Thou preparest a path before me to the home of the wanting;  
Thou givest me baptisms larger than my asking; my joy is eternal.  
Surely peace and joy shall follow me all the days of my life;  
and the faithful pastor will dwell in the house of the  
Lord forever.*

BARRY ULLOTH

### Part of the Whole

It seems that there is an increasing trend on the part of our writers and speakers to fail to realize the telling difference between presenting the Sabbath in the setting of the third angel's message and holding the Sabbath as a detached truth apart from this last-day message.

A Seventh Day Baptist minister may present the Sabbath truth with Jesus in the center but would this be an adequate presentation of the Sabbath in the case of an Adventist minister? No. Why not? Because we are called of God to preach the Sabbath not only in a Christ-centered manner but in the setting of God's threefold message for this closing hour.

The Seventh Day Baptists are a good people. They have stood nobly for the Sabbath for a long time. They had the true Sabbath two hundred years before there was a Seventh-day Adventist. Look at the advantage they had in having the true Sabbath so long before the Seventh-day Adventists arose. In fact, it was a Seventh Day Baptist—Rachel Oakes Preston—who sparked the keeping of the Sabbath among the early Adventists in 1844.

But Seventh Day Baptists now number only a few thousand and are not increasing. But the Sabbathkeeping movement known as Seventh-day Adventists is advancing in all the world. It arose in 1844 with

about forty people on an obscure mountainside near Washington, New Hampshire. From that mustard seed of a beginning it has grown into a worldwide movement of two million Sabbathkeepers. Why this vast difference in the growth of Seventh Day Baptists and of Seventh-day Adventists?

The Spirit of Prophecy gives the answer: "As far as the Sabbath is concerned, it occupies the same position as the Seventh Day Baptists. Separate the Sabbath from the messages and it loses its power; but when connected with the message of the third angel, a power attends it which convicts unbelievers and infidels, and brings them out with strength to stand, to live, grow, and flourish in the Lord."—*Testimonies*, vol. 1, p. 337.

In the decline of Seventh Day Baptists and in the growth of Seventh-day Adventists we see the importance of preaching the Sabbath truth in the setting of God's message for our day. To hold the Sabbath as a detached truth is tragic. "There is nothing more powerful than a prophecy whose hour has come." And make no mistake about it, *this is the hour for the message of Revelation 14:6-12.*

May God give every herald of His message the ability to present His Sabbath in accordance with these principles and may we see larger results than have ever been witnessed in the history of this movement.

# Seventh-day Adventists and Ahmadiyat

(Part 1)

E. R. REYNOLDS, JR.\*

Academic Dean, Pakistan Union School, West Pakistan

**M**ANY of the readers of this journal will find the word *Ahmadiyat* a new one to them, or one, at least, that has fuzzy connotations.

Spelled variously as Ahmadiyat, Ahmad-iyyat, or Ahmediyyat, the term signifies the religious movement founded in the late nineteenth century by Mirza Ghulam Ahmad of Qadian, in Northern India. Its world headquarters today is at Rabwah, in West Pakistan. It was intended to be a revivalist movement within Islam, not only to call Moslems back to what Mirza Ghulam Ahmad considered was pristine Islam but also to challenge both Christianity and Hinduism to defend their positions, or more appropriately to leave their apostate religions in exchange for what the Ahmadi founder believed to be the "true" Islam.

The size of this sect is as numerically insignificant among the hundreds of millions of Moslems as are Seventh-day Adventists among the hundreds of millions of Christians. But quantity is not always the sole determining factor as to what constitutes significance.

The interest of Seventh-day Adventists in this sect ought to lie in two major areas.

The first of these is theological, embracing either points of faith that have marked similarities or are prominent features of beliefs that are diametrically opposed. The second is the intensive proselytical activity of the movement, which uses many methods of Christian missions to attract the attention of large numbers of people in certain areas of the world, influencing them away from the appeal of Jesus Christ.

### *Needs Entire Book*

This article cannot begin to treat adequately the first interest. It needs an entire book. Outside of brief encyclopedia articles, there is very little recent scholarly work on Ahmadiyat. Professor Smith of McGill University's Institute of Islamic Studies suggests that the last scholarly work was Lucien Bouvat's article in the *Journal Asiatique* in 1928. Smith himself has written in the *New Encyclopaedia of Islam*, and touched on them from a social point of view in some of his books. Dr. Kenneth Cragg, in his book *The Call of the Minaret*, discusses them somewhat also. But theologically speaking, there is nothing in print that takes up their work in a systematic and detailed academic manner.

My interest in Ahmadiyat first began because of a friendship formed with an Ahmadi printer who was kind enough to help me translate some evangelistic advertising fifteen years ago when I first came to Pakistan. I did not know the language well, and the Pakistani worker helping me did not know English any better. This Ahmadi was well enough versed in Christian ideas to help me with words that had the right nuance.

#### \* NOTE:

Dr. E. R. Reynolds, Jr., is the academic dean of the Pakistan Union School, Chuharkana Mandi, Sheikhpura District, West Pakistan. He recently completed his studies and was granted the Doctor of Philosophy degree in Islamics, December, 1966, at the Puniab University in Lahore.

However, we are all saddened to know of the tragedy that befell him when a night prowler shot him in the face. Dr. Reynolds is doing quite well under the circumstances in the Washington Sanitarium and Hospital.

May we all pray that God will grant complete healing to this dedicated missionary that he and his consecrated wife and children may again return to the work they love. His degree work was completed just before his injury.

—EDITORS

Later, during graduate study at the University of the Punjab, I had occasion to broaden my academic knowledge of Ahmadiyat, and to study the life and work of the founder in considerable detail. This has resulted further in some fine friendships and contacts with these very sincere people.

Arising out of this study, it was my privilege recently to spend some time in interviewing the present head of the movement, Mirza Nasir Ahmad, Khalifat-ul-Masih III, who is the grandson of the founder, and who was elected to his present position by the community upon the death of his father in November of 1965.

### *Embarrassing Methods*

No one working in the larger centers of Moslem population can long avoid meeting the Ahmadi missionaries. Wherever a Christian evangelist begins a work of public missionary effort, one of these persistent emissaries of Ahmadiyat is sure soon to show up. His presence can be embarrassing if the evangelist is unacquainted with the methods of the Ahmadis.

Appearing to be the spokesman for the Moslems present, the Ahmadi evangelist will do his best to pose logical dilemmas that the tactful Christian would rather meet in private, and his attempt to sidestep the interruption in a public confrontation is turned frequently to mean an inability to answer the questions posed, and is meant to imply thereby the spiritual inferiority of Christianity. At times, antagonistic slogans are employed, based upon a turn of some religious phrase known to arouse Moslem prejudices, and mob resentment is raised to a fever pitch. By these tactics the Moslem masses, and the other non-Christians who are spiritually undecided, are swayed away from the message the Christian evangelist would present.

### *Put Some to Shame*

Let me not imply that the Ahmadi is basically dishonest in his efforts. He is a man of very strong convictions, sincere earnestness, and often in private he possesses a gentleness and thoughtful courtesy that many a Christian would do well to emulate. He is faithful in the practice of his beliefs to an extent that would put many an Adventist to shame. To him, Ahmadiyat is more than a nominal expression of a religious way of life. It is all in all, the

one true religion, the only hope for the world today, he believes. It is this crusading, evangelistic fervor that Seventh-day Adventists will have to contend with today in the Moslem world. The great advances of Islam in certain areas of earth today, as opposed to the spread of Christianity, are for the most part the work of Ahmadiyat, or stimulated by Ahmadis.

It is with this aspect of Ahmadiyat that I would be principally concerned herein. On the occasion of my interview with Mirza Nasir Ahmad, I went first to the Foreign Missions office where I was introduced to Mr. Naseem Saifi, who was to be my guide for the day. Mr. Saifi had just returned from twenty years of missionary service in Nigeria and other parts of West Africa.

### *Billy Graham Challenged*

It was Mr. Saifi who in 1960 first challenged Dr. Billy Graham to a debate in Lagos, Nigeria, during the latter's African safari for Christ. It was also an Ahmadi missionary, Sheikh Mubarak Ahmad, who challenged the evangelist in East Africa to a prayer duel. While the Christian world's presses and newspapers took note of the incidents, reporting how Dr. Graham had handled the two situations without becoming embroiled in controversy, the Ahmadis published widely the triumph for Islam his failure to meet them openly seemed to them to imply.

With respect to Mr. Saifi, I would like to add that, having read the press reports of Dr. Graham's contacts with him, I expected to meet a firebrand. Instead, I found him to be a quiet, assured gentleman. It was a pleasure to make his acquaintance.

### *Educational and Publishing System*

Ahmadis learn fast from Christian missionaries. They have their own educational system and give a good education. Many of their members are widely respected for their learning and abilities. Perhaps the most outstanding example of this is Chaudry Sir Zafrulla Khan, currently on the bench of the World Court. Having been a past president of the United Nations General Assembly, he is an Ahmadi of international repute, and is also the author of a number of religious works designed to share his faith.

The Ahmadi publishing houses turn out literature for their cause in more volume

than those of most religious organizations of the present time. Their philanthropy and care for the widow and orphan should also be noted. While they have not approached a Seventh-day Adventist level of medical missions, many an Ahmadi physician is a medical missionary on his own.

When I was ushered into the parlor of the Khalifa's home for my appointment, I was met most courteously by the distinguished leader. A kind, quiet-spoken gentleman in his late fifties, the Mirza Sahib is a graduate of Oxford University, and a former college principal. We talked of their organizational structure, which has many parallels to that of Seventh-day Adventists. We also discussed the future of their mission program. Their greatest successes are in West Africa, with East Africa and Indonesia following.

Mirza Nasir Ahmad stated that the progress of Ahmadiyat today is as rapid in Tanzania as in West Africa. The size of the group, however, has not yet reached that of West Africa, where the largest group is in Ghana. The converts in Ghana come largely from paganism. In Sierra Leone, however, Mirza Nasir Ahmad told me, they are converting to Ahmadiyat more members from the Christian community than from other groups. In Nigeria, on the other hand, the growth of Ahmadiyat is largely taking place within the Moslem community, he reported.

#### *Classified Secret*

Another interesting observation is that in all three West African countries, it is from the Negro populace rather than from Arab, European, or mixed racial stock that they are making their greatest gains. The same holds true in Tanzania, the Khalifa reported, but it was not clear to him whether the converts were mostly from pagan, Christian, or Moslem communities. In Indonesia, it is largely from among the Moslems that they are recording their greatest successes.

As for future plans, Mirza Nasir Ahmad advised me that he planned to make a public announcement in the near future, and that therefore for the present their strategy was a religiously classified secret. We smiled mutually at that remark.

*(To be continued)*

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Some grow with responsibility—others just swell.

## *Some Second Thoughts on the Educational Program in Our Church*

(Concluded)

**CHARLES B. HIRSCH**

Secretary  
Educational Department, General Conference



THERE are three areas that are critical to our educational endeavor. Oddly enough each begins with an "F," which could easily mean "failure" if a more realistic approach is not taken for the immediate future.

The first "F" I would like to discuss is FACULTY. Not only do we need faculty who are dedicated to the church and who are good church members but persons who are also fully qualified academically. Thus, in the attempt to secure teachers, the administrator must keep two factors before him. First, Christian commitment, but that in itself is not enough. Second, there must be intellectual achievement, which can be measured by earned degrees and scholarly interests. To find the faculty with these qualifications is not an easy task and, oddly enough, teachers who have these attributes are also in great demand by secular institutions where the salaries far exceed for a ten-month period the level at which they stand in our schools for a twelve-month period. The demand for qualified personnel will not di-

minish but will move ever upward in the years ahead. Note these figures: In the United States thirty years ago, only 30 per cent of American students finished high school. About ten years ago the figure was 58 per cent. The U.S. Office of Education predicts by 1974-1975 it will be 83 per cent. How we will obtain and keep the qualified teacher with a spiritual commitment within the denominational framework is already becoming the chief factor in a quality program of Christian education.

When our teachers, as well as potential teachers, see how their profession is valued in comparison with the paramedical and medical groups within the denomination; when they see that the other family members of denominational pastors and leaders are working in public schools when there is a need for them within the organization; when they often find themselves the victims of the whim of church school boards; then is it no wonder that we are continually facing a paucity of these persons upon whom the schools must depend? These practices similarly have not gone unnoticed among our teachers in overseas schools where the demands for qualified and dedicated personnel are greater than ever.

#### *Seller's Market*

Harold Howe, U.S. commissioner of education, has emphasized, as have others, the teacher shortage in the United States. "The blunt fact is," he stated, "that the low pay which teachers have traditionally received is now coming home to roost." Not only is there a seller's market for teachers in the nation but especially so within the denominational framework.

#### *Medical Dispensations*

There has developed in the thinking of some persons in responsible positions an acquiescence to the idea that in order for our medical institutions to continue operation, the Seventh-day Adventist employees must be compensated near or at a competitive rate in each community. The rationalization is that these institutions are supported by public funds and that they are dealing in matters of life or death; in the physical sense, that is. Hence, some dispensations must be permitted to allow them to veer away from the denominational salary scale. This type of rationalization, however, is not accepted in educational circles. On the national average, the teach-

er's income is higher than that of the nurse, for example. But within our ranks we find the opposite to be true. Why is it that a girl with a baccalaureate degree in nursing will earn more in her first year in a denominational hospital than her mother who has some 40 years of teaching experience, a doctorate degree, and an excellent reputation in our colleges? Could it be that we may have been more concerned with the matters of life or death in the physical sense than we have in the matters of life or death in the spiritual sense, which is the special concern of our educational institutions?

We should be saying louder amens in appreciation to our faculty and outstanding teachers who are manning our classrooms, not for the monetary rewards but because of a sense of commitment and dedication.

#### *Update Teachers' Tools*

The second "F" is FACILITIES. These include not only classrooms, science laboratories, faculty and administrative offices, residence halls, gymnasiums, auditoriums, and libraries but the latest in teaching devices and audio-visual aids; special laboratories for languages, behavioral sciences, and other disciplines; and data processing, automation, and computers in the overall operation of the school program. Proper facilities mean better use of faculty talent and opportunity for additional learning on the part of the student. The teachers' tools of yesterday must be updated as are those of the modern business office and the operating room in the hospital.

#### *More Tangible Support Necessary*

The third "F", and a vital one, is FINANCE. The financial picture facing our educational system in the future is far from any semblance of a rainbow. Our schools are rapidly absorbing all available funds and in addition are assigning future subsidies to current capital expenditures. On the other side of the ledger, those who are supplying these subsidies—the conferences and the unions—are finding that it is getting more difficult to sharpen their pencils in other areas in order to satisfy the appetites of these growing institutions. The demands for new churches, elementary schools, and academies have placed a constant pressure on the conference treasuries, and in some cases the requests of the colleges are accepted as something akin to leprosy.

Yet, with only three sources of funds—the students' tuition, the conference-union subsidies, and outside contributions (which for our denominational schools are almost nil)—what other alternatives does the college have for obtaining funds? Our policy prohibits the acceptance of Government funds in the United States. Tuition increases have certain limits. It may well be that the next level in our organization beyond the union conference will have to give more serious consideration to giving more tangible support to higher education.

A glance at some college budgets soon reveals how depreciation and operating funds are being diverted consciously and unconsciously from other critical areas; yet, the schools are doing this with full knowledge of their boards, for this is one way to save on interest rates and obtain immediately some of their capital needs.

It must not be forgotten that the completion of a building may be the end of one capital cost, but it is the beginning of a new operating cost. Expansion means new employees, the academic, and the non-academic, as watchmen, assistant deans, secretaries, clerks, janitors, grounds maintenance, and others—all seeking higher wages with the Government minimum wage law as a primer. Every edifice, whether constructed for residence halls or food-service area, classroom or administrative purposes, is a "budget-busting" economic migraine.

### *Three Out of Seventy Plus*

In 1965, of the seventy-plus academies, only three completed the fiscal year with a gain. Our loss for net operations, without donations, amounted to \$2,823,062.49. After donations the deficit was reduced to \$1,053,720.73, and only 14 academies came out in the black. In addition more than \$5 million was contributed for capital expenditure while the liquid assets were \$4,627,938.87 below the cash requirement. The authorized operating capital was short \$4,005,118.11.

The colleges for the same period, 1964-1965, did not fare much better comparatively. Their net loss without donations amounted to \$884,407.80; after donations the deficit was cut to \$449,173.49 (this put 7 of the 11 colleges in the black). Capital donations amounted to \$2,610,579.13; liquid assets were \$6,706,314.42 below the

cash requirement. The authorized operating capital was short \$6,234,663.48.

In North America alone this church contributed more than \$7,963,843.08 in capital donations and \$3,152,923.05 in operating, making a total of \$11,116,766.13 for colleges and academies.

Student charges for these two groups amounted to \$26,923,243.37, and the ratio of collections to charges was 99.2 per cent, which shows a remarkable diligence on the part of the institutional credit managers!

### *How Long Can We Continue?*

The big question is how long we can continue in this direction. Can we expect our Christian educational program to survive when we constantly increase our annual operating deficits; when we proliferate our programs and courses in a vain attempt to copy larger universities; when we offer programs that are far too expensive for the number of students demanding them and which programs could be obtained elsewhere without an infringement on our beliefs; when we plan building programs without taking a hard look at the potential maintenance costs; when we build with tastes that go beyond what the budget can stand; and when we involve ourselves, not only in deficit thinking but deficit spending beyond reasonable limits?

### *Positive Suggestions*

Aiming for academic quality and operational self-support is not an easy task, but positive steps can be taken to move in this direction and the following are some suggestions:

1. Administrators must be willing to bring expenses down to income.

2. There should be more experimentation with the year-round school from the elementary to the level of higher education, keeping in focus the greatest possible use of buildings and campus facilities.

3. There should be a continued trend toward the consolidation of schools and programs and elimination of those that are substandard.

4. The vested interests of conferences and unions in their educational programs should give way to that which is best and most economical for the church at large. Pool-purchasing and other methods to help economize should be considered.



5. The existing parochial borders should be restudied so that students in one union will be able to know what is available in other Seventh-day Adventist schools. There should be a better communication of what this division has to offer in educational opportunities to all of the constituency.

6. The curriculum offerings should be limited to fundamental needs. Our colleges cannot be all things to all men. No one school can or should be expected to do everything but should plan on doing what it can afford to do well rather than to pretend in many areas. Overextension is no doubt the chief problem facing our schools today.

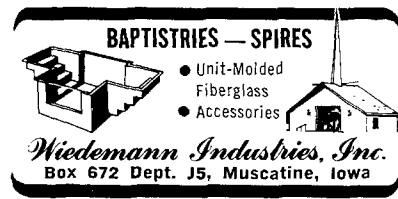
7. The size of faculty and administration should be restudied, and adequate salaries should be provided for qualified personnel.

8. There must be a continuous attempt to improve the quality of the academic program. This would include a closer scrutiny of faculty graduate study, and the types of degrees that are being pursued while these individuals are receiving financial support from our institutions or conferences.

9. The constituency and supporting bodies should find some relief from the burden of perennial deficits in order to participate in greater capital giving.

10. The boards of trustees for these schools must assume their responsibility to the best interests of the church. In doing this there would be an increasing amount of meetings and conferences and a closer dialog with their administrations. The idea of board members traveling hundreds, and often thousands, of miles annually for one or two meetings, where without prior orientation and study some doze through the reading of reports, is evidence of an unprofessional approach and irresponsibility.

There is need for an informed and enlightened trusteeship, one that is not concerned chiefly with whether or not the school is making a gain or a loss but where more consideration is given to the present and the long-range academic program. Trustees must exert their proper prerogatives in seeing that the real purposes of the institution are not negated by external and internal influences. At the same time they must be devoted to the idea of intellectual freedom and must identify themselves with



the mind of the academic world. When they cease to value intellect, that is when the school is moving in a hopeless direction.

In conclusion, we should remember that there are other areas that must be considered in the near future. Here are a few: Christian education for our blind and deaf-mute children, for our secondary youngsters who do not go on to college but who desire vocational education, and for preschoolers who are now being given special attention in educational circles; scholarships for our students who are eligible for State scholarships that restrict their attendance to schools within the State; and a greater attention to our Seventh-day Adventist students taking graduate work at secular universities, who are too often left isolated from fellow believers and left spiritually unchallenged by the local pastor.

Thus we can see that there are a few challenges facing us in the educational program of the church. I understand that in Southeast Asia there is a witch doctor who can summon demons to surround a man in the middle of the night, making him fearful of going forward, backward, or staying where he is. Perhaps this is our dilemma! We are caught in frustrations somewhere within our past, present, and the future.

We know that in our own strength we are held in the vise of circumstances that oftentimes seems unbreakable. It is our divine Father who clears the debris, unclouds the mind, and brings order out of chaos. We are His instruments, carving the human scene for the eternal good, but we must permit Him to direct us in our endeavors.

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## Better Than Gold

Friendship is an asset that more men should seek to acquire in larger measure. Accumulation of money may be a symbol of success to many, but through the years friendship and respect are truly rewarding. You can feel awfully lonesome talking to a bag of money.

D. W. McKAY



**THE  
MEDICAL  
MINISTRY**

# Concepts of Mental Health

(Part 1)

**P**SYCHIATRISTS, psychologists, and other professional workers in the behavioral sciences are not satisfied with current definitions of mental health. Sol W. Ginsburg stated:

One of the great theoretical lacks in mental hygiene activity seems to me to be that we do not have an adequate definition of mental health.<sup>1</sup>

In 1956 the National Association for Mental Health recognized that there will have to be a clarification of the concept of mental health before educational programs to promote "positive mental health" can be evaluated.<sup>2</sup>

In a statement on concepts and practices in mental health education by the Program Evaluation Project Committee of Pennsylvania Mental Health, Inc., a relevant question was dealt with as follows:

*Why has there been so little validation of means to enhance mental health? Basic to all is perhaps the fact that there has not yet been developed an accepted scientific concept of either mental health or illness.<sup>3</sup>*

Commenting on community programs in mental health, Louisa Howe shares the opinion of many workers:

At the present time most programs in the field of mental health seem to be proceeding largely on an empirical, trial-and-error basis. . . . No definite pattern as yet exists, nor is there, in my opinion, an adequately developed and coherent theoretical structure on the basis of which it would be possible to derive a general pattern of mental health objectives. . . .<sup>4</sup>

In her recent monograph Marie Jahoda<sup>5</sup> points out that there exists no completely acceptable concept of mental health or mental illness. While she categorizes several major facets of the subject relating to psychological content, she ably shows that mental health means different things to different people.

Existing definitions state merely the re-

Current Concepts Considered Inadequate

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sults or the effects of mental health. Those quoted in the subsequent paragraphs are typical:

The mentally healthy person is one who is developing toward personal maturity. Maturity is reached in the same degree as the individual can independently and in a fruitful way overcome his internal conflicts, realize his own aims in life, and responsibly live in fellowship with others.<sup>6</sup>

Mental health is a condition and a level of social functioning which is socially acceptable and personally satisfying.<sup>7</sup>

Mental health is the adjustment of human beings to the world and to each other with a maximum of effectiveness and happiness. Not just efficiency, or just contentment—or the grace of obeying the rules of the game cheerfully. It is all of these together. It is the ability to maintain an even temper, and alert intelligence, socially considerate behavior, and a happy disposition.<sup>8</sup>

Mental health can be defined as a state of well-being, of efficiency at work, and of harmony in human relationships.<sup>9</sup>

. . . the freedom from psychiatric symptomatology and the optimal functioning of the individual in his social setting.<sup>10</sup>

Mental health may be defined as that state of mind which enables one to meet and cope with life's crises.<sup>11</sup>

Mental health in its broadest sense has come to mean the measure of a person's ability to shape his environment, to adjust to life as he has to face it and to do so with a reasonable amount of satisfaction, success, efficiency and happiness.<sup>12</sup>

These definitions describe certain manifestations of mental health. Such terms as

"success" and "aims of life" can be interpreted in the framework of widely differing moral and ethical values. A "level of social functioning which is socially acceptable" presents no firm ground whatsoever. We are evidently expected to assume that the mores of all societies are conducive to mental health. Indeed, it is widely believed by sociologists and taught in the universities that there are no "absolutes."

Is "developing toward personal maturity" a sign of mental health? Much depends upon one's idea of "personal maturity." Brock Chisholm, a psychiatrist who until 1953 was director general of the World Health Organization and who has aptly been called "a fearless leader of men's minds,"<sup>13</sup> believes that the concept of right and wrong is the "consistent thread running through the weave of all civilizations . . . preventing the development of all or almost all the people to a state of maturity."<sup>14</sup> Morality, he believes, "prevents the rational use of intelligence . . . produces inferiority, guilt, fear, . . . makes controlling other people's behavior emotionally necessary . . . encourages prejudice . . ."<sup>15</sup>

Regarding the "sin concept," Chisholm warns:

It appears that a system which imposes an early belief in one's own sinfulness, or unacceptability in one's natural state, with its consequent feeling and anxiety, must be harmful to interhuman relationships and to the ability of the human race to survive in the kind of world this has become.<sup>16</sup>

It is apparent that there are problems in the utilization of current definitions. Difficulties stem from value differences, but probably the most important deterrent to program planning in mental health has been the failure to identify the cause or causes of mental health.

If mental health is a "state of mind which enables one to meet and cope with life's crises," one may ask, "What is the cause of such a desirable state of mind?" The answer to this question should hold the key to the successful pursuit of mental health.

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- (To be continued)

## The Language of Modern Psychiatry

I never get mad—I get hostile;  
I never feel sad—I'm depressed.  
If I sew or knit, and enjoy it a bit;  
I'm not handy—I'm merely obsessed.

I never regret—I feel guilty,  
And if I should vacuum the hall,  
Wash the woodwork and such, and  
not mind it too much,  
Am I tidy? Compulsive, is all.

If I can't choose a hat I have conflicts,  
With ambivalent feelings toward net.  
I never get worried or nervous or hurried,  
Anxiety—that's what I get.

If I'm happy, I must be euphoric;  
If I go to the Stork Club or Ritz,  
And I have a good time making puns or a rhyme,  
I'm manic or maybe a schiz.

If I tell you you're right, I'm submissive,  
Repressing aggressiveness too;  
And when I disagree, I'm defensive, you see,  
And projecting my symptoms on you.

I love you, but that's just transference  
With Oedipus rearing his head.  
My breathing, asthmatic is psychosomatic,  
A fear of exclaiming, "Drop dead."

I'm not lonely, I'm simply dependent,  
My dog has no fleas, just tic.  
So if I seem a cad, never mind—just be glad  
That I'm not a stinker, I'm sick.

—Anonymous

(*The Pulse*, March, 1964)



## VIEWPOINT

[Note: Your comments and constructive criticisms are invited. Whether it be praise or disapproval, our only requirement is that it be done in the framework of a Christian spirit. All items under this heading reflect the personal views of the respective writers and not necessarily those of this journal or the denomination at large.—Errors.]



IN PART I of this presentation an effort was made to show that the problem of physician recruitment for overseas service is a natural consequence of the church's failure to develop an active pool of denominational physicians who can be called upon to accept such missionary positions. Three

important factors were cited to help explain why we have no ready supply of physicians in the worker pool.

1. The physician has no genuine identity within the church organization; his role in the program of the church is blurred and indistinct; his position, insecure.

2. The medical education of the prospective physician is not oriented toward a career in denominational service.

3. The church has closed the door to career physicians by changing our sanitariums into community hospitals, which no longer offer salaried staff positions to physicians. Consequently, the physician enters private practice where he is largely unavailable for mission service.

Each of these points deserves closer study if we are to find an integrated solution to the problems of the medical missionary program of the church.

1. The Role of the Christian Physician in the Adventist Church.

This subject is the crux of the entire problem and demands our most earnest and prayerful consideration.

Every Seventh-day Adventist is called to be a witness for his Lord in whatever sta-

# The Adventist Physician—A Search for Identity

(Concluded)

HERSCHEL C. LAMP, M.D.

Medical Secretary, Middle East Division

tion in life he may find himself—farmer or merchant, laborer or professional man. The call to service is to all. It is not necessary for every Adventist Christian to be on the denominational payroll in order to testify to others of his love and devotion to Christ and of his personal doctrinal beliefs. Many dedicated, self-supporting laymen attest the truth of this fact by their earnest and effective soul-winning activities.

The specific worker who concerns us here, however, is the physician, and the pointed question we must answer regarding him is "Should the Adventist physician be a self-supported layman working outside the denominational organization or should he be a salaried gospel worker fully integrated into the organizational structure of the church?" On this crucial point Ellen G. White has given us an abundance of inspired counsel, and it is best to let the testimony answer the question for us.

First, let us note the place of the medical missionary work in the Lord's plan for the church:

Medical missionary work is the pioneer work of the gospel, the door through which the truth for this time is to find entrance to many homes.—*Counsels on Health*, p. 497.

I can see in the Lord's providence that the medical missionary work is to be a great entering

wedge, whereby the diseased soul may be reached.—*Ibid.*, p. 535.

Nothing will open doors for the truth like evangelistic medical missionary work. . . . Medical missionary work is the right, helping hand of the gospel, to open doors for the proclamation of the message.—*Evangelism*, p. 513.

The medical missionary work is of divine origin, and has a most glorious mission to fulfill. In all its bearings it is to be in conformity with Christ's work.—*Medical Ministry*, p. 24.

That this work is to be intimately linked with the gospel ministry is clear from the following:

Medical missionary work is in no case to be divorced from the gospel ministry. The Lord has specified that the two shall be as closely connected as the arm is with the body. Without this union neither part of the work is complete. The medical missionary work is the gospel in illustration.—*Counsels on Health*, p. 524.

It is the divine plan that we shall work as the disciples worked. Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated.—*The Ministry of Healing*, p. 141.

The gospel ministry is needed to give permanence and stability to the medical missionary work; and the ministry needs the medical missionary work to demonstrate the practical working of the gospel. Neither part of the work is complete without the other.—*Counsels on Health*, p. 514.

Then let no line be drawn between the genuine medical missionary work and the gospel ministry.—*Ibid.*, p. 516.

The Lord's work is one, and His people are to be one. He has not directed that any one feature of the message should be carried on independently or become all-absorbing. In all His labors He united the medical . . . work with the ministry of the word. . . . Thus should the Lord's messengers enter His work today.—*Ibid.*, p. 517.

There are none too many godly physicians to minister in their profession. There is much work to be done, and ministers and doctors are to work in perfect union.—*Ibid.*, p. 335.

I wish to speak about the relation existing between the medical missionary work and the gospel ministry. It has been presented to me that every department of the work is to be united in one great whole. The work of God is to prepare a people to stand before the Son of man at His coming, and this work should be a unit. The work that is to fit a people to stand firm in the last great day must not be a divided work. . . .

There is to be no division between the ministry and the medical work. The physician should labor equally with the minister, and with as much earnestness and thoroughness for the salvation of the soul, as well as for the restoration of the body. . . .

It has been urged that because the medical missionary work is the arm of the body, there should be a oneness of respect shown. This is so. The

medical missionary work is the arm of the body, and God wants us to take a decided interest in this work.

Christ was bound up in all branches of the work. He did not make any division. . . .

The right hand is used to open doors through which the body may find entrance. This is the part the medical missionary work is to act. It is to largely prepare the way for the reception of the truth for this time. A body without hands is useless. In giving honor to the body, honor must also be given to the helping hands, which are agencies of such importance that without them the body can do nothing.—*Medical Ministry*, pp. 237, 238.

The Spirit of Prophecy is even more specific concerning the spiritual role of the physician:

The Redeemer expects our physicians to make the saving of souls their first work.—*Ibid.*, p. 37.

The Christian physician is a minister of the highest order. He is a missionary.—*Ibid.*, p. 147.

Especially do we need the help that the physician can render as an evangelist. If ministers and physicians will plan to unite in an effort to reach the honest-hearted ones in our cities, the physicians, as well as the ministers, will be placed on vantage ground.—*Ibid.*, p. 304.

Every physician can and ought to be a Christian, and if so, he bears with him a cure for the soul as well as the body. He is doing the work of an apostle as well as of a physician.—*Counsels on Health*, p. 535.

Remember, my brother, that medical missionary work is not to take men from the ministry, but is to place men in the field, better qualified to minister because of their knowledge of medical missionary work.—*Ibid.*, p. 519.

The evangelist who is prepared to minister to a diseased body is given the grandest opportunity of ministering to the sinsick soul. Such an evangelist should be empowered to administer baptism to those who are converted and desire baptism.—*Evangelism*, p. 513.

The work of the true medical missionary is largely a spiritual work. It includes prayer and the laying on of hands; he therefore should be as sacredly set apart for his work as is the minister of the gospel. Those who are selected to act the part of missionary physicians are to be set apart as such. This will strengthen them against the temptations to withdraw from the sanitarium work to engage in private practice. No selfish motives should be allowed to draw the worker from his post of duty.—*Counsels on Health*, p. 540.

#### *What About Private Practice?*

Notice, physicians are to be sacredly set apart for their work to "strengthen them against the temptations to withdraw from the sanitarium work to engage in private practice."

In writing to a physician in perplexity

about this very question of private versus denominational employment, Ellen G. White said:

Then One who has authority stepped up to you and said: "You are not your own. You have been bought with a price. Your time, your talents, every jot of your influence, is the Lord's. You are His servant. Your part is to do His bidding, and learn daily of Him. You are not to set up in business for yourself. This is not the Lord's plan." . . .

You are in an unsettled state of mind, and are tempted to do a strange work, which God has not appointed you to do. None of us are to strike out alone; we are to link up with our brethren, and pull together. . . .

Do not refuse to unite with your brethren, fearing that if you put yourself on an equality with them, you will not be able to do all that your own judgment might suggest. God's workers are to counsel together. Ministers, physicians, or directors are walking in false paths when they regard themselves as a complete whole.—*Medical Ministry*, pp. 44-47.

#### **"Not to Commercial Pursuits"**

In writing about our training center for medical workers at Loma Linda, Mrs. White gave similar counsel: "It may not be carried on, in every respect, as are the schools of the world, but it is to be especially adapted for those who desire to devote their lives, not to commercial pursuits, but to unselfish service for the Master."—*Ibid.*, p. 75.

This, then, is the inspired portrayal of the Adventist physician's intended role in the work of God in the earth. Is it not a noble one, a high calling? Both the physicians and the denominational leaders must realize that it is impossible to effectively implement the divine plan for medical evangelism while the physician is administratively, economically, and charismatically isolated to such a large extent from the gospel team. God requires the undivided, fully consecrated, selfless service of the physician no less than He requires it of the gospel minister. How else can these explicit counsels be understood?

Some will doubtless counter these statements by citing Adventist physicians in private practice who are making an excellent contribution to the church, not only in their generous financial gifts but also in their personal involvement in church affairs and soul-winning activities. To such observations I can add my own list of personal friends and classmates who are among this consecrated group of lay workers. But I must say, nevertheless, that even

though many of our physicians have effectively demonstrated a fine Christian witness in their private practice of medicine, it was not, I believe, the original plan of God that they should be so isolated from the medical program of the denominational organization. Had the divine plan been followed, a much more effective, more widespread, and more lasting witness could have been possible, and many of the church's present problems in our medical work could have been obviated.

How the doctor's present economic independence came about is not entirely clear to me. However, in informal discussion groups in which I have participated I have learned that the general consensus of denominational administrators is that expressed in the October, 1965, *MINISTRY* article, "How Our Sanitariums Became Hospitals and Why." The answer—personal aggrandizement, covetousness, and materialism. Any objective observer cannot help entertaining some suspicion about a type of worker who will work for the church if he can "run his own show," be exempt from denominational administrative policies, and have financial independence. Might not other highly trained and gifted workers be able to better their material status in life by divorcing themselves from denominational employ?

#### ***Ecumenical Movement Among Doctors and Ministers***

In these prophetically foretold days of ecumenism and *rapprochement* among various religious bodies it is perhaps not inappropriate for us to consider that there is a need for serious dialog between our ministerial administrators and our denominational physicians. How wonderful it would be if the initial overture to such discussions on the Christian physician's role in the unity of the church would be made by the physicians themselves. The responsibility, the burden, to testify to their wholehearted fealty to the work of God rests with the physicians themselves. They must express their willingness to render a self-sacrificing, totally committed life of service to the church before any definitive steps can be taken to alter the present relationship between the physician and the denominational organization. The divinely appointed plan will not, indeed it cannot, be forced upon them. It can only come from the physician's own desire for identity

and fulfillment in an exalted calling.

## 2. The Role of the Training Center.

In the nearly 14 years since I finished my medical training at the College of Medical Evangelists many changes have taken place, not the least of which is the improvement in the curriculum of the Division of Religion. In reading the list of courses currently offered in this department, I find it quite apparent that a large variety of potentially meaningful courses are available to the student to help him realize the full potentials of his Christian witness.

I do not know whether these religion classes present the role of the Christian physician as I have defined it in this paper. It was certainly not so presented in my school days, but this could be accounted for by the fact that we had no courses or classroom discussions on the specific Spirit of Prophecy counsel regarding our medical program as presented in the books *Medical Ministry, Counsels on Health, Counsels on Diet and Foods, Temperance*, and the section entitled "Medical Evangelism" in the book *Evangelism*. Perhaps this has changed too. I do not know. I trust that it has, for these books are the foundation of our health message and must be studied if right principles and objectives are to be understood.

## 3. The Adventist Medical Institution.

If we are to inspire men and women to a lifetime career in denominational medical practice we must have places for them to work. As it appears to me, this means salaried physicians and closed-staff institutions. How this is to be achieved is a thorny problem. This paper cannot begin to be exhaustive in suggesting answers to all the perplexities involved in returning to the divine plan, but it can express the confidence that doing God's will can never be an impossibility. One rather simple suggestion may be in order. A new medical institution, small but complete, can be built with full denominational support. This model institution should have a 100 per cent Seventh-day Adventist staff, including career physicians who have expressed their desire to join in such a project. I am sure that men and women will rise to such a challenge. With consecrated effort and prayerful study such an institution will succeed. Loyalty, dedication, and self-sacrifice are contagious. Others will rally to the program, and more such institutions can be built. I firmly believe that if this plan is

followed, our critical shortage of nursing personnel will be solved too. Nurses and other medical workers will respond to the appeal to work in a thoroughgoing Adventist medical institution.

Then when this goal shall have been achieved—dedicated career medical evangelists working in denominational institutions after the Lord's design—we shall have an ever-present supply of workers who will be willing to serve not only in the homeland but in the far-flung mission posts as well. And this brings us back to the solution to the problem with which we began.

Time is short. Let us arise to the task.

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## United Anglican Clergymen Sponsor "Psychedelic Worship"

University Hill United Church in Vancouver, Canada, sponsored "psychedelic worship" as an experiment in liturgy.

Combining electronic music, swirling lights, go-go girls, and poetry readings, the experimental service was billed by its clerical co-sponsors as "a trip without acid." (Acid is slang for the psychedelic, or mind-expanding drug LSD.)

The psychedelic service, believed to be the first of its kind in Canada, was the joint project of the Reverend Harold MacKay of University Hill church and the Reverend Jim McKibbon of nearby St. Anselm's Anglican church.

"We're trying to demonstrate you can have a trip without acid," said Mr. McKibbon; adding that the service was designed to duplicate the lights, sounds, and verbal images of a psychedelic experience.

A congregation of 300, mostly teen-agers, were on hand for the service, described by observers as a "loud, bright, up-tempo affair."

Gyrating, multicolored patterns produced by slide projectors at the rear of the church were played over the sanctuary, ceiling, and side walls during the one-hour service. Mr. McKibbon read selections from the poetry of Lawrence Ferlinghetti, T. S. Eliot, and W. H. Auden. He was accompanied by the beat of the electronic guitars, organ, and drums of a band from a local cabaret—the Shanghai Junk. Band leader Bobby Taylor provided vocal accompaniment, while a blond go-go girl did an improvised dance near the altar. At one point in the service about 100 teen-agers got up and frugged in the aisles.

Mr. McKibbon emphasized that the service was a liturgical experiment and not intended as a "gimmick." "The service is premised on the fact that conventional religious sounds and symbols aren't meaningful to a psychedelic generation—to the post-beat generation," he said.

R. N. S.

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## That They May Grow

A DISABLED ship towed into port may be safe but not sound—safe in port but not seaworthy. And so it may be with many newly baptized members. They have had a courtship, have been “married” into the church, and a period of adjustment follows as they develop into strong, Bible-loving, soul-winning Christians.

It is possible to present scriptural truths warmly and logically, to prepare well for baptism, and yet lose out in building new people into strong church membership. They have come from all walks of life, non-Christian and Christian. The door to spiritual understanding has been barely opened. The lifetime work of sanctification has only begun. They must grow in grace and the knowledge of our Lord and Saviour.

We are therefore very grateful to the Review and Herald Publishing Association for their thoughtful arrangement, making available the ten-volume *Seventh-day Adventist Bible Commentary* reference set at a greatly reduced price to new church members, new ministers, and newlyweds. The seven volumes of the *Commentary*, the *Bible Dictionary*, the *Source Book*, and the new *Encyclopedia* are the finest Bible-working tools that could be in the home of a layman or minister.

When the Review and Herald Publishing Association started the *Commentary* reference set fourteen years ago it was thought if 5,000 sets were

sold within the denomination it would be a worthwhile undertaking. However, nearly 35,000 sets have been purchased by our people. The tenth volume left the presses just before the recent General Conference—fourteen years and fourteen days from the time that the vote was taken to proceed with this monumental work.

The regular price for the complete set is \$147.50, but for newly baptized members of the church, newlyweds, and ministerial graduates who have signed the “special offer certificate” the full set of ten volumes may be purchased for \$99.50. This is actually a lower rate than the regular publishing house cost. It is a subsidy on the part of the publishers, and they do this because they strongly feel that these books should be in every Adventist home.

We encourage pastors to obtain a supply of these “special offer certificates” (sample shown) from the local Book and Bible House and make it a point to present them at baptismal time to the new members. The heads of Bible departments should have them to give to each ministerial graduate. And the pastor should present the certificate to newlyweds at the time the wedding certificate is signed. The ten volumes make a wonderful foundation for libraries in new homes, indispensable working tools for the new minister, and the means of enlarging and stabilizing the faith of new members in their new-found belief.

A. C. F.



# Daniel 8:14 and the Cleansing of the Sanctuary

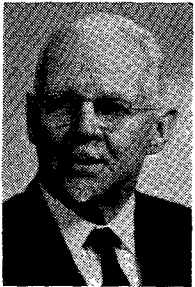
## I. Our Historic Interpretation

W. E. READ

Retired Administrator

NOTE: This article, the first of four, was originally written for a committee studying certain problems in the book of Daniel. It was felt that the material was suitable for a dual purpose, aside from the committee records. First, the manuscript was rewritten under the title "Further Observations on *Isadaq*" and appeared in *Seminary Studies*, vol. IV, No. 1, 1966. Second, it was deemed worth while to make this valuable material available in this present form and to submit it to THE MINISTRY for the benefit of our ministerial workers. We hope other contributions on different topics may appear in our journals in due course.

H. W. LOWE  
Chairman, Research Committee



THE expression in the title of this series of articles is a very familiar one to Seventh-day Adventists. We have all used it through the years, and it has had, and still has, a deep significance for us in our understanding of the antitypical work of Christ our great High

Priest in the sanctuary on high. In the heaven of heavens He is the "minister . . . of the true tabernacle, which the Lord pitched, and not man" (Heb. 8:2).

Daniel 8:14 is the only place in the entire Bible where the expression "shall the sanctuary be cleansed" is found. A form somewhat similar can be seen in Ezekiel 45:18, where we read "cleanse the sanctuary." These are the *only* two references to this expression as applied to the sanctuary in the Old Testament scriptures.

For a number of years, however, questions have been raised, both inside and outside our ranks, concerning the word "cleansed" in this text. It is maintained that the Hebrew word used in the Hebrew

Bible in Daniel 8:14, does *not* mean "cleanse," but means "to justify, to make righteous," et cetera. We are reminded that the word is used more than 500 times in the Hebrew Bible, and that Daniel 8:14 is the *only* place where it is rendered "cleansed." It has been suggested by Bible scholars of other Christian communions that it would be better to recognize the text to read "then shall the sanctuary be justified" or "made righteous," and thus follow the general pattern set by the translators of the Hebrew word in other parts of the Holy Writings. Then, they say, it would be quite reasonable to recognize that in this one isolated text there is a copyist error, seeing that the manuscripts in ancient days were all laboriously written by hand.

As to this general observation, it must be admitted that a number of the translations into English do give a rendering in harmony with this. We find, for instance, the following:

"Justified" -----	Leeser, E.R.V. (marg.)
"Restored" -----	Moffatt
"Be righted" -----	Goodspeed
"Declared right" -----	Young
"Sanctified" -----	Fenton
"Victorious" -----	J.P.S. Bible <sup>1</sup>
"Vindicated" -----	Rotherham
"Prevail" -----	Lamsa

This is quite an array of concepts, and they are justifiable translations of the Hebrew word, provided one takes into con-

<sup>1</sup> This is the Jewish Bible published by the Jewish Publication Society, Philadelphia.

sideration the circumstances and context in which the Hebrew word is used.

Hence the criticisms are not necessarily unfair. They have some point and some force; several consider them to constitute quite a strong argument. In any case, they are worthy of careful and prayerful consideration.

It will be our purpose in these articles to show, that while the Hebrew word *Tsadaq*<sup>2</sup> can, in places, be translated as has been indicated, in Daniel 8:14, taking into consideration the context and the entire background in which the Hebrew word is used, the most suitable rendering is "cleansed." This does not mean that it doesn't have a wider meaning—by no means—but that at the time the prophecy was given, and restricted by the contextual understanding, the cleansing in this place refers to what took place in the service of the great Day of Atonement in Israel (see Leviticus 16). Hence, we stress that the most suitable term to be used in Daniel 8:14 as we have just mentioned is *cleansed*.

Some time ago someone mentioned that we have been influenced on this matter by the Spirit of Prophecy writings. Whether there is any point to this observation can be determined after we have examined the question to see exactly what the emphasis really is. It has been our privilege to see about every available reference to this text in the published books and articles by Ellen G. White. It seems evident from the data available that when she quoted this text, or even referred to it, she used the expression *cleansed* just as we find it in our K.J.V. Bible.<sup>3</sup> A critic, of course, might remark that this, on her part, was quite a natural thing to do because her Bible was the K.J.V. translation. We could recognize some point in this observation, but there is something *very important* at this juncture that must also be taken into consideration. Mrs. White did use the K.J.V. Bible, but she also used other translations, and there are several indications of this in her writings.<sup>4</sup> At least one of these translations—that of Rabbi Leeser—has "justified" in

the text of Daniel 8:14. So Ellen G. White was well acquainted with this alternate rendering and could have chosen this, as she did other renderings when they better expressed the thoughts that had been given to her. But no! Every time, she used the word *cleansed*. This undoubtedly has had some part in the emphasis we have placed on this question through the years.

We will now give study to our reasons for believing that the word *cleansed* is the word that should be used in Daniel 8:14 as already mentioned.

1. *This is the translation in many English Bibles.*

While there are a number of translators who, in their English Bibles, have emphasized "justified," "made righteous," et cetera, as we have already seen, we must not overlook the fact that there are many who rendered the Hebrew word as "cleansed."<sup>5</sup>

2. *It is rendered "cleansed" in the Septuagint.*

One of our Biblical reasons for emphasizing the word "cleansed" in Daniel 8:14 is not necessarily that it is so translated in the K.J.V. There is something much older than this. Fully 2,200 years ago it was felt in Jewish circles that the time had come for the Sacred Scriptures to be translated into the Greek language. About 70 Hebrew scholars were given this task, and this took quite a time to complete. This translation is known as the Septuagint—LXX—and is dated from the third to the second century, B.C.

When these learned men came to the translation of Daniel 8:14 they decided to render the Hebrew verb *Tsadaq* by the Greek word *katharizō*, a word, the primary meaning of which is to cleanse, to purify. Just what led them to do this, we can only conjecture at the moment, but they were undoubtedly governed by the context and other factors. This again, happens to be the *only* place where they rendered the verbal form this way. In all other places a Greek word like *dikaioō* ("make righteous") was used.

Some Bible students have felt that this

<sup>2</sup> The spelling of Hebrew and Greek words are those in Young's Analytical Concordance.

<sup>3</sup> See *The Great Controversy*, pp. 328, 352, 409, 417, 424; *Prophets and Kings*, p. 554; *The Story of Redemption*, pp. 53, 377; *Life Sketches*, pp. 63, 278; *Testimonies for the Church*, vol. 1, p. 58; *Early Writings*, pp. 243, 250, 251, 253, et cetera.

<sup>4</sup> See Biblical index in *Education*, pp. 311-314; *The Ministry of Healing*, pp. 519-524. Ellen G. White used such translations as: E.R.V., A.R.V. (many), also Rotherham (1916) on Rom. 8:39 in *Education*, p. 69 (1903); Leeser (1914) on Isa. 50:4 in *The Ministry of Healing*, p. 158 (1909), also on Ps. 92:14, on n. 286; also Noyes on Micah 7:7 in *The Ministry of Healing*, p. 182, and on Isa. 46:3, 4 on p. 251. See also Boothroyd (1838) on Gen. 22:2 in *Patriarchs and Prophets*, p. 148; and Bernard (1840) on Exodus 28:36 in *Patriarchs and Prophets*, p. 351. See also Lamsa on Luke 2:10 in *Education*, p. 264, and Westminster Bible on 1 John 3:15 in *Patriarchs and Prophets*, p. 308.

<sup>5</sup> See E.R.V., Amplified, Moulton, Knox, Douay, Noyes, Boothroyd, Spurrell, Bagster, Hebrew Publishing Company, Jerome, J. Pub. Co., Friedländer's Jerusalem Bible, Septuagint, et cetera. See also Commentaries of Scott, Henry, Drummelow, Benson, Barnes, F. C. Cook, *The Interpreter's Bible*, et cetera.

again is nothing more than an isolated instance, for as just mentioned, it is the only place where it is so used in more than<sup>6</sup> 500 uses of this Hebrew word. So again, we are given the reason as a scribal error. This reason, however, doesn't seem to be very applicable, for there isn't much chance of a mistake in putting *dikaioō* for *katharizō*, or vice versa. If the words were alike in spelling, it would be different. No, we must conclude that the LXX translators did what they did deliberately. They evidently had good reason for it, and it seems to me that in all honor and humility we should recognize that they should know what the Hebrew word meant in Daniel 8:14 in that setting, in that context, much better than we do today. Remember, they lived and worked about *three centuries* after the concept was expressed by Daniel; we live twenty-two centuries later.

3. *The word cleansed is evidently intimately related to the Day of Atonement (see Leviticus 16).*

This has been our teaching all through the years, for it was on the great Day of Atonement that the people, the altar, and even the sanctuary itself were cleansed.

Isaac Leeser (Jewish scholar), although his translation of the Bible gives "justified," does give a very significant footnote, which reads: "Rashi explains, 'when the iniquities of Israel are atoned for.'" This makes it clear that one prominent Jewish commentator, at least, recognized the connection between the "cleansing" in Daniel 8 and the services of the Day of Atonement. The Hebrew expression as it appears in Rashi's Hebrew Commentary<sup>7</sup> is *kaphar avon Yisrael*, which means "atonement" or "reconciliation for the iniquities of Israel."

One Jewish rabbi gave me a fuller translation of Rashi's comments. It was: "The sins of Israel shall be atoned for . . . and they [the people] will be redeemed with everlasting salvation by our King Messiah."

This is significant, indeed—especially the connection with the Messianic relationship, and the fact that the cleansing is mutually equated with the work of atonement. This, of course, has been our own conviction and teaching for many decades.

Another thing in this connection is that

in Leviticus 16 the word for "cleanse" in verses 19 and 30 is *ṭahar*, which means "to be clean," "to cleanse," "purify." But in Daniel 8:14 the word in Hebrew is *Tsadaq*, and in Ezekiel 45:18, "cleanse" is from the Hebrew word *chata*—to sin, to purge, et cetera. Here are three different Hebrew words, each with its own distinctive meaning, and yet, in the LXX these three words—in Leviticus 16:19, 30; Daniel 8:14; and Ezekiel 45:15—are all rendered by *katharizō*, the Greek word for "cleansed," or "purified."

4. *We are not alone in our understanding that in Daniel 8:14 the word should be "cleansed."*

a. At least two Jewish Bibles give "cleansed"—those published by Hebrew Publishing Company and by a publishing house in Jerusalem.

b. C. F. Keil remarks: *Tsadaq* primarily means to be just, which is not here suitable, for it must be followed by "from the defilement of the temple" (p. 302).<sup>8</sup>

c. Frank Zimmermann writes: "The cleansing of the temple would be exactly the concern of the author. . . . The translation therefore should have been here, 'And the temple shall be cleansed.'" —P. 262.<sup>9</sup>

d. A quite modern commentary gives the following:

**Be restored:** literally, "be justified." If we hold to the Massoretic text, the meaning is that so long as the temple continued polluted it lay under condemnation, but when **cleansed** and **restored**, would justify itself for use again as a place where sacrifices could be offered. The Hebrew of this passage, however, is hardly tolerable, and the Greek *katharisthēsetai* indicates that the translators understood it to mean **cleansed**. Ginsberg (*op. cit.*, p. 42) shows how the Hebrew might have arisen from the Aramaic ܚܕܝܢ, "shall be cleansed."—*The Interpreter's Bible*, on Dan. 8:14.

e. Louis Ginsberg confirms this.

Referring to Zimmerman, he maintains he is right, and the Hebrew should read *zakah qodesh* ["cleanse the sanctuary"] rather than *Tsadaq qodesh* ["justify the sanctuary"].<sup>10</sup>

5. *In the Miller movement, and in pre-Miller days, the general understanding was "cleansed."*

<sup>6</sup> The actual number of times *Tsadaq* in its various forms is used is 517 according to Young's Analytical Concordance.

<sup>7</sup> This can be seen in the Hebrew text in the Standard Biblia Rabbinica—Rabbinic Bible, published by Schocken Books, Inc., in Heb. & Aram., New York City.

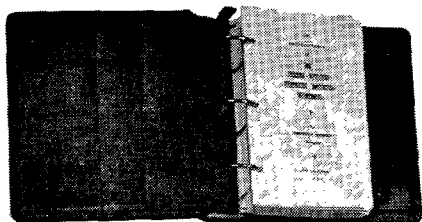
<sup>8</sup> *The Book of Daniel*, Wm. B. Eerdmans, Grand Rapids, 1959.

<sup>9</sup> The Aramaic Original of Daniel 8:12. *Journal of Biblical Literature*, Sept. 1938. Vol. LVII, Part III.

<sup>10</sup> H. Louis Ginsberg, *Studies in Daniel*, Jewish Theological Seminary, New York, 1948.

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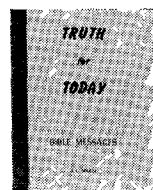
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In the great Second Advent Movement, from around 1820 to 1847-1850, there were many proponents who made reference to Daniel 8:14. Calculations on the prophetic periods such as the 2300 days, the 70 weeks, et cetera, were abundant, and mention was frequently made of the expression "Then shall the sanctuary be cleansed." While there were varying views expressed as to what this meant, there seems to have been general agreement at least that the translation at the end of Daniel 8:14 should be "cleansed." Quite a list of leading expositors who emphasized this in those days can be seen in L. E. Froom's monumental work *Prophetic Faith of Our Fathers*, volume 4.<sup>21</sup>

6. Many modern Bible commentators, while urging "justify" or "made righteous" in Daniel 8:14, have no difficulty in using

"cleansed" because of their application to the Maccabean period.

In doing this they are largely following the example of Josephus,<sup>22</sup> where he uses the Greek *katharizō*, and then "purified," in his English edition. No list of these commentators is being given, but this concept is advocated by many of them. The references to the Maccabean episode are in 2 Maccabees 2:18; 10:3, 5, 7; 14:36. They seem to find no problem with the translation of *Tsadaq* in this application.

So, in the light of the data as herein listed, we have excellent reasons for our understanding that the text should read, in the light of the context in Daniel 8:14, "Then shall the sanctuary be cleansed."

(Our next article will carry the study of this text still further.)

<sup>21</sup> The following is but a partial list: John Bacon, 1799, p. 74; Benj. Farnham, 1778-1799, p. 77; John King, 1740-1811, p. 94; James Bicheno, 1794, p. 115; W. C. Davis, 1760-1831, p. 216; J. L. Wilson, 1831, p. 230; S. M. McCorkle, 1829, p. 243; Alex Campbell, 1788-1866, p. 253; A. H. Burwell, 1790-1849, p. 315; Joseph Wolff, 1795-1862, p. 324, et cetera.

<sup>22</sup> See *Antiquities* xii. 7. 7.



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---

I learned to work mornings, when I could skim the cream off the day and use the rest for cheese-making.—*Goethe*.

---

# The Philosophy of Teilhard de Chardin

HENRY G. HADLEY, M.D.

Research Foundation, Inc., Washington, D.C.

PIERRE TEILHARD DE CHARDIN was a Jesuit priest and well-known paleontologist who tried to reconcile and unify science with religion. His philosophy has kindled unusual provocation in the literary world. Although he desired that his book *The Phenomenon of Man* not be read as a metaphysical or theological essay, but as a scientific treatise, libraries generally classify it under philosophy and religion.

De Chardin's beliefs are a synthesis of religion and science, resulting in a theory somewhat resembling Christian Science. He conceived mankind to be an unfinished product of past evolution and firmly believed that in the future he would become a transcendent result of biological and psychosocial development. After his attempt to explain his futuristic perceptions of God and science, his superiors not only ordered him to cease writing philosophical subjects but refused to allow the publication of his manuscripts.

These writings—held back during his lifetime—were finally released by a committee called the Friends of Teilhard de Chardin. It included such eminent personages as Sir Julian Huxley, G. G. Simpson, Abbe Breuil, and Arnold Toynbee.

His publications, by a lay organization, have launched a stronger theological controversy than those of any other modern Catholic thinker and show how the extension of the evolutionary and relativity theories into the future actually affect the theories of the prospects of society.

The evolutionary theory, in Catholic doctrine, did not originate with Darwin. Thomas Aquinas held that "the ultimate end of the whole process of generation is the human soul, and to it matter tends as toward its final form."<sup>2</sup> The Catholic belief of Biblical inspiration is that the author of Genesis was an anonymous Hebrew living in the postexile period about the sixth century B.C. In this concept the divine charism of inspiration does not extend to previously unknown truths; thus, inspiration and revelation are not identical, and intellectual enlightenment is conferred "not that the human author may be enriched with new ideas, but that he may judge with certainty the divine truth of information already acquired."<sup>3</sup>

"Under the light of inspiration which guided his judgment in his selection of materials, the sacred writer adapted pagan notions for his purposes, used current concepts, purged them of idolatrous and immoral elements, and exploited them as vehicles of truth."<sup>4</sup> "Since the final author did not find to hand new documents on the history of beginnings and did not so far as we know receive any fresh revelation from God about them, he limited himself to placing these two ancient traditions side by side, or rather to combining them so skillfully that, up to modern times, biblical scholars did not even suspect their existence."<sup>5</sup>

Teilhard de Chardin conceived mind and matter to be two different forms of energy. All individuality, in his evaluation of evolution, is lost, and he adjudged that all society finally would be absorbed into the universal mind of Christ and God. He believed that through love all individuals with matter, energy, and power, would be synthesized to a universal form of mind and matter. He called the origin of all things the "Alpha point," and "Omega" identified the center, which radiated at the core of a system of centers. He believed in an irreversible universe, with God as "Omega," revealing Himself only through intelligence. The kingdom of God, in this hypothesis, becomes a prodigious biological operation with man as the axis and leading shoot of its revolution.

His book describes this process, beginning at Alpha and ending at Omega, with man as the most important and necessary being. He recognized that while he was already spread over the earth, his origin

from animals could not be established. He believed that neither life and unconsciousness are explainable by material laws, nor how they came into existence. He projected evolution backward to a supposed union of space and time (thereby absorbing the relativity theory) and assumed that it pointed forward to a complete assimilation of all minds into the universal mind of Christ, which resembles pantheism.

He described several visions in which material substances he gazed upon seemed to melt away into infinity to include all the material of the universe. After a time each appearance gradually resumed the sharpness of the original.

The wide interest in the works of De Chardin illustrates the concept of the evolutionary and relativity theories when projected into the future. De Chardin's philosophy is a brew of evolution kindled from a Catholic theology base and stirred by a ladle seasoned with pantheism, mysticism, extrasensory perception, metaphysics, and socialism. He simply rode into the realm of pure fantasy on bubbles of thought. The writings are comparable in style to science fiction and basically are evolutionary theories extended into the future with no tangible basis of fact.

A primary reason for the popularity of his writings among Jesuits is found in the permission of the Catholic Church to accept evolution as long as the immortal soul is held as being God given and not received by descent from the parents. Catholic theology insists that the human soul does not proceed by way of generation from the human parents but is directly isolated by God and infused into the living organism for which the parents are responsible.<sup>1</sup> The Pope has expressly stated that while the direct creation of the human soul by God pertains to Catholic faith, the discussion of the origin of the human body may continue among competent scholars.

The ideas of Teilhard de Chardin are in harmony with the Jesuit conception of original sin and its transmission from Adam. Individual responsibility is lost as finally the mind of each individual becomes assimilated into the universal mind of Christ. The Catholic doctrine of original sin, through inheritance, has as its corollary the universal grace of Christ, and the book presents this grace as the consciousness of evolution, which finally draws all mind and

*(Continued on page 41)*

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## The Philosophy of Teilhard de Chardin

(Continued from page 39)

matter into the universal mind of Christ. It outlines an attempt to synthesize the evolutionary theory with Catholic doctrine and offers a probable future of such a unity. Universal sin and the universal grace of Christ absorb all individuality into a pantheistic complex of mind and matter, which culminates in the Omega point.

### Summary

The works of Teilhard de Chardin are only interesting as an illustration of the results of the evolutionary theory projected into the future. They are actually a form of science fiction as he rides into a mystic future.

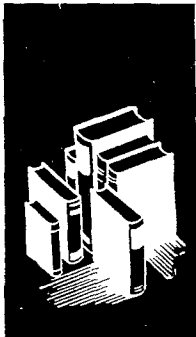
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- 4 \_\_\_\_\_ *Ibid.*, pp. 90, 91.
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## BOOKS

***Dedication Services*, S. W. Hutton, Baker Book House, Grand Rapids, Michigan, 79 pages, \$1.95.**

This is another of the minister's handbook series and is written by Samuel Ward Hutton, who for many years has been a teacher in Texas Christian University. It is obvious that the author has spent long years of intelligent and consecrated effort in collecting, reviewing, editing, and creating materials that have to do with the experience of dedication. The book is divided into three sections—the dedication of persons, places, and things. For *persons*, we have dedication services of parents, children, youth, men's groups, women's groups, church school leaders, church officers, minister of music, choir, and of course, the minister himself.

Then we have the dedication of *places*, such as the building site, groundbreaking service, cornerstone laying, educational building, the church sanctuary, a new addition to the church, the house of worship, a home, a mortgage burning, a farewell service to an old church building, and even a dedication service for a business establishment.

Then we have the dedication of *things*, such as an organ, the pulpit Bible, the communion ware, the baptistry, the piano, the hymnals, the pews, and the dedication of church funds. This is a valuable book of source material for any minister in his work for the church.

ANDREW FEARING

***Careers in Religious Journalism*, Roland E. Wolseley, Herald Press, Scottsdale, Pennsylvania, 1966 rev. ed., 127 pages.**

If nothing else in the book *Careers in Religious Journalism* were worth reading, it would still be valuable because it opens with the very pertinent "Prayer for a Writer," by Harry Franklin Harrington. But for the man or woman dedicated to a religious cause and possessed with the need or urge to write, it holds other treasures.

The author describes the various careers open to one with the desire to write and tells what is involved in each career and how it may tend to meet the individual's need for self-fulfillment. He points up the increasing use by church organizations of people with journalistic skills.

Through recitals of the experiences and routines of outstanding people engaged in different religion-

related journalistic occupations, Wolseley enables his reader to see what each job is like and how it serves society. In dealing with the job of the public relations practitioner, Wolseley says, "Religious people do not worry about the credit but they want the good to be accomplished and to be known for its example."

The author cites the public relations program of the Seventh-day Adventist Church as an outstanding example. He says Adventists "are far more widely known in proportion to their size because of capable use of public relations techniques." He also passes a bouquet to the "excellent periodicals" of the denomination.

Wolseley makes his informative little book highly practical by listing specific names and organizations as well as sources for further information on the subject.

M. CAROL HETZELL

***The "Is God Dead" Controversy*, John Warwick Montgomery, Zondervan Publishing House, Grand Rapids, Michigan, 1966, paperback, 66 pages.**

While the "Is God Dead" controversy is perhaps not the most recent theological disturbance in Christendom, it is still far from being quelled. Seventh-day Adventists are not personally upset by it, but our ministers and many laymen are still meeting it. The publishers kindly sent to the Ministerial office a copy of their compact paperback, and our reviewing it might be timely.

While fundamentalist champions detect that "the cold winds of rationalism are blowing again" and that Protestants in the Reformation tradition should especially examine this new theology, it is declared to have affinity with neoorthodoxy. Again quoting from the booklet's brief introduction (pages 10-12): "As to the author's posture, let it be plainly stated at the outset: in Merrill Tenny's words, 'We are not ready to be God's pallbearers yet, nor are we going to function as pseudo-sophisticated embalmers of the Infinite. Rather, I find myself at the presumed death of God in the role of a coroner.'"

Chapter I of this paperback is entitled "The Morticians in the Case." The author skillfully pinpoints and names five—a literator, a sociologist, a mystic, a theologian, and a philosopher. There is no guesswork about the confusions of their religious backgrounds and there is also sufficient documentation for challenging investigation.

The chapters that follow are: "Efforts at Resuscitation," "A Closer Pathological Examination," "The Case History Yields a Moral," and "The Final Autopsy: A Mistaken Identity Revealed."

The compactness of this booklet, the thoroughness of its documentation, the sincerity of its fundamentalist challenge, and the aptness of its illustrations and analogies provide for the theologian and evangelist a satisfactory perusal of a current yet plaguing controversy.

LOUISE C. KLEUSER

THE MINISTRY

*There Have to Be Six*, Amelia Mueller, Herald Press, Scottsdale, Pennsylvania, 1966, 255 pages, \$3.50.

This is a true story of pioneering in the Midwest. It tells of the faith and courage of a family who, even though surrounded by adverse circumstances, made the best of unfortunate situations and came through with quiet determination.

The author as one of the children of the family writes from the background of firsthand experience. She tells of bright moments and of great disappointments that befell them.

From the first page the interest of the reader is captured. You will feel almost a member of the family as you share the joys and sorrows of their many and varied experiences. It is a book that will make you more determined to meet trials calmly.

Although not overly religious, this family of Mennonites had a quiet trust in God that you will not be able to overlook. It is good family reading.

IRMA RITCHIE

*Gleanings in Joshua*, Arthur W. Pink, Moody Press, Chicago, 430 pages, \$4.95.

This is a scholarly, detailed study of the book of Joshua. The outlines are clearly given and are quite comprehensive in their discussion and pointed applications. This work would be a valuable source for expository study through the book of Joshua. It is far from being stuffy or formal. It has warmth, understanding, and appeal. In applying truth to one's heart, the author ranges all over the Sacred Scriptures, gathering many relevant texts to embellish the thoughts contained in the book of Joshua. It is the kind of volume that holds one's interest to the end and is an able exposition of Scripture.

ANDREW FEARING

---

## Why Not Use Lemons Instead of Vinegar?

**A** HOME MAKER in Calistoga, California, has brought up a frequently asked question. Mrs. E. L. B. writes: "Some of my favorite recipes call for vinegar. . . . Can fresh or canned lemon juice in the same amount be substituted?"

Yes, in most cases lemon juice can be used to take the place of vinegar in many recipes, but naturally the flavor will not be the same. It may take re-educating your taste buds a bit, but the substitution will be worth while.

What's so bad about vinegar? Well, first, the U.S. Dept. of Agriculture points out that it destroys vitamin C. Handbook No.

8 states: "Vitamin C losses were studied in individual cabbage salads containing vinegars. The losses in salads made with French Dressing were lower than in those containing the same amount of plain vinegar." In other words, the less vinegar used, the more vitamin C you get from your food.

Second, vinegar's acidity hinders digestion. Bronson, in *Nutrition and Food Chemistry*, declares that vinegar lengthens the time that vegetables remain in the stomach.

By definition, vinegar is formed by the action of *mycoderma aceti* on an alcohol commonly obtained from fruit juices, wine, or other fermented liquids. Food and Drug regulations state that the word *vinegar* without an adjective means vinegar made from apple juice.

In addition to the 4 per cent acetic acid which by law it must contain, vinegar has in it a variety of other substances such as lactic or malic acids, alcohol, glycerin, sugars, esters such as ethyl acetate, pentosans, artificial coloring, and inorganic salts.

The *Journal of the American Medical Assn.* states: "Vinegar is naturally or artificially flavored acetic acid, commonly ranging between 4 and 6 percent. . . . Mild gastritis or enteritis may be caused by it."

These facts undoubtedly account for Ellen G. White's wise admonition in *Counsels on Diet and Foods*: When "salads are prepared with oil and vinegar, fermentation takes place in the stomach, and the food does not digest, but decays or putrefies; as a consequence, the blood is not nourished, but becomes filled with impurities, and liver and kidney difficulties appear."

Vinegar's great for washing windows. Keep it for that, but roll out the lemons for use in your wholesome recipes!

F. W. EDWARDY, Editor  
*Today's Food*

---

## "In God We Trust" Signs Advocated for Schools

"In God We Trust" may become the motto for school children throughout New Hampshire as the result of a legislator's plan to counteract what he calls a nation-wide move to "eliminate God from our classrooms." Under his proposal, every classroom would have a suitable plaque prominently displayed on the wall with the words "In God We Trust," in letters not less than three inches in height. This suggestion by Rep. A. George Manning has already been adopted by several school boards. R. N. S.



## NEWS BRIEFS

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

### "Pidgin English" Scripture Portions Are Published

The Lutheran Press in Madang, New Guinea, has recently produced more than 50,000 copies of portions of Scriptures in pidgin English. Actively supporting the area Bible Society efforts to keep up with demands for Scriptures in pidgin English, the Lutheran publishing operation has printed 10,000 copies of the Acts of the Apostles and 40,000 copies of the four Gospels. Another 1,000 copies of Genesis in "Kate," the main "mission language" of the Evangelical Lutheran Church in New Guinea, were made available. It is hoped a full New Testament in pidgin will be published before the end of 1967.

### 200th Postwar Structure Completed by Scots Church

The 200th building to be completed by the National Church Extension Committee of the Church of Scotland (Presbyterian) since World War II was dedicated recently at Whitburn in West Lothian. Cost of the new church was \$91,000, bringing to approximately \$16.8 million the amount spent on the 200 buildings. Projects planned for the next seven years will cost an estimated \$8.4 million.

### Students Ask for Religion Courses and University Complies

A petition signed by 1,008 students, more than one third of the undergraduates on the University of Rochester's main campus, asked that the university add at least two courses in religion next semester, and at least three the following semester. It also requested the establishment of a department of religion. As a result of this, Kenneth E. Clark, dean of the College of Arts and Sciences, announced the expansion of the college's courses in religion for next semester. Courses that will be added to the regularly scheduled history of religion are: the Puritan heritage, a course for freshmen dealing largely with the content of religious beliefs in the early period of American life; a course on the philosophy of religion; and a revised course on nineteenth- and twentieth-century intellectual history emphasizing the relation of religion and culture. In addition, the chairman of the philosophy department is proposing to the faculty committee

on academic policy a new course on human faith and fate, which he would like to give next semester. Dr. Robert Beaven, university chaplain, said that he believes students are looking for an "opportunity to delve into the whole area of human experience in a respectable academic way; but," he continued, "it does not mean that students are interested in religion in the traditional sense. They are interested in exploring the meaning of life. They are eager to talk with anyone who is willing to talk without any kind of mask or pretense."

### Computer to Speed Bible Distribution by Society

The American Bible Society—150 years old and the world's largest Scripture publisher—has turned to electronics to speed its annual distribution of some 75 million Scriptures to 150 countries. It will install an IBM System/360 computer at its headquarters in New York to handle the complex logistical problems involved in mailing more than one million copies of the Scriptures each week from the ABS world distribution center in Wayne, New Jersey. The warehouse maintains a supply of 27 million Bibles, Testaments, and Scripture portions in many languages and dialects. If a Bible in English, Iroquois, or Tshiluba is needed, for example, the computer will help find its location in the Society's huge inventory. It will also automatically notify the ABS when the stock supply of any Bible or Scripture portion in any language has dropped below a certain point, and it will handle preparation of invoices, packing, and shipping labels. In addition, the System/360 will help the ABS in mailing its magazine, the *Bible Society Record*, to some one million subscribers, and in compiling and updating lists of potential and past donors.

### Parents Legally Married, but Law Bars Surname for Son

A Protestant pastor in a small southwest German town had no choice but to leave blank in the official Register of Baptisms the family name of a child he had baptized. He could only enter the child's first name Karl, under "Christian name." Officially Karl has no surname because he is the son of a Spanish "guest worker," who has lived in West Germany for more than six years, and of his German wife. Both parents were legally married according to German law by a local registrar, and later in a Protestant church ceremony. The child could not be given the surname of his father because under Spanish law—which German authorities must observe—a marriage involving a Spanish national performed by a Protestant minister is invalid. Children consequently are regarded as "illegitimate" and cannot be given family names. Karl could not be given the maiden name of his mother (as is customary for illegitimate children in Germany) because the parents were validly married under German law and thus the child must bear the name of the father. As a solution to the problem, German officials suggested a second marriage ceremony, a Catholic church wedding, but the couple refused. A similar case was reported previously in another German town, in-

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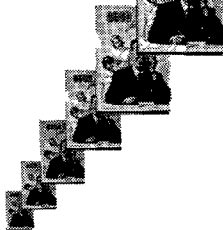
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# The MINISTRY

VOLUME XL

No. 3

volving a Greek national father and his German wife who were married by a Protestant pastor.

## Presbyterian Gift Lights Up Catholic Bell Tower

The congregation of the Calvary Presbyterian church decided recently to donate \$500 to neighboring St. Agnes Catholic church so the latter can illuminate its bell tower. Dr. John Bruere, Calvary's pastor, said his congregation decided to help out after reading an advertisement in the Cleveland *Plain Dealer*. The ad began: "When will the bells ring out again? Our magnificent tower will stand in darkness . . ." "The ad," said Father Murphy, assistant pastor of St. Agnes, "was designed to gain some attention for Christmas services and to show that lights should be going on, not out, in the neighborhood." The lights of the church tower will now compete, Father Murphy said, with the lights of the taverns in the neighborhood, and the tower bells will be heard again.

## Francis Spellman Salvation Army Honor Student, "A-Plus"

Even such a humble man as Cardinal Spellman is glowing with pride as he shows his friends a "report card" he received from, of all sources, the Salvation Army! The "course" taken by the Archbishop of New York was part of the curriculum called "ecumenicity." He majored in public speaking at the annual luncheon meeting of The Salvation Army Association of New York. "Commencement exercises" were held in the ballroom of the New York Hilton, and were attended by more than 3,000 civic supporters of the Army. The report card was the idea of Brigadier Andrew S. Miller, public relations secretary of the Army in New York. Wondering how he could effectively and uniquely express appreciation to the cardinal, he devised the replica of a card on which he graded Cardinal Spellman "A-plus" for such subjects as good will, personal integrity, exemplary character, and public speaking. He sent the card to the cardinal and received the following reply, quoted in part: "Your report card gave me great pleasure. I only regret that I cannot show it to my parents. They would be both pleased and surprised on two scores. First of all, that I got 'A-plus,' which I never did before, and secondly, that I received it from the Salvation Army! . . . I am deeply grateful to you and the association for the honor which you conferred on me." Cardinal Spellman also received the Army's distinguished Certificate of Merit in recognition of his "half century of Christlike service to all mankind." It was the first time a leader of the Roman Catholic Church had been so honored by the Salvation Army in New York City.

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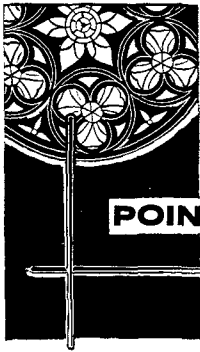
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## POINTERS

**"THE LORD DOES NOT NOW WORK"** IN THIS impressive statement may be found the basic reason for most of the frustration and fruitlessness that characterize so much of our work in the cause of God today. This statement does not say that the workers do not work. I know of no group of men who work harder and try to do more than the workers of the Seventh-day Adventist Church. We are always on the go somewhere, for some purpose, and too often to our own hurt. We have no time for the family, no time for rest, no time for relaxation or recreation, and no time for study and prayer and for so many other things that are truly important. We are "in the work," but God "does not now work."

We devote our time and energy to organizing our program, and this is important. No one can hope to succeed unless he does. We work hard to develop new methods and techniques. This too is vital in these days of unparalleled technology. Every new method needs to be studied and explored and adapted in our endeavors to reach the lost. We study eagerly the books of others, the programs of others, and the messages of others in the hope that we shall find the key to a more fruitful ministry. We work with great earnestness and constant effort but—"the Lord does not now work." This means that we are working alone, and this can only spell defeat and disappointment. Too many of us have found ourselves in this condition. The height of frustration is trying to do the work of the Lord when the Lord is not working.

The rest of the statement presents the real pointer for those who truly want to see souls, more souls, won to this message. "The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts?"—*Testimonies*, vol. 6, p. 371.

This is the basic reason why the servant of the Lord has said: "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work."—*Selected Messages*, book 1, p. 121.

Our churches need revival. Our churches need reformation. Our members need conversion and re-conversion. This fact should be constantly kept be-

## Cover Picture

MANY feel that it would be a great privilege to visit the scenes of Christ's life on earth, to walk where He trod, to look upon the lake beside which He loved to teach, and the hills and valleys on which His eyes so often rested. But we need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find His footprints beside the sickbed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation. In doing as Jesus did when on earth, we shall walk in His steps.

—*The Desire of Ages*, p. 640.

fore us as we seek to finish the work the Lord has given us to do. From *Christ's Object Lessons*, pages 120 and 121, we find the following encouraging statement: "As the apostles set forth the glory of the Only-Begotten of the Father, three thousand souls were convicted. . . . The church beheld converts flocking to her from all directions. Believers were reconverted. . . . Every Christian saw in his brother the divine similitude of benevolence and love. One interest prevailed. One object swallowed up all others. All hearts beat in harmony. The only ambition of the believers was to reveal the likeness of Christ's character, and to labor for the enlargement of His kingdom. . . . These scenes are to be repeated, and with greater power."

If this is what it takes to get the Lord to "work to bring many souls into the truth," then, fellow workers, let us pray for power and guidance to bring it about. The secret of a revived church is a revived ministry. The secret of reformation in the membership is reformation in the leadership. Let the prayer of every worker in every church, every school, every organization, every institution, be "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Ps. 51:12, 13).

With a revived and reformed leadership we shall soon have a revived and reformed membership. Then the Lord *will* "work to bring many souls into the truth" because He will have church members who *are* converted. Then the prophecy of Zechariah will be fulfilled and many people will come and say: "We will go with you: for we have heard that God is with you" (Zech. 8:23).

N. R. D.

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Man's ears are not made to shut, but his mouth is.

The world owes us nothing—it was here first.

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