

# THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXVI

MAY, 1953

NUMBER 5



## Giving Reproof or Counsel



WHEN existing evils are not met and checked, because men have too little courage to reprove wrong, or because they have too little interest or are too indolent to tax their own powers in putting forth earnest efforts to purify the family or the church of God, they are accountable for the evil which may result in consequence of neglect to do their duty. We are just as accountable for evils that we might have checked in others, by reproof, by warning, by exercise of parental or pastoral authority, as if we were guilty of the acts ourselves.—*Testimonies*, vol. 4, p. 516.

In seeking to correct or reform others we should be careful of our words. They will be a savor of life unto life or of death unto death. In giving reproof or counsel, many indulge in sharp, severe speech, words not adapted to heal the wounded soul. By these ill-advised expressions the spirit is chafed, and often the erring ones are stirred to rebellion. All who

would advocate the principles of truth need to receive the heavenly oil of love. Under all circumstances reproof should be spoken in love. Then our words will reform, but not exasperate. Christ by His Holy Spirit will supply the force and the power. This is His work.—*Christ's Object Lessons*, p. 337.

Christ Himself did not suppress one word of truth, but He spoke it always in love. He exercised the greatest tact, and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes. . . . Every soul was precious in His eyes. . . . In all men He saw fallen souls whom it was His mission to save.—*The Desire of Ages*, pp. 352, 353.

# THE MINISTRY

FOR WORLD EVANGELISM

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VOLUME XXVI

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MAY, 1953

## In This Issue

IT HAS been many months, we believe, since a more thought-stimulating article has graced the pages of THE MINISTRY than that appearing on page 26 of this issue. The author, who has requested us to withhold his name, discusses the question "Are You Still Using Model T Methods?" in today's evangelism. All of us can ponder his thoughts with profit.

If as a pastor you are planning a Mother's Day sermon this month, you will want to read "The Recompense of Devotion," by Melvin K. Eckenroth, in the Pulpit section on page 17.

In the Counsel section on page 31 we begin this month a series of studies in the form of Spirit of prophecy quotations on principles that should guide us in Bible study and in Biblical research. This series will run for six months, and should prove invaluable. Some of these quotations have never before been published.

Have you enrolled in the 1953 Ministerial Book Club? *Our Firm Foundation*, volumes 1 and 2, for the first two quarters of 1953, are both waiting for you at your Book and Bible House!

### Cover—Vallejo, California, Church



THE city of Vallejo lies approximately thirty-five miles north of San Francisco, and is widely known for its Mare Island shipbuilding and Navy yard. Because of this popular industry, the city has enjoyed a tremendous growth during the last decade.

In the midst of this city, one block from one of its main thoroughfares and very favorably located, the Seventh-day Adventist church stands as a monument for the Lord. The edifice was constructed in the year 1945 under the able pastorate of B. A. Reile, at a cost of about one hundred thousand dollars, and with a seating capacity of between five and six hundred. It is indeed a beautiful structure and a credit to the city. On February 16, 1952, the church was dedicated free from all indebtedness.

The work began here through the moving to the city of an Adventist family who quietly but faithfully witnessed for the truth. Others joined them in this, and soon afterward a church was organized. Though small at first, it began to grow and has continued to do so. Our membership at present is 340, but with the Lord's help we hope to increase this number greatly. The activity of the church in distributing our truth-filled literature has resulted in some wonderful experiences. Our purpose in Vallejo is to be unrelenting in our soul-winning efforts until the work of God shall be finished on the earth.

J. J. DOLLINGER, Pastor.

# A Personal Examination and Meditation

LYNN H. WOOD

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[EDITORIAL NOTE.—This excellent article by Dr. Wood presents thoughts and a diagram that could well be the foundation of a series of devotional studies for prayer meetings.—R. A. A.]



**P**AUL admonished the Corinthian church members to examine themselves whether they be in the faith. (2 Cor. 13:5.) And David cried out, "Examine me, O Lord, and prove me; try my reins and my heart." Ps. 26:2.

It would be well if quite often, even as often as once a quarter, workers and laity alike would sit down quietly with the discussion of the beatitudes (Matt. 5:1-12) given in *Thoughts From the Mount of Blessing*, and prayerfully consider the spiritual development that has been wrought in their hearts in the recent past. Just because man has been reared in an environment of sin and misery is no reason why he cannot welcome the change in character that Christ has planned for him.

"Christ, coming to the earth as man, lived a holy life, and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God. More than this, Christ imbues men with the attributes of God. He builds up the

human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty. Thus the very righteousness of the law is fulfilled in the believer in Christ. God can 'be just, and the justifier of him which believeth in Jesus.'" —*The Desire of Ages*, p. 762.

Christ cannot build up this character in us unless we are anxious and willing for Him to do so. The following chart is offered as a means of assisting in such an inventory. It should be noted that the characteristics mentioned in the beatitudes really show very definite steps in the development of a character that can meet Christ's approval.

In each one of these nine different steps there are enough words descriptive of the condition to which Christ is anxious for each of us to attain, to provide ten questions for each classification. In the forming of such a list of ten questions based on a careful analysis of a few pages in *Mount of Blessing* given to each characteristic, one will see that the keenness of Christ's analysis of the intent of the heart will very definitely be revealed. Each one can gauge his development more accurately by jotting down these ten questions on paper, and making his own graph, revealing the extent to which he has succeeded in accom-

SELF	0	10	20	30	40	50	60	70	80	90	IN CHRIST	THE NEW LIFE
Pride Self-pity Flattery											Poor in spirit Humility Penitence	Kingdom of heaven
Resentment Bitterness Doubt, worry											They that mourn Patience Heart contrition	Comfort of Jesus
Independence Vindication Exaltation											The meek Gentleness Courtesy	Inherit the earth
Dishonesty Indifference Frivolity											Hunger and thirst Sincerity Soul yearning	Living water
Criticism Gossip Scorn											Merciful Compassionate Watchful	Obtain mercy
Sensuality Vulgarity Coarse thought											Pure in heart Modest Circumspect	See God
Jealousy Envy Evil surmising											Peacemakers Love Personal interest	Children of God
Backbiting Retaliation Avarice											Persecuted Long-suffering Faithfulness	Kingdom of heaven
Slander Malice Reproach											Revered Loyalty Self-control	Reward in heaven

plishing Christ's desires. Let each suit such questions to his personal need and consider this chart as only a suggestion. Try it and see.

It is well known to all of us that the battle against self is the greatest battle of life, and Christ would certainly have all understand what is His desire for His children. There are so many beautiful statements in *Mount of Blessing* that epitomize this constantly growing experience in Christ that they can almost become slogans for us to use in seeking the divine similitude. When His nature has finally been experienced, the results of this new life in Christ will be seen right here on the earth. For instance, the kingdom of heaven will not be something that we will envision as a far-off future event, but it will be something that may be enjoyed here in this life.

"As through Jesus we enter into rest, heaven begins here. We respond to His invitation, Come, learn of Me, and in thus coming we begin the life eternal. Heaven is a ceaseless approaching to God through Christ. The longer we are in the heaven

of bliss, the more and still more of glory will be opened to us; and the more we know of God, the more intense will be our happiness. As we walk with Jesus in this life, we may be filled with His love, satisfied with His presence. All that human nature can bear, we may receive here."—*The Desire of Ages*, p. 331.

"Heaven is to begin on this earth. When the Lord's people are filled with meekness and tenderness, they will realize that His banner over them is love, and His fruit will be sweet to their taste. They will make a heaven below in which to prepare for heaven above."—*Testimonies*, vol. 7, p. 131.

As Jesus felt the comfort of His Father's presence, and from His heart there flowed that living water that enabled Him to develop a new kind of peace, which He called "my peace," He was enabled to envision His Father so perfectly that there was given Him the right and the power to recreate these characteristics in other lives. There must come the time when these characteristics are fully developed in all our lives. May God hasten that day, and help us to realize that "what we now are, in character and holy service, is the sure foreshadowing of what we shall be."—*Education*, p. 307.

## Feelings of Inferiority

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SOME of our favorite Bible characters had occasional feelings of inferiority. Paul felt "less than the least of all saints." Eph. 3:8. And Gideon described himself as "the least in my father's house." Judges 6:15.

A feeling of inferiority is a strong feeling of personal inadequacy, which may result in timidity, or submission, or because of overcompensation, in selfish aggression. In general we have received the impression from medical writers that feelings of inferiority are detrimental or undesirable. Certainly this is true as far as timidity and selfish aggression are concerned. A clinical timidity among our members would paralyze our mission program. And selfish aggression is recognized as a basic sin. But what about the third possibility—that of submission? Submission means yielding or obedience.

At this point let us consider the defini-

tion of another word—*humility*. According to Webster, *humility* is a state of being humble or having a low estimate of one's self, modest, meek, submissive, lowly, mean, obscure. Thus humility is, in some respects, practically the same as a feeling of inferiority, which has resulted in submission. Our pastors have taught that humility is a desirable Christian virtue. Therefore we are inclined to admit that, under certain conditions, feelings of inferiority are an asset to the personality. Inspired writings uphold this idea.

For technical reasons the term "inferiority complex" is inaccurate and should not be used.

Alfred Adler stated that every human being is born with an inferiority, either organic or as a belief of the mind, and that the way a person handles his inferiority determines his style of life. Often this inadequate feeling continues throughout life. Faulty management of the feeling by the individual causes a psychiatric state.

From a medical standpoint it is unhealthy for one person to submit to and be completely dominated by another. Yet in any organized work lines of authority and subordination must be drawn to a certain extent and are all right if executed with justice and love. All members of the team should be submissive to the great leader, Christ. This is more than mental gymnastics, because it is possible for Christ to live in us. (Gal. 2:20; Eph. 3:17.)

### ***Biblical Examples***

In order to get a better view of this subject, we need to study the lives of certain men mentioned in the Scriptures, and find what an asset it was for them to have feelings of inferiority, and more specifically, humility. David was described as one who, "while *little in his own sight*, could be trained by God for the responsibilities of the kingdom."—*Education*, p. 266. (Italics supplied.) Also Moses, when called to lead the children of Israel, was "overwhelmed by the thought of the strange and wonderful work before him. . . . The divine command given to Moses found him *self-distrustful*, slow of speech, and *timid*. He was overwhelmed with a *sense of his incapacity* to be a mouth-piece for God to Israel."—*Patriarchs and Prophets*, pp. 254, 255. (Italics supplied.)

How did these men achieve success?

Before answering this question, let us consider some of the basic difficulties of the human mind. In a discussion of man's inability to absorb certain spiritual truths, we find this statement:

"In the natural world we are constantly surrounded with wonders beyond our comprehension. Should we then be surprised to find in the spiritual world also mysteries that we can not fathom? The difficulty lies solely in *the weakness and narrowness of the human mind*."—*Education*, p. 170. (Italics supplied.)

A river cannot rise above its source. Neither can a human being, of himself, rise above the level of the heredity passed on to him from Adam and Noah. Adam, in his Eden experience, made one of the most foolish mistakes in history.

"She [Eve] offered the fruit to her husband, thereby tempting him. She related to Adam all that the serpent had said, and expressed her astonishment that he had the power of speech. I saw a sadness come over Adam's countenance. He appeared afraid and astonished. A struggle seemed to be going on in his mind. *He felt sure that this was the foe* against whom they had been warned, and that his wife must die. They must be sepa-

rated. His love for Eve was strong, and in utter discouragement he resolved to share her fate. *He seized the fruit, and quickly ate it.*"—*Early Writings*, pp. 147, 148. (Italics supplied.)

This was indeed a hasty decision. Adam did not take time enough to think it over. Neither did he go to God and ask for advice before making his decision. He relied on his own judgment, and was wrong.

Noah passed through an unusual experience when he was saved from the Flood. After that, God established a covenant with him. We might think that Noah from then on would have had unwavering faith, but the record indicates a lapse. We read, "Noah began to be an husbandman, and he planted a vineyard: and he drank of the wine, and was drunken." Gen. 9:20, 21. This could hardly have been an accident with Noah. The difference between fermented wine and unfermented wine must have been well known to him, for before the Flood "eating and drinking" and intemperance were rampant. There may have been reasons for his discouragement, but he should have found refuge in God. Self-distrust is all right, provided it leads us to place our dependence on Christ and become submissive to His will.

### ***Dependence on God***

Instead of discouragement leading a timid soul to lean on others and depend on them for leadership and decisions, it should lead him to lean harder on his God. "The mind that depends upon the judgment of others is certain, sooner or later, to be misled."—*Education*, p. 231. This does not mean that it is dangerous to seek counsel from men of large experience or special training, when indicated. If this were so, it would be wrong to go to a physician when sick or to appoint committees and have men in authority in any organized work, or to discuss our problems with our associates. But it means that the mind of one person is not to be under the control of the mind of another person or combination of persons, and be absolutely dependent on them. Here is good counsel:

"Let the self-distrustful, whose lack of self-reliance leads them to shrink from care and responsibility, be taught reliance upon God. Thus many a one who otherwise would be but a cipher in the

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**A true believer is one who feels the grace he cannot express, but the hypocrite is one who expresses what he cannot feel.**



world, perhaps only a helpless burden, will be able to say with the apostle Paul, 'I can do all things through Christ which strengtheneth me.'—*Ibid.*, p. 256. (Italics supplied.)

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isa. 41:10-13.

Thus our spirits should become revived by walking hand in hand with the Master, and not by worldly psychology or trying to lift ourselves up by our own bootstraps.

This method of thinking and of getting things done was used by Jesus. He admitted, "I can of mine own self do nothing." John 5:30. "But the Father that dwelleth in me, he doeth the works." John 14:10.

If, then, a person becomes convinced that feelings of inferiority, directed into the channel of humility, are an asset mentally and spiritually, but finds that he does not feel humble, how can he get that way? That is one of the main psychiatric problems that we face as Christians and as a church, rather than the problem of learning how to think that we are level with or above our fellows. The Bible has some good examples of people who developed the proper self-distrust, after having at one time felt superior.

"Educated in Jerusalem by the most eminent of the rabbis, and instructed in all of the laws and traditions of the fathers, Saul of Tarsus [a rabbi] shared to the fullest extent the pride and the prejudices of his nation. . . . The rabbis gloried in their superiority, not only to the people of other nations, but to the masses of their own. . . .

"At the gate of Damascus the vision of the Crucified One changed the whole current of his life. The persecutor became a disciple, the teacher a learner. The days of darkness [blindness] spent in solitude at Damascus were as years in his experience. The Old Testament Scriptures stored in his memory were his study, and Christ his teacher. To him also nature's solitudes became a school. To the desert of Arabia he went, there to study the Scriptures and to learn of God. *He emptied his soul of the prejudices and traditions that had shaped his life*, and received instruction from the Source of truth."—*Ibid.*, pp. 64, 65. (Italics supplied.)

Saul the scholar became Paul the apostle, whose self-distrust and true humility led him to say: "Unto me, who am *less than the least* of all saints, is this grace given." Eph. 3:8. "I am debtor . . . both to the wise, and to the unwise." Rom. 1:14. "What things were gain to me, these have I counted

loss for Christ. . . . For whom I suffer the loss of all things, and *do count them refuse*, that I may gain Christ." Phil. 3:7, 8, R.V., margin. He did not want to go back to his old way of thinking, but regarded superiority and even the feelings of equality as something to be cast off as refuse. If Paul had developed timidity after coming to feel inferior, he would have become a cipher or helpless burden on society. But even this would have been better than remaining a "superior" persecutor of the saints.

A different but equally interesting experience was that of Moses, who was also educated in a school of superiority.

"In the military schools of Egypt, Moses was taught the law of force."—*Ibid.*, p. 65.

"Moses had been learning much that he must *unlearn*. . . . His own high position as the king's grandson . . . had left deep impressions upon his developing mind, and had moulded, to some extent, his habits and character."—*Patriarchs and Prophets*, p. 248. (Italics supplied.)

"In the wilds of Midian, Moses spent forty years as a keeper of sheep. Apparently cut off forever from his life's mission, he was receiving the discipline essential for its fulfillment. . . . Here his *self-sufficiency was swept away*. [So he had not previously felt inferior!] In the presence of the Infinite One he realized *how weak, how inefficient, how short-sighted, is man*. . . . To impart such an experience, Infinite Wisdom counted not the period [of forty years] too long or the price too great."—*Education*, pp. 62-64. (Italics supplied.)

"Here his pride and self-sufficiency were swept away."—*Patriarchs and Prophets*, p. 251.

### Offensive Sins

The questions may well be asked: "How great a sin is pride? And is self-sufficiency also a sin?" Let the messenger of the Lord give us the answer:

"God does not regard all sins as of equal magnitude. . . . Pride, selfishness, and covetousness too often go unrebuked. But these are sins that are especially offensive to God. . . . Pride feels no need, and so it closes the heart against Christ, and the infinite blessings He came to give."—*Steps to Christ*, pp. 34, 35.

"The Lord will not admit into the mansions He is preparing for the righteous, one soul who is self-sufficient."—*Testimonies*, vol. 7, p. 285.

This method of treating feelings of superiority and selfish aggression may seem hard and drastic. It is, admittedly, contrary to human nature. Yet it is the only solution of eternal value. "By nature we are alienated from God."—*Steps to Christ*, p. 47. In the post-Eden world man's heredity, instinct, and natural tendency are to rebel against God, trust in self, and serve the devil.

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"No matter how difficult the problem, how big the need, how impossible the situation, God's grace is sufficient."

"The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but *the soul must submit to God* before it can be renewed in holiness."—*Ibid.* (Italics supplied.)

If the greatest battle ever fought is the warfare *against* self, why should human beings try to fight *for* self by trying to get over a feeling of inferiority and humility? The great danger to all of us is indicated by the fact that the leaders in our institutions have been especially warned and admonished:

"Some have strong traits of character that will need to be constantly repressed."—*Testimonies*, vol. 4, p. 538.

There is a type of self-reliance that Christians should have and that ought to be taught to children. It is that of using our talents to learn practical skills, to coordinate mind and body, to take responsibility, and to make decisions independent of other human beings. Yet, even in this, God is the giver of all talents, strength, wisdom, and skill. "For I know nothing by myself." 1 Cor. 4:4.

What, then, is to be done with success? Are we to take any glory to self when some righteous task has been successfully accomplished?

"This great work is of God. Therefore magnify not the men. . . . Glorify God, and He will continue to work."—*Testimonies*, vol. 8, p. 79.

"God does not design that His workmen shall stand apart as separate atoms. All have a great and solemn work to do, and it is to be done under God's supervision."—*Ibid.*, p. 78.

Thus, in a sense, we are to lose our individual identity and unite as one body for the advancement of His interests. It is all right to be happy, joyful, and cheerful over the success of our collaboration with Christ, but not in this present world to accept any praise. In prayer to God we should sincerely say: "For thine is the kingdom, and the power, and the glory, for ever. Amen." Matt. 6:13. "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." 1 Peter 4:11.

## "Therewith to Be Content"

ROSS C. PIPER

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IN MANY lands today, particularly in those countries that are passing through a period of economic stress, the political doctrine of socialism is being ardently expounded. The "have-nots," as they view the prosperity of the "haves," are loud in their clamor for equality. On every hand the cry seems to be "equality." And yet, one cannot help noticing that in all God's handiwork there is a strong evidence of what men might be pleased to call inequality. By mass-production methods man turns out thousands of articles, all of them exactly alike. God, however, makes no two snowflakes of identical design. Plants, animals, human beings, even the individual hairs on our head, each has that certain something that marks it as being different and distinct. If we confuse the issue and consider that inequality is injustice, then God's creation is full of injustice.

On the occasion of Christ's first public sermon He propounded the question, "Which of you by taking thought can add one cubit unto his stature?" Matt. 6:27. We can see a smile playing around the corners of His mouth as He spoke these words, for Christ's teachings were not without their humor. To suggest that one might endeavor to add extra inches to one's height by merely thinking about it, is so forlorn a hope as to be almost facetious. If you are short and I am tall, that is just the way we shall have to go through life. You might have an iron constitution, and yet I might fall a prey to every epidemic that comes along. You might be fortunate enough to have the brain of an Einstein, whereas, on the other hand, I am limited by those bounds of which I am all too conscious. You are you, and I am I, and we are eternally different.

And it has not just happened this way. It is God's doing. He gives or withholds as He sees best, and thus He places limitations



on all, beyond which they are not to pass.

"It was not the purpose of God that poverty should ever leave the world. The ranks of society were never to be equalized, for the diversity of condition which characterizes our race is one of the means by which God has designed to prove and develop character. Many have urged with great enthusiasm that all men should have an equal share in the temporal blessings of God, but this was not the purpose of the Creator. Christ has said that we shall have the poor always with us. . . . It would be the greatest misfortune that has ever befallen mankind if all were to be placed upon an equality in worldly possessions."—*Testimonies*, vol. 4, pp. 551, 552.

But isn't this unjust? Christ evidently did not think so, for He introduced one of His most forceful parables with the statement, "Unto one he gave five talents, to another two, and to another one." Strange to say, the very thing that seems to arouse so much resentment in some today was used by Jesus, not to impeach the justice or Fatherhood of God, but to reveal His love and care. There were many things that distressed Christ when on earth. Sin hurt Him. He detested the sanctimonious hypocrisy of the scribes and Pharisees. An injustice done to a widow by an unscrupulous scoundrel roused His ire. A hurt done to a child caused His righteous indignation to flame white-hot. And yet, we do not find any suggestion that He ever questioned the justice of the divinely appointed inequalities that were evident on every hand. Nor are these inequalities limited to the material possessions of life; they extend to the more personal endowments, such as powers of mind, ability, and personality. There are some inequalities that are purely and simply man-made, but it is not of these that we are speaking.

#### *Our Attitude as Workers*

There are two dangers that confront us as workers in the cause of God when we are faced with the insurmountable barriers which seemingly bar our progress to wider fields of service. One is that we become restless, disgruntled, and dissatisfied because our lot in life is a comparatively humble one. How often an otherwise excellent pastor or evangelist has lost his vision and weakened his work, all because he felt he was called to some other responsibility, perhaps administration, and could not understand how the brethren failed to appreciate his undoubted qualifications. The desire and determination to direct the fellow workers was evident among the apostles be-

fore Pentecost. If we have at any time felt that we were confronted by limitations imposed by our brethren, we should read again this counsel:

"Let those who feel that their work is not appreciated, and who crave a position of greater responsibility, consider that 'Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: He putteth down one, and setteth up another.' Every man has his place in the eternal plan of heaven. Whether we fill that place depends upon our own faithfulness in co-operating with God. . . . 'Seekest thou great things for thyself? seek them not.' *The Lord has no place in His work for those who have a greater desire to win the crown than to bear the cross.* He wants men who are more intent upon doing their duty than upon receiving their reward,—men who are more solicitous for principle than for promotion."—*Ministry of Healing*, pp. 476, 477. (Italics supplied.)

The second danger is that we shall settle down into a lethargic state of mediocrity and not make any attempt to better ourselves. To lose our vision this way is just as tragic as to lose it the other way. God expects us to make the very best use of every faculty with which He has endowed us. We must spare no effort to improve every power of mind and soul and body for His service. But having done all we can do to develop ourselves worthily, then for our own peace of mind we should recognize that there are limits of God's choosing beyond which we may not pass. And then, having settled that, we should begin to work within the framework of these limitations. There are things we can never do. There are heights to which we individually may never attain. But there is a serenity in the heart of him who practices the philosophy of Robert Louis Stevenson and who "continues to fail in good spirits." Thoreau once said, "Youth gets together materials for a bridge to the moon and maturity uses them to build a woodshed." But a woodshed properly constructed is an extremely useful thing.

Some time ago I was given a young lemon tree. I did not have a permanent site for it, so I set it in the soil in a temporary spot. Its stay in this "temporary" location was much longer than had been intended, and, hedged in as it was on one side by a plum tree, on another side by a fence, and elsewhere by a stone wall, it grew in the only possible direction—upward. Just so, when our lives seem to be hedged about by limitations on this side and that, let them grow and develop in the one direction in which no barriers will ever be placed—heavenward.

### God's View of Success

We should always bear in mind that with God success is only a relative term. High position in the world or even in the church may not be regarded by God as evidence of real success. In the parable the two- and one-talent men were not expected to bring back an extra five talents. All the Lord requires is that we do our best with what we have.

"However small your talent, God has a place for it. That one talent, wisely used, will accomplish its appointed work. By faithfulness in little duties, we are to work on the plan of addition, and God will work for us on the plan of multiplication. These littles will become the most precious influences in His work."—*Christ's Object Lessons*, p. 360.

If we are tempted to look with covetous eye on wider horizons of life which seem somewhat unattainable, let us not be sad or vexed when a gentle voice, either through circumstance or through inner conviction, says, "No, My child, this is not for you." And if, having done our best, we find our way barred, let us not judge our Lord. He knows. He understands. He will not expect from us that which He has never given. If we are lame He will not expect us to "run, and not be weary." Let us not forget that within the bounds of the stature with which He has endowed us, God wants us as workers to go on trusting and working "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meas-

ure of the stature of the fulness of Christ." Eph. 4:13.

Much grace is revealed in Paul's statement, "I have learned, in whatsoever state I am, therewith to be content." It was in the school of suffering and even disappointment that the apostle learned the great lesson of life. God give us grace to learn the same lesson.

I'll stay where you've put me; I will, dear Lord,  
Though I wanted so badly to go;  
I was eager to march with the rank and file,  
Yes, I wanted to lead them, you know.  
I planned to keep step to the music loud,  
To cheer when the banner unfurled,  
To stand in the midst of the fight straight and proud,  
To conquer God's foes in the world,  
But I'll stay where you've put me, Lord.

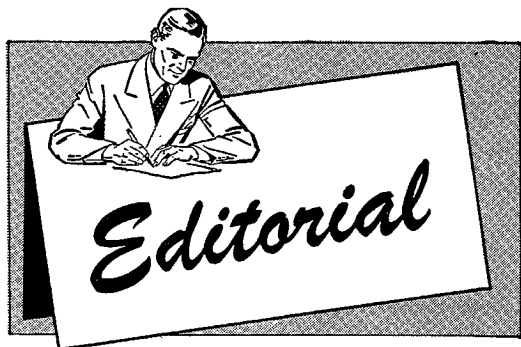
I'll stay where you've put me; I'll work, dear Lord,  
Though the field be narrow and small,  
And the ground be fallow, and the stones lie thick,  
And there seems to be no life at all.  
The field is Thine own, only give me the seed,  
I'll sow it with never a fear;  
I'll till the dry soil while I wait for the rain,  
And rejoice when the green blades appear;  
I'll work where you've put me, Lord.

I'll stay where you've put me; I will, dear Lord;  
I'll bear the day's burden and heat,  
Always trusting Thee fully; when even has come  
I'll lay heavy sheaves at Thy feet.  
And then, when my earth work is ended and done,  
In the light of eternity's glow,  
Life's record all closed, I surely shall find  
It was better to stay than to go;  
I'll stay where you've put me, Lord.

—*Author Unknown.*

## NO HURRY!

¶ "CARDINAL SPELLMAN has declared that it seems 'we should not hurry to treat with the Protestants on the question of unity for, in sixty years, our separated brethren will be returning to Rome.' The Roman church already boasts of having made enormous and rapid progress in the United States. In England *Our Sunday Visitor* observes that from the Reformation up until one hundred years ago there was not a single Catholic bishop and only a few thousand faithful followers of Rome throughout the land, while today the Catholic church there has more members than the official church. In view of such progress, but especially in face of the spiritual capitulation to Rome found in ecumenical circles, it is not difficult to understand why the Catholic professor of theology in Strasbourg, Nedoucelle, should write: 'We are learning to know one another better and the mountain of prejudice which obstructed the road is melting away at an increasingly rapid speed. . . . There is in the spiritual need of the contemporary world a rising tide which has been in the course of preparation for a long time, and which nothing can stop from now on.' We also believe that this rising tide is rapidly gathering force, and in addition that those who have not wished to open their eyes in time will run the risk of being literally overwhelmed by it. Vennes-sur-Lausanne, Switzerland."—*Bibliotheca Sacra*, January, 1951.



## Evaluating the Pastoral Ministry

THE greatest need of the contemporary church is the strengthening of the local pulpits." This sobering statement by Ralph W. Sockman, nationally known Methodist Episcopal pastor in New York, contains real thought for reflection. It was part of an answer he gave to the Northeastern Jurisdictional Conference in its quadrennial session in Harrisburg, Pennsylvania. Dr. Sockman had been approached to accept the office of bishop. He said that though he had a "very high regard for the episcopal office and the men who hold it," yet he declined the offer. "There is a tragic lag," he said, "between pronouncements of general church conventions and the practices of local church congregations." Then concluding, he said, "We can never exalt the pulpit properly as long as we regard it as a stepping-stone to administrative positions."

Those who know Dr. Sockman will agree that the last thing he would knowingly do would be to cast aspersions on any administrative office, and neither would we. Such offices have their place. Because he is a man of wide experience, Dr. Sockman's influence is felt throughout the nation and the whole English-speaking world, and yet as a faithful pastor he is also well aware that a minister's greatest influence is exerted from behind a pulpit rather than from behind a desk. Having served as pastor in the same church for thirty-seven years, he is well qualified to speak on this great point.

"The strengthening of the local pulpits" is indeed a great need, not only in the Methodist Church, but also in the Adventist Church. Where there is a strong preaching ministry there is always a lessening of the problems of the congregation. It is lamentable when, as the poet Milton said,

"The hungry sheep look up, and are not fed." And yet such is all too often the tragic truth. To be called of God to feed His flock is a tremendous responsibility, and only he who is willing to pay the price can measure up to it. But it is a responsibility that is most rewarding to the one who looks at it through the eyes of an apostle.

Some time ago it was reported to us that two of our most successful pastor-evangelists had been approached by their respective conferences to accept executive responsibility. Recognizing that every service for God is important, and knowing these men well, we awaited their decision with particular interest. Each of them sensed the honor represented by such a call and appreciated the expression of confidence by their brethren. Although both of these brethren would have graced the position, yet they declined to accept the invitation. Like Dr. Sockman, they too felt that they had been called to a definite practical ministry in the local church, and so made their decision to remain in the work of direct shepherding. It was not office but service that they were seeking.

Is there any work in all the world so spiritually satisfying as that of a shepherd-evangelist? How true it is that the closer one lives to the people, the greater can be his influence for good! It has been well said that "God had only one Son and He made Him a preacher." We too have been called of God to the great work of preaching. Let us pray the Great Shepherd of the sheep to help and inspire us so to "strengthen our local pulpits," that our dear members, hearing their pastors deliver the message of God week by week, will come to realize more and more that those pastors are indeed men sent from God.

R. A. A.

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**TRUTH** ALL through man's history, there has been a competition between the safe and the adventurous; the fully informed and the to-be-informed; between the "pattern set for all men" and the glimmer of a gleam for men to follow. . . . The mind that pronounces authoritative truth . . . has no doubts of its ability to grasp truth in its finality. . . . The mind that keeps the pathways of truth open is humble before possibilities not yet disclosed. "Truth," wrote Radhakrishnan, "is always greater than man's reach; there is more in God than we know."—HARRY A. OVERSTREET in *The Saturday Review*.

## News and Announcements

### Another Priest Turns to Protestantism

WHEN an obscure student for the Roman Catholic priesthood breaks his vows and leaves the church, there are not many people, Catholic or non-Catholic, who are deeply interested. But when a man who has for years been a leader in the church and who has enjoyed all the dignity and popularity of such a position renounces the Roman Catholic Church, leaving behind him all his prestige and his security, that is news of interest to all—no matter what their religion.

That is just what happened recently. Dr. Andrés M. Mateo, one of Spain's most outstanding Catholic leaders, left the church. Dr. Mateo is a native of Spain and received most of his priestly training in the schools of the Jesuit order, one of the strictest and most highly regarded orders of the Catholic Church. He has twice been honored by the written benediction of the Pope and was offered a bishopric shortly before he left the priesthood. Dr. Mateo is well known in Catholic circles for the many books and articles that he published while still in the church.

The moving story of his search for spiritual freedom and of his personal encounter with the Lord Jesus Christ is told by Dr. Mateo himself in an article entitled "From My Sycamore Tree," which appeared in a recent issue of *The Converted Catholic Magazine*.

Free copies of Dr. Mateo's article are available by writing to *The Converted Catholic Magazine*, 160 Fifth Avenue, New York 10, New York.

### Institute of Scientific Studies for the Prevention of Alcoholism

THE fourth session of the Institute of Scientific Studies for the Prevention of Alcoholism will be conducted at Loma Linda, California, July 13-24, 1953. Participants in the fourth session will include a long list of well-known physicians, judges, educators, scientists, clergymen, and social welfare workers.

The course of study will consist of twenty lectures, twenty discussion periods, four seminars, four forums, four workshops, and four field trips. The work will be conducted on a graduate level.

The lectures will be devoted to a scientific presentation of the physiological, neurological, psychiatric, social, economic, moral, legal, and educational aspects of the alcohol problem. The discussion periods that will follow each lecture will provide an opportunity for student participation and clarification of viewpoints. This procedure will allow academic freedom and mutual interaction between lecturers and students.

The experiments, scientific tests, and laboratory demonstrations, conducted in connection with the workshops, will give students a practical knowledge of the effects of alcohol on the human body.

The field trips, which will include visits to State hospitals, welfare bureaus, and municipal courts,

will bring students in direct contact with the effects of alcohol on the physical, mental, and moral powers of the individual, and give him firsthand insight into the part alcohol plays in juvenile delinquency, divorce, suicide, insanity, crime, and traffic accidents.

Since the trend in modern medicine is toward prevention rather than mere curative procedures, the seminars, forums, and panels conducted by distinguished public health officials, clergymen, educators, and judges will be devoted to a practical discussion of public health, religious, educational, and legislative measures that would effectively prevent the rise and spread of alcoholism.

An announcement and application form may be secured from the National Committee for the Prevention of Alcoholism, 6840 Eastern Avenue NW., Washington 12, D.C. W. A. SCHARFFENBERG.

### A Denominational Choir Book

THERE is a distinct need for a denominational choir book suitable for evangelistic, church, and camp meeting use. The production of such a volume, to contain approximately ninety-six pages, is now being planned, and we are anxious for suggestions from as wide a circle as possible.

This book will not duplicate any numbers now in the *Church Hymnal* or *Gospel Melodies*. Whether you are a musician or not, please send your suggestions, of good numbers not too difficult for the smaller singing groups, to Ben Glanzer, General Conference of S.D.A., Washington 12, D.C.

### FOR MINISTERS AND MISSION APPOINTEES

Courses offered by the  
School of Tropical and Preventive Medicine  
of the  
College of Medical Evangelists

- Health Evangelism for Ministers  
—June 29 to July 9, 1953
- Tropical Hygiene for Missionaries  
—June 29 to July 9, 1953
- Parasitology and Tropical Hygiene for Nurses  
—March 31 to April 28, 1954

For further information and application forms,  
write

Director

School of Tropical and  
Preventive Medicine

Loma Linda, California



# PASTOR *Shepherding the Flock*

## The Hospital Evangelist

E. W. ERICKSON

*Pastor-Evangelist, Northern California Conference*

JESUS' words, "I was . . . sick, and . . . ye visited me" are a fitting tribute that could be said of a thoughtful and dutiful shepherd. Hospital visitation is no small art, and necessitates an artisan for best performance. I call it an art since it requires skill and a bit of genius. Every field of productive evangelism is in a true sense an art.

Hospital visitation, with its unlimited opportunities, is a form of evangelism that demands careful thought and planning. We are too prone to think of this sacred privilege as a pastoral duty or ministerial routine, and to disassociate this holy work from the gospel commission, which speaks of going to all people.

The hospital ward may become a Bethel, where a heart of stone is made flesh; a Mount Moriah, where faith fires are rekindled; a Bethesda, whose waters wash away blindness of soul; a Patmos, where Christ becomes a revelation.

We envision the Master, Creator of soul and body, walking through the wards and with a penetrating insight revealing not only the physical but also the spiritual infirmities. The Christ with His keen surgical knife cuts away the foul flesh, and we behold a miracle. It is a wonderful cleansing, purifying, and renewing process. But this Surgeon performs a spiritual operation that goes deeper than flesh. The cold steel of His relentless love gets underneath the moral cancer of the soul and does not stop its work till every particle of evil is removed.

Thus the challenge comes to the evangelist to be a spiritual doctor. As he walks from bed to bed he is the physician's assistant. He not only lays the soul bare but binds up its wounds. He cheers and encourages, comforts and strengthens. His presence is like that of Christ, fragrant and refreshing. What a fertile field!

In the district in which I serve there are four major hospitals—a mental, a tubercular, a county, and a general hospital. A sizable parish indeed! I feel this to be a unique situation for

a rural district. Finding myself encountering problems that are most difficult to deal with, especially those experienced in the mental hospital, I am of the firm conviction that a specialized form of training is needed to help the larger portion of those who are mentally ill. Here lies a tremendous claim upon the ministry.

We shall confine our discussion, however, to general hospital evangelism. I would like to make a number of helpful suggestions, without apologizing for them, because I believe they work. Let us consider (1) the hospital management, (2) the patient, (3) evangelistic objectives.

### *The Hospital Management*

One of the quickest ways to build up good relations between the ministry and hospital management is by being cooperative. As ministers we must never forget that it is a privilege granted by the institution to visit those who are in their trust. Cooperation is essential. Let us never assume that the cloth has a magic spell about it that opens all doors everywhere and any time. What do we mean by cooperation? Simply this. State, county, and private hospitals maintain certain policies regarding visitation by the clergy. These ought to be investigated and adhered to implicitly. Many institutions insist that the clergy visit at the regularly appointed visiting hours. Others give the ministry the high privilege of visiting any time during the day. If this be your lot, guard it religiously. Some hospital codes give the ministry a specified visiting time during the day other than the regular visiting hour. It is called the clergy hour. This has proved most satisfactory, for it provides the minister an opportunity to be alone with the patient, which is very desirable.

Know the policies respecting your hospital parish. If necessary, counsel with the hospital administrator. You will be benefited by such a procedure. The administrator will become your friend because he is aware that you are coopera-

tive and seeking the best interests of his institution. Where a patient is critically ill and not expected to survive, the management makes every possible concession to the gospel minister. It is rare that a member of the clergy is denied permission to stand by a deathbed.

Keep in mind the little courtesies that should be expressed as you walk up and down the aisles and into the wards. A Good morning is always in order as you pass by the main desk or stations. Walk softly. Keep your voice low. Give a greeting and smile to orderlies, nurses, and physicians as you pass by. Their lot in life is exceedingly strenuous, perhaps more so than yours. A cheerful countenance eases the strain of life and promotes friendship.

Before you enter the patient's room, inquire from the nurse in charge concerning his physical status. The patient may be too ill to have visitors, or may be getting much-needed rest and wishing not to be disturbed. You should know these things.

Make sure that the patient is ready to receive you. There is nothing more disconcerting to a nurse or orderly—or a patient—than to be in the midst of a treatment and have you walk in unannounced. Such bull-in-a-china-shop actions may prove embarrassing to both you and the patient. Remember, the hospital staff knows you as a representative of Christ. Don't disappoint them.

### *The Patient*

The patient is your objective. He comes in many different forms. He is young, middle-aged, and old. He is tubercular. He is mentally ill. He is critically ill. He is recuperating from surgery. He is in an oxygen tent. He is in an iron lung. He is in a cast. He is appreciative of the management. He criticizes the management. He is a Christian. He makes no profession of Christ. He is a church member but not converted. He is a backslider. He is an Adventist. He is a Methodist. He is full of confidence. He is despairing. He knows that in everything God works for good. He asks, "Why did God let this happen to me?"

There you are, pastor! Here is a field to challenge the best within you. Personally I feel inadequate to approach the sickroom without first seeking divine guidance.

On meeting the one who is ill, a minister who is on his toes can in a moment relate himself to the needs of the patient. A minister must also be in part a physician and a psychologist. He is alert to note every indication of the patient's well-being. He sees the torturing pain behind the forced smile. He notices the profuse

perspiration on the brow. He senses the shortness of breath. He is aware of the turn for the better or for the worse. He sees the fears and frustrations. He is cognizant of a crisis. In every circumstance he relates himself accordingly. Knowing the patient is hard of hearing, he draws closer. He makes suggestions that put the sick one at ease. He never says a word to cause the patient to become discouraged. He does not tell all he knows about the patient's illness, nor does he divulge confidential information he has received from the physician regarding the illness or disease. He knows what to say, how to say it, and when to say it. He knows when to remain silent and when to leave. A big order, but not too large for Christ's ambassadors.

### *Helpful Suggestions*

Here are some guiding suggestions that will keep the patient at ease:

1. It is better to stand by the bed of the patient than to be seated. If you are seated, you will be lower than his eye level. For him to turn on his side and look down at you may be a strain.

2. By keeping the voice low and well modulated, you will not wear out the sick one or disturb others about you.

3. Be cheerful, not grave.

4. Talk constructively of the management and the environment, even if your patient disagrees.

5. Prayer is a powerful therapeutic. Use it consistently.

6. The length of visit depends upon the physical condition of the patient. He may desire your presence all day, but remember that he is there for a purpose. A visit should usually not exceed fifteen minutes. Make your visit vital but short.

### *Evangelistic Objectives*

There are five classes of people to whom you have the privilege of ministering. You know too well the difficulties of placing people in categories. But for the sake of understanding the patient and to assist you in properly approaching him, it is well to know a bit of his background. They are classified accordingly:

1. Active church member (genuinely converted).

2. Passive church member (needs guidance).

3. Former church member (backslider).

4. Member of another denomination.

5. Non-Christian.

You will find that this list includes nearly everyone whom you visit. Knowing what you are "up against" will determine what you are



to say. It has been my experience to visit individuals from each of the five classes in my hospital rounds. Rewarding results have been achieved in many instances.

Needless to say, the essence of general hospital evangelism is not in the presenting of a course of thirty lessons in Bible doctrines. This is hardly possible or practical. Nor is the objective gained by preaching or offering long prayers by the bedside.

But I know for certain that if confidence is restored in Christ and His ministry, great is the achievement. The pure gold that should be in your soul is not hidden from the suffering one. He detects the brilliancy of character, and the dullness of his soul responds. Not only do you stand as a witness for Christ, but you possess that soul for Christ. You claim it for God. That life becomes wrapped up with "Christ . . . , the hope of glory." Little wonder, then, that the messenger of the Lord has said:

"Wherever the love of Jesus reigns, there is peace and rest. Where this love is cherished, it is as a refreshing stream in a desert, transforming barrenness into fertility."—*Evangelism*, p. 638.

Confidence in a Christ-centered ministry is an objective of hospital evangelism. However, this is only the means. *Christ is the objective.*

1. **ACTIVE CHURCH MEMBER.** He heads the list. He knows his pastor is a genuine under-shepherd. "I . . . am known of mine." He and his pastor talk together of God's care for sparrows and men. They converse in a language peculiar to people who expect soon to go home. The Second Advent is a vital theme with them. They look beyond the sickroom, with its broken bodies, to the future when all things become new. There is no argument here.

2. **PASSIVE CHURCH MEMBER.**—He needs special guidance. He may have doubts concerning God or the church and its doctrines. There may be misunderstanding. Church attendance may have been neglected. Conversion is vague to him. He may frankly inform you that he isn't converted. Prior to his sickness he has been able to throw these questionings aside, but now that he is on his back, he has time to think.

Let the faithful shepherd tenderly and tactfully lift this struggling piece of humanity to his feet. This can best be done by talking his difficulties over with him in Christlike simplicity. Be sympathetic toward his problems. They are monstrous to him. He will probably admit that his illness was for a purpose. After a few visits a transformation may take place. Resolutions will be made. The church will be enriched. A soul will be saved.

3. **FORMER CHURCH MEMBER.**—The former

church member, called a backslider for want of a better term, is not too happy, as a rule, to have the resident pastor visit him. And that is only natural. Bringing the presence of Christ into the backslider's presence makes for discomfort. Conviction is encountered that brings more pain than pleasure. He is wary. He may throw up defenses at the least intimation of things spiritual. He may feel that the pastor is probing into the reasons why he isn't a church member. He will do his utmost to evade.

The true shepherd will demonstrate that he is harmless and has not come to question or argue. The afflicted one has probably been nearly driven to distraction by well-meaning relatives and friends. He knows he is far from the kingdom. Don't throw it into his face. Ellen G. White suggests:

"The spirit of Jesus should pervade the soul of the worker; it is the pleasant, sympathetic words, the manifestation of disinterested love for their souls, that will break down the barriers of pride and selfishness."—*Ibid.*, p. 636.

Win his confidence. That is foundational. Visit him often, and in your visiting talk about his interests. Don't talk about yourself. Let him see the Christ. Let him tell you about his operation or illness. Discuss his trade in life, his family, and his ambitions. This is the key to confidence. He may be strong enough to tell you a bit of his life story. Listen with intense interest. Being serpent wise and dove-like, you may interrupt gracefully with, "Were you a church member before this or that took place in your life?" or "Were you living in such and such a place when you left the church?" Tactful questioning may lead you into a gratifying discussion. You may be happily surprised to see the wall of pride crumble before your eyes. Christ will penetrate the secret chambers of his heart and work a transformation. This is the highest form of evangelism.

4. **MEMBER OF ANOTHER DENOMINATION.**—A Baptist minister with whom I am well acquainted called me long distance and asked me to visit a member of his flock who was dying in the tubercular sanatorium. I assured him that I would. After being told by the nurse to make my visit short, I went to her bedside. Her frail body bore the evidence of many long days of suffering. We greeted each other. I told her who I was and that her pastor had asked me to visit her.

The next few moments of my life I speak of as unforgettable. She unfolded to me a life of granite faith. She spoke of death confidently and fairly reveled in the thought that she was going home to "my Jesus," as she said. I said

very little, for when one is in the presence of a great life he feels inadequate to speak.

Before I left I prayed, committing her to God. Then she confidently prayed, repeating, "Lord, Thou art our strength—" and then out of her heart she said, "Bless the Adventists, the Baptists, and people everywhere." She concluded her petition, and I thanked her for being so unselfish as to remember our people in her prayer. I left that ward knowing I wouldn't see her alive again in this world. However, the profound impression this sweet old lady left on my soul will always be kept alive. This lesson from one of life's pages has made me more tolerant. In visiting those of other faiths than ours, let us manifest an enthusiasm toward the flesh-and-blood gospel that will cause them to "burn within." Listen to these words; would to God they were blazing letters of fire on our heart's wall!

"Those who differ with us in faith and doctrine should be treated kindly. They are the property of Christ, and we must meet them in the great day of final account. . . . God has enjoined upon us the duty of loving one another as Christ has loved us."—*Ibid.*, p. 638.

Let this soak into our souls and be the guiding force as we visit with those of other denominations. We have divine oracles in common. Dwell on these. Your faith as well as the faith of your patient will take wings.

5. THE NON-CHRISTIAN.—Usually he is dubious of the ministry in general. Unfortunately, the cloth can be given a great amount of credit for such a prevailing attitude. However, a still greater portion of such an attitude finds its source in prejudice or hardness of life that is in direct contrast to the fineness of Christian living. The non-Christian patient may frankly tell you that he is a heathen and that he likes his whisky and tobacco. With a spirit of braggadocio he may tell you that with all his riotous living he is just as good as some Christians he knows. He may boast of his long life. Generally a man of such caliber likes to be dealt with frankly. He is forward and straight and appreciates frankness in return.

There is the good moral man who does not need religion. He has done no one any harm. Such a one is most difficult to persuade into the kingdom. May God give the ministry knowledge and more of His Spirit!

I was standing by the bed of a man dying of leukemia. Though he knew he was about to die, he seemingly had manifested little regard for the hereafter. I had visited with him several times, and had endeavored to persuade him to accept the offers of grace. The closer a

man is to death, the more sober he becomes. The day that I was there was his last day upon earth. He had laid aside his pipe, which heretofore had been a facial fixture. He had also thrown away his unreasonable arguments regarding the "sentimentality of religion," as he called it. He talked sanely and sensibly, completely shorn of pride and prejudice. He wondered whether there was any help for an "old codger" like himself, and he was speaking of help other than medical aid. I assured him of the Help—the Christ. The acceptance came. The contract was signed. He died, I feel, a saint.

Having found these suggestions helpful in hospital evangelism, I pass them on to you. Take them for what they are worth. I am confident that here is a productive field, and that by earnest study, careful planning, and wholeness of consecration it may be said of the undershepherds: They "came not to be ministered unto, but to minister."

## Standing at the Door of the Church

ROBERT HUSTON, pastor of the Methodist Church at Weston, Mass., has written a little editorial in his parish paper on the subject of why the minister shakes hands with the people after the morning service. He clears the air about whether or not it is to receive praise on the sermon, or whether its primary purpose is to talk about church business. He says, "He is there to greet you, to show his concern for each person who comes, to let you know that he stands always ready to serve when folks want to use his training and dedication."

We believe that this is an excellent statement. It indicates that the brief personal contact with the minister at the close of a service of worship is as integral to the whole experience of worship as any part of the service. The process involves understanding from the parishioner as well as the minister, however, for it is clear that the value of the experience is nullified by the shy person who slips out the side door or by the monopolizer who insists that the minister devote exclusive attention to him while he neglects the others.

We like the custom of the Swedish people in this respect. By habit, they greet the minister at the close of the service with the phrase, "Thank you, pastor." This gives the minister an opportunity to inquire about their well-being, or to say something more helpful than he is allowed to say if he is to be thrown into

(Continued on page 46)



# PULPIT *Pointers for Preachers*

## The Recompense of Devotion

### *A Mother's Day Sermon*

MELVIN K. ECKENROTH

*Assistant Professor of Practical Theology, S.D.A. Theological Seminary*

THEFORE also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there." These are the words of Hannah, spoken in the midst of a prayer, as she poured forth her soul to God in living gratitude for His inexpressible love to her.

In her prayer Hannah restated the promise she had made to God, the vow she had pledged to the Lord, and she restated it just as firmly as the day when she first made it. The time had now come for the payment of that vow, the fulfillment of the pledge, and so once again with the same devotion she said, "As long as he liveth he shall be lent to the Lord."

Even in our materialistic twentieth century this story of heroic devotion, sacrifice, and consecration thrills and inspires us with greater confidence in the realities of the Spirit. This testimony of Hannah has surely awakened within the hearts and lives of many in succeeding generations the same full measure of devotion and the desire to fulfill the vows and pledges made to God.

All through the centuries the great men of history have paid tribute to the mothers who had such a profound influence upon them. Surely it was the influence of his godly mother that deeply affected the spiritual life and attitude of Samuel. Later it was Augustine, one of the early leaders of the church, who gave a noble tribute to his mother as being responsible largely for bringing him out of the darkness of Manichaeism into the light of the Christian faith. When you see a great man you can usually look over his shoulder and see a great woman in the background somewhere. When James A. Garfield was inaugurated President he refused all congratulations until he could first kiss his mother and tell her, "I owe it all to you, my Mother." For, after all, great men are only the lengthened shadow of great mothers.

"They say that man is mighty,  
He governs land and sea,  
He wields a mighty scepter  
O'er lesser powers that be;  
But a mightier power and stronger  
Man from his throne was hurled,  
For the hand that rocks the cradle  
Is the hand that rules the world."

So frequently men quench the urge to confess love in terms of simple, heartfelt devotion. They hesitate lest they should appear to be over-sentimental. But strength is measured by God in terms of constraint, in terms of sentiment, patience, sacrifice, and love.

One day I was doing a bit of shopping for Mother's Day. I stepped up to the counter in one of Washington's largest and best-known department stores. As I was standing there I overheard a complaint by a young husband who was speaking to his wife. She had been showing him all the beautiful Mother's Day cards. Rather carelessly and indifferently he said, "All these cards are so sentimental." Looking at him with a twinkle in her eyes and a sweet smile upon her lips, she answered, "But, darling, for Mother's Day they're supposed to be." The truth of the matter is that not only on Mother's Day should the deeper sentiments of life be expressed, but we would do well to become old-fashioned again and bring forth such expressions from the depths of our souls at every opportunity the year round!

No one gives a son or a daughter to any cause without the deepest sense of giving a part of himself; and when Hannah prayed her prayer of devotion, pouring forth her heart to God so fully and completely, we cannot help sensing something of the deep throbbing of that devoted mother heart as in sacrifice she gave her son to a great cause. But it was the giving of her son to such a cause and to a loving God that later assuaged all the sorrow of separation. It was the conscious fact of the great-

ness of God and the magnificence of the contribution that she would make to God through her son that made Hannah sing the song of joy.

We are today facing the same constant drain upon our heartstrings when sons and daughters leave us and go forth from our homes, our churches, our schools, and our communities to distant parts of the world in the great mission projects of the church. This is a twentieth-century example of this ancient tug at the heart; and yet, the sense of accomplishment and achievement for God, the giving of ourselves through our sons and daughters in sacrifice, is the impelling motive that leads us to yield to the call of God in making the greatest of all sacrifices.

Perhaps the thing that profoundly impressed Samuel in his later life and deeper devotion to the principles of God was the example of his mother in being true to the pledge and vow that she had made to God. All too frequently children behold the failure of the fulfillment of the parental pledge to God. At times of crises children overhear mother and father, either in prayer or in testimony, give a free and full confession to God and make a promise to Him as to what they will do in the event that God honors their request and hears them while they call upon Him. Later sometimes the children are confused when they see that mother and father do not fulfill the obligations of that pledge.

But this was not true in Hannah's experience. Because of her sense of duty she made the pilgrimage to the temple annually throughout her life.

"Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice." 1 Sam. 2:19. There are so many beautiful things expressed in this text—at least four phrases in this one verse—that give us a generous glimpse of the character of Hannah: "His mother made him a little coat," "brought it to him from year to year," "came up with her husband," "to offer the yearly sacrifice." Here we have four separate glimpses into Hannah's life and her philosophy of life. Here is the formula of the happy and successful fellowship and life together of Hannah and her husband, Elkanah.

### *The Gift of Love*

Let us look quickly at the first of these four different phases. The Scriptures say that his mother made a little coat. You can picture this devoted mother spinning and toiling, making the thread, weaving the fabric, and then taking

that fabric and making of it a beautiful coat to be worn by her young son. What thoughts must have raced through her mind with each measured stitch of love as she formed out of the crude raw materials the finished product! From beginning to end it was the work of a mother; it was the work of love; it was the evidence of devotion of one who had given her all for her son. Behind all of this was the joyous anticipation of the day when she would be able to give that coat to her son. For her just to behold the glint in his eye, the smile on his lips, to feel his arms thrown around her, and to hear him whisper again into her ear those words of gratitude, "Thank you, Mother; this one is even lovelier than the one you made me last year"—that was reward enough. That was sufficient; it was all she expected or asked. He might even forget to do that, but she would never forget to make the coat. That's the way mothers are.

This is the basic spiritual lesson that Samuel was to learn and did learn. He learned from the example and devotion and faith of his mother that God will never forget, never forsake. For if his mother would remember his need by providing a coat for him every year, what about the God of heaven who will provide for him throughout all eternity?

The second part of this devotion is brought to us in the words, "Brought it to him from year to year." It was a regular act of love. He was growing, he was developing, and each year he needed a new coat. For as he grew physically, that coat was to be a symbol to him that he was to grow spiritually as well.

### *Spiritual Influence*

The third point of the text is that "she came up with her husband." This does not suggest to us, of course, that all husbands were deeply spiritual in Hannah's day. They were no more spiritual than they are today. Husbands have always had their problems. They have many times been concerned primarily with the things of the world, with the provision of the material things for themselves and for their families. There has always been a burden resting upon the heart of the faithful wife and mother to lead the menfolk of her household into a deeper knowledge of God, and Hannah had a profound influence upon her children and upon her husband. Year after year with her husband she came to the feast. The carelessness of Eli's sons who were "sons of Belial" did not prevent Elkanah, the husband of Hannah, from sharing the blessings of the spiritual feast. It is a noble achievement for any wife, any mother, to be

able to bring her companion to the house of God for worship. And what more beautiful thing can we ever behold than to see a husband and wife worshipping together?

### *The Fruitage of Full Consecration*

What shall we say of Samuel? The Scriptures say, "The child Samuel grew on, and was in favour both with the Lord, and also with men." 1 Sam. 2:26. This was an incalculably rich recompense for absolute consecration and sacrifice. Here, then, is a never-to-be-forgotten lesson for all of us. The fallacy and delusion of empty and selfish materialism are unveiled in this experience. And that is why Mother's Day comes to us with recurring force and emphasis, for it too strips away from the materialism of this generation the falsity of the idea that only the material things are worth while.

Let us examine a bit more closely the truth of this matter. If Hannah had made no pledge to God, what would have been the result and the fruitage of her life? If Hannah had made no coat and no recurring pilgrimage to the house of God, and if she had not lived so faithfully in her daily experience and fellowship with God, so that she could not have influenced her husband as she did, what then? Suppose she had lived selfishly and stored away her hard-earned resources and had not brought them to the annual sacrifice. It is very obvious that then her life would have been a very ordinary one, without the inspiration of a living faith. She would not have given such a rich example for millions of men to behold.

We have these same privileges today. We are also called to give our sons and daughters, our basket and store, our "little coats," our devalued dollars, in sacrifice that the temple of God may be blessed and not lie unfinished before us, that men may not rise up to mock us as a people and charge us with being less devoted to the cause of God than were our forebears. All the contentions voiced today against sacrifice or pleas for giving were also heard in Hannah's day. But in spite of all the untoward circumstances of the day, she and Elkanah brought their sacrifice to the temple. Their recompense was the most satisfying reward that could come to any of the children of men. We pray for such mothers and fathers of vision and devotion today.

A few years ago in the interest of the work of God I traveled down to the Bahama Islands to attend a laymen's institute held in Nassau. While I was there I met a Brother Ward, who with his daughter and her husband attended the meeting. One day we heard the story of

the daughter's courage, faith, and devotion to God. She extended her hands and showed them to all those in the assembly, giving the testimony that it was those hands that bore the brick and stone and mortar to the place where a church was built. Those hands carried water in buckets for a distance of more than a mile in order to mix the mortar to build a church. That was not an uncommon experience, for Brother Ward and his family raised up eleven churches in those islands.

Yes, thank God, there are still valiant souls, like Hannah, who sacrifice joyfully, in regular worship, for their sons and daughters. Thank God that this sacrificial spirit of our pioneers still burns brightly in the hearts of many of the Advent believers today! Thank God there are faithful souls who do not shrink away in the face of sacrificial demands, but like Hannah and Elkanah, they eagerly await their meeting with God at the temple gate of sacrifice.

Would to God that we might indeed enter into the offering of a prayer of triumph as prayed by Hannah, as recorded in 1 Samuel 2:1-10. Here you can see the sacrifices and the recompense for those sacrifices, all brought together in a magnificent testimony of praise. One cannot help feeling the throb of Hannah's great heart as she confessed to the God of heaven that "he will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed." Verses 9, 10.

Some time ago I completed an evangelistic campaign in the city of Baltimore, Maryland. While I was there, a very beautiful Christian character accepted the faith of the Lord Jesus Christ. She was a faithful mother of five precious children. Because of her faithfulness to her God, she bore up under cruel persecutions within her home, being beaten and humiliated, all for Christ's sake. I was summoned to her home one evening and spent nearly three hours endeavoring to assist in assuaging some of the misunderstanding and the persecutions that had been borne by this faithful mother. Finally, there on our knees late that night in prayer, that family was united in Christ. I shall never forget this sister's words earlier in the evening when she said to her husband, "You may beat me, you may take my life if you will, but I will not prove untrue to my God."

That's what I mean when I speak of supreme devotion in this time in which we live. What

do I give? What little coat do I hold in my hand, compared with the sacrifice of that godly mother? What does my complaint over little sacrifice mean in comparison with the sufferings and humiliations borne for Christ by so many? May we this day plead for the same spirit of devotion to bring our lives into the complete fraternity of faith and confidence in a living God, so that it may be said of us too, "And he worshipped the Lord there."

## The Importance of Daniel

W. W. CHRISTENSEN

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NOW I tell you before it come, that, when it is come to pass, ye may believe that I am he." John 13:19. Jesus' words indicate that prophecy will be particularly helpful to one who looks back to verify God's leading. We turn to the prophet Daniel with this attitude. He had a message for the people of long ago, as witnessed by Christ's words in Matthew 24:15. But there is a greater message for those who are standing with Daniel in their "lot at the end of the days." (Dan. 12:13.) It is our privilege to look back at the history of this threefold message and know that our God is "a revealer of secrets" (Dan. 2:47) and that He gives wisdom and understanding to His people at the very moment needed, to prepare them for the next step.

At the foundation of the Advent message is the revelation of a judgment at hand, as found in Daniel 7 and 8. The exact time when this session was to begin became indisputably fixed by the study of Daniel 8 and 9. The Spirit of God made that much very clear to our spiritual forebears. Urged on by a power they could not resist, the Advent people of 1843 and 1844 called upon that generation to prepare to meet their God.

Not until the disappointment was a keen reality could the Spirit of God remove the scales from their eyes and reveal an advance step of truth. That revelation was made to a special group. Of them Mrs. E. G. White wrote:

"A few were unwilling to renounce points of faith and experience that were sustained by the Scriptures and by the special witness of the Spirit of God. They believed that they had adopted sound principles of interpretation in their study of the Scriptures, and that it was their duty to hold fast the truths already gained, and to still pursue the same course of Biblical research. With earnest prayer they reviewed their position, and studied the Scriptures to discover their mistake. As they could see no error in their explanation of the prophetic periods, they were led

to examine more closely the subject of the sanctuary."—*The Story of Redemption*, p. 376.

Here was a small group who could not deny the light that had led them thus far. While other Adventists were split into factions and some set new dates for the second coming of Christ, this small group were soon led into an understanding of the sanctuary that has made them a distinct and unique people to this day.

"The new party, accepting the High-Priest-in-the-sanctuary concept, and maintaining the reliability of the reckoning which came out at October 22, 1844, held that the last time prophecy had been therein fulfilled, and time should be no longer a tenet or a test. This party, accepting also the fourth-commandment Sabbath, finally took the name of Seventh-day Adventists, a church which now fills almost the entire Adventist field."—*Captains of the Host*, p. 96.

"The word of God . . . quick and powerful, . . . a discernor of the thoughts and intents of the heart" (Heb. 4:12) was leading that little party as fast as their eyes could stand the glory—leading them into the full light of the gospel of the threefold message that will finally prepare a people to receive the seal of God and be ready for translation. And that leading was not delayed. As the morning of October 23, 1844, dawned upon tear-stained faces and disappointed hearts, Hiram Edson spoke out: "Sometime soon this mystery will be solved. We shall know what God's purpose is, and this dark secret shall be made as plain as day." . . . 'Let us go out to the barn and pray.'"—*Ibid.*, p. 92.

They prayed until they felt assured that added light would come in God's own time and way. After breakfast Edson started away with another person to give encouragement to some of the disappointed ones, so that still others would believe that God would send an answer.

"About midway of the field Hiram Edson was stopped as with a hand upon his shoulder. He turned his face to the gray skies. . . . 'I saw distinctly and clearly,' writes Edson, 'that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, He for the first time entered on that day the second apartment of that sanctuary; and that He had a work to perform in the Most Holy before coming to this earth.'"—*Ibid.*, p. 94.

Quickly Edson and his companions reviewed what they knew of the sanctuary, and plunged into a deeper study of the books of Moses, comparing them with the book of Hebrews. Thus was born the great sanctuary truth upon which Satan had trampled since the days of the early church. Thus was unmasked the "he" who had "cast down the truth to the ground"; "he" had "practised, and prospered" (Dan. 8:11, 12) so well that no people on earth knew that Jesus Christ was their great High Priest in heaven.



Of the few who began to grasp that truth on October 23, 1844, we read:

"The scripture which above all others had been both the foundation and central pillar of the advent faith was the declaration, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' Dan. 8:14. These had been familiar words to all believers in the Lord's soon coming. By the lips of thousands was this prophecy joyfully repeated as the watchword of their faith. All felt that upon the events therein brought to view depended their brightest expectations and most cherished hopes. These prophetic days had been shown to terminate in the autumn of 1844. In common with the rest of the Christian world, Adventists then held that the earth, or some portion of it, was the sanctuary, and that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day. This they understood would take place at the second coming of Christ. Hence the conclusion that Christ would return to the earth in 1844."—*The Story of Redemption*, p. 375.

By this belief they were held in error until the disappointment was past. The brief vision given to Edson the very next day started an entirely new conception of what Daniel had written in his book. As a summary of the grand truths developing from that new conception we read:

"As the sins of the people were anciently transferred, in figure, to the earthly sanctuary by the blood of the sin offering, so our sins are, in fact, transferred to the heavenly sanctuary by the blood of Christ. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. This necessitates an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigative judgment. This work must be performed prior to the coming of Christ to redeem His people, for when He comes, His reward is with Him to give to every man according to his works. (Rev. 22:12.)

"Thus those who followed in the advancing light of the prophetic word saw that instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary, into the presence of God, to perform the closing work of atonement, preparatory to His coming."—*Ibid.*, p. 378.

Of this new concept, A. W. Spalding writes:

"It was, nevertheless, a revolutionary idea, the germ of a doctrine so radical as to bear a chief part in differentiating between the old and the new Adventist bodies."—*Captains of the Host*, p. 95.

This new idea gave them a new message for the world. They were sure that the last time prophecy had been fulfilled. (See Rev. 10:6.) They had eaten up the book of Daniel with joy in the days preceding October 22. They did not then realize that there was a prophecy, "It shall make thy belly bitter." Rev. 10:9. But they experienced it on October 22 and 23. By the

help of the vision that God gave to Edson on that day they were later prepared to face the world and "prophecy again." God Himself had removed the seal from the book of Daniel. The hour had struck for light to shine forth! God had told Daniel that there was such a "time appointed." (Dan. 11:35.) The prophet called it "the time of the end." Notice that he was talking about God's faithful children when he first used this intriguing phrase.

In verse 32 he said of them: "The people that do know their God shall be strong, and do exploits." In verse 33 we are told that many of their instructors and leaders would fall in various ways for "many days." Again heavenly watchers enter into the vision as they did in Daniel 8:13, 14. One asked, "How long shall it be to the end of these wonders?" The answer is given in Daniel 12:7: "A time, times, and an half," or 1260 years. But we know this terrible trampling of "the host" was to be shortened so that the "end" of these persecutions came before 1798, for the Master said: "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:22. So some of God's people were to be spared the trial of persecution, only to go through the next experience: "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end." Dan. 11:35.

No doubt this falling away was a greater trial to God's faithful people than the persecution, for when the leaders turn back and walk no more with the flock it brings great trepidation of heart. Of this experience Christ said to Daniel: "Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Dan. 12:9, 10. Those "wise" ones were not revealed until the disappointment was past.

It is not for us to say what we would have done had we been there in 1844. It is enough to remember that when Jesus revealed to the multitude of five thousand that His kingdom was a spiritual kingdom, "from that time many of his disciples went back, and walked no more with him." John 6:66. Again after the resurrection we find the two on the way to Emmaus admitting with heavy hearts: "But we trusted that it had been he which should have redeemed Israel." Luke 24:21. Out of that disappointment came only a fraction of the former disciples who were supernaturally guided and strength-

ened to give a new message of the risen Saviour.

So in 1844, of all the great and powerful preachers who had joined for a time in the first angel's message and who were indeed used of God for a time, not one lifted his voice in defense of God's promises and prophecies after October 22. It was left for Hiram Edson, a farmer, to receive that vision of the sanctuary in heaven and persist in its study till he had a clear answer to give to the people. Other common people worked with him. It was left for a humble woman, Rachel Oakes Preston, to call attention to the fourth commandment and lead a few into its full acceptance.

To give us another view of this matter our Master adds: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Dan. 12:12. Like Methuselah of old, who died in the year of the Flood, Charles Fitch died in 1844, on October 11. In his heart was the bright hope that in a few days he would be called from the tomb. He was only thirty-eight years old.

"Elder Fitch died of a fever contracted by exposure in baptizing three successive parties in Lake Erie on a cold, windy day. In his wet garments he twice started with his party for home, only to be turned back by new candidates desiring baptism."—*Captains of the Host*, p. 105, footnote.

Blessed indeed is such a man. Would that the record of other leaders of the 1844 movement might have closed in that way! It is good that this detail is given in the prophecy to emphasize the importance of the date, 1844.

Then we have the direct words of Christ which close the book of Daniel. To the veteran prophet they must have been very reassuring: "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:13. We know now that the judgment began right there, "at the end of the days." So by direct command the weary and anxious prophet laid down his pen. It was not given him to understand all that was involved in the great work to begin "at the end of the days." What the mighty prophets of old could not grasp as they looked forward, was easily understood by that little praying, trusting group who held on after October 22, 1844. Their eyes had been opened. They were looking back at God's leading. When God had removed the seal from the book of Daniel and bade His people to "prophesy again before many peoples, and nations, and tongues, and kings" (Rev. 10:11), they were ready to go with a powerful new message. By the grace of God, we are to swell that message to its finale!

How much we would have missed if Daniel had been removed from our Bibles, or if we

still considered it sealed! We would have been like the churches of today, a people without a message. From that book we have much of present truth: There is the judgment, with its books of record; there is Jesus, our great High Priest and Advocate, from which truth springs that related truth—Christ our righteousness; there is revealed the very day on which the investigative judgment began, October 22, 1844; there is revealed the time of the end, a period beginning with that very important day and closing only when Christ will appear in the clouds of heaven as King of kings! We are living in the very end of the time of the end. Let us thank God for the Book of Daniel. Let us pray for added luster to glorify each message that we give from its pages. If we lift up Christ in the light of the sanctuary, we shall thereby prove that Daniel has been unsealed, "and knowledge shall be increased." (Dan. 12:4.)

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**ROME SPEAKS!** If the Bible is their only rule of faith, why do Protestants observe the Sunday instead of Saturday?

**CLASS:** The objector is right. Nowhere in the New Testament are Christians ordered to observe the Sunday. God commanded, "Remember that thou keep holy the Sabbath day," which is Saturday.

What reason then have Catholics to observe the Sunday?

**CLASS:** Because Christ promised to ratify in Heaven whatever His Church would bind or loose on earth. There were good reasons for the change of the day of public worship. For instance, (a) it had to be made clear that the ceremonial law of the Old Testament had come to an end; and (b) the reason for the selection of Sunday instead of another day was that the two greatest events in the New Law, namely, the Resurrection and the coming of the Holy Spirit, took place on Sunday, or the first day of the week.—*Our Sunday Visitor*, Oct. 26, 1952.

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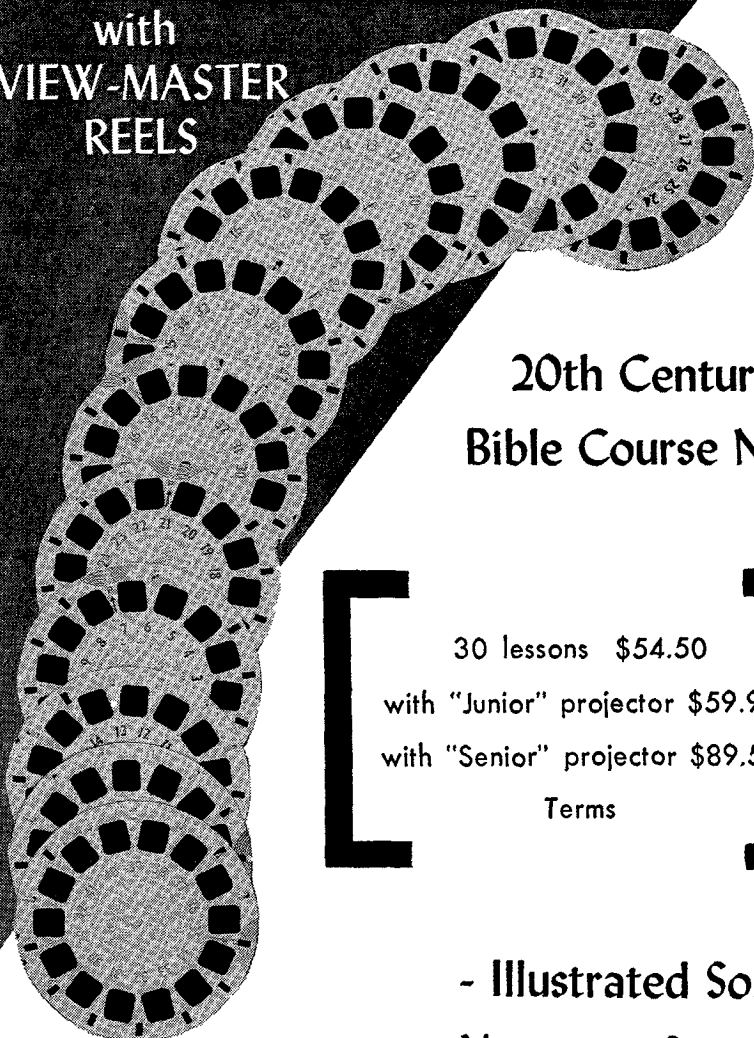
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# MUSIC

*In Worship and Evangelism*

## The Message of Music

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### PART III

HOW shall we know the proper kind of religious music to use for various occasions? What are the criteria by which we may judge? I once heard two of our evangelists discussing these questions. One was certain that it would be impossible to hold an audience unless the latest type of gospel song were used. He felt that there was no other way to get the people into the right spirit. The other pointed out that millions of martyrs went to their death long before the days of the gospel song, inspired to the utmost devotion under an entirely different type of music.

So, in a congregation of any size, there are bound to be wide differences in musical taste and appreciation. The sensibilities of the musically educated may be deeply pained by the cheap and trivial in religious music. Likewise, the musically untrained may be uninterested in highly intellectual music. To them it does not convey any meaning, for they may not know what to listen for. The laws that determine what is good and what is poor in music are as specific and applicable as the principles that determine good and poor in poetry and prose. Too often such questions are decided merely on the emotional basis alone, rather than on the intellectual and emotional combined. There is a world of difference right at this point.

I have been quite amazed to note how a person's taste in music may change over the course of a number of years through education in music. It is my impression that, as a people, our musical taste has grown appreciably during the past few years. There is truth in music as in any art, and we should constantly seek to advance in the direction of that which we hope to enjoy in the future life. Sometimes, however, we hear our hymns sung or played in such exaggerated rhythm that our feet start to move.

In an age of passing fads we are now in the midst of a wave of choruses, some of merit and

some of none. I am reminded of an article in an issue of THE MINISTRY that refers to people who squirm in their seats when some of these choruses are used. The author goes on to say that "it will do the same for a certain percentage of non-Adventists coming to our meetings, and it is a tragedy when music worries people instead of attracting them." But no one ever seems to ask whether we are pained or not. Apparently we are expected to bear poor music in the same way we do the smoker who, with his offensive smoke, sends us home with a headache. Isn't it a bit selfish to inflict something on other people against their will for the sake of our own pleasure? Nevertheless, there are a few choruses that have a dignified appeal. Can we conceive of the angels at creation or at the birth of Christ singing in the waltz rhythm of some of the choruses? Or can we imagine the saints on the sea of glass singing the song of Moses and the Lamb in swing rhythm or blues? To those whose taste goes beyond this sensuous rhythmical type of appeal, such music is as frivolous and distasteful as is literature on the level of Mother Goose rhymes to a literary person, or "Now I lay me down to sleep" as an example of eloquence in prayer.

Even children can appreciate the very best in music. They accept whatever they are taught, but, given the choice between music of little musical merit and really good composition, they will instinctively choose the better, provided they have not already been educated into poor musical taste. I think children are often done a grave injustice because of a wrong education in music by listening to dissolute and demoralizing radio music. It may take a lifetime to re-educate them. A number of years ago I carried out an experiment among completely uneducated African people. I played various types of music, from the simplest rhythm up to the most profound. When asked which they enjoyed most, they chose the higher type without hesitation. It is just as easy to educate

upward to better types of music as to educate downward to the commonplace and demoralizing.

As mentioned previously, America has become the leading nation of the world in music, but the churches do not always take the lead. If our standards in music are below the level that prevails in educated society, then we work for such people at a disadvantage, for one who enjoys the best in secular music, such as the music of the great masters, can hardly be expected to lower his good taste when he enters the church door. If the church cannot offer him a correspondingly good type of music, the great likelihood is that he will never enter the church at all, for in music, at least, he already has something better than he finds in the church. Nevertheless, we cannot dogmatize, for no one particular type of religious music has a universal appeal. We can, however, use the best in each type rather than the poorest.

There are millions of musically educated people who will never be attracted by a certain type of music that passes today for gospel music. These songs are not always inspired music, and often do not have any of the elements of sound musical value. Some of them are definitely a juke-box type of music, whose purpose is to work up a momentary spirit of happiness akin to levity—a sort of spirit of good, all-round fellowship. The idea seems to be that if religion is a matter of feeling, well, why not sing away our blues and be gloriously happy? Such music is based solely on rhythmic and emotional appeal and may be as cold tomorrow as it is popular today. But our message is not something of the moment. It is eternal truth. Its appeal is not to emotion primarily but to the understanding. Its music should be consonant with its message.

The same may be said concerning the spirituals. As they came from the heart of the colored race, there was deep pathos, genuine musical value; but now that they have been commercialized, mostly by white song writers, they are usually spirituals only in name, and all too often are little more than cheap imitations, often rhythmically akin to dance-hall music.

I am led to wonder why, with the most solemn message ever committed to a people, we have not developed a whole repertoire of a distinctive literature of music that emphasizes the urgency and solemnity of our appeal as well as the glorious expectancy of unfolding events. We had some of these a century ago, but they did not generally reflect sound musicianship and so have fallen into disuse.

The history of our world opened with an oratorio when, at creation, the morning stars sang together. It will close with the song of the redeemed on the sea of glass. What triumph! What adoration! What exaltation! Should not our music here be a foretaste of that in the school of the hereafter? I am truly disappointed whenever I hear students singing or humming the latest song hits of some Broadway show. It seems hardly credible that in such a short time hence, they expect to join in angel songs. We read:

"There will be music there, and song, such music and song as, save in the visions of God, no mortal ear has heard or mind conceived. . . . 'They shall lift up their voice, they shall sing for the majesty of Jehovah.' . . . 'Joy and gladness shall be found therein, thanksgiving, and the voice of melody.'"—*Education*, p. 307.

John the revelator, inspired in vision by that music, describes the perfect harmony of that grand chorus as "the voice of many waters." "And I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne . . . : and no man could learn that song but [they] . . . , which were redeemed." What greater honor could be given to men and women than to have a part in that most exalted and sublime music festival of all time and eternity? Then let us begin to learn now the harmonies of heaven.

[End of Series]

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ON one occasion in the Southern Union a testimony service followed a stirring message by one of our leaders. One after another testified. Then someone among the colored brethren began in a rich, mellow voice to sing, "Lord, I want to be a Christian in my heart." All the brethren joined in. There was hardly a dry eye in the room after that most eloquent testimony. The only holiness God recognizes is heart holiness.

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# E VANGELISM *Winning Men for God*

## Are We Still Using Model T Methods?

BY AN EVANGELISTIC DIAGNOSTICIAN

[EDITORIAL NOTE.—The writer of this article is a well-known worker in this cause. He has had a worldwide experience and has served the cause in various capacities. For years he was a city evangelist, but in more recent times he has been connected with other branches of our organization. His analysis of evangelistic procedures from a little distance will, we are sure, stimulate all of us to examine our methods.—R. A. A.]

THERE she stands, 'way down in the cow pasture—the old Model T! Almost hidden by brush and weeds, the old wreck is just a memory of days long past. Thirty years ago that antiquated machine was the pride and joy (and often the exasperation) of a young minister's life as he faithfully preached the Word from town to town. Today the old car is just a poignant reminder that times are continually changing. Even preachers must adapt their methods to meet the needs of the people among whom they live and work.

Dear old Model T! Once you were the popular family car of America. Now you are only a forgotten pile of scrap—a mute reminder of days that are gone, never to return. But on looking back, we can admire much in those days. We can still see you chugging your merry way down those narrow dirt roads of the 1920's. The people of your time were good people. They were basically honest and independent. Many of them shared the hopes and aspirations of President Wilson. Prohibition was here, and so was bootlegging. World War I was over, and many people believed that the millennium was just about to dawn.

Back in those days no one worried much about income taxes. The dollar was really worth a dollar, and the pound was worth a pound. People were not looking for handouts from the Government. Farmers and workers were all free and independent. They stood on their own two feet and resolutely faced the world. People were not sophisticated. They were hungry for knowledge. Everyone was anxious to learn, and education was the great national quest.

Those were great days for evangelism. The

young preacher, with his Model T and his startling beasts and his unusual message about the end of the world, was almost a sensation in any town. People then flocked to the meetings whether they believed the message or not. Often the whole town turned out, and the young preacher had the thrill of delivering his soul-stirring sermons to packed houses. They were wonderful days and nights, and the old Model T was a vital part of the team, sharing in the heartaches and the triumphs of that young preacher's life. That was back in the early twenties.

Let's take a closer look at the dear old Ford. Remember how that miserable crank handle would kick back on cold mornings when the spark was just a wee bit too far advanced? No self-starters in those days! And just look at those wooden wheels with the hard, narrow tires. Remember the sixty pounds' pressure that had to be pumped in by hand after repairing a flat beside a dusty gravel road? Talk about convertibles, that preacher and his passenger had to wear either dust coats or rubbers inside the car, according to whether the weather changed the "road" from dust to mud. Just look at the old buggy coughing and gasping in the dust and wallowing in the water and the mud!

Traveling was hazardous in those days. People expected that the preacher might occasionally arrive late for his meeting, and that his hands might be grimy and covered with dust or mud. But aside from the inconvenience there was little to worry about. Someone would always start the song service for him. Back there people really loved to sing. On Sunday afternoon they would meet in the city parks in groups of thousands merely for the thrill of community singing. It seems hard to realize this today, but it is true.

### *Evangelism Is More Difficult Today*

How times have changed in these past thirty years! Back in those Model T days there were no great radio networks, no television. They



had silent movies and squeaking, scratching phonographs with immense tin megaphones. Tone production was very poor. No wonder one phonograph company pictured a little dog with his head cocked on one side, trying to recognize "his master's voice"! People in those days had to entertain themselves, but they enjoyed life to the full. There was a wholesome quality about their lusty, off-key singing. The young evangelist could always count on everyone in his audience taking part in a rousing song service. Many people came to the meetings just to hear themselves sing. Actually there may have been less real interest in what the preacher had to say, for most people were inclined to believe that "all things continue as they were from the beginning of the creation."

Today this picture is completely reversed. People in these days are deeply perplexed. Most of them are far more interested in the message of the preacher than in the old rousing song service. In their perplexity they are looking for counsel and for guidance. They are searching for security. Many of them have never had any religion. They are groping for light. They need a clear message of hope, a message that will mend their broken homes and heal their aching hearts. That is why so many of the syncopated "gospel songs" of the Model T age seem a bit out of place today.

It is true that the evangelist of today must still discuss the startling signs of the times. He must bear just as definite a message today as was borne thirty years ago. But he should remember that he is no longer dealing with a self-satisfied generation. It is his responsibility to reach people whose hearts are "failing them for fear" because of the dreadful events taking place in every part of the world today. Back in 1923 people were looking for excitement. In

1953 they are looking for peace and security. The grim shadow of atomic warfare stretches across the world. At any moment thousands may be brutally blotted out—and many more critically injured. People are not looking for entertainment in a gospel meeting. They are looking for some place to hide. Unless we understand this basic need, we will never reach the people of our day with God's last message of love.

### *Why Has the Song Service Lost Its Appeal?*

When we are planning for large meetings composed mainly of non-Adventists, we might well ponder this important question of why the song service has lost its appeal. There is no doubt today that community singing has lost much of its appeal. The years of depression followed by World War II have produced widespread social and economic upheavals. People are not the same today. There is a great deal of uncertainty on every side. Men and women are skeptical and fatalistic about the future. Powerful governments are steeped in graft. Money everywhere is steadily losing its value. With destructive forces at work in every land, the stability and optimism of the old Model T days have disappeared.

What has all this to do with the evangelistic song service? A great deal. A glance at some of the once-popular so-called gospel songs of the Model T days will reveal that many of them were based on rather shallow thinking. They no longer meet the needs and the heartaches of the present dark hour. This is easy to understand when we realize that young people of every land are again facing military service. The future seems hopeless to millions. Even a casual contact with the young people of our colleges reveals this same depressing mood. Is it any wonder that youth is a bit cynical?

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The young preacher, with his Model T and his startling beasts and his unusual message about the end of the world, was a sensation in any town. Today the old car is just a poignant reminder that times are continually changing. Back in 1923 people were looking for excitement. In 1953 they are looking for peace and security. In a day when the Fordomatic has replaced the Model T, let us make sure our approach to evangelism has kept step with the times!

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It is easy enough to sing cheap tunes like "Joybells" when you do not have to think about the draft board. But when your sons or your brothers or your boy friends are out on the front lines, huddled in Korean foxholes or in Malayan swamps, you are not likely to be favorably impressed by anything that even remotely sounds like "Jingle Bells." The cheap ditties and shallow verses of less-dangerous days no longer meet the needs of this dark hour. That is why community singing has largely lost its appeal, not only with the public, but with our own people as well.

### *What About Large Evangelistic Choirs?*

Back there in the Model T days a large evangelistic choir was often a real asset. Much time was put into the training of the group. But sometimes these choirs were rather hastily thrown together, and the performance left much to be desired. No one cared very much in those days, for most of the audience had not been exposed to anything very much better. Few people were critical of amateurish performances. One might say that their tolerance was often rather commendable. This tolerance often helped in our evangelistic efforts.

But those days have gone. Radio and television are here to stay, whether we like them or not. They have completely transformed the tastes and preferences of the public. People are much more critical today. It is so easy to turn a knob when you do not like what you hear!

Today we must reach a listening public. If we have a choir, it had better be very well trained and led by an expert, otherwise the choir and its leader may become a serious liability. Especially is this so in a large metropolitan effort. People can now see and hear the world's most outstanding artists by merely turning a knob in their own living rooms. They have no relish for untrained voices and unskilled performers.

### *Home Talent Not Always Acceptable*

No evangelist should try to make the best of a so-called choir that has been scratched together and poorly trained if he wants to reach the metropolitan areas. Home talent, unless it is of the finest quality, is no longer acceptable to the general public. With our church groups it is far different. Home talent is more or less graciously *endured* even if it is not always enjoyed. But if we hope to hold the interest of educated non-Adventists, we must be satisfied with nothing but the best. An evangelistic effort is no place to experiment with untrained

but well-meaning amateurs. Missionary Volunteer meetings should provide such opportunities for our youth.

Another mistake of song leaders is to try to "make the audience sing." That was all right twenty-five years ago. Today the audience will usually prefer to listen to some deeply soul-moving solo rather than try to sing the inappropriate choruses and tawdry tunes of the preradio age. These are truly signs of our times.

Recently I had opportunity to witness a well-known evangelist of another church conduct a large evangelistic campaign. Many thousands of people gathered night after night. The messages were good, and the delivery was forceful. But the preliminary song service was certainly no asset to the meetings. The song leader was undoubtedly sincere, but his arm-waving antics were more appropriate to the raucous days of the Model T age. He frequently had to wipe his face and neck. Most people endured the undignified and rather foolish performance without entering into the song service. But the rather drab beginning was amply redeemed by the magnificent voice and the deep consecration of the baritone soloist. People were conscious of a nearness to heaven when he sang such songs as "I'd Rather Have Jesus Than Silver or Gold." One could almost feel that vast audience sob as they were drawn by the soloist into tune with their Master.

### *Teach Your Church Members to Sing*

This evangelist's large crowds were drawn almost entirely from the popular churches. Very few of those who attended were actually nonchurchgoers. In this respect his meetings correspond somewhat to an Adventist camp meeting, with its delegations coming from all over the conference. Song services are always a vital part of all our camp meetings. It is very important that our people learn to "sing with the spirit, and . . . with the understanding."

But there is a vast difference between regular church services and the meetings of a large evangelistic effort. The majority of those who attend an effort are usually not Adventists. Many of them have never been regular attendants at Sunday school. It is hard for these to understand the song service, especially some of the more flippant types of "music." In the large cities there are multitudes of Catholics and Jews and people who have no religious background. Upon these the impact of a rousing song service is usually not at all welcome. Particularly in the earlier days of a large metropolitan effort, they prefer to *listen* rather than to sing. People brought up in a modernist

church are not prepared to understand the atonement. It is hard for them at first to comprehend such songs as "Power in the Blood." They must be led along step by step, rather than having to sing about doctrines they are not yet ready to accept.

That is why so many of them tend to come into the meetings after the song service is over. Some of these will frankly state that they prefer to hear the preacher's message without the part that they consider as entertainment. This is particularly the case when we are working in a predominantly Catholic city. If we would win the men and women of our generation for God, we must meet them where they are. We must slant our message and our methods to reach them in their need.

### *Let's Bring Our Methods Up to Date*

We smile as we look at that dear old "galloping bedstead"—Henry Ford's masterpiece of exasperation! Those hard square lines, the quaint old brass radiator, and the carbide lamps are reminiscent of high collars and cutaway coats. Verily the dear old chariot hath served its generation well. But it belongs to an age that is gone, and gone forever. We would not wish it back again.

And what of the vigorous young preacher? He is a capable conference president now. He still preaches that same grand message—a message that is literally "flying in the midst of heaven" in an age of jet planes and atomic power. Yes, he still drives a Ford, but it is a Fordomatic now. His taste in cars has progressed with the times. Never for a moment would he exchange his sleek modern car for that cold, dusty, and uncomfortable contraption down there in the old cow pasture. And can we, as heralds of the last message from God, afford to content ourselves with methods of evangelism that belong to the days of the old Model T? May God help each of us to adapt our methods to the days in which we live. And may His Spirit enable us to be as efficient in reaching our generation as were the great evangelists of the Model T days in reaching theirs.

## Evangelists and Newspaper Editors

HOWARD B. WEEKS

*Assistant Secretary  
General Conference Bureau of Press Relations*


**C**ONTRARY to the unbounded optimism of some evangelists prior to an effort, editors somehow do not become particularly excited when an itinerant preacher comes to town to conduct a few meetings. And contrary to the abject disenchantment of these same evangelists after the effort, editors seldom are the hide-bound antireligionists they seem to have turned out to be.

Often the difficulty with an evangelist who has this experience is that he figuratively tries to pull the editor into his own comparatively restricted sphere, supposing that he will become as stimulated and absorbed as the evangelist in the magnitude of the proposed meetings.

What the evangelist should do is make a real effort to project himself, with all his concern for the meetings, into the area of complex and important events with which the editor must deal every day. He will thereby develop a more sympathetic understanding of editorial problems and, more important, be able to take an objective look at the news values inherent in evangelistic campaigns. He will consequently be able to make an intelligent selection of those elements that will be considered news in competition with other information crossing editorial desks.

No person seeking publicity should seem to be doing so and, above all, should never demand it. Editors do not give publicity—they report news. It is therefore the publicist's job, be he press agent or preacher, to discover in his own particular interest those factors that are of sufficient general interest to be passed on by editors as news.

The editor is not in the promotion business. Should that be the evangelist's hope in approaching the man with the blue pencil, he would do well to face about and head for the advertising department. If, however, in the process of reporting the day's news, the editor should chance to promote a campaign, he will rejoice with the evangelist without malice or grudging. Malice will arise only if pressure is exerted upon the editor, either directly or through the advertising department. In most cases, if the evangelist even once resorts to this devious channeling of news to the editor, he will become a marked man and will have forfeited for the future the most valuable possession in all publicity practice—an editor's friendship and good will.



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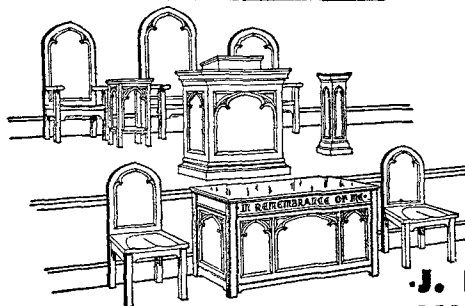
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Some evangelists are intrigued with the idea of "influence" in the newspaper office. They believe that if Brother So-and-so, head deacon of the church, is a third cousin to Mr. Blank, the second assistant to Mr. Somebody, who happens to be head maintenance man down at the *Daily Eagle*, well, they are on the inside track at last. Actually, the possibility of influencing publication of news by such connections, however close they may be to the editorial sanctum, can be discounted about one hundred per cent. Sometimes the higher-ups on the newspaper do pass down instructions to give some event good coverage, but such action is rarely taken and then almost exclusively in behalf of community events or events in which many church groups are participating.

Even the most astute public relations men depend for publicity almost entirely upon the one thing that will consistently influence a newspaper editor—a well-planned news release. This, fortunately, is a kind of influence that is available to any evangelist who is willing to devote some thought and intelligent effort to the problem.

In an editorial office, at least, no evangelist can afford to pose as a mystery man. Who he is, what he is, where he is from, and who is backing him must be clear and reportable. Editors have seen and perhaps been fooled by many evangelistic frauds, and they are hypersensitive on the subject. But if the evangelist is completely forthright, considerate, and objective, he will be doubly rewarded: with editorial trust and confidence, and also with column inches in gratifying abundance.

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# COUNSEL *From the Spirit of Prophecy*

## 1. The Study of the Scriptures

[EDITORIAL NOTE.—In accordance with the announcements made in the February and March issues of THE MINISTRY, we are beginning in this issue a series of six articles compiled and organized from the Spirit of prophecy by W. E. Read, chairman of the committee on Biblical study and research. We felt that no better material dealing with the principles of Biblical study and research could be presented than that which was given by God's messenger, and which we would do well to review at this time and use as our guide as we endeavor to "sink the shaft deeper into the mine of truth."—EDITORS.]

### *Advance in Knowledge*

THE men who now stand before the people as representatives of Christ have generally more ability than they have training, but they do not put their faculties to use, making the most of their time and opportunities. Nearly every minister in the field, had he exerted his God-given energies, might not only be proficient in reading, writing, and grammar, but even in languages. It is essential for them to set their aim high. But there has been but little ambition to put their powers to the test to reach an elevated standard in knowledge and in religious intelligence.—*Testimonies to Ministers*, p. 194.

Every one should feel that there rests upon him an obligation to reach the height of intellectual greatness. While none should be puffed up because of the knowledge they have acquired, it is the privilege of all to enjoy the satisfaction of knowing that with every advance step they are rendered more capable of honoring and glorifying God. They may draw from an inexhaustible fountain, the Source of all wisdom and knowledge.—*Gospel Workers*, p. 279.

### *Search the Scriptures*

It was shown to me that on the part of the ministers in all our conferences, there is a neglect to study the Scriptures, to search for the truth. If their minds were properly disciplined, and were stored with the precious lessons of Christ, then at any time and in any emergency, they could draw from the treasure house of knowledge things both new and old, to feed the

church of God, giving to every man his portion of meat in due season. If Christ is abiding in the soul, He will be as a living fountain, "a well of water springing up into everlasting life."—*Testimonies to Ministers*, pp. 148, 149.

The cause of God needs men of intellect, men of thought, men well versed in the Scriptures, to meet the inflowing tide of opposition. We should give no sanction to arrogance, narrow-mindedness, and inconsistencies, although the garment of professed piety may be thrown over them. Those who have the sanctifying power of the truth upon their hearts will exert a persuasive influence. Knowing that the advocates of error cannot create or destroy truth, they can afford to be calm and considerate.—*Gospel Workers*, p. 281.

Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. As a people, we are called individually to be students of prophecy. We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study, clearer light may be obtained, which can be brought before others.—*Ibid.*, p. 300.

The fact that there is no controversy or agitation among God's people, should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what.—*Ibid.*, p. 298.

The plan of redemption is laid open to us so that every soul may see the steps he is to take in repentance toward God and faith toward our Lord Jesus Christ, in order to be saved in God's appointed way; yet beneath these

truths, so easily understood, lie mysteries which are the hiding of His glory—mysteries which overpower the mind in its research, yet inspire the sincere seeker for truth with reverence and faith. The more he searches the Bible, the deeper is his conviction that it is the word of the living God, and human reason bows before the majesty of divine revelation.

Those are blessed with clearest light who are willing thus to accept the living oracles upon the authority of God. If asked to explain certain statements, they can only answer: "It is so presented in the Scriptures." They are obliged to acknowledge that they cannot explain the operation of divine power or the manifestation of divine wisdom. It is as the Lord intended it should be, that we find ourselves compelled to accept some things solely by faith.—*Testimonies*, vol. 5, pp. 700, 701.

The Lord desires that every soul who claims to believe the truth shall have an intelligent knowledge of what is truth. False prophets will arise and will deceive many. Everything is to be shaken that can be shaken. Then does it not become everyone to understand the reasons for our faith? In place of having so many sermons, there should be a more close searching of the Word of God, opening the Scriptures text by text, and searching for the strong evidences that sustain the fundamental doctrines that have brought us where we now are, upon the platform of eternal truth.—*Evangelism*, pp. 363, 364.

### *Study the Truth for Ourselves*

We must study the truth for ourselves. No living man should be relied upon to think for us. No matter who it is, or in what position he may be placed, we are not to look upon any man as a perfect criterion for us. We are to counsel together, and to be subject to one another; but at the same time we are to exercise the ability God has given us to learn what is truth. Each one of us must look to God for divine enlightenment. We must individually develop a character that will stand the test in the day of God. We must not become set in our ideas, and think that no one should interfere with our opinions.—MRS. E. G. WHITE in *Review and Herald*, June 18, 1889.

### *Rescue Truth From Companionship of Error*

Through all ages God has spoken and worked by human instrumentalities. God has given to men their faculties, and He expects them to use them and by use to improve their abilities. They are to employ these faculties in rescuing truth from the rubbish of error where it has

been made to serve the cause of the great adversary. The gems of truth are imperishable, and the Lord would have them gathered up and placed in their proper relation, that they may embellish and adorn the doctrine of Christ our Saviour. Truth is to be communicated from one human agent to another and to be molded into the life and character of those who receive it, in order that glory may redound to God.—*Ibid.*, Oct. 23, 1894.

### *Search Perseveringly*

We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems.—*The Great Controversy*, p. 599.

There are truths in the word which, like veins of precious ore, are hidden beneath the surface. The hidden treasure is discovered as it is searched for, as a miner searches for gold and silver. The evidence of the truth of God's word is in the word itself. Scripture is the key that unlocks scripture. The deep meaning of the truths of God's word is unfolded to our minds by His Spirit.—*Testimonies*, vol. 8, p. 157.

Some have feared that if in even a single point they acknowledge themselves in error, other minds would be led to doubt the whole theory of truth. Therefore they have felt that investigation should not be permitted; that it would tend to dissension and disunion. But if such is to be the result of investigation, the sooner it comes the better. If there are those whose faith in God's word will not stand the test of an investigation of the Scriptures, the sooner they are revealed the better; for then the way will be opened to show them their error. We can not hold that a position once taken, an idea once advocated, is not, under any circumstances, to be relinquished. There is but one who is infallible,—He who is the Way, the Truth, and the Life.—*Testimonies to Ministers*, p. 105.

After the crucifixion and the resurrection of Christ, His disciples listened with wonder and amazement to His lessons of truth; for they seemed as new ideas to them; but He told them, "These are the words which I spake unto you, while I was yet with you. . . . Then opened He their understanding, that they might understand the Scriptures." The truth is



constantly unfolding and presenting new features to different minds. All who dig in the mines of truth, will constantly discover rich and precious gems.—MRS. E. G. WHITE in *Review and Herald*, June 3, 1890.

### Study Through the Eternal Ages

There is a great deal more to this subject than we can take in at a glance. Oh that all might see the importance of carefully studying the Scriptures! Many seem to have the idea that this world and the heavenly mansions constitute the universe of God. Not so. The redeemed throng will range from world to world, and much of their time will be employed in searching out the mysteries of redemption. And throughout the whole stretch of eternity, this subject will be continually opening to their minds. The privileges of those who overcome by the blood of the Lamb and the word of their testimony are beyond comprehension.—*Ibid.*, March 9, 1886.

The education begun here will not be completed in this life; it will be going forward through all eternity,—ever progressing, never completed. More and more fully will be revealed the wisdom and love of God in the plan of redemption. The Saviour, as He leads His children to the fountains of living waters, will impart rich stores of knowledge. And day by day the wonderful works of God, the evidences of His power in creating and sustaining the universe, will open before the mind in new beauty. In the light that shines from the throne, mysteries will disappear, and the soul will be filled with astonishment at the simplicity of the things that were never before comprehended.

Now we see through a glass, darkly; but then face to face; now we know in part; but then we shall know even as also we are known.—*Ministry of Healing*, p. 466.

[Continued next month]

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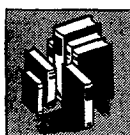
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# For Your Library BOOKS...

**Flame for the Altar**, by William Ward Ayer, Zondervan Publishing House, Grand Rapids, Mich., 1952, 198 pages, \$2.50.

This book is the 1952 volume of the Bob Jones University Lectures on Evangelism. The author is a Baptist minister in New York City, an evangelist and a radio broadcaster. It is a plea for minister—and layman as well—to return speedily to basic personal and pulpit evangelism. The author cries out for a stirring of God's people in this crucial hour. He believes he sees signs of a spiritual awakening in America, but laments that this is as yet outside the church. He says, "There is now among mankind a deep yearning for the mighty movement of God's power—a gracious revival movement like that which so often in our history has swept back the flood of infidelity and general moral and spiritual lethargy which threatened to destroy us." Seeing these signs of the falling of a shower of spiritual revival, Dr. Ayer pleads, "Oh, if we fail in the crucial hour! . . . there seems to be no alternative—it is either a rebirth or oblivion!"

In a sense Dr. Ayer is an Adventist—he believes in the return of the Saviour. With us he is convinced that time is on the decline. He quotes Spengler, who in his *Decline of the West* says, "We are at the winter of our civilization." The historian Fisher is quoted as saying, "We are listening to the death rattle of European civilization"; and the English historian Tynbee suggested that God is bringing our proud, mechanistic, unprecedentedly powerful civilization down to impotency.

Dr. Ayer's first lecture approach is that of a Seventh-day Adventist. One wonders what the reaction will be from those who a few years ago were calling Adventists a pessimistic sect. Surely we are

not alone today in realizing that our world is in a blind alley, and that the only solution for us is the return of the Saviour.

The author feels that the salvation of our generation lies in individual and national repentance. That this may be brought about, there must be prophetic preaching, but he looks about in vain for such a voice of God. He feels that the last prophetic preacher was Billy Sunday, and wonders whether Billy Graham might be the next one. He says: "If we are to have a national revival, we need a series of prophets. The mark of our serious spiritual and moral decline is that we have no national prophet today. We need a prophet." He then exclaims, "We need an Elijah!"

Indeed, the first chapters of the gripping volume draw their lessons from the experience of Elijah. "For half a century," he says, "the church has been running from its true task and has been playing second fiddle to the program of the world." And after arraigning the ministry for this apostasy, he cries out, "What doest thou here, Elijah?"

Another of the departures from the Biblical bases, he believes, is the general acceptance of the theory of evolution and the forfeiting of the belief in creationism. These paragraphs are well worth reading. Surely today God must have reserved seven thousand who have not bowed their knees before Baal.

The entire book is not written on the same earnest, appealing level. The author attempts to deal with methods of evangelism which may differ with different temperaments and talents. But it is good reading. Speaking of his country, he says, "Today there must come a weeping repentance and rededication. It must begin with the Gospel minister."

After reading this book I look forward to the fourth in the lecture series. The next will be by Dr. Oswald J. Smith, another prominent writer and lecturer. This type of book will help the minister who reads it to sense our present crisis. Adventists are not alone in their "crying in the wilderness." God has "other sheep" who are not of our fold. These also will be brought to a realization of these momentous times. Every Adventist preacher will find in this book something that he will be using in his next sermon.

HENRY F. BROWN.

**Our Lord's Prayer for His Own**, by Marcus Rainsford, Moody Press, Chicago, Ill., 1950, 476 pages, \$3.50.

A devotional exposition of John 17, from which this reviewer came away feeling something as Moses must have felt when he came away from the "holy ground" where he had seen the burning bush. If it means anything to you to obtain greater love, greater adoration, greater gratitude to your Saviour, read this book, one of the Wycliffe Series of Christian Classics, by a nineteenth-century Bible expositor and fellow laborer with Dwight L. Moody.

CARLYLE B. HAYNES.



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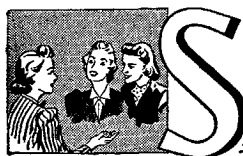
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## Count Your Blessings

*They Outweigh the Difficulties of the Minister's Wife*

IRMA BELLE THADEN

HAVING been thoroughly briefed on the taboos and restrictions by which the life of a minister is said to be circumscribed, naturally, I did not deliberately set out to be the wife of one. But what is a girl to do when she meets a gentleman of the cloth whom she recognizes as the one man without whom she cannot be happy? So I took the step that exiled me to that man's land, which lies midway between pulpit and pew, and I've never been sorry!

No discussion of the minister's life is complete without mentioning the necessity for living on a limited income, yet we suffer no more than other public servants. The members of the teaching profession, for example, are fairly well advanced toward martyrdom in this respect. Doubtless there is justification for the current agitation to raise the living standards of public job holders, but it is our observation that those who complain most loudly about inadequate salaries are the ones who are giving a minimum of service. For the minister and his wife, we have found no formula to improve upon the Scriptural one, "Seek ye first the kingdom and these things will be added."

In my fairly large acquaintance, I do not know of a single minister's wife who, with a little imagination, cannot contrive to dress so that the members of her husband's church need not feel ashamed of her, and at the same time in such a manner as not to arouse the envy of the ladies in the congregation. It is as bad to dress too lavishly as too poorly in any social station.

During these days of housing shortages, we are moved to count the manse (faulty as it may be) among our blessings—indeed, to put it near the top of the list. As we look about the one in which we now live, we try to calculate just what kind of money a professional or business man

would have to command to own or rent this house. We count the ten large rooms, in which the children can have privacy and grow up like human beings. We contemplate the sunny kitchen, newly remodeled and redecorated. How many families would be thrilled if they had just two of our rooms for living quarters? To compensate for the fact that we cannot will it to our children is the fact that we do not have to pay the taxes or the decorator.

Moving is sometimes cited as one of the trials of a minister's wife. Perhaps if one has perpendicular roots instead of horizontal this would be a hardship, but to me it's part of the fun. Moving expenses are usually paid by the church, so the move means nothing financially. And to find at one's destination a house painted, waxed and polished from cellar to attic is an adventure, with the drudgery removed.

It takes a heap of living to make a house a home, we are told, so we feel challenged to do a heap of living in a short time, and we do! Our children have a sense of security in the midst of changing scenes, which we feel helps to give them social aplomb and practice in making adjustments, which is priceless.

### *Social Life*

When we arrive we find, not only our house prepared, but a large group of people eagerly awaiting us. In no time, we feel like old settlers. We automatically become members of women's organizations in the church and are invited to join other worth while groups in the community. The latter we may take or leave alone. Through the years I've had to console so many people who have felt strange and neglected in a new place that I have come to value this "ready-made" social position.

Then I think with gratitude of all the invitations to play bridge that I have not been obliged to turn down and of the cocktails I have not been required to refuse and of all the

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cigarettes for which I have not had to foot the bill.

I find my social life wholly satisfying and complete. I can do absolutely anything that any self-respecting woman would want to do. I can, and do, teach my children that they do not have to do thus and so, nor refrain from this or that, because they are minister's children, but because they are Christians.

### *Attitude Toward Criticism*

I never worry about being a gold fish because I have never been tempted to do anything I need to cover up; at the same time I make no pretense of being perfect or free from the faults and foibles of my sisters.

Everyone is more or less subject to the scrutiny and criticism of his immediate associates. As soon as one discovers that she can please some of the people all the time and all the people some of the time but not all the people all of the time, she will be as happy as any adult in this troubled world. When she adds to this average-happiness the many advantages and satisfactions of her position, she will soon realize that she has happiness-plus.

The criticisms that come to one's ears may disturb an over-sensitive soul, but with a little

practice one learns to take them in stride and to use them constructively. It is not always easy to separate the petty from the legitimate but it's a good exercise in self-examination.

Whence came the idea that ministers are more subject to criticism than others in the public eye? I've heard it said of my favorite physician, "I wouldn't take a dog to him!" Yet nobody thinks of feeling sorry for doctors.

As for the snoopers in the ladies' aid's societies who inspect the cupboards and peer under the beds for dust, these are purely mythical characters. If these bogey-women ever existed, except in the imagination of the humorists, they have passed from the scene. For the most part, church members just cannot be bothered with such nonsense; most of them are too busy.

### *Capacity for Friendship Essential*

Often the prime qualification for a good pastor's "assistant" is thought to be the ability to "lead a meeting," teach a Sunday school class, or direct a choir. True enough, she can't have too many such aptitudes, but in my opinion they are secondary to her capacity for friendship and her instinct for sensing the needs and hungers of people and the willingness to meet them with a sincere response.



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It is more important to give a lift to the spiritually and morally down and out than to stay in the good graces of the social leaders. Need we say that "gushing" seldom succeeds? Nobody wants to feel his good will is being wooed with effusions. Without a capacity for sincere friendship, or the will to honestly cultivate it, leave it alone.

There are always the sick and shut-ins to be visited, but if one isn't naturally friendly and anxious to make life brighter for others, she had better stay home and crochet. Just because a minister's wife is expected to do these things is no guarantee that she will do them well. If she does them merely from a sense of duty, her visits will hardly be satisfying or rewarding.

I have known wives who would rather die than admit that their spouses had any faults. They definitely evade the issue if asked whether tempers are ever lost in the manse. While I aim never to offend good taste by discussing the details of my domestic tranquility, or lack of it, I am perfectly willing to admit that our marriage performs one of the functions for which it was ordained—as a safety valve to let off pent up emotions and frustrations.

While a minister's wife must go knee deep into the problems and worries of her husband, she must also cultivate a sense of humor, in order that life in the manse, which ordinarily is real and earnest, may also have its lighter intervals.

Yes, I married a minister and I'm glad of it. In fact, I recommend it.

---

**"OUR MINISTER'S WIFE"** THE other day, we overheard one of our ministers say: "It is a great responsibility to turn a woman into a minister's wife." When, where, and why he said it does not matter. The words themselves are our concern, for they are true words. The "Lady of the Manse" is a woman with many responsibilities. And how courageously and capably she deals with them! And how easy it is for a church to fall into the way of taking her for granted. But not always, by any means. In the church news of a church of another denomination, we came upon a paragraph headed "Our Minister's Wife" and written "by one of the ladies." It was a gracious tribute to the work and warmth of one woman as seen and appreciated by another. The eulogy ended thus: "God bless our Mrs. ———." No, the minister and his wife were not leaving the church. It was not a farewell tribute. It was a word of encouragement to help a minister's wife "keep on keeping on."—*Australian Baptist*.

**WOMEN PREACHERS WIN GREATER ACCEPTANCE** AMONG the several hundred preachers on duty every Sunday in Berlin are from six to ten women, performing almost the same type of work as their male colleagues. The very fact that there are women preachers means that a great change has taken place in the German church in the past few decades. This correspondent recalls what a great sensation was caused in 1920 when a woman preacher appeared among the professors from Halle, Leipzig and Jena on the program of a "theological week" held in a village of central Germany. In those days not only laymen and ministers but their wives also were strongly opposed to the idea of women as preachers. They were willing for women to lend a hand in women's and youth work or in hospitals, but that was all. It was not the custom then to ordain women, even though they had completed the prescribed theological courses and received better grades than their fellow students of the other sex. During the intervening 30 years, people have gradually got used to having women preaching from pulpits, baptizing children and officiating at communion. One difference remains generally between men and women preachers: the women are not permitted to marry. However, exceptions to this rule are now being granted by some regional churches.—*The Christian Century*.

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**BISHOP PRAISES WOMAN'S ROLE** FROM the vantage point of his 90th year, Bishop Herbert Welch recently paid his tribute to the women whose names do not appear in "Who's Who" but who have helped to place their sons and husbands "in the dictionaries of notables."

In his address at the services for the late Leila White Mott, wife of Methodism's most widely-known layman, Dr. John R. Mott, Bishop Welch said:

"What does the world owe to women who have not themselves found a place in the dictionaries of the notables but who have helped to place their dear ones in such lists, content to hide in the shade of a great personality; to be king-maker rather than king; to be a power behind the throne instead of sitting on the throne; the mother who finds her crown of joy in the success and goodness of her children; the Hannah who trains a Samuel; the Mary who nourishes an infant Jesus."

Bishop and Mrs. Welch celebrated their own 60th wedding anniversary on June 3rd, 1950.—*Zions Herald*.



# RESEARCH *Theology, History, Science*

## Did the Patriarchs Have Camels?

SIEGFRIED H. HORN

*Professor of Archeology and History of Antiquity, S.D.A. Theological Seminary*

[EDITORIAL NOTE.—This is another excellent contribution to the field of Biblical research. It gives an emphatic answer to the claims of certain modernists and establishes our confidence in the inspired record of the patriarchal age. Dr. Horn's familiarity with the sources here quoted as well as the authors enables him to speak with authority in this field.—R. A. A.]

THE Bible represents Abraham as a possessor of camels (Gen. 12:16), sending his servants to Haran with a caravan of ten camels to secure a wife for Isaac (Gen. 24:10). It describes the Egyptians as possessing camels in the time of the Exodus (Ex. 9:3) and hints at an acquaintance of the Israelites with that animal by prohibiting the eating of its meat (Lev. 11:4).

These references to apparently domesticated camels in the Pentateuch have been considered as interpolations of late editors into the original books. W. F. Albright, who defends the "historicity of the account of the Exodus," saying that "there is no longer any room for the still dominant attitude of hypercriticism toward the early historical traditions of Israel,"<sup>1</sup> voices—only two pages further on—some doubt about the correctness of the early records of Israel because of the references to camels:

"It is interesting to note that camels are mentioned only once in the whole of the Pentateuch,<sup>2</sup> aside from probably anachronistic allusions in a few passages in Genesis and from the mention of the camel among unclean animals."<sup>3</sup>

The consensus of modern Bible critics on this subject is expressed very succinctly by Robert Pfeiffer, of Harvard University, who states that "the assumptions that camels were used in Egypt in ancient times" belong to "the most obvious errors" of the books containing the passages of Genesis 12:16 and Exodus 9:3.<sup>4</sup>

These two quotations illustrate the problem the fundamentalist faces in defending a Mosaic

date of the Pentateuch and the historicity of the patriarchal stories. If it is true that the camel was not domesticated in the early second millennium B.C. and the patriarchs could have had asses but no camels at that time, we would be compelled to admit either that a later writer projected the conditions under which he lived back into earlier times or that the whole story is fictitious.

Attempts have been made in the past to show that camels were in use during the patriarchal period. The conservative writers of such articles did, however, not realize the weakness of using reliable and questionable material side by side.<sup>5</sup> The existence of the wild camel in the third or second millennium B.C. is not questioned by the critics, but they do question the use of the domesticated camel in the Fertile Crescent of the ancient Near East during that time. The finding of camel bones in prehistoric or very early historic sites<sup>6</sup> is, therefore, no proof that camels were used at that time as beasts of burden.

The present state of our knowledge about the camel has been summarized by Albright in his book *The Archaeology of Palestine*, from which the following quotation is taken:

"In the eighteenth century B.C. the ass was the chief beast of burden. In the Cappadocian and the Mari tablets we hear of caravans of asses, but never of caravans of camels; the oldest published reference to the camel dates from the eleventh century B.C. Moreover, the great mass of archaeological evidence now available yields only two or three doubtful representations of the camel during the entire period from the beginning of the third to the end of the second millennium B.C. Efforts to attribute more representations of the camel to this long period have so far been unsuccessful. Of course, there can be no doubt that wild camels were common in North Africa and south-western Asia in neolithic and chalcolithic times; representations of them are found on the cliffs which line the Nile Valley and at Kilwa in Transjordan, while camel figurines were not uncommon in late predynastic Egypt.<sup>7</sup> It would appear that the early wild camel was nearly exterminated in the regions bordering on the Fertile Crescent in the course

This article was read in modified form as a paper at the annual meeting of the American Oriental Society at Cambridge, Massachusetts, April 1, 1952.

of the third millennium, and that it was slowly domesticated in more remote parts of Arabia during the second millennium. Our oldest certain evidence for the domestication of the camel cannot antedate the end of the twelfth century B.C. These facts do not necessarily prove that earlier references to the camel in Genesis and Exodus are anachronistic, but they certainly suggest such an explanation."<sup>8</sup>

To this statement should be added one made even more recently in which Albright admits that in some instances the domesticated camel may have been known in the Middle Bronze period (late third and early second millennium B.C.).<sup>9</sup> This is almost an admission that Abraham may have had camels and that the early references to this animal in Genesis and Exodus are not so anachronistic after all.

The present writer finds it impossible to agree with Albright's statement (taken from the quotation given above) that "the great mass of archaeological evidence now available yields only two or three doubtful representations of the camel during the entire period from the beginning of the third to the end of the second millennium B.C." The collections made by the present writer during the last several years have produced numerous "doubtful" pictorial representations of the camel from that period which will not be quoted in this article, and the following more or less reliable representations showing that the camel was more in use in Egypt, Palestine-Syria, and Mesopotamia prior to the first millennium B.C. than is generally assumed.

Petrie found a pottery camel's head with objects of the first dynasty (beginning of the third millennium B.C.<sup>10</sup>), at Abydos in Egypt, a discovery which led him to the conclusion that the camel had been known during that early period, died out afterward, and was reintroduced in later times.<sup>11</sup>

A small limestone vessel in the form of a recumbent pack camel was found in a burial of the first dynasty and published as such by Scharff.<sup>12</sup> When the zoologist Hilzheimer pointed out that no evidence of camels exists for that time from elsewhere, Scharff retracted his previous assertion without explaining how this camel figure had intruded an undisturbed First Dynasty burial.<sup>13</sup>

The following evidence is of a different nature but even stronger proof for the use of the camel in Egypt during the Pyramid Age. Miss Caton-Thompson found in gypsum quarries of the Faiyum a three-foot-long rope which through a microscopic examination proved to be made of camel's hair. The excavator says that there is "no possibility of an error in the dating of the

rope either in the Third [2665-2615 B.C.] or, at latest, the early Fourth Dynasty [2615-2502]." <sup>14</sup>

The next certain piece of evidence is a pottery figurine of a camel laden with water jars, found by Petrie in a tomb of pure Nineteenth Dynasty (1321-1201 B.C.) contents at Rifeh in Egypt.<sup>15</sup>

From the lands of Syria and Palestine we have two representations of the camel dated to the first half of the second millennium B.C.

The Phoenician port city of Byblos has furnished us with the earliest figurine of a camel. Found in a temple foundation deposit of the eighteenth century B.C., it shows a camel in a lying position, so characteristic of this animal.<sup>16</sup> Albright points to the missing hump and considers it to be an ass.<sup>17</sup> This view, however, seems to be untenable. The animal depicted does not at all look like an ass but has all the features of a camel. It is true that the figurine shows no hump, but there is a hole on the back suggesting that the hump had been fashioned separately and inserted in this hole. The possibility cannot be excluded that a riding man or some burden was intended to be fastened to the back of this animal by way of the hole, but in view of the other features pointing to a camel, it is more likely that the missing part is the hump.

Macalister found a figurine representing a camel's head in the Palestinian city of Gezer. It came from a stratum that he labeled "Second Semitic," corresponding to the late Middle Bronze Age of a more recent nomenclature, which makes it only slightly later than the Byblos example.<sup>18</sup>

Mesopotamia has furnished us several representations of the camel from the earliest prehistoric period down to the time when the evidence becomes plentiful toward the end of the second millennium B.C.

A clay figurine of a dromedary or the one-humped camel was found in the district of the Anu-Zikkurat at Uruk (Biblical Erech). This object is dated by the excavators in the Obeid period which they assign to the fourth millennium B.C. Hilzheimer, who had caused Scharff to doubt the genuineness of the camel figure found at a prehistoric site of Egypt (see above), states that the animal represented certainly bears the features of a dromedary, and expresses his astonishment about this early occurrence.<sup>19</sup>

From Tell el-Asmar, the ancient Sumerian city of Eshnunna, comes a clay plaque, probably from the Ur III level (2052-1943 B.C.). Henri Frankfort, the excavator, says that it "shows a rider on an animal in which one would like to discover a camel but for the fact that the use of the camel in Mesopotamia at that period

remains unproved.”<sup>20</sup> As the features of the animal represented show clearly that only a camel can be meant, as A. Pohl rightly remarked,<sup>21</sup> this plaque provides the evidence that the camel was in use during that time.

The Walters Art Gallery in Baltimore possesses a cylinder seal which Cyrus Gordon dates in the period from 1600-1300 B.C. It depicts two figures in long robes facing each other on the humps of a Bactrian camel, of which Gordon remarks that it is “probably the earliest known clear occurrence of the two-humped camel in art.”<sup>22</sup>

The excavations at Aqar Quf, the ancient Dur Kurigalzu, brought to light a “small, beautifully sculptured head of a camel” in terra cotta. This object has been dated by the excavators in the fourteenth century B.C.<sup>23</sup>

Beginning with Tiglath-Pileser I<sup>24</sup> (1114-1076 B.C.), the camel is more frequently mentioned in Mesopotamian inscriptions and on reliefs, showing that its domestic use had become more common than previously.

After the available evidence has been listed it is admitted that the clear cases of camel representations for the third and second millennia B.C. are not numerous. However, the fact that representations of camels dating from those millennia have been found at all in Egypt, Syria, Palestine, and Mesopotamia proves that the domesticated camel was known during this period.

Those who maintain a critical attitude toward the Pentateuch have claimed that the camel was not in use during the patriarchal period simply because the evidence for that early time was lacking. Statements to this effect made in the course of the last fifty years have had to be modified periodically when new discoveries showed that some use of the domesti-

cated animal was evident during the time of the patriarchs. For instance, the evidence for Mesopotamia, consisting of four representations of the camel before the eleventh century B.C., has come to light only very recently, the earliest of these four representations being published in 1937.

This shows that the critical scholar pronouncing a Biblical statement as anachronistic for lack of supporting evidence has to modify his statements after every new discovery. The fundamentalist, on the other hand, believing his Bible even in points where proof for its veracity is lacking, receives with every new discovery stronger evidence that his faith is solidly founded. No need exists for him to change his attitude in regard to Biblical statements.

The fact that no ancient Egyptian word for the camel has been discovered so far, and that the camel is never depicted in Egyptian tomb scenes, seems to point out that the dynastic Egyptians did not possess many camels. However, it would be an erroneous conclusion to think that the camel was entirely missing among the domestic animals of the Egyptians, because some representations of domesticated camels, a rope of camel's hair, and the statement of Exodus 9:3 point in a different direction. The same holds true for the land of Canaan and Mesopotamia.

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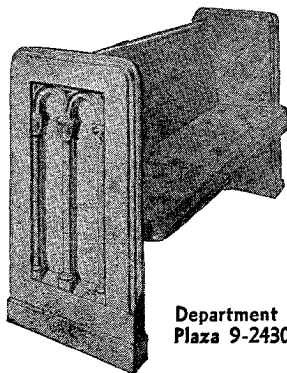
<sup>1</sup> W. F. Albright, *From the Stone Age to Christianity* (2d ed., Baltimore, 1946), p. 194.

<sup>2</sup> Albright does not state which text he has in mind.

<sup>3</sup> Albright, *From the Stone Age to Christianity*, p. 196.

<sup>4</sup> Robert Pfeiffer, *Introduction to the Old Testament* (New York, 1941), p. 154.

<sup>5</sup> See for instance the article “Abraham's Camels,” written by the conservative professor Joseph P. Free



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of Wheaton College (*Journal of Near Eastern Studies*, III [1944], pp. 187-193), and the sharp criticism of this article by W. F. Albright in the *Journal of Biblical Literature*, LXIV (1945), pp. 287, 288.

<sup>6</sup> Camel bones were found on a prehistoric site near Helwan in Egypt (L. Keimer, "Ueber die Darstellung eines Kamelreiters aus der ägyptischen Frühzeit," *Kémi*, II [1929], pp. 85, 86), and a camel's skull came from the Faiyum, dated by the accompanying pottery to the period between 2000 and 1400 B.C. (O. H. Little, "Recent Geological Work in the Faiyum and in the Adjoining Portion of the Nile Valley," *Bulletin de l'Institut d'Égypte*, XVIII [1935-36], p. 215). Palestine has furnished camel bones from contents which the excavator calls neolithic (M. Stekelis, "A New Neolithic Industry: The Yarmukian of Palestine," *Israel Exploration Journal*, I [1950-51], p. 4), a camel's jar found at Tell el-Fār'ah near Naplus originating from the early second millennium B.C. (R. P. R. de Vaux, "Les Patriarches hébreux et les découvertes modernes," *Revue Biblique*, XVI [1949], p. 9, footnote 8), and camel bones from el-Jisr (J. Ory, "A Middle Bronze Age Tomb at el-Jisr," *Quarterly of the Department of Antiquities in Palestine*, XII [1946], pp. 32, 33, 37), and Megiddo (G. Schumacher, *Tell el Muteselim*, I [Leipzig, 1908], p. 15) which have been assigned to the same period.

<sup>7</sup> Albright refers probably to the Turin terracotta tablet representing a camel with a man astride, and another man leading the animal with a rope. Keimer, *op. cit.*, pp. 87, 88, Pl. IV:1.

<sup>8</sup> Albright, *The Archaeology of Palestine* (Pelican Books, 1949), pp. 206, 207.

<sup>9</sup> Albright, "Zur Zählung des Kamels," *Zeitschrift für die alttestamentliche Wissenschaft*, XXI (1949-50), p. 315.

<sup>10</sup> The dates parenthetically attached to various dynasties or periods are not all endorsed by the present writer, but are given to show the reader into which time a certain object is placed by the archeologist.

<sup>11</sup> W. M. F. Petrie, *Abydos II* (London, 1903), pp. 27, 49, Pl. X, No. 224.

<sup>12</sup> A. Scharff, *Das vorgeschichtliche Gräberfeld von Abusir el-Meleq* (Leipzig, 1926), pp. 40, 41, Pl. 24:209.

<sup>13</sup> Scharff, *Grundzüge der ägyptischen Vorgeschichte* (Leipzig, 1927), p. 43, footnote 6.

<sup>14</sup> G. Caton-Thompson, "The Camel in Dynastic Egypt," *Man*, XXXIV (1934), p. 21.

<sup>15</sup> Petrie, *Gizeh and Rifeh* (London, 1907), p. 23.

<sup>16</sup> P. Montet, *Byblos et l'Égypte* (Paris, 1928), p. 91, No. 179, Pl. 52, No. 179.

<sup>17</sup> Albright, *Journal of Biblical Literature*, LXIV (1945), p. 288.

<sup>18</sup> R. A. S. Macalister, *Excavation of Gezer II* (London, 1912), p. 9. B. S. J. Isserlin, "On Some Possible Early Occurrences of the Camel in Palestine," *Palestine Exploration Quarterly*, 1950, pp. 50, 51.

<sup>19</sup> A. Nöldeke, A. von Haller, H. Lenzen, and E. Heinrich, *Achter verläufiger Bericht über die von der Notgemeinschaft der Deutschen Wissenschaft in Uruk-warka unternommenen Ausgrabungen* (Berlin, 1937), p. 50, Pl. 46:f (No. W. 16548 E).

<sup>20</sup> Henri Frankfort, S. Lloyd, and T. Jacobsen, *The Gimilsin Temple and the Palace of the Rulers at Tell Asmar* (Chicago, 1940), p. 212, Fig. 126 f on p. 231.

<sup>21</sup> A. Pohl, *Orientalia*, XIX (1950), p. 252.

<sup>22</sup> C. H. Gordon, "Western Asiatic Seals in the Walters Art Gallery," *Iraq*, VI (1939), p. 21, No. 55, Pl. VII, No. 55.

<sup>23</sup> Taha Baqir, "Iraq Government Excavations at Aqar Quf," *Iraq*, 1945 Supplement, p. 14, Pl. 27:30.

<sup>24</sup> D. D. Luckenbill, *Ancient Records of Assyria and Babylonia* (Chicago, 1927), I, p. 122.

## Adulterating the Bible

JULIUS ROBERT MANTEY

Professor of Greek and New Testament  
Northern Baptist Theological Seminary, Chicago, Illinois

JOHN 1:1, which reads "In the beginning was the Word, and the Word was with God, and the Word was God," is shockingly mistranslated: "Originally the Word was, and the Word was with God, and the Word was a god," in a *New World Translation of the Christian Greek Scriptures*, published under the auspices of Jehovah's Witnesses. Since my name is used and our *Manual Grammar of the Greek New Testament* is quoted on page 744 to seek to justify their translation, I am making this statement.

The translation suggested in our *Grammar* for the disputed passage is, "the Word was deity." Moffatt's rendering is "the Word was divine." William's translation is, "the Word was God himself." Each translation reflects the dominant idea in the Greek. For, whenever an article does not precede a noun in Greek, that noun can either be considered as emphasizing the character, nature, essence, or quality of a person or thing, as *theos* (God) does in John 1:1, or it can be translated in certain contexts as indefinite, as they have done. But of all the scholars in the world, as far as we know, not one has translated this verse as have Jehovah's Witnesses.

If the Greek article occurred with both Word and God in John 1:1, the implication would be that they are one and the same person, absolutely identical. But John affirmed that "the Word was with (the) God" (the definite article preceding each noun), and in so writing he indicated his belief that they are distinct and separate personalities. Then John next stated that the Word was God, that is, of the same family or essence that characterizes the Creator. Or, in other words, that both are of the same nature, and that nature is the highest in existence; namely, divine.

Examples where the noun in the predicate does not have an article, as in the above verse, are: John 4:24, "God is spirit" (not a spirit);

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1 John 4:16, "God is love" (not a love); and Matthew 13:39, "the reapers are angels," that is, they are the type of beings known as angels. In each instance, the noun in the predicate was used to describe some quality or characteristic of the subject, whether as to nature or type.

The Apostle John, in the context of the introduction to his gospel, is pulling all the stops out of language to portray not only the deity of Christ, but also his equality with the Father. He states that the Word was in the beginning, that he was with God, that he was God, that all creation came into existence through him, and that not even one thing exists which was not created by Christ. What else could be said that John did not say? In John 1:18, he ex-

plained that Christ had been so intimate with the Father that he was in his bosom and that he came to earth to exhibit or portray God. But if we had no other statement from John except that which is found in John 14:9, "He that has seen me has seen the Father," that would be enough to satisfy the seeking soul that Christ and God are the same in essence and that both are divine and equal in nature.

Besides, the whole tenor of New Testament revelation points in this direction. Compare Paul's declaration in Colossians 1:19, for instance: "that all the divine fullness should dwell in him," or the statement in Hebrews 1:3: "He is the reflection of God's glory and the perfect representation of his being, and continues to uphold the universe by his mighty word" (William's translation). And note the sweeping, cosmic claim recorded in Matthew 28:18, "All authority has been given to me in heaven and on earth."

If we contrast with that the belittling implication that Christ was only a god, do we not at once detect the discord? Does not such a conception conflict with the New Testament message, both in whole and in part? Why, if John, in the midst of the idolatry of his day, had made such a statement, would not the first-century hearers and readers have a totally inadequate picture of Christ, who, we believe, is the Creator of the universe and the only Redeemer of humanity?

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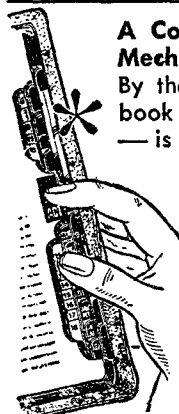


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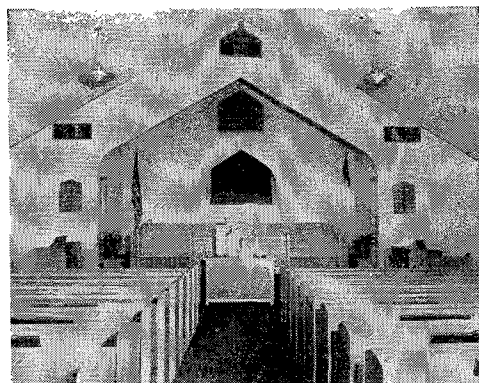
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# NFrom Current JournalsEWSS....

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

¶ Lutheranism in Latin America is a growing, vigorous young church, the annual meeting of the National Lutheran Council was told in Atlantic City, New Jersey. Dr. Stewart W. Herman, of New York, said a "new and distinctive segment of world Lutheranism" was emerging as the result of a "resurgent Lutheran interest" there. Scattered Lutherans in Latin America, Dr. Herman said, "have become increasingly conscious that they are no insignificant minority. They constitute the largest confessional group among Protestants and, indeed, the Lutheran Church in Brazil is the biggest Evangelical church body in Latin America, having 500,000 members."

¶ An ex-GI in Cincinnati is doing a thriving mail-order business in sacred music. Omer Westendorf, a World War II veteran and graduate of Cincinnati's college of music, has more than 5,000 pieces of choral and instrumental music in his world library of sacred music. His collection includes masses, motets, Gregorian chants, and all other types of sacred music, much of it dating back to the fifteenth century. In 1950 he toured 12 European countries, visiting publishers and arranging to handle their scores in the United States. His goal is to make the library a world center for sacred music scores and recordings.

¶ Southern Baptists increased their mission giving last year by almost one fourth. Money contributed for all mission causes totaled \$45,822,830, or 23 per cent above the 1951 figure. Total giving to all causes amounted to \$248,004,289, or 11.3 per cent more than the 1951 figure. A gain of 576 new churches was recorded during the year to bring the total to 28,865. Church membership increased 3.5 per cent to 7,634,493. More than 350,000 persons were baptized in 1952. Seven hundred new Sunday schools were reported, and enrollment gained by 4.5 per cent. Enrollment in Vacation Bible Schools jumped almost 300,000 to 2,059,163. Southern Baptists apparently are gaining most of their new strength in cities rather than in rural areas.

¶ The second annual Commitment Sunday of the United Church of Canada was observed in congregations across the Dominion as part of the denomination's campaign to create public opinion against the liquor traffic. Church members were asked to sign cards declaring their "purpose" (the word "pledge" was avoided) to observe total abstinence from alcoholic beverages.

¶ Churches and newspapers are logical allies "in the great task of preserving and strengthening religious and political freedom," according to George Kelly, editor of the Johnson City (Tennessee) *Press-Chronicle*. Addressing a meeting of the Johnson City Ministerial Association, Mr. Kelly described clergymen as "newsmen telling the greatest story in the world." He said that churches and newspapers have "an historical kinship." Freedom of

worship and freedom of the press are guaranteed in the American tradition, he said, and the two are sentinels of democracy on spiritual and secular fronts, rising or falling together.

¶ A 1953 budget of \$5,546,566, the largest in the history of the Protestant Episcopal Church, was adopted by its National Council at a meeting in Greenwich, Connecticut. The budget provides for an expanded program of domestic and foreign missionary activities. Overseas, work in Japan is stressed; in this country, work in colleges and universities.

¶ Biblical scholars are perturbed over the mushrooming in Bethlehem, Jordan, of a thriving "black market in apocrypha" accompanying the greatest antiquarian boom in this area since the 1880's. The boom was sparked by recent manuscript finds in Judean Desert caves on the shores of the Dead Sea. It appears that the caves, easily reached from Bethlehem, contain more manuscripts and fragments than archeologists had anticipated. Desert Bedouins are constantly turning up in Bethlehem's bustling Manger Square with inscribed bits of ancient, withered leather or parchment, a surprising number of which are genuine. Valuable items are frequently cut up into small bits in order to realize a greater profit. The Dead Sea caves appear to be the sites chosen by the ascetic Essenes sect for hiding their hallowed scrolls from enemies or for ritual interment of scrolls that had become illegible.

¶ The Rochester, New York, presbytery voted to send an overture to the General Assembly of the Presbyterian Church in the U.S.A. advocating the ordination of women as ministers. The General Assembly is scheduled to meet in Minneapolis, Minnesota, in May. In asking for ordination of women the presbytery said: "The Christian faith has been history's most potent force in elevating the position of women in our civilization and using their special gifts. Our age sees so many evidences of the leadership of women. A woman can be a teacher, lawyer, executive or doctor; yet in our Church she cannot be ordained to preach the Gospel. This is indeed anomalous. The whole emphasis of organized Christianity has been the extension rather than the limitation of the number called into the service of Christ."

¶ President Eisenhower has advised religious leaders in Washington, D.C., that he does not approve of the consumption of liquor at the White House. He has expressed himself strongly on the subject, it was learned. An order has been issued banning drinking by members of the White House executive staff during business hours or at any time while at their offices. Clergymen who have talked with the President are well satisfied that his position is sincere and that there will be very little drinking at the White House during his administration, probably less than at any time since repeal of the Eighteenth Amendment in 1933.

¶ More than \$1,700,000,000 has been invested in new church buildings in the last nine years, according to the National Production Authority. In 1951 the figure was \$452,000,000, as contrasted with only \$6,000,000 in 1943. It is estimated that a billion dollars of new Protestant edifices are being planned in architects' offices. "Since World War II, the Catholics have been opening 150 to 200 churches a

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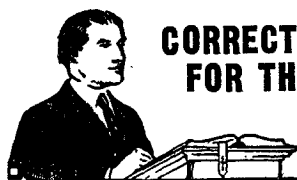
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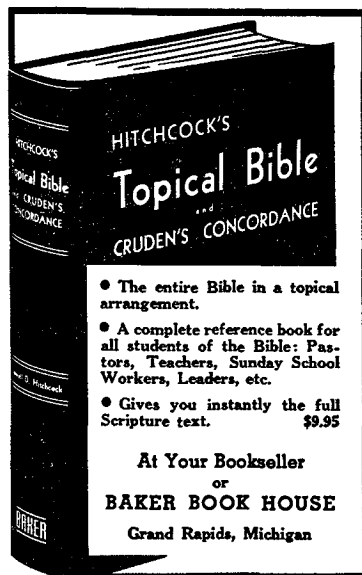
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year, often averaging nearly four a week." More and more building of Jewish synagogues is going on all over the country.—*Presbyterian Tribune*.

¶ Grownups who dropped into the soda-shop haunts of Wilmington, Delaware, young people were surprised to hear teen-agers talking about religion. It was part of a week-long crusade planned by Alva I. Cox, Jr., of Chicago, director of youth evangelism for the National Council of Churches, to reach the "unchurched" youngsters of Wilmington and surrounding New Castle County. Boys and girls now affiliated with church groups were enlisted, under adult sponsorship, as personal evangelists in the crusade. They avoided sermonizing or the carrying of Bibles as devices "too artificial" to youth. What they emphasized in opening up discussions with teen-agers is the wealth of fellowship that can be had in church organizations. "We want to interest young people in knowing God through fellowship with other young people," Mr. Cox explained. "We don't care which church or which organization they join." Fifty per cent of Wilmington youth have no church affiliation and do not attend services, Mr. Cox said, pointing out that the figure is approximately the national average. Convinced that young people of high school age are frequently lonely and starved for friendship, Mr. Cox said church groups are in a particularly good position to fill this need. The teen-agers he recruited and briefed for his crusade stressed this point. He cited instances in other cities where membership in such youth organizations as the Baptist Youth Fellowship, the Luther League, the Westminster Fellowship, and the Epworth League had jumped 300 per cent after a youth missionary campaign.

¶ More stringent screening of would-be clergymen to keep out men who are not fitted for the profession was urged by Dr. Paul S. Heath, general presbyter of the Buffalo-Niagara presbytery. Dr. Heath told a presbytery meeting in Buffalo, New York, that Protestantism is "letting men into the ministry who would never get into other professions such as law or medicine." He cited a survey indicating that 27 per cent of Protestant seminary

students are emotionally immature and may experience great difficulty in the ministry. "We are courting tragedy for them and poor leadership for the Church," Dr. Heath declared.

¶ The first issue of *Jubilee*, monthly national Catholic picture magazine, appeared on the newsstands on April 20. *Jubilee* is printed on coated paper in color and black and white, and features a special art insert. Regular departments include sections on books and the entertainment field, a children's "make and do" feature, and a monthly salute to an outstanding person. The initial press run was 50,000.

¶ A series of 40 or more preaching missions will spearhead a major evangelistic movement in the Church of the Brethren this year, according to Dr. Edward K. Ziegler, national director of evangelism. A typical preaching mission will be sponsored by three or more neighboring churches and will last from five to eight days, combining evangelism and lay training.

¶ IN BRIEF.—Mrs. Clare Boothe Luce, nominated by President Eisenhower to be U.S. ambassador to Italy, said she supported the principle of separation of church and state and added that, in her new post, she would have no relations with the Vatican. . . . Roman Catholics in British East, West, and Central Africa have increased by more than 400,000 in the past year, it was reported by the Apostolic Delegation in Mombasa, British East Africa. . . . Roman Catholic Church membership in Scotland increased 4,972 during the past year to bring the total to 753,435, according to the Scottish Catholic

directory for 1953—or about one sixth of the total population. . . . If the church is to maintain its place in society, it must make health and welfare matters one of its "top jobs," the National Association of Methodist Hospitals and Homes was told in Chicago by Dr. Karl P. Meister, executive secretary of the Methodist Church's national board of hospitals and homes. . . . The Vatican has announced the establishment of diplomatic relations with Syria, bringing to 45 the number of countries represented at the Holy See.

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## Standing at the Door of the Church

(Continued from page 16)

a discussion on the merits or demerits of his morning sermon. It is a pastor-parishioner moment, and can be one of the most important parts of the day's worship. We repeat, however, that its success depends not just upon the minister, but also upon the parishioner.—*Zions Herald*.

## The Offertory Prayer in Song

(Continued from page 48)

"Accept our offerings, Lord most High,  
Our work, our purpose sanctify,  
And with our gifts may we have place  
Now in the kingdom of Thy grace. Amen."

This can be sung to St. Michael, No. 385, or Garden City, No. 58, in the *Church Hymnal*.

The first prayer can also be sung to the Doxology or to "Sun of My Soul," Hursley, and the second prayer can be sung to the tune "Blest Be the Tie That Binds," Dennis. But we believe it would be better to have our people learn one of the new melodies and associate it in their minds with this offertory prayer. After you have decided on which prayer and which tune you want to use, it might be well to have the words mimeographed. Then have your musician teach the people this song before it is used in the church service. After having sung this from the mimeographed sheet for a few weeks, they will soon memorize it. Or a better plan might be to supply the congregation with just the words to follow while the choir sings it several Sabbaths. Then eventually the people can be asked to join with the choir in singing this prayer.

We have wondered at times why there should be two prayers following each other, as when the regular morning prayer is followed immediately by the prayer for the offering. This plan offers an excellent solution, and we believe that it also adds to the beauty of the worship service, if such an offertory prayer is sung reverently by the congregation.

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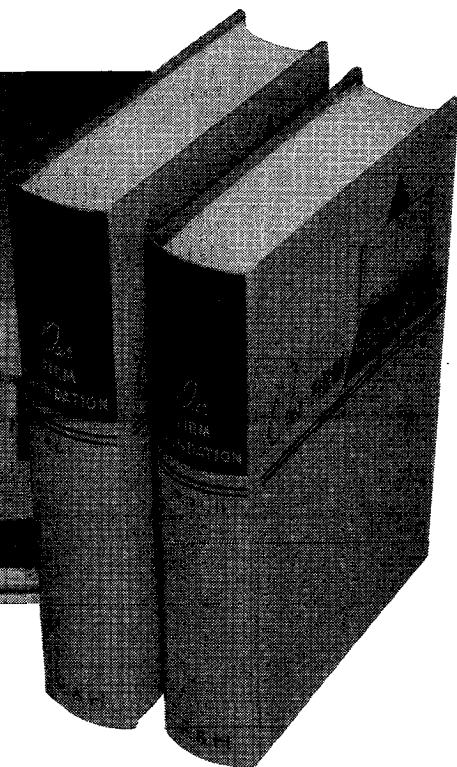
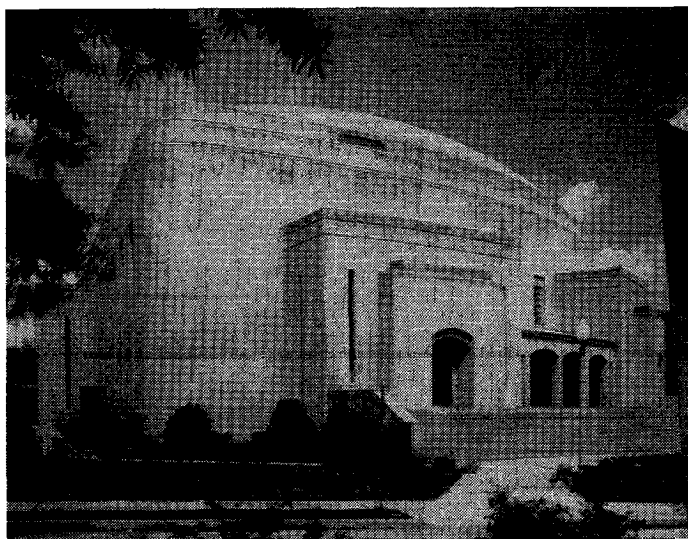
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# PPOINTERS TO PROGRESS

## SERMONS OF CORRECTION

WE are living in a day when the old-fashioned, kindly sermons of correction are heard by our congregations all too infrequently. There are times when we seem to have forgotten the tragic fact that "all have sinned, and come short of the glory of God." God's Book is full of sermons that burned messages of correction and reproof into the minds of God's chosen people of another day. However, in studying these messages we observe that invariably they end on a note of hope and courage, still stressing in a positive manner God's wonderful long-suffering, His patient love, and His kind justice. Forceful yet kind sermons call for much careful planning as well as unbiased thinking and prayer.

Sometimes otherwise excellent sermons of correction and reproof are given, but before the minister concludes his discourse, he seems so overanxious to add a note of kindness to his remarks lest he offend someone, that he ends up by neutralizing his remarks, often "watering down" his message to the extent that the consciences of his listeners that have been awakened are peacefully lulled to sleep again with the assurance that all will come out right in the end.

Again, sermons of correction are preached that may emphasize little or nothing of the love and understanding of a compassionate God. The saints, then, instead of leaving the house of God with hearts stirred with a new determination to fight the enemy and to live better lives, leave with the distinct impression that they have received nothing more than a thorough scolding. This may leave them truly feeling guilty, but also cold, perplexed, and helpless. Such sermons may even become distinct links in a chain of circumstances that will eventually drive some out of the church.

We think also of the large number of our people who live in divided homes, where in many cases they endure an almost daily stream of criticism and scolding from unbelieving members of the family. How they long for and appreciate the warmth and fellowship and understanding they receive when they mingle with their fellow believers each Sabbath! Such souls have hard battles to fight, and often come far short of the standards the church strives for. But we need to be ever mindful of the very trying circumstances under which many of them are living.

Is there not a middle-of-the-road course we can pursue in this matter? We believe the counsel from the pen of inspiration on page 2 of this issue of **THE MINISTRY** could well be studied by all. Let us keep alive in our hearts a burning zeal for God, and let us also be jealous of His name. But let us never become unmindful of the fact that "like as a father" the Lord pities and loves the straying sheep of His flock. The great compassionate heart of God continues to yearn for the wanderer. He is unwilling that any should perish, and He will go to any lengths to save the weak and erring from becoming discouraged.

R. A. A.

## THE JUNIOR SERMONET

WE recently heard a junior sermon that perhaps approached the ideal. It gripped the attention of the "younger set" right from the first; it was full of action; it was punctuated with gestures; it taught a moral that stood out in bold relief.

But in all of it the speaker retained a consciousness of the spirit of reverence and worship that should grace our Sabbath morning services. The gestures were restrained and dignified, yet graced with a spontaneity that intrigued the children. Attention was arrested, not by loud hallooing from the sacred desk, but by careful inflections of the voice and by thoughtfully chosen words that flashed vivid and living scenes on the imaginations of young minds. And finally the lesson of the story stood out clearly. The young folk did not remember some amusing part of the story as being of paramount interest. The point of the story was unmistakable.

Our worship services could well be graced with more junior sermons like this. The unfortunate antics and the grimacing that we sometimes see might be quite acceptable around a campfire at a summer training camp, but certainly not in the sacred pulpit. And let us remember too that a junior sermon can and should also be Christ-centered. There are times when it is well to have young minds think of Jesus as a little boy—a junior or even a teen-ager—putting our Saviour reverently in a setting that they can thoroughly understand and remember. There are excellent passages in *The Desire of Ages* that give brief word pictures of how our Lord lived, worked, and conducted Himself as a child.

B. G.

## THE OFFERTORY PRAYER IN SONG

IN our church services in many places in Great Britain a very refreshing part of the service is to hear our people sing the offertory prayer. Here is one version they use:

"We give Thee but Thine own,  
Whate'er the gift may be,  
All that we have is Thine alone,  
A trust, O Lord, from Thee. Amen."

Instead of the minister's offering the prayer before the offering is taken, the deacons receive the offering immediately after the regular morning prayer or after the announcements, and then after the offering has been taken, they come to the front, and at a given signal the congregation—remaining seated—reverently sings the above prayer.

This is a plan that gives an excellent opportunity for more audience participation in the worship service, and it might well be used in more of our churches. The verse can be sung to the tune *Hamburg*, No. 220 in the *Church Hymnal*, or to the tune of No. 149 in *Gospel Melodies*.

Another very appropriate prayer that is sung in England is the following:

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