

THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXIX, No. 10

SEMINARY SPECIAL

OCTOBER, 1956





*Christ, the Son of God, hath sent me
o'er the widespread lands;*

*Mine the mighty ordination
of the piercèd hands.*

—AUTHOR UNKNOWN



THE MINISTRY

FOR WORLD EVANGELISM

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OCTOBER, 1956

In This Issue

WITH this special issue of THE MINISTRY comes the opportunity, for some of our readers, to review happy hours spent in study at the Seminary in Washington. To those of you who have not yet had that experience, we want this number to introduce you to the members of the Seminary staff, acquaint you more fully with the objectives of the institu-
tion, and let you look in on some of its activ-
ities and some of the results of its work.

We might call special attention to Dr. Hep-
penstall's splendid contribution dealing with
Daniel 8:14, which begins on page 29.

During the past few years some of the benefits
of Seminary instruction have been taken directly
into overseas divisions by means of Seminary
Extension Schools. Dr. Horn's article on page
24, along with the center-spread pictures, gives
you a glimpse of the most recent of these
schools, the one held in Manila. One of our
Ministerial Association associate secretaries,
Walter Schubert, carried a major responsibility
in this school.

But when you have feasted on all the fine
material from the Seminary staff, do save time
for a careful reading of Part II of Arthur White's
series, "Ellen G. White Writings and Current
News Releases." Beginning on page 43, this
installment deals with electrical currents, pre-
natal influence, and the use of eggs.

We know that all of you join us in wishing
God's abundant blessing upon the Seminary,
its staff, its students, and its work.

Farewell

As THIS issue goes to press, Ben
Glanzer, who for six years has been
our office, or make-up, editor of THE
MINISTRY, is leaving us to accept an
appointment in the East Pennsyl-
vania Conference. He has been a
valued member of our staff and will
be greatly missed. Not only his tech-
nical knowledge but also his counsel,
his genial spirit, and his rich musical
contributions have combined to make
his service effective for God. As he and
Mrs. Glanzer take up regular minis-
terial work in the field our prayers
will follow them.

R. A. A.

The Birth of Revival

RICHARD HAMMILL

Associate Secretary, General Conference Educational Department



A REVIVAL and reformation is greatly needed in our churches. We all agree to that. The problem of how to bring about this revival is one upon which many of our ministers and leaders have been thinking and studying. Recently two incidents came to my attention that indicate to me that the Seventh-day Adventist Theological Seminary is to be one of many instruments for effecting this revival.

Before a revival can take place in the church, it must take place in the heart of the preacher. Some time ago I was talking with a well-educated young woman in one of our churches. She spoke of her pastor, and made this statement: "Pastor ——— is certainly a different man since he attended the Seminary. He seems so much more earnest and consecrated than before. His sermons, too, are infinitely more interesting and spiritual." This is the finest tribute to the Seminary that I have ever heard.

Very few of our lay members realize the drain on a preacher who continuously gives from his spiritual experience and knowledge. Every sermon, every prayer meeting, every counseling interview, every board meeting, draws upon his spiritual resources. Unless he is careful to preserve unbroken and undisturbed a special period for study and meditation, before long this constant drain leaves his spiritual reservoir nearly dry. From my own experience in district work, I know how extremely difficult it is to preserve this study time unbroken. Just the same, to fail to do so is to commit spiritual suicide. Spiritual weakness and death will result just as surely as physical weakness and death would follow if a person would allow himself to be "so busy the past two weeks that I haven't once had time to eat!"

When a minister has the opportunity, after a busy program of evangelism or district and pastoral work, to go to the Seminary for a period of study, what an oasis it is in his experience! There he has time

to study, and to read the books he has been wanting to read—or others just as good that he is required to read! There he enjoys fellowship with other workers, and with his Lord; and he has opportunity to discuss matters that interest him or problems related to his work, with teachers and fellow workers of similar experience who face like problems. There a special time is set aside for prayer and for building one's own devotional life. Then, when his period of study at the Seminary is over, he goes back to his work not only wiser, but with his spiritual resources renewed and his intellectual horizons expanded.

I know that this happens to others, and I have experienced it myself. After a period of mission service during the war, undergoing experiences of frustration and of unsettlement that left me nervously exhausted, a period of study at the Seminary while on furlough virtually reopened to me the fountains of the great depths of God's spiritual resources. The opportunities of acquaintance with other workers, and particularly with the leaders at our General Conference headquarters, inspired new confidence in the soon triumph of our message. My studies gave me deeper insight into Bible truth, and with new humility and devotion I was able to enter again into a spiritual work for the Lord.

"We Had a Real Revival"

A few weeks ago I chanced to meet a worker whom I had known years ago. This minister had previously labored for some years as a district leader and pastor in the homeland, and had now completed a full term of service in the mission field. Upon returning to the homeland for furlough, he enrolled at the Seminary. In our conversation I learned that once before he had attended the Seminary for a quarter. I asked him how he was enjoying his studies. "Very much," he replied, "though I am just getting started at it. But I well recall that when I attended the Seminary years ago, and then returned to my district

of churches, *we had a real revival.*" How fitting that last remark seemed! This minister was able, immediately after this period of study at the Seminary, to bring to his churches what he called "a real revival." His study and associations had brought him new plans, which he was eager to try, and, with opportunity to review his past activities and campaigns in the district, he had analyzed his shortcomings of approach and was desirous to try again and to avoid the previous errors. With new courage and aggressiveness, he was ready to venture out in holding evangelistic efforts and revival services. He had zealously and energetically launched into the work in his district, and God had blessed his churches with a genuine revival.

The major contribution our Seminary is designed to make to the denomination is the preparation and training of good Adventist preachers. This means real soul-winning preachers—men with a zeal for souls, who know how to proceed in the best way to win these souls. Every class taught in the Seminary must be beamed and focused toward this major objective,

whether the class be in archeology, church history, prophetic interpretation, or Biblical languages. The whole program—the classwork, the reading, the spiritual exercises—purposes to build up in the minister such a reservoir of information, spiritual strength, and studious attitude that when he gets back into his church or his evangelistic campaign, the Holy Spirit can and will use him to bring revival and reformation to God's remnant people under his charge.

Contrary to the thinking of some, *true* education makes men more effective, more zealous soul winners. The great Protestant Reformation of the sixteenth century sprang from the studies and labors of men who were teachers and students in the ministerial training schools of that time. Properly conducted, our own Seminary will make men wiser, more godly, more zealous, more aggressive in the work of winning souls to communion and service in the Advent message. This result will be observed more and more in the few years that lie ahead. The closing work of God on earth demands the best men with the best training possible.

Introducing Ourselves

ERNEST D. DICK

President, Seventh-day Adventist Theological Seminary

SINCE the editors of THE MINISTRY are devoting a special issue of this journal to our Theological Seminary, and since the majority of its readers are either ministers in service or ministers in training, it seems appropriate that we tell you something of the Seminary, its purposes, its program, and its personnel.

Because of pressures toward higher standards of scholarship in our schools, the denomination in its 1930 Autumn Council accepted the principle of accreditation for its colleges and secondary schools in the United States. This step made necessary the obtaining of advanced training by a large number of our teachers: teachers of English, history, science, languages, mathematics, et cetera. Since we had no Seventh-day Adventist facilities for offering advanced training in these lines, it was necessary for

these teachers to pursue such study in non-denominational schools. Experience has long ago taught us that this procedure is neither wise nor safe. Many thus engaged lost their way and are lost to the work.

While pursuing studies in secular subjects in non-Adventist schools is fraught with hazards, it is abundantly clear that the study of the Bible, Biblical languages, and church history in such schools is altogether unacceptable. It was for this reason, therefore, that the denomination's leadership developed the plan of offering advanced training in Bible, Biblical languages, church history, and related subjects in our own ranks.

As first conceived, the school was to be a roving school held each summer on a selected senior college campus. The first such school was held at Pacific Union Col-



Top row, left to right: Melvin K. Eckenroth, A.M. in Rel. Evangelism, *Director of Field Work*; Roland E. Loasby, A.M., Ph.D., *New Testament Greek*; Ernest D. Dick, A.B., *President, Business Manager*; Charles E. Weniger, A.M., Ph.D., *Dean, Preaching and Speech*; William G. Murdoch, A.M., B.D., Ph.D., *Systematic Theology*; Siegfried H. Horn, A.M., Ph.D., *Archeology and History of Antiquity*. Center row: Winton H. Beaven, A.M., Ph.D., *Communication*; Charles E. Wittschiede, B.R.E., A.M., B.D., *Pastoral Care*; Esther Benton, A.B., *Registrar, Secretary of the Faculty*; Bernhard J. Kohler, B.Sc., *Assistant Business Manager, Treasurer*; Edward Heppenstall, A.M., Ph.D., *Christian Theology*; Daniel Walther, Lic. es-Lettres, Ph.D., *Church History*. Bottom row: Earle Hilgert, Th.B., A.M., B.D., *New Testament Literature*; Alger F. Johns, A.M., *Old Testament*; Mrs. Robert H. Mitchell, B.S. in L.S., *Librarian, Bibliography*; Leona Glidden Running, A.M., *Biblical Languages*; George W. Greer, *Church Music, Director, Seminary Chorus*.

lege in the summer of 1934, and was known as the Advanced Bible School.

The leadership of the denomination stood squarely behind the new undertaking. The first meeting giving official consideration to this development was held on November 7, 1933, in the office of the president of the General Conference, J. L. McElhany, and was attended by I. H. Evans, J. L. Shaw, W. H. Branson, F. M. Wilcox, M. E. Kern, H. T. Elliott, C. P. Crager, L. E. Froom, and W. I. Smith. I. H. Evans was chairman of the meeting. A number of important actions were taken, including agreement on the holding of such a school, the courses to be offered, and teaching personnel as follows:

Dean and Instructor in Bible, M. E. Kern
Instructor in Bible, M. L. Andreassen

Instructor in Bible and Missions, B. P. Hoffman
Instructor in Church History, W. M. Landeen
Instructor in Speech, C. E. Weniger
Instructor in Teaching Methods, G. F. Wolfkill
Instructor in Biblical Languages, L. L. Caviness
Instructor in Science and Religion, G. McC. Price

Special features included lectures on:

Evangelism and the Bible, C. B. Haynes
Spirit of Prophecy, A. G. Daniells
Missions, W. A. Spicer
Ministry, I. H. Evans
Health, Dr. Mary McReynolds

The program was carried out, with marked satisfaction to all who were privileged to attend.

Similar sessions were conducted in the summers of 1935 and 1936 at Pacific Union College. So successful was the undertaking that at the 1936 General Confer-

ence session, action was taken making the school permanent, and it was also voted that it should be located at Washington, D.C. Here it was operated in wholly inadequate quarters until a new and suitable building was provided in 1941.

In its beginning and for a number of years thereafter the entire faculty was borrowed from other organizations. When it was voted that the institution should be permanent, steps were taken to build a full-time faculty, to develop a strong library, to equip the institution suitably for the work assigned, and to seek authorization to grant graduate degrees, all of which aims have been progressively attained.

Degrees Offered

With the developing awareness that the denomination's ministry was in need of facilities for study beyond those offered in our senior colleges, the work of the Seminary was broadened to make this type of training available as well. A one-year (four quarters) course leading to the M.A. degree in religion was developed, also a three-year course (ten quarters) which leads to the regular seminary degree known as the Bachelor of Divinity, or B.D. To date degrees have been granted as follows:

- 201 Master of Arts
- 177 Master of Arts in Religion
- 34 Bachelor of Divinity

Recently the work of the Seminary has been reorganized under five departments of study, namely:

- Department of Old Testament
- Department of New Testament
- Department of Systematic Theology and Christian Philosophy
- Department of Church History
- Department of Practical Theology

The scope of the present offerings may be better understood when we state that one hundred sixty-nine separate courses of study are offered. Or stated in another way, allowing an individual to take a maximum allowed study load of sixteen hours per quarter, it would require continuous attendance of seven and a quarter years to complete all the courses now offered, not including any time for thesis preparation.

In pursuing the B.D. degree one may major in any one of the nine following fields:

- Archeology and History of Antiquity
- Bible and Systematic Theology
- Biblical Greek
- Biblical Hebrew
- Biblical Languages
- Church History
- Counseling and Guidance
- Practical Theology
- Preaching and Speech

The strength of any school is to a very large degree measured by the strength of the individual teachers. With sympathetic undergirding of the institution's financial needs by the General Conference, progressive steps have been taken to build up a strong full-time faculty. Some of the denomination's best teachers have joined our staff, and a high standing of scholarship is maintained. A strong spiritual tone likewise pervades the institution. The members of our regular staff are presented pictorially in this article, together with the lines of instruction they carry.

The Seminary reaps rich benefits because of its proximity to the denomination's headquarters, in that a goodly number of General Conference workers are drawn upon to present certain courses and lines of study, which they are qualified by special training and experience to give. These include the following guest instructors and lecturers, with their particular fields:

- | | |
|--|---------------------------------------|
| Roy Allan Anderson | James I. Robison |
| <i>Preaching and Worship</i> | <i>Church Organization and Polity</i> |
| Henry E. Andr  n | Aubrey H. Rulkoetter |
| <i>Counseling and Guidance</i> | <i>Religious Liberty</i> |
| Dorothy Foreman Beltz | Ronald S. Senseman |
| <i>Human Relationships</i> | <i>Church Architecture</i> |
| LeRoy E. Froom | Sydney W. Tymeson |
| <i>History of Prophetic Interpretation</i> | <i>Church Finance</i> |
| Alvin W. Johnson | George E. Vandeman |
| <i>Religious Liberty</i> | <i>Practical Theology</i> |
| Louise C. Kleuser | Howard B. Weeks |
| <i>Practical Theology</i> | <i>Public Relations</i> |
| J. Wayne McFarland, | Arthur L. White |
| M.D. | <i>Prophetic Guidance</i> |
| <i>Health Evangelism</i> | Frank H. Yost |
| Francis D. Nichol | <i>Systematic Theology</i> |
| <i>Christian Theology</i> | |

Confidently we believe that the Seminary has an increasingly larger contribution to make in training the denomination's ministry and its teachers for better service for God in the finishing of the work. To this end we gladly serve.

Bachelor of Divinity Graduates at Work

CHARLES E. WENIGER

Dean, Seventh-day Adventist Theological Seminary

THE level of literacy of the human race is steadily and rapidly rising. If the Seventh-day Adventist preacher is to carry the message of salvation to this generation, his training and consecration must rise to meet the demands of the time.

The time was when men became medical practitioners after a brief period of apprenticeship with a successful doctor and little or no actual training in school. But gradually, as the years passed, professional training for doctors of medicine has been extended until now the normal course of medical training includes a full college curriculum of four years, plus four years of medical curriculum, plus one year of internship in a hospital—a minimum of nine years after academy or high school.

But how has it been with the Seventh-day Adventist minister of the gospel? Until a comparatively recent date he was permitted to enter the gospel ministry without a college education. Later he was required to finish the college curriculum before beginning his ministerial work, and only recently has the requirement been raised to include a fifth year of training at the graduate level in the Seventh-day Adventist Theological Seminary before he enters the field as an intern.

While the physician of the body must take eight years of training after finishing high school before he enters his internship, the physician of the soul is required to take only five years before he becomes a ministerial intern. Despite this discrepancy between the training given the medical evangelist and the pastoral evangelist of the soul, we may be very happy over the advanced steps taken to train a more efficient Seventh-day Adventist ministry.

There is still greater cause for rejoicing when we note how many of our ministerial workers are realizing the value of more than five years of ministerial training. These brethren are qualifying for the Bachelor of Divinity degree, which is attained at the close of a three-year curriculum of graduate studies in the Seminary.

Where are these Bachelor of Divinity graduates? The following current service record of the nineteen men who have taken the Bachelor of Divinity degree from 1950 to 1955 inclusive shows that the well-trained Seventh-day Adventist minister has ample opportunity for service. The field needs him.

One of the first graduates of the Bachelor of Divinity curriculum (1950) is president of a senior Seventh-day Adventist college in North America.

Six graduates are professors or instructors of Bible and religion, Biblical languages, practical theology, and religious education in senior colleges in North America and abroad. One is in the Northern European Division, one in the Southern African Division, and four in the North American Division.

Three graduates are teaching religious and allied subjects at the graduate level, two as professors in the Seventh-day Adventist Theological Seminary, and one as assistant professor at the College of Medical Evangelists.

One is a Bible teacher in a South American training school, one an instructor in the Home Study Institute, and another a school principal in a local North American conference.

Two are chaplains in the United States Air Force, and one is a medical laboratory technician in a Federal hospital. One is a minister in a Canadian conference, one a ministerial intern in the Oklahoma Conference, and one a retired minister serving in a local district.

Of the May, 1956, graduates from the divinity curriculum, one is teaching Bible and allied subjects at our college in Argentina, one is pastor of a large metropolitan church in the Columbia Union, one is a chaplain in the United States Air Force, one is a pastor in the Pacific Union, and one has begun his ministerial internship in the New Jersey Conference. These men are conscious of the challenge of the following counsel of the servant of the Lord:

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.

In the attainment of a perfect Christian character, the culture of the intellect is necessary, in order that we may understand the revelation of the will of God to us. This can not be neglected by those who are obedient to God's commandments. In our intellectual faculties, we possess God's endowment.—*The Signs of the Times*, Nov. 5, 1896.

Mistakes have been made in not seeking to reach ministers and the higher classes with the truth. Peo-

ple not of our faith have been shunned altogether too much. While we should not associate with them to receive their mold, there are honest ones everywhere for whom we should labor cautiously, wisely, and intelligently, full of love for their souls. . . . We have had altogether too much talk about coming down to the common mind. God wants men of talent and good minds, who can weigh arguments, men who will dig for the truth as for hid treasures. These men will be able to reach, not only the common, but the better classes. Such men will ever be students of the Bible, fully alive to the sacredness of the responsibilities resting upon them.—*Testimonies*, vol. 5, pp. 580, 581.

(Other excellent statements from the servant of the Lord will be found in the Counsel section, page 15.)

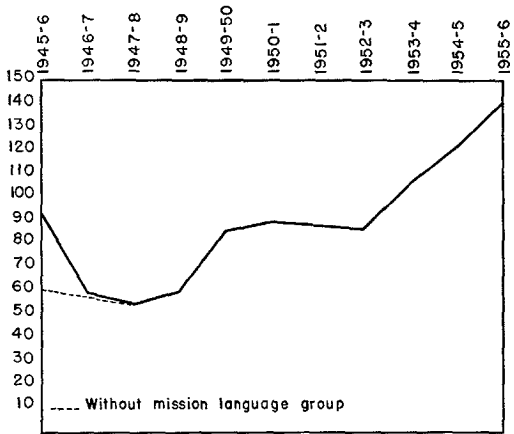
The Seminary Has Growing Pains

ESTHER BENTON

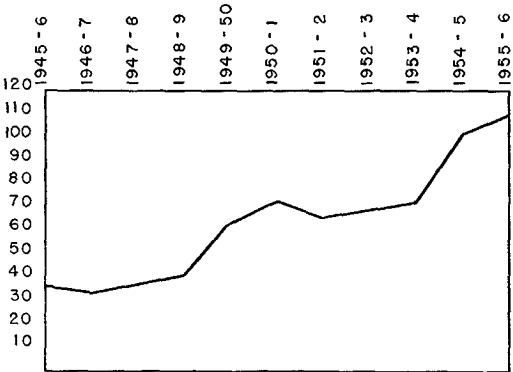
Registrar

IF YOU like graphs that shoot right off the page, you would enjoy being registrar at the Theological Seminary these days. Growing pains seem a part of the normal life of an institution that has more than doubled its enrollment in the past ten years. I sometimes wonder, as I grapple with the problem of how to make room for five or six classes in our four classrooms, whether a report from the school of the prophets in Elisha's day—just before the building program—would not have resembled the graphs below.

Total enrollment in the Seminary includes a sizable proportion of special students who cannot qualify for advanced degrees. Many of them are wives of regular students, who are encouraged to take courses along with their husbands. Some Seminary courses attract large groups from the community. These factors make the total enrollment less significant for purposes of comparison than the number of students actually working toward degrees. The average for the four quarters of the 1955-56 school year is 109.5, more than three times that for 1945-46. Actually, the figure has not dropped below 100 since the summer of 1954.

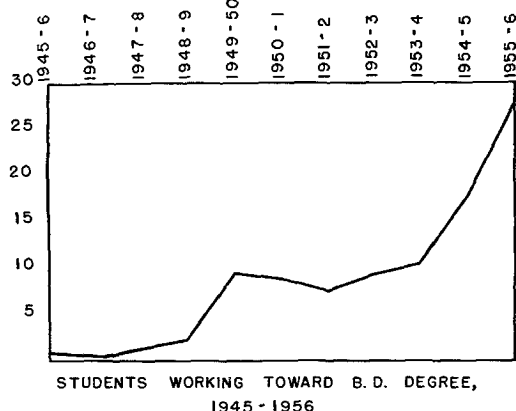


TOTAL ENROLLMENT, 1945-1946
(The yearly enrollment is based on an average of enrollments for the four quarters.)

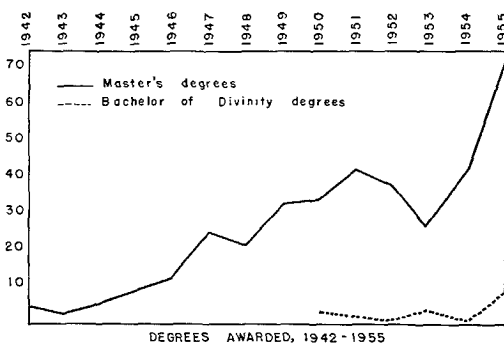


STUDENTS WORKING TOWARD M. A. AND B. D. DEGREES, 1945-1956

Of particular interest is the sharp increase in the number of students who, having already obtained the Master's degree, are working for the Bachelor of Divinity degree. While the total figure is still not large, the trend is significant.



The number of degrees awarded also reflects the upward surge, which reached a peak when eighty degrees were conferred during 1955, eight of them Bachelor of Divinity degrees. The 1956 spring and summer graduations have included fifteen B.D. degrees.



The 1956 Summer quarter broke all enrollment records with 191 students registered for the two terms. Ranging in age from twenty-two to sixty-seven, the group has already turned in an aggregate of more than twelve hundred years of denominational service. Some fifty were school-home deans, present or future, enrolled in the Workshop in School Homes Administration. A number of other courses in Christian education were offered.

The over-all picture is encouraging because it indicates that the Seminary is being given an increasing opportunity to make its contribution toward a better-trained Seventh-day Adventist ministry.

Treasures From the Seventh-day Adventist Past

MARY JANE MITCHELL

Seminary Librarian

THE history of most peoples, nations, and organizations is preserved in libraries. This is certainly true of the Seventh-day Adventist denomination and its history. For some years it has been the plan of the library of the Seventh-day Adventist Theological Seminary to preserve artifacts and books illustrative of the progress of the denomination. The most notable collection helping to accomplish this aim is known as the Advent Source Collection, built up by L. E. Froom in connection with his writing of the four-volume set *The Prophetic Faith of Our Fathers*. While this collection goes far beyond strictly Seventh-day Adventist materials, it is rich

in these as well. The library has received many interesting and worth-while additions through contacts made by Pastor Froom.

Bibles of the Pioneers

Among the most fascinating books in our possession are the Bibles of the pioneers. An accompanying picture shows Bibles that once belonged to Mrs. William Miller, Pastor Joseph Bates, Rachel Oakes Preston, D. T. Bourdeau, J. N. Andrews, and S. N. Haskell. Looking over such priceless materials gives one a deep sense of responsibility to make his own contribution toward the heralding of the three angels' messages. These early pioneers played their

role with fervor. They gave much to the cause—many of them their whole lives. What a challenge to us!

Armies of earth have gone forth to battle singing as they marched behind the banner of their king. No less is true of those making up the Advent Movement. In the Seminary library there is a choice collection of Seventh-day Adventist hymnals, dating back to the first one, published in 1849: *Hymns for God's Peculiar People That Keep the Commandments of God and the Faith of Jesus*. This was advertised in the *Review and Herald* at the price of eight for \$1! Also included in the collection is a children's hymnal, *Hymns for Youth and Children*, compiled in 1854 by Anna White, the sister of James White. The hymnal collection includes books through the years, down to our present excellently compiled *Church Hymnal*.

Museum Pieces

Aside from book materials, there are a number of odd and interesting items, such as the hatbox in which William Miller carried his black silk hats as he journeyed

from place to place to preach the soon coming of Jesus. This was given to F. D. Nichol for the historical collection by Mrs. William Adams, a granddaughter of William Miller.

The pioneers took literally the verse that says "make it plain upon tables, that he may run that readeth it" (Hab. 2:2). There are still in existence some of each of the prophetic charts used by William Miller and his followers. Most of them were designed and printed by Joshua V. Himes at his printing establishment on Devonshire Street in Boston. Some time ago M. L. Andreasen presented to the Advent Source Collection an 1843 chart.

One of the fascinating chapters of Seventh-day Adventist mission history concerns the collection of dimes to build the *Pitcairn*. Through the interest of the late Claude Conard, for many years statistical secretary of the General Conference, the Seminary library came into possession of the ship's log kept by Capt. E. H. Gates on the first journeys of the *Pitcairn*. Included also with the log is the inkwell used on the captain's desk.



Bibles used by early Adventists. Left to right: J. N. Andrews', Rachel Oakes Preston's, Mrs. William Miller's, Joseph Bates's, Daniel T. Bourdeau's, S. N. Haskell's. In the background is the hatbox used by William Miller.



Seventh-day Adventist hymnals prior to 1900. The two open ones are the earliest. On the left is *Hymns for God's Peculiar People That Keep the Commandments of God and the Faith of Jesus*. The other open book is *Hymns for Youth and Children*. Pencil scribbles attest to the fact that it was in the possession of children!

Hand-written Mongolian Bible

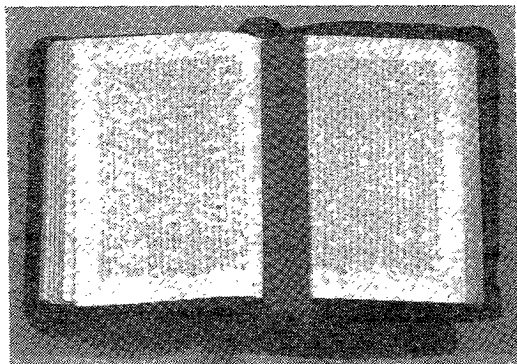
Another product of pioneer Seventh-day Adventist missions work is a hand-written Mongolian Bible. When Otto C. Christensen and his wife went to Mongolia to labor, they found that practically all copies and plates of the Mongolian Bible printed by the British and Foreign Bible Society had been destroyed by hostile people. Pastor Christensen borrowed an office copy from the Bible Society. The first woman convert to our faith worked eight hours a day for eight months during 1932-33, to copy the Old Testament. For this purpose Pastor Christensen had bought American bond paper, which was folded in signatures, so that when completed the Bible might be bound as a book. At the conclusion of this project, which included many hours of painstaking proofreading by Pastor and Mrs. Christensen, the signatures were sent to Peking and bound in a fine grade of

morocco leather. The beauty of this book is a constant source of amazement to visitors.

In the picture of the Bible on the next page it will be noted that it is written in vertical lines. It reads from left to right, down each line. The Bible is opened to Psalm 119, and the favorite lines, "Thy word is a lamp . . ." are *side lined*, instead of underlined!

When Adventist work in Mongolia was closed, Pastor Christensen presented this Bible (Old Testament) to the Seminary library together with the case in which it was strapped to his back as he bicycled to his appointments. It was left in the library on loan with the idea that should the work be reopened in Mongolia, the Bible could again serve its appointed purpose.

Only a sampling of the rare and interesting books and objects in the Seminary li-



Hand-written Mongolian Bible described in the article.

brary has been mentioned. A great many interesting and scarce items have been photostated and thus preserved for us. Undoubtedly other things of historic interest to the denomination will become available in the future. It is hoped, also, that in the future there will be a more suitable place in which to display these treasures.



"Make It Plain"

A UNION conference committee was in session and the topic under discussion was the training program for our young ministers. The importance of preaching was being stressed when someone said, "We must train our young men to preach in such a way that when they present the truth the people will be able to understand what they mean."

"No, that's not good enough," rejoined a veteran among the committee members. "To be merely understood is not sufficient. We have to so train our men that when they preach *they cannot be misunderstood.*"

That is vital. It is easy to be misunderstood at times, especially in presenting some of the tremendous truths that make up our distinctive message. Many times we have conveyed a wrong impression on some of these things. To use the vocabulary of Christianity is not sufficient. It is possible to speak the language of the church and yet fail to give the truth as it is in Jesus.

Paul writing to the Corinthians said, "We use great plainness of speech." Here was a man who was bold and emphatic. He sounded the very depths of divine love and revelation, yet he was concerned that his messages be clear and plain.

Great themes like the nature of Christ, His glorious atonement, His priestly ministry, and His gift of righteousness received by faith—these need the greatest care in their presentation. All of us may feel that we are familiar with them. We preach on these subjects frequently, and yet in presenting them we have sometimes used language that has conveyed an entirely erroneous impression. The great truth committed unto us as a people has suffered most at the hands of those who love it best. In our eagerness to give meaning to the priestly ministry of our Lord, for example, and especially in our emphasizing the work of the judgment, we have used expressions that have implied that instead of our resting in the all-sufficient sacrifice of our Lord and His great atonement on the cross, Adventists depend rather upon what they can do through rigid obedience to the law, or what Jesus is going to do for them at some future time. We have not intended to convey such an impression, but we have nevertheless.

It is often charged that Adventists, while believing the doctrine of justification by faith, earn their sanctification by works. We are thought to believe that faithfulness in the observance of the Sabbath, or in returning to the Lord the tithe, or in baptism, or Christian help work, or through gifts and offerings, or our strict adherence to health reform—that by these we are sanctified. Now every true Adventist knows that any or all of these, good in themselves, can never be a ground for either justification or sanctification. The service we render to the cause, the office we hold in the church, our standing in the community, or our strict adherence to certain principles—these cannot be and never have been considered as a ground of hope or the means of our ac-

ceptance by the Lord. Our compliance with any ordinance or our faithfulness in any service, no matter how important, is and can be nothing other than an expression or result of our love to Him, and the evidence of the salvation that is already provided in Christ.

We are complete only in Him "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption"; so that "he that glorieth, let him glory in the Lord" (1 Cor. 1:30, 31). Righteousness by faith is one of the cardinal doctrines of our belief, and yet just what do we mean by the term? What impression do our hearers get when they hear us preach? There may be some who deliberately set themselves out to misunderstand our teachings and to confuse the issue, but these would be a small minority. The great bulk of our fellow Christians are fair-minded and ready to weigh the evidence, providing that evidence is clear and understandable.

In this issue our Theological Seminary here at headquarters is featured. What a splendid record this institution has! How rich has been its contribution! And yet the accomplishments of the past are small as compared with the opportunities for the future. We have watched the Seminary grow from its humble beginnings. Starting as an advanced Bible school it has developed within a few years to the place it now occupies. This graduate school is in many ways a model of true education. Perhaps no institution of its size has a finer-trained faculty than our Seminary here in Washington. This is a source of satisfaction, but over and above the academic qualifications of the teaching staff is the absolute dedication of these teachers to their task—the task of making preachers who under God can make the truth plain.

That command to make the message plain came to Habakkuk, one of the teachers in the ancient school of the prophets. And it is just as pertinent today. In the classrooms and in the field projects of this modern school of the prophets are workers who may well be among those who will be called to stand before judges and kings "in the courts of justice, in parliaments and councils" to bear witness to the truth "that the God who made the heavens and the earth is the only true and living God." We have quoted from one of the greatest statements ever penned by the messenger of the Lord. Here it is:

When the human agents shall exercise their faculties to acquire knowledge, to become deep-thinking men; when they, as the greatest witnesses for God and the truth, shall have won in the field of investigation of vital doctrines concerning the salvation of the soul, that glory may be given to the God of heaven as supreme, then even judges and kings will be brought to acknowledge, in the courts of justice, in parliaments and councils, that the God who made the heavens and the earth is the only true and living God, the author of Christianity, the author of all truth, who instituted the seventh-day Sabbath when the foundations of the world were laid, when the morning stars sang together, and all the sons of God shouted together for joy. All nature will bear testimony, as designed, for the illustration of the word of God.—*Fundamentals of Christian Education*, pp. 374, 375.

Of the students in those ancient schools of the prophets we are told that "the knowledge they gained was of great service to them when brought into strait places." How true that was in the days of Nebuchadnezzar! And we are warned that "history will be repeated; old controversies will arouse to new life, and peril will beset God's people on every side."—*Testimonies to Ministers*, p. 116. Facing the great issues of the future, our ministers surely need the training and inspiration this modern institution affords. And those who teach are dedicated men and women.

The acquiring of knowledge, the exercising of the faculties "to become deep-thinking men," learning to win "in the field of investigation of vital doctrines concerning the salvation of the soul"—these are God-given responsibilities. And these are the areas of study that challenge Seminary teacher and student alike. And what is the purpose of all such study? "That glory may be given to the God of heaven as supreme." This is and must ever be the objective of our study. "Fear God, and give glory to him" is the very heart of God's final message to a doomed world!

Our great need today is for preachers and teachers who can give that message in clarity and power and yet with winsomeness, for it must be a winning as well as a warning message. To train men who know the truth, who live the truth, and who preach that truth so clearly that those listening cannot misunderstand, yet so persuasively that people of all ranks will listen with respect and be led to yield to its claims—this is the objective of our Seminary. God bless this noble institution!

R. A. A.

THE MINISTRY



COUNSEL *From the Spirit of Prophecy*

The Challenge of Intellectual and Spiritual Growth

"THE WORK of winning souls to Christ demands careful preparation. Men cannot enter the Lord's service without the needed training, and expect the highest success. Mechanics, lawyers, merchants, men of all trades and professions, are educated for the line of business they hope to enter. It is their policy to make themselves as efficient as possible. . . . Should the servants of Christ show less diligence in preparing for a work infinitely more important?"—*Gospel Workers*, p. 92.

"The more natural ability God has bestowed upon an individual, . . . the greater his responsibility to use his time and talents for the glory of God. The mind must not remain dormant. If it is not exercised in the acquisition of knowledge, there will be a sinking into ignorance, superstition, and fancy. If the intellectual faculties are not cultivated as they should be to glorify God, they will become strong and powerful aids in leading to perdition."—*Testimonies*, vol. 4, p. 443.

"Men of God must be diligent in study, earnest in the acquirement of knowledge, never wasting an hour. Through persevering exertion they may rise to almost any degree of eminence as Christians, as men of power and influence."—*Ibid.*, p. 411.

"If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that are rarely seen in these times."—*Gospel Workers*, p. 249.

"God requires the training of the mental faculties. He designs that His servants shall possess more intelligence and clearer discernment than the worldling, and He is displeased with those who are too careless or too indolent to become efficient, well-informed workers. . . . If placed under the control of His Spirit, the more thoroughly the intellect is cultivated, the more effectively it can be used in the service of God. . . . The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others. . . . We should not let slip even one opportunity of

qualifying ourselves intellectually to work for God."—*Christ's Object Lessons*, pp. 333, 334.

"Ministers should devote time to reading, to study, to meditation and prayer. They should store the mind with useful knowledge, committing to memory portions of Scripture, tracing out the fulfilment of the prophecies, and learning the lessons which Christ gave His disciples. Take a book with you to read when traveling. . . . Employ every spare moment in doing something."—*Gospel Workers*, pp. 278, 279.

Need of Mental Culture

"Mental culture is what we as a people need, and what we must have in order to meet the demands of the time. Poverty, humble origin, and unfavorable surroundings need not prevent the cultivation of the mind. . . .

"Difficulties will be met in all studies; but never cease through discouragement. Search, study, and pray; face every difficulty manfully and vigorously; call the power of will and the grace of patience to your aid, and then dig more earnestly till the gem of truth lies before you, plain and beautiful, all the more precious because of the difficulties involved in finding it. Do not, then, continually dwell upon this one point, concentrating upon it all the energies of the mind, and constantly urging it upon the attention of others: but take another subject, and carefully examine that. Thus mystery after mystery will be unfolded to your comprehension.

"Two valuable victories will be gained by this course. You will not only secure useful knowledge, but the exercise of the mind will increase your mental power. The key found to unlock one mystery, may reveal also other precious gems of knowledge heretofore undiscovered."—*Ibid.*, p. 280.

"Some who have been preaching for years are content to confine themselves to a few subjects, being too indolent to search the Scriptures diligently and prayerfully, that they may become giants in the understanding of Bible

doctrines and the practical lessons of Christ.

"The minds of all should be stored with a knowledge of the truths of God's word, that they may be prepared, at any moment when required, to present from the storehouse things new and old. Minds have been crippled and dwarfed for want of zeal and earnest, severe taxation. The time has come when God says, Go forward, and cultivate the abilities I have given you. . . . 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."—*Ibid.*, p. 281.

Self-improvement

"He who discerns the opportunities and privileges of his work will allow nothing to stand in the way of earnest endeavor for self-improvement. He will spare no pains to reach the highest standard of excellence."—*Education*, p. 281.

"You may become men of responsibility and influence if, by the power of your will, united with divine strength, you earnestly engage in the work. Exercise the mental powers, and in no case neglect the physical. Let not intellectual slothfulness close up your path to greater knowledge. Learn to reflect as well as to study, that your minds may expand, strengthen, and develop. Never think that you have learned enough and that you may now relax your efforts. The cultivated mind is the measure of the man. Your education should continue during your lifetime; every day you should be learning and putting to practical use the knowledge gained."—*Testimonies*, vol. 4, p. 561.

"Far more might be accomplished in the work of self-education if we were awake to our own opportunities and privileges. . . . Let the mind be trained and disciplined to wrestle with hard problems in the search for divine truth.

"Those who hunger for knowledge that they may bless their fellow men will themselves receive blessing from God. Through the study of His word their mental powers will be aroused to earnest activity. There will be an expansion and development of the faculties, and the mind will acquire power and efficiency."—*Christ's Object Lessons*, p. 334.

"An ordinary mind, well disciplined, will accomplish more and higher work than will the most highly educated mind and the greatest talents without self-control."—*Ibid.*, p. 335.

"He whose mind is enlightened by the opening of God's word to his understanding, will realize his responsibility to God and to the world, and he will feel that his talents must be developed in a way that will produce the very best results. . . . While growing in grace and in a knowledge of the Lord Jesus Christ, he will realize his own imperfections, he will feel his real ignorance, and he will seek constantly to preserve and put to the stretch his powers of mind."—*Counsels to Parents and Teachers*, p. 37.

"If the worker has consecrated himself fully to God, and is diligent in prayer for strength and heavenly wisdom, the grace of Christ will be his teacher, and he will overcome his defects, and become more and more intelligent in the things of God. . . .

"Above all other people on earth, the man whose mind is enlightened by the word of God will feel that he must give himself to greater diligence in the perusal of the Bible, and to a diligent study of the sciences; for his hope and his calling are greater than any other."—*Ibid.*, p. 510.

"God alone can measure the powers of the human mind. It was not His design that man should be content to remain in the lowlands of ignorance, but that he should secure all the advantages of an enlightened, cultivated intellect.

"Every one should feel that there rests upon him an obligation to reach the height of intellectual greatness. . . .

"Having entered the school of Christ, the student is prepared to engage in the pursuit of knowledge without becoming dizzy from the height to which he is climbing."—*Gospel Workers*, p. 279.

"Cultivated intellects are now needed in every part of the work of God; for novices can not do the work acceptably in unfolding the hidden treasure to enrich souls. God has devised that schools shall be an instrumentality for developing workers for Jesus Christ of whom He will not be ashamed, and this object must ever be kept in view. The height man may reach by proper culture has not hitherto been realized. We have among us more than an average of men of ability."—*Testimonies to Ministers*, p. 195.

"While we are to preach the gospel to the poor, we are also to present it in its most attractive light to those who have ability and talent, and make far more wise, determined, God-fearing efforts than have hitherto been made, to win them to the truth.

"But in order to do this all the workers will have to keep themselves up to a high level of intelligence. They cannot do this work and sink down to a low, common level, feeling that it does not much matter how they labor or what they say, since they are working for the poor and ignorant classes. They will have to sharpen up, and be armed and equipped in order to present the truth intelligently and to reach the higher classes."—*Evangelism*, pp. 555, 556.

"Never should a young minister rest satisfied with a superficial knowledge of the truth, for he knows not where he may be required to bear witness for God. Many will have to stand before kings and before the learned of the earth, to answer for their faith."—*Gospel Workers*, p. 93.

"Higher than the highest human thought can reach is God's ideal for His children. Godliness

—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge."—*Education*, p. 18.

"Perseverance in the acquisition of knowledge, controlled by the fear and love of God, will give the youth increased power for good in this life; and those who make the most of their opportunities to reach high attainments will take these attainments with them into the future life. They have sought and obtained that which is imperishable. The ability to appreciate the glories that 'eye hath not seen, nor ear heard' (1 Cor. 2:9), will be proportionate to the attainments reached."—*Counsels to Parents and Teachers*, p. 513.

New Roadside Signs Now in Use

THE NEW Seventh-day Adventist roadside signs are already beginning to appear along the streets and highways of the United States and Canada.

Because the recognition value of any one sign is enhanced by others a person may see, we urge all our churches to take action soon so that the value of repetition may build up as quickly as possible.

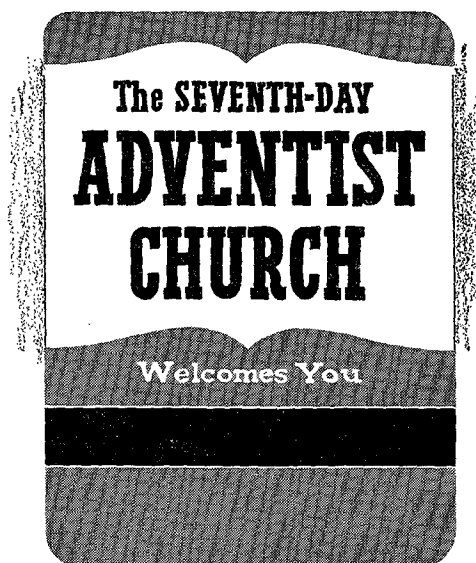
Letters to the public relations department of field organizations and the General Conference indicate a real enthusiasm for this project on the part of many who have traveled widely in past years without seeing any indication of Seventh-day Adventist churches anywhere.

With the low prices made possible by large-scale production, even the smallest churches can now afford to "stand up and be counted" in this effective way.

As indicated in information in the hands of all our pastors, the postpaid prices range from \$3.44 for the regular size without Scotchlite to \$20.80 for a larger size with the Scotchlite treatment. Canadian pastors have special price information for that field.

New production schedules will get signs off to the churches within two weeks from the time the order reaches the factory.

HOWARD B. WEEKS
Secretary, General Conference
Bureau of Public Relations



Artist's drawing of the new roadside sign. Predominant color is a new light-fast blue with contrasting white background. Imprint panels below provide for city name and/or church address.

DEPARTMENT OF OLD TESTAMENT

The Riddle on the Wall

ALGER F. JOHNS

Instructor in Old Testament

[Instead of providing an article for this section, Dr. Siegfried H. Horn, who is head of this department in the Seminary, has written an interesting article about the most recent of the Seminary Extension Schools. See page 24, and also photographs on pages 26 and 27.]

MORE than a hundred years before Belshazzar's riotous feast and the fall of Babylon, Inspiration had foretold that "the night of . . . pleasure"¹ would suddenly be turned into a time of fear. Even casual readers of the Scriptures are usually acquainted with the Bible record of Belshazzar's last great feast. However, Bible students and commentators have long puzzled over the recorded fact that neither the king nor the wise men of Babylon could "read the writing"² on the wall.

The Bible states clearly that the drunken king and his lords could see the mysterious handwriting upon the wall, but there is no reason given in the Scriptures as to why they could not read what they saw. Any explanation, therefore, must be to a certain extent only conjecture.

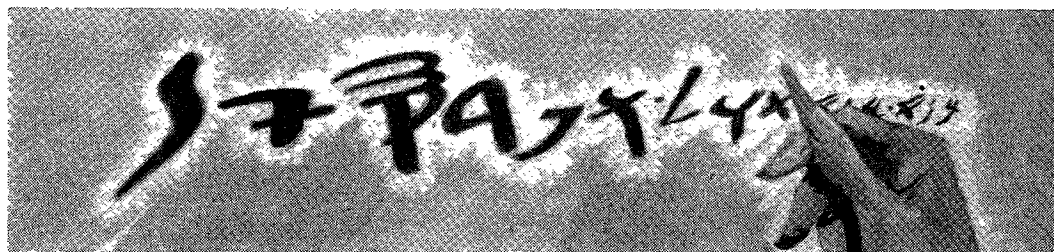
It does seem, however, highly improbable that God would choose to employ some type of script never before seen upon the earth and known only to Daniel, by which to write this important message. It is even more improbable that the script used could be that of some language known upon earth but unknown to all the wise men of Babylon, for it must be remembered that these men had received the best education available in their day, and, without

question, one or more of them could have read any script then extant.

From the Biblical record of the words themselves, as recorded in Daniel 5:25-28, it seems probable if not almost certain that these words were written in the lingua franca of that day, the Aramaic language (as indeed the whole of chapter 5 was written in Aramaic).

The solution to the problem of the nature of the handwriting on the wall seems to be found in verse 12 of this chapter. It is stated that "knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel." The expression rendered in the K.J.V. "shewing of hard sentences," reads in Aramaic, "interpreting of riddles," and the phrase translated in the K.J.V. "dissolving of doubts," is in Aramaic, "loosening [or "dissolving"] of difficult tasks [literally, "knots" or "joints"]."³ Evidently that mysterious hand wrote a divine riddle on the wall in the presence of the doomed king. The fear-stricken feasters could not read any meaning into the riddle set before their eyes.

Keeping in mind that the written Aramaic language of that time (as well as the Hebrew) used only the consonants and no vowels,⁴ the writing on the wall as recorded in Daniel 5:25 would be MN', MN', TQL, WPHRSYN⁵ (with vowels, *upharsin*). Though the letters and the words were visible, the hurriedly summoned



The Aramaic and Hebrew orthography employed in the time of Belshazzar would not be the so-called square script so familiar to Hebrew students, but would be a script closely related to that depicted here, reading, of course, from right to left.

wise men of Babylon, with all their fund of human wisdom, were also unable to read into them any meaning. These four fiery words remained visible for some time, for we read in *Prophets and Kings*, page 530, "The hand that had traced the characters was no longer visible, but these four words were still gleaming forth with terrible distinctness; and now with bated breath the people listened"—waiting for Daniel to interpret them.

Undoubtedly the reason that these four words could be seen, and yet not be read, was the fact that each of the words could be combined with different vowels to have at least two or even more possible meanings. As the vast throng milled about not knowing what the words meant, the most likely reading to occur to the mind of all would be to read them as three common weights employed in Babylon at that time. Thus, reading the words with these commonly used vowels, *MN'* would be read *mene'*—a *mina*; *TQL* would be *tegel*—a *shekel*;⁶ and *PRS* would be *peres*—a *half shekel*.⁷ However, natural and logical as such a reading might be, it would not make any sense to the bewildered throng. It would be as though, in modern times, the hand would write a message using modern weights, saying, "A pound, a pound, an ounce, and drams."

If the handwriting on the wall would make no sense when read as common weights, then what *could* it mean? The riddle written by the Divine Watcher could only be interpreted by insight given from Heaven, and indeed that was just what was given to the prophet Daniel. After first rebuking Belshazzar for opportunities wasted, the aged prophet easily and without any hesitation read the riddle to the throng and then interpreted it.

The word *mene'* besides meaning a weight—a *mina*—also meant "numbered," from the Aramaic verb *menah* or *mena'*, and Daniel read the word that way, and added in interpretation, "God hath numbered thy kingdom, and finished it."⁸ *Tegel* besides being read *tegel*—a *shekel*—could also be read as the passive participle *teqil*—"weighed," and the prophet of God so read it and interpreted it to mean, "Thou are weighed in the balances, and art found wanting."⁹

The third word *upharsin* is in the plural, *IN* being the Aramaic plural ending. The *U* is simply the Aramaic word for *and*, and following a vowel sound, *P* in that language becomes *PH*. This accounts for the difference between the *UPHARSIN* of Daniel 5:25 and the *PERES* of verse 28.¹⁰ The word *PRS* besides meaning *peres*—a *half shekel*—could also be read *peris*

—"divided"—and strangely enough has the additional meaning, when read *paras*, of "Persia," or "the Persians." Daniel used both of these latter meanings in interpreting the message to the king. He said, "Thy kingdom is divided, and given to the Medes and Persians."¹¹

Thus we see in this story of divine providence that the fiery riddle on the wall, though unintelligible gibberish to the drunken throng, was, under divine interpretation, a clear message to the debauched king and his lords that Babylon had come to her end and was immediately to be succeeded by the next great world empire on the stage of history.

REFERENCES

- ¹ Isa. 21:4.
- ² Dan. 5:8.
- ³ See *SDA Bible Commentary*, on Daniel 5:12.
- ⁴ *The SDA Bible Commentary*, vol. 1, pp. 25, 26.
- ⁵ The transliteration for Aramaic here employed is the same as that used for Hebrew in the *SDA Bible Commentary*.
- ⁶ The same proto-Semitic sound that became *t* in Hebrew had the possibility of becoming *sh* in Aramaic.
- ⁷ For the value of these weights see *SDA Bible Commentary*, vol. 1, p. 164.
- ⁸ Dan. 5:26.
- ⁹ Dan. 5:27.
- ¹⁰ See also *SDA Bible Commentary*, on Daniel 5:28.
- ¹¹ Dan. 5:28.

THE TEST

CARLYLE STRAUB

The test of a man is the fight he makes,
The grit that he daily shows;
The way he stands on his feet and takes
Fate's numerous bumps and blows.
A coward can smile when there's naught to
fear,
When nothing his progress bars;
But it takes a man to stand and cheer
While the other fellow stars.
It isn't the victory after all,
But the fight a brother makes;
The man who, driven against the wall,
Still stands erect and takes
The blows of fate with his head held high,
Bleeding and bruised and pale,
Is the man who'll win and fate defy,
For he isn't afraid to fail.
It's the hurdles you mount and the breaks
you get,
And the shocks your courage stands;
The hour of sorrow and vain regret,
For the prize that escapes your hands,
That test your mettle and prove your worth;
It isn't the blows you deal,
But the blows you take on this good old earth,
That show if your stuff is real.

DEPARTMENT OF NEW TESTAMENT

The Importance of New Testament Greek

ROLAND E. LOASBY

Professor of New Testament Greek

AN INTIMATE knowledge of the Greek is not a *sine qua non* for the minister of the gospel. However, to assert that a sound insight into the language of his profession is an asset of prime value to the gospel worker is to make a statement that is accepted by unbiased people. The moral of the following quotation is applicable to our situation today:

Every precursor of the Protestant Reformation, and every leading Protestant Reformer, was either the disciple of a Greek or of some scholar who had been taught by a Greek.

The well-known watchword of Romish intolerance, "*Cave a Graecis ne fias haereticus*," contained, and still contains, a most suggestive meaning.

"I am not a Lutheran," said Zwingle, "*for I knew Greek before I ever heard mention of Luther's name.*" "To know Greek," adds Merle d'Aubigné, "was the basis of the Reformation."¹

Some speak against the study of New Testament Greek, "since," they say, "we have such an abundance of helps." But the truth is that these very supports enhance the true worth of immediate recourse to the Greek of the New Testament. Within the past few decades the Greek New Testament has been revived. Important discoveries are now embodied in new grammars, lexicons, and expository dictionaries. These splendid accomplishments make a familiarity with the New Testament Greek more satisfying, more important, and more illuminating—certainly not less necessary.

We are living in an age of investigation in all fields pertaining to the Word of God. The historical scenes of the Bible accounts are being searched for every mite of evidence relating to the historicity of the Book. Many scholars of rank are devoted to an intensive search for evidence. A tremendous amount of material has been uncovered and awaits translation and interpretation. Men of the Book, professional men engaged in interpreting the Word of life to souls in need of salvation, should not be so ignorant of the language of their text that they cannot appreciate and evaluate the worth of the evidences brought to light. Shepherds of the

flock are responsible to disclose this valuable material to their congregations.

Europe awoke from the Dark Ages with the Greek New Testament in her hand, with the result that the world was spiritually resuscitated. That Book has the same dynamic power in this age. The words of Erasmus in the Preface to his edition of the Greek New Testament are true today:

These holy pages will summon up the living image of His mind. They will give you Christ Himself, talking, healing, dying, rising, the whole Christ in a word: They will give Him to you in an intimacy so close that He would be less visible to you if He stood before your eyes.

Practical Advantages

Here are a few of the practical advantages that a minister who reads his Greek New Testament enjoys:

1. *Authority.* The Greek New Testament is one of the two truly authoritative bases of our beliefs. In the final analysis, every point of truth we hold is to be founded on God's original documents. The Old Testament is authenticated by the New; doctrines must be established by the original Word.

2. *Spiritual and psychological balance;* i.e., a poise and self-possession in knowledge such as the Bible teacher can get from no other source. In addition to this personal composure, the worker wins the confidence of those who listen to him to a fuller and larger degree than is otherwise possible.

3. *Deeper insight* into the message of the New Testament. This means a ministry raised to a higher plane of efficiency, better equipped to unfold the message to the educated classes. This is an achievement of supreme importance, for educated people are language conscious.

In seeking to excuse his ignorance of the original words of God's Book, one may hear a minister irrelevantly say, "Spurgeon broke grammar, but he also broke hearts." But we should not overlook the fact that Spurgeon did not break hearts *because* he broke grammar, but

in spite of that. Moreover, despite an insufficient schooling in his younger years, *he made himself efficient in both Hebrew and Greek.* Another excuse made at times is that "sticking to the Greek spoils originality in sermons." Such a statement is just the opposite of truth. A scholarly appreciation of Hebrew and Greek did not preclude originality in the sermons of Spurgeon, G. Campbell Morgan, J. H. Jowett, and many other great preachers; neither did it make their sermons stiff or heavy. John Knox studied Greek when more than fifty years of age; his example should encourage men today. Language phobia is not a recommendation for anyone.

The standard of general education is steadily being made broader and higher. The average man is much more inclined to question the foundations of religious belief than was his counterpart of sixty years ago. It is becoming increasingly clear that the teacher and preacher of the Word must be a specialist. The lawyer, the doctor, the engineer, must know the language, the terms, and the meanings of the vocabulary of his profession. The minister of the gospel, a professional man, should not be less zealous and conscientious in becoming conversant with the expressions, words, and phrases given him by the Holy Spirit in the language of the New Testament.

Importance of the Greek Article

Nothing in the New Testament is so small that it is insignificant. Even the definite article, associated with gesture—an index finger—should not be handled loosely. Matthew 4:5 is an instance of leaving out the definite Greek article, so that the K.J.V. reads "a pinnacle," whereas the Greek says "the pinnacle"—the very point bearing the name "Winglet," the only one that overlooks the abyss into which the devil tempted Jesus to throw Himself.

John 4:27 is an instance of inserting the definite article in the English where the Greek does not have it. We read, "He talked with the woman." The Greek says, "He talked with a woman." To converse with a woman in a public place was not consonant with the grave dignity of a rabbi. An ancient rabbinical precept stated, "Let no one talk with a woman in the street, no, not with his own wife."² The apostles were astounded, not that He was talking with that particular woman, but that Christ conversed with any woman in public.

Word Pictures

Words are the truest picture of the soul. The very heart of a people's theological thinking is

found in the expressions of their theology. Generally, a theology is best characterized by its conception of sin. How many of us know that there is a numerous group of generic words for sin in the Greek New Testament, excluding specific names for certain sinful acts? Sin is a terribly important matter that the preacher should be able to make plain. Inevitably the language of the New Testament must be its own authority in respect to sin, as with every other doctrine; and the diagnosis of the New Testament doctrine of sin can scarcely be made unless it is understood in its numerous aspects and regarded in its many-sidedness.

The various Greek words employed stress sin as missing the mark; as disobedience to a call, voice, or injunction; as nonacquiescence to a definite law; as failure to carry out to completion some designated task. An active or a passive disobedience may be contemplated; a withholding from God that which is truly His; or, definite impiety against God. The aspects of sin are numerous; the Greek New Testament is precise in its use of words to portray the particular lesson involved. The minister of the gospel should not limp behind the educated men of other professions in his understanding of the language of his textbook—he must be prepared to satisfy the deepest interest that the whole human race shares.

Again, there are eight different Greek words in the New Testament, each one of which is at times translated "judgment" in the English Bibles. The minister of the Word ought to be very sure that he is giving the correct idea. This word "judgment" in English may be the translation of unlike Greek words that mean a judgment stated, the active carrying out of a judgment or sentence, a court of judgment, an opinion, advice, purpose, an estimate. Of these Greek words, each with its own peculiar meaning, one may be used only once, or ten times, or thirty or even more than four hundred times in the Greek New Testament. As a minister one has the responsibility of making proper discrimination.

There are six different Greek words translated "servant" in English. Do we point out the differences in meaning, elucidating the correct spiritual lesson in each case? Do we know which word emphasizes the position and dignity of the *master*? which word stresses the worth and value of the *service* rendered to the master? Do we know which word designates the servant who ministers the *things* of the church, and which one specifies the one who ministers the *Word* itself? Are we acquainted with the fact that "servant" in one case in the New Testament

means a medical attendant, and is the modern Greek word for doctor?

Language is the sign of intellectual life; speech is the sincerest portrait of a people's soul. The Koiné Greek became the world speech when Alexander the Great united the Greek and Persian empires. This international language was God's missionary gift to the church. The spirit and heart of the message of Jesus Christ are enshrined in this Koiné Greek of the New Testament. Ministers of the Word need to know the spirit and heart of that message.

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Apostles in the Early Church

EARLE HILGERT

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IT IS a commonplace of New Testament study that the word "apostle" means "one who is sent." Beyond this, it is also interesting to know that this word, and probably also the office it designates, have a colorful background that throws light on the function of the Christian apostles in the early church.

The Greek word *apostolos*, "apostle," is a compound from the preposition *apo*, "off," "away," and *stellō*, "to send." Thus it means, literally, one that is "sent off" on a mission. In classical Greek it was frequently connected with the sending off of a ship or a naval expedition, and it was also used for the commander of a squadron and for an ambassador. These two general applications, to things and to persons, carried over into Hellenistic, or Koiné, Greek. Thus an Egyptian papyrus from the second or third century A.D. speaks of the *logos apostolou Triadelphou*, "the account of the ship of Triadelphus." The papyri also show that from the ship itself the meaning of the word was transferred to its cargo, for that also was "sent." Not only was the cargo called *apostolos*, but also the documents that represented the ship and its cargo, so that the word might refer to an order for the dispatch of a vessel, a bill of lading, or even an export license (see H. G. Liddell and R. Scott, *A Greek-English Lexicon*, vol. 1, p. 220; J. H. Moulton and G. Milligan, *The Vocabulary of the Greek New Testament*, p. 70). At the same time, in Koiné as in classical

Greek, *apostolos* might refer to a person. Thus Josephus (*Antiquities* xvii. 11. 1) uses it of ambassadors sent by the Jews to Rome.

None of these usages, however, appears to shed light directly on the origin of the word "apostle" in early Christianity. Paul is the first New Testament writer to use the word (1 Thess. 2:6), and for him it was already a technical term designating a specific group of men performing with authority generally recognized functions in the church (see 1 Cor. 4:9; 9:1, 2). The fact that in this very earliest Christian literature such a specific meaning of the word already was taken for granted suggests that it probably had some earlier authoritative inauguration. Writing in Greek, years after Jesus' death, Luke and John used the word "apostle." Thus Luke declares that "he chose twelve, whom also he named [Gr. *ōnomasen*] apostles" (Luke 6:13). This would seem to indicate that Jesus gave to the twelve a designation in Aramaic that was equivalent to the Greek *apostolos* and formed the immediate basis for its later use by the church. In Luke 11:49 and John 13:16 *apostolos* again is used in quoting Jesus' words. Thus the office of apostle in the early church apparently stems from Jesus' ordination and commission of the twelve disciples.

In naming His disciples "apostles," Jesus probably used the Aramaic word *shelicha'*, the equivalent of the Hebrew participle, *shaluach*, "sent." This is suggested by the fact that in the LXX of 1 (3) Kings 14:6, the prophet Ahijah calls himself an *apostolos* to the wife of Jeroboam; here the LXX translators rendered the Hebrew *shaluach* by the Greek noun *apostolos*. Although this can hardly be considered a technical usage, it has nevertheless much the same sense that *apostolos* has in several passages in the New Testament (see John 13:16; Phil. 2:25; Heb. 3:1)—the general sense of one sent on a mission, rather than that of a specific group of men carrying out official duties. Furthermore, the New Testament in Syriac, a language closely related to the Aramaic of Jesus' day, translates the Greek *apostolos* as *shelicha'*. Therefore it seems reasonable to conclude that Jesus and His followers probably drew on Jewish backgrounds for their use of *apostolos*.

Technical Use Among the Jews

These words appear to have had a technical use among the Jews, as well as among Christians. Rabbinical literature uses the term *shaluach* (or *shaliach*) of various authoritative messengers. Justin Martyr (c. A.D. 146) says that the Jews sent messengers throughout the world telling blasphemies against Christ (*Dialogue*

With Trypho xvii, cviii). The existence of such apostles may be reflected as early as the first century in the assurances of the Roman Jews to Paul that no one had come to Rome with a bad report about him (Acts 28:21). Eusebius, the fourth-century church historian, declares that writings already ancient in his day recorded that the Jewish priests and elders sent men all over the world to warn their people against Christianity. He goes on to call these Jews "apostles," and says that in his own time they traveled throughout the Dispersion with encyclical letters (*Commentaria in Isaiam* xviii. 1, 2). Epiphanius (c. A.D. 400) records that these "apostles" sat in the highest councils of the Jews and traveled among the Jews outside Palestine restoring peace to disorderly congregations and collecting tithes and first fruits—functions that have striking parallels with the apostolate of Paul (see Acts 11:27-30; Rom. 15:25-28; 1 Cor. 16:1; Epiphanius *Adversus Haeresis*, lib. i, tom. ii, *Haer.* xxx. 4, 11). The Theodosian Code (A.D. 438) remarks:

It is part of this worthless superstition that the Jews have chiefs of their synagogues, or elders, or persons whom they call apostles, who are appointed by the patriarch at a certain season to collect gold and silver.—xvi. 8, 14; translation in A. Harnack, *The Mission and Expansion of Christianity*, vol. 1, p. 329.

Although the word *apostolos* does not appear in connection with these Jewish emissaries before the report of Eusebius, and it cannot be proved that they existed in New Testament times, the evidence strongly suggests that they did, and that they were called by the term *shaluach* (or, *shaliach*) in Hebrew, and by its counterpart in Greek, *apostolos*. If this is true, it makes more understandable how Jesus and His followers took both a term and an institution that were familiar to their times, and gave them a distinctly Christian adaptation and usage for the upbuilding and glory of the kingdom of God.

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SEMINARY EXTENSION SCHOOLS

Ninth Extension School Held in the Far East

SIEGFRIED H. HORN

Professor of Archeology and History of Antiquity

FOR eight weeks—from March 19 to May 12—Philippine Union College at Manila was host to a field school for workers from all over the far-flung lands of the Far Eastern Division. This school was conducted by a teaching team from the parent Seminary at Washington, D.C. It was the ninth such school held since 1948, when the first experiment was made to bring the Seminary right into an overseas division. The eight previous schools were held in Northern and Southern Europe, South and Inter-America, Southern Africa, and Southern Asia. Each of them has provided experiences by which successive schools have become more profitable. This can also be seen from the increased attendance. It was my privilege to take part in two earlier schools, each of which was attended by about 70 workers, while this last one was attended by 167 students, topping the enrollment of every other school held so far.

The teaching team was comprised of Walter Schubert, associate secretary of the General Conference Ministerial Association, who gave a strong course in Evangelistic Procedures and another in Pastoral Ministry; Arthur L. White, secretary of the Ellen G. White Publications, who in his course in Prophetic Guidance unfolded God's leadership in the Advent Movement; Irene Wakeham, who, besides serving as registrar, also taught a course in Voice and Diction. And, in the course in Archeology and the Bible, I presented the archeological evidence that provides background for the historical parts of the Old Testament and creates confidence in its veracity. I also acted as director of the school and was assisted by Reuben G. Manalaysay, president of Philippine Union College, and by L. E. Smart, educational secretary of the Far Eastern Division. To these two men the school owes much of its success, because housing, feeding, and other detail work were efficiently and smoothly handled by them and their helpers in the dormitories, culinary department, library, and office. A. A. Alcaraz served as study supervisor and assisted in the reading of papers and tests, and Mrs. Esperanza Valdez was the sec-

retary. I can truthfully say that I have never found a finer team of associates; all were fully determined to do everything possible to make the school a success, and God's Spirit was felt from the beginning to the end, resting upon this earnest group of workers.

The student group represented the whole Far Eastern Division, as can be seen from the list of countries and numbers of workers in attendance:

Formosa	2	Penang	1
Hong Kong	3	Philippines	137
Indo-China	1	Singapore	2
Indonesia	10	Thailand	1
Japan	8	West New Guinea	1
Korea	1		
Total			167

The Philippines, where our work is strongest in membership, having a constituency of more than 50,000, naturally sent the largest delegation. However, the representations of other countries made our school truly international. It was a wonderful experience for all these men to live and study together for eight weeks, and many expressions of appreciation were heard from those who attended. Because of the political conditions in the Far East, some of our workers had considerable difficulty in obtaining travel documents, but in more than one instance the Lord's hand was seen in the working out of their problems.

The students of this school formed a good cross section of the working force of the Advent Movement in the Orient. There were presidents of mission fields; ordained and licensed ministers working as pastors and evangelists of large districts containing many churches; departmental secretaries; editors; teachers of colleges and academies; business managers of institutions; and physicians and dentists. Their backgrounds and past experiences were just as varied as their nationalities. There were men who had been in prison, and one who had been tortured severely during the last war, as well as the Japanese worker who was instrumental during the last days of the war in saving Philippine Union College from being destroyed by the

military occupation forces. Practically everyone had seen the ravages of war, had heard the scream of falling bombs and the wails of the maimed or dying victims of modern warfare. All of them had a strong desire to save the lost among the teeming millions of the Orient, but also a keen sense of insufficiency for this stupendous task, and a burning urge to study earnestly and to learn, in order to become more useful and efficient.

Organization of the Classwork

Because of the great number of students and the government regulations with regard to the size of classes, the whole student group was divided into three approximately equal sections. This forced every instructor to present his subject three times, resulting in heavy teaching loads. These, however, were cheerfully borne by all concerned. The daily program began with worship in the dormitories at 6:00 A.M. Four classes were conducted every morning from Monday through Friday. In addition to the classwork, a chapel hour was held each school day from 9:00 to 10:00 A.M. followed by prayer bands or testimony meetings. Supervised study was scheduled in the afternoons and evenings. Although the program was rigid and strenuous and came during the hottest season of the year, all entered into it wholeheartedly and willingly, and maintained an excellent spirit and discipline throughout the eight weeks.

In the Pastoral Ministry class, taught by Walter Schubert, consideration was given to the following points: the origin and objectives of the church; the divine calling and responsibilities of the pastor as a shepherd in accordance with the Bible and the Spirit of prophecy; the pastor's private and family life and his need for prayer and study; and the different facets of pastoral ethics. Special emphasis was given to the study of true worship in our church services, and considerable time was spent in discussion concerning pastoral visitation and the art of constructive counseling for solving problems and avoiding apostasies. Also the relation of the pastor to the conference and other organizations was discussed. This course undoubtedly will result in healthier churches, a greater spirituality, and a more efficient ministry, as well as a richer harmony and uniformity in our organizational system.

In the Evangelism class Pastor Schubert most enthusiastically presented the problems of evangelization in view of the urgency of the time in which we live. Soul winning, called a science by the messenger of the Lord, was handled as such in the class, while the key position

of the Holy Spirit as the principal agent in soul winning was strongly emphasized. Much time was spent in studying how to approach certain religious groups in order to avoid raising unnecessary prejudices against our church. The problems and different aspects of evangelism were candidly discussed with an enthusiasm that gave to all the students of this course a firm and irresistible determination to go out victoriously to win the battle of evangelism, and an ardent desire to bring more people into the truth. Several who have been laboring in other branches of our work were so inspired that they expressed a desire to change over to direct soul-winning endeavors.

Stepping into the class in Prophetic Guidance, conducted by Arthur White, a grandson of James and Ellen White, one could find an interesting discussion of the broad work done by Ellen White during her fruitful life of seventy years of service. It was pointed out that for every six years she devoted to service in the United States, she labored one year overseas. Visions were given her not only in America, but also in Switzerland, Germany, Norway, Sweden, England, Italy, France, Australia, and New Zealand. Thus the gift of prophecy, with its instruction given in the environments and circumstances of different lands, cannot be looked upon as largely confined to any one part of the world, but must be considered universal in its practical application of the messages bestowed to encourage, instruct, correct, and inform a worldwide church. The discussion then turned to the human-interest phase of Ellen White's life and work, as the class discussed her experience in the home and community. She was seen as a mother with her children in the home, busy with cooking, washing and ironing, sewing, gardening, and the receiving and entertaining of many visitors. In this way the operation of the prophetic gift in the Seventh-day Adventist Church was illuminated from many angles, and every student felt that he had become personally acquainted with her and her work. Everyone was convinced that these studies were most beneficial to each worker.

In the chapel periods additional material was presented by the teachers and guest speakers. Pastor White showed by many examples and stories how God has led His people through crises and perplexities by means of His chosen servant, Ellen White. Pastor Schubert gave two series of studies on the organization of the church and on the minister's private and public life. The writer showed in a series of lectures

(Continued on page 49)



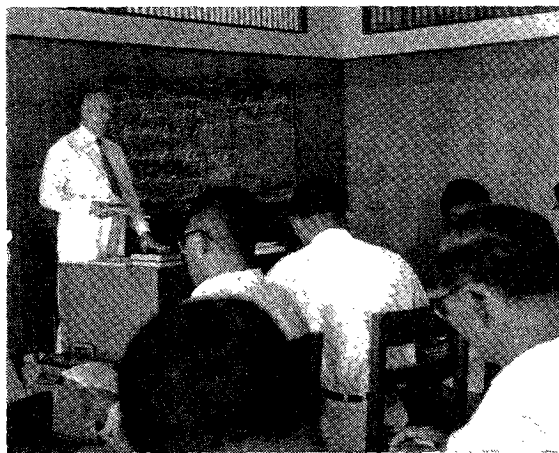
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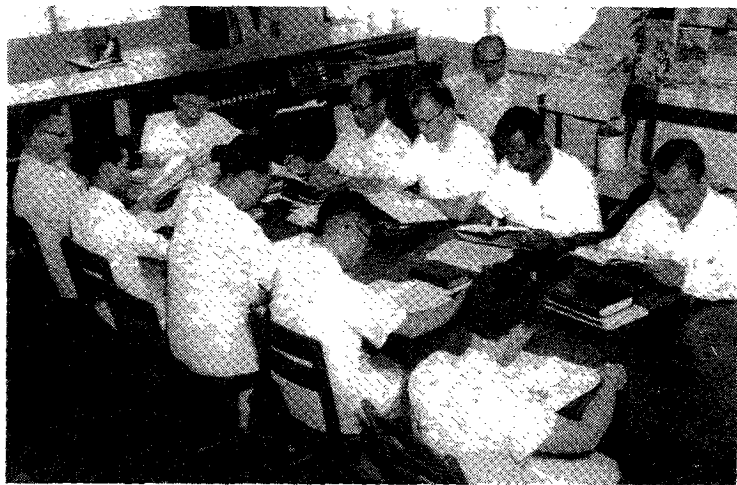
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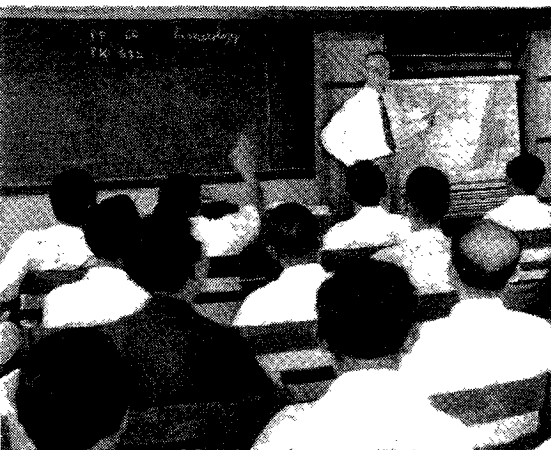
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Manila Extension

1. Faculty and staff. *First row:* Walter Secretary, General Conference Ministerial A and instructor; Arthur White, instructor Publications. *Second row:* Mrs. Espera Manalaysay, assistant director; L. E. Sm Alcaraz, instructional secretary; Irene Wak 2. New administration building, Philippine classes were held. 3. Students at study in in one of his characteristically energetic class. 6. Dr. Horn in class. 7. Miss Wak- Formosa and Hong Kong. 8. Dr. Manala ment address. 9, 10. Dr. Horn presenting graduating class and part of the audience



3



6



7

School

Schubert, instructor, Associate Association; S. H. Horn, director, Secretary, Ellen G. White, secretary; R. G. Hart, assistant director; A. A. Ham, registrar and instructor. The Union College, in which our chapel talks. 4. Pastor White in Ham registering students from Mysay delivering the commencement diplomas to graduates. 11. The



11

DEPARTMENT OF SYSTEMATIC THEOLOGY AND CHRISTIAN PHILOSOPHY

What Is Truth?

WILLIAM G. MURDOCH

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WHEN Christ was in the judgment hall, Pilate asked Him the question, "What is truth?"

Pilate had a desire to know the truth. His mind was confused. He eagerly grasped the words of the Saviour, and his heart was stirred with a great longing to know what it really was, and how he could obtain it. "What is truth?" he inquired. But he did not wait for an answer.¹

How many there are like Pilate, who allow the pressing duties of the present to absorb their attention to the exclusion of the great eternal realities! Because of the noise and the clamor outside, the whisperings of the "still small voice" go unheeded and are soon silenced. Christ, the truth personified, was standing before the Roman governor, whose mind was so darkened that he could not comprehend.

While the living Word, the divine *Logos*, is not here in person today, we may have continual companionship with Him as He speaks to us through His written word. As the living *Logos* is the truth, so the written *Logos* contains the truth. In this written revelation the truth is unfolded only to those who in humility of heart are willing to accept its messages in simple faith. "Without an understanding of the Scriptures it is impossible . . . to understand what is truth."²

To those who ask today, "What is truth?" there come a multitude of voices in response. Ask the theologian and he may tell you that truth is determined by the teaching of the Church Fathers. To him, tradition is the test of truth, the criterion by which the tenets of all religious belief must be judged. This teaching exalts tradition above divine revelation. To make tradition a test of truth is to say that because a doctrine has been honored for many generations it must be right. Should such reasoning be followed to the ultimate, progress would be impossible. On the contrary, progress is often made when long-established customs

are forsaken and a new trail of liberty is blazed. Certain followers of religious traditions, however, will not allow their theories to be brought to any other test than that of the fathers of the church. The Council of Trent expressly condemned all interpretations of the Bible "which contradict the past and present interpretation of the Church."³ He who is bound by the chains of tradition is not free, and is therefore not in possession of the truth, because the truth makes one free.

The psychologist may answer, "All that is necessary to arrive at truth is to follow instinct." To appeal to instinct, however, as a guide to truth, is to make the physical dominate the rational and spiritual. Instinctive actions are frequently in conflict with one another. When this situation occurs, to what tribunal can we go for a referendum if instinct is the final court of appeal? Again, instinct is conditionable and is easily influenced by environment. Truth, on the other hand, stands alone and is independent of circumstances.

Feelings and emotions are frequently put forth as a true guide. Emotion has its place in religion and in life, but to exalt it as a criterion for truth is to wrest it from its proper sphere. Emotional responses frequently lead to all kinds of excesses and abuses. When emotion runs riot, then trouble ensues.

The Pragmatic Answer

When confronted with this question, the educator may reply that truth is determined by its practical efficiency in meeting a designated purpose. In other words, that which functions satisfactorily is true. Truth, to him, depends not upon that which is inherent in itself but upon its results. John Dewey enunciated this theory:

The hypothesis that works is the *true* one; and *truth* is an abstract noun applied to the collection of cases, actual, foreseen and desired, that receive confirmation in their works and consequences.⁴

Such reasoning is not only fallacious but often soul-destroying. For example: since a life of stealing without being discovered is profitable for the thief, the conclusion, according to the pragmatic argument, would be that stealing is a correct form of behavior. It is clear that consequences alone cannot be considered as a final test of the truth or falsity of a given proposition. Final results of truth are always satisfactory, but in this life error is often "on the throne" and truth "upon the scaffold." History is replete with examples of noble men and women who, rather than to deny the truth, have made the supreme sacrifice, while others who have catered to public opinion have been lauded as heroes.

The scientist says that truth can be demonstrated in the laboratory. There is no doubt that the scientific method occupies a valuable and important place in the discovery of truth. A brief survey, however, of the history of science emphasizes the fact that the concepts of scientists have undergone drastic changes, and that the so-called truths of yesteryear have been proved false by new discoveries not known to our predecessors. The truths of science, then, should be labeled probabilities, since scientific knowledge is still very limited despite the great advance made in recent years.

Certainly among scientists "true science" means "the best we have to date as developed by our best scientists." In this sense "true science" is not final nor infallible.⁵

The philosopher attempts to correlate all the knowledge that the sciences have discovered; hence his answer to the question would be that truth is coherence or that which is in agreement with what is known. But "coherence presupposes the existence of a body of truth."⁶ Thus the problem of how the first set of truths can be validated is still unsolved.

To the man of faith, the final test of truth is found in revelation. God has given us a divine disclosure in His Book and through His Son. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."⁷ The truth that came through God's revelation of Himself to His "servants the prophets"⁸ and by His ultimate manifestation in His Son, is that by which all other assertions of truth must be tested. "If they speak not according to this word, it is because there is no light in them."⁹ This divine revelation must be accepted by faith, for without faith in this Word it is impossible to understand the truth.

There are many today groping in darkness,

looking for light; many in the maze of error are asking, "From whence doth the light of truth shine?" If these would come to Him who is the Truth and to His revelation in His blessed Book, their minds would find rest and their souls would be satisfied.

The Bible unfolds truth with a simplicity and a perfect adaptation to the needs and longings of the human heart, that has astonished and charmed the most highly cultivated minds, while it enables the humble and uncultured to discern the way of salvation.¹⁰

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Daniel 8:14 in Perspective

EDWARD HEPPENSTALL
Professor of Christian Theology

DANIEL 8:14 has long been one of the key texts in the scriptural foundation of the Adventist faith, and rightly so. The prophetic time period of the 2300 days, with its termination in the fall of 1844 and the commencement of the antitypical Day of Atonement, constitutes one of the main pillars of Adventist theology.

The Adventist interpretation and use of the word "cleansed" has been questioned in the light of certain Bible translations of the Hebrew word *nišdaq*, including that of the Revised Standard Version, which reads: "Then the sanctuary shall be restored to its rightful state." Luther's German has, "Then shall the sanctuary be consecrated again"; the Hungarian: "Then shall the sanctuary come into its own again"; the Septuagint: "Then shall the sanctuary be purified."

The point of the problem is this: if the word "cleansed" is left out, how can this verse have any reference to the cleansing of the heavenly sanctuary as typified in the ceremony of the Day of Atonement? Where is the investigative judgment set forth?

Furthermore, the context of this verse reveals that it is the little horn power that pollutes the sanctuary and treads it underfoot. It follows that the cleansing of the sanctuary or the restoring of it to its rightful state should be

in some way related to the removal of this pollution by the little horn. And if the cleansing speaks of dealing with the papal pollution, how can it refer to the cleansing of the record of the sins of God's people in the heavenly sanctuary, since nowhere in this chapter are the people of God regarded as responsible for the sanctuary's pollution or its treading down?

An examination of the prophecies of chapters 7-9 reveals:

1. The great enemy of God, of His truth, and of His people is the little horn power.

2. The sanctuary in heaven—its anointing, the inauguration of Christ's ministration represented by the "daily" and the "yearly"—is the central theme of Daniel's visions. Daniel 9:24 reveals its anointing and setting up; chapter 8: 11-14 its casting down; chapters 7:9-14; 8:14 its restoration and cleansing.

3. Because of the central position of the heavenly sanctuary in the great controversy between Christ and Satan, it becomes the specific point of attack by the little horn.

This attack by the little horn is essentially fourfold:

1. The attack is upon the sanctuary itself, when it is said to take away the "daily" and cast down the place of His sanctuary.

2. The attack is upon God's truth and law, since it is by understanding Christ's ministration in the heavenly sanctuary that a true and clear picture of these truths is obtained (Dan. 7:25; 8:12).

3. The attack is upon God Himself, particularly upon the work of Christ as the one and only Mediator between God and man. The prerogatives of God are assumed by the little horn. The little horn has introduced a counterfeit mediator and a counterfeit sacrifice. It claims to have the power of judgment over the saints, power to decide their cases before God, a right that belongs to God alone. A proper understanding and acceptance of the mediatorial work of Christ in the heavenly sanctuary removes or destroys that pollution.

4. Finally, there is the attack by the little horn upon the saints of God. So terrible is this war on the saints that few are left (chapters 7:21, 22, 25-27; 8:24). Every circumstance appears to be against God's people. How can these who are being attacked by such a power possibly be the true saints? How can the true saints be determined? Only by an examination of the sanctuary records through the work of the investigative judgment.

All these phases of the pollution by the little

horn are dealt with in restoring the sanctuary to its rightful state. The scope and work of the doctrine of the sanctuary include the solution to all the attacks on the sanctuary by the little horn.

Relation of the Sanctuary to the Kingdom of God

From Daniel 2 to Daniel 12 there is shown the conflict between the kingdoms of men and the kingdom of God. How is the sanctuary related to the kingdom of God? It teaches the truth about the setting up of God's kingdom (Dan. 7:9-14). The setting up of the kingdom comes at the time of judgment when a distinction will be made between the true and the false subjects of God's kingdom. The kingdom will be realized through the preaching of the everlasting gospel, the three angels' messages of Revelation 14, with their proclamation that the "hour of his judgment is come." Then the dominion of the little horn will be taken away (Dan. 7:26; 8:14) and the true saints will possess the kingdom (chap. 7:22).

This great work that issues forth from the sanctuary in heaven through the ministration of Christ is also set forth in Revelation 10 and 11. These chapters speak of a time when there is to be "no more delay" (chap. 10:6 R.S.V.), but "the mystery of God should be finished" (verse 7), when "the temple of God, and the altar, and them that worship therein" (chap. 11:1) are to be measured or determined as to their truth. To measure the temple is to direct attention to the mediatorial work of Jesus there; to measure the altar is to hold up the one sacrifice for sins; to measure the worshipers is to find who the true worshipers are in the books of record. It was this great truth concerning the work of the sanctuary that was misunderstood, and this misunderstanding resulted in the great disappointment and bitter experience of 1844 (chap. 10:10, 11).

Yet in spite of the attack upon God's truth and God's people by the little horn for 1260 years, when the two witnesses were clothed in sackcloth, with all its evil consequences (chap. 11:2, 3), in spite of the misinterpretation of the sanctuary truth just prior to 1844, there now comes the time when there is to be delay no longer. The work of God is to be finished. The truth is to break forth from the heavenly sanctuary. There can be no greater commission and responsibility given to any people in any age.

Time and again in the prophecies of Daniel and Revelation, this sanctuary work is located during the "time of the end" and constitutes part of the final issue in the triumph of the

church of God. Three times in Daniel 7 (verses 9, 10, 21, 22, 25, 26) the judgment is said to follow the period of papal supremacy, or to come shortly after 1798.

Part of the great work of Seventh-day Adventists is to reveal to the world that Christ is the one and only Mediator between God and man (1 Tim. 2:5). To accept Jesus as the one Sacrifice for sins, the only High Priest and Lord, is to destroy the work of the little horn and to restore the sanctuary to its rightful state.

Many were undeceived in regard to the claims of Rome. They saw how vain is the mediation of men or angels in behalf of the sinner. As the true light dawned upon their minds, they exclaimed with rejoicing: "Christ is my priest; His blood is my sacrifice; His altar is my confessional."—*The Great Controversy*, p. 74.

Daniel 8:14 points to the time when the truth, the whole truth about the sanctuary, its work and ministration, and the people of God, will be proclaimed to the world. Now the true saints are revealed by an examination or investigation of the books (Dan. 7:9, 10; Rev. 11:1-3). Proclaiming the antitypical "daily" and "yearly" ministration in the heavenly sanctuary is necessary both to the vindication of God's truth and God's people and to the destruction of the work of the little horn.

To restore the sanctuary to its rightful state is to understand and to preach the whole truth about it, and properly to relate one's own life to the mediatorial work of Christ in the heavenly sanctuary. The truth of the sanctuary centers in the mediatorial ministration of Christ. That ministration covers both the "daily" and the "yearly," or antitypical Day of Atonement. One is not complete without the other. The fulfillment of the type by antitype requires it. The final and complete dealing with sin and Satan requires it. The preparation of the world for the coming of Christ requires it. The restoring of the sanctuary to its rightful state requires it.

The "daily" or continual mediatorial ministration of Christ began with the anointing of the heavenly sanctuary at Christ's ascension and inauguration (Dan. 9:24). That work was interfered with by the little horn for a definite period of time (chap. 8:11-14), and would not be removed until the close of the 2300-day period in 1844.

If only the "daily" ministration of Christ is involved in restoring the sanctuary to its rightful state, Martin Luther and the Reformers could be given full credit for proclaiming anew Christ as the only Mediator between God and man. But this is not the whole truth about the mediatorial work of Christ. The sanctuary in

type sets forth the complete picture in both the "daily" and the "yearly." To leave one major part out is to fall short of restoring the truth of the sanctuary to its rightful place. If it were such a serious error for the little horn to tamper with the "daily" and hide this truth from the minds and lives of the people all through the years of papal supremacy, is it not just as serious to leave out the "yearly" and fail to bring this great truth to men and women everywhere? The antitypical Day of Atonement is an essential part of the everlasting gospel. To fail to preach and teach it is to preach only a partial gospel, and consequently means failure to bring to lost men and women the full light of the sanctuary and a full awareness of God's great judgment hour and the needful preparation to meet it.

All these various translations, old and new, do not invalidate the Seventh-day Adventist position. Rather, they set forth the sanctuary truth in a wider scope. The completion of the ministration of Christ our high priest in the heavenly sanctuary clearly sets before the world the great issues in the controversy with sin and darkness, and ushers in the triumph of the church of God and the return of our Lord.



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Voltaire and the Lisbon Earthquake

DANIEL WALTHER

Professor of Church History

AMONG the numerous earthquakes that have shaken this earth, none has had such significance and publicity as the catastrophe of Lisbon. For the student of Bible prophecy it has a particular meaning, but Bible students were not the only ones to be impressed by it.

On November 1, 1755, the greater part of the city of Lisbon, Portugal, was destroyed. Besides the earthquake, a tidal wave followed and wrecked the shipping in the river Tagus on which Lisbon is built. In addition to that, fire broke out and completed the work of destruction. Sixty thousand were said to have lost their lives, and the property damage, although it cannot be estimated accurately, was of course enormous.

The immediate repercussions of that Lisbon tragedy were registered in religious as well as antireligious circles. That was particularly true in France, where the Encyclopedists tried to vulgarize the achievements of the human mind, and where *Reason* had its most eloquent spokesmen. France was, at the time of the occurrence of the earthquake, the focal point of rationalism. Everything was examined by the philosophers: the origin of the world, the creation of man, the church, education, et cetera. Among the most influential writers, none were more read and followed than Voltaire and Rousseau, who both saw in the Lisbon catastrophe a significance that brilliantly, although tragically, proved and illustrated their systems.

Voltaire was always clear, but never well coordinated. He is considered an infidel, a man without a Christian's faith, rejecting divine revelation; holding that the Holy Scriptures are not God's Word, nor is the church the visible body of those "called out." Christ was, to Voltaire, neither the Redeemer nor God Incarnate. On the other hand, Voltaire was not an atheist; he was a deist, as it was intellectually fashionable to be in the eighteenth century. While almost all philosophers were deists, there were shades of difference in their individual beliefs.

Voltaire believed that God is the Source of all

life and substance. He was convinced of the existence of God for two reasons: First, he thought that the world could not be explained without God, that is, without a "First Cause." However, Voltaire thought that God the Creator cannot be reached by man, nor can God be conceived by our knowledge. But by our very reasoning we are forced to admit God's existence, and only ignorance could attempt to define Him. Second, without God there is no foundation of morality, and thus God is the basis of human society. It was Voltaire who coined the cynical phrase, "If God did not exist, we would have to invent Him."¹

It is evident that Voltaire's views were not only mistaken but superficial. He could not discern spiritually because his concept of the world was that of a rationalistic investigator. It is especially in the field of prophetic Bible interpretation that Voltaire's judgments are often erroneous and sometimes childish, particularly his pert remarks on Isaac Newton's *Observations Upon the Prophecies of Daniel and the Apocalypse of St. John*. Yet he cannot be considered an atheist. One of his most outspoken statements against atheism is in his letter to the Marquis of Villevieille: "My dear Marquis, there is nothing good in Atheism. . . . This system is evil both in the physical realm as well as in that of morality. . . ."²

Rousseau's Optimism

Rousseau was also a deist, but with a few nuances varying from Voltaire's deism. Rousseau's was sentimental, while Voltaire's was rationalistic. Rousseau believed that God could be reached by the heart rather than by reasoning. Religion, to Rousseau, was an individual matter and a powerful means to moral development. While Voltaire was arrogantly hostile to the church (not only to the Roman Catholic Church), Rousseau remained somewhat respectful toward the church as an institution.

The main difference, however, between the ideas of the two men concerning their concept of the world was that Voltaire was basically

pessimistic, while Rousseau was optimistic. The debate between their attitudes was by no means confined to those two "philosophers"; it had reached spectacular proportions in the eighteenth century in the entire thinking world. The leading philosopher who developed the optimistic concepts was Pope, in *Essay on Man*, wherein he developed the axiom "All is well." Lord Shaftesbury and Bolingbroke had similar ideas, but none expressed them so forcefully as the German philosopher Leibnitz. He discussed his concepts on a "pre-established harmony" in the *Théodicé*. Ours is the best possible world, and that, to Leibnitz, was not a sentimental idea but one that could be demonstrated by reason and faith. Evil and suffering exist, to be sure, but Leibnitz was satisfied that this world is even better with evil in it; in fact, the world would not be as good without evil.

Voltaire in his passionate desire for clearness and common sense reacted sharply and impatiently to such a concept. To him the ideas of Leibnitz and the other optimists sounded like medieval scholastic jargon, but since Pope and Leibnitz had a large reading public in France, Voltaire took his sharp pen to react against these ideas. It was the Lisbon earthquake that brought the debate to a head at that time. Voltaire, however, gave his ultimate answer to the optimists in *Candide* (1759).

Voltaire's Reaction to the Earthquake

The disaster of Lisbon led Voltaire to examine the problem of evil and suffering in relationship to an overruling Providence. This question had concerned him before 1755. His letters indicate that many times he pondered on it in relationship to previous earthquakes, such as the one in 1699 in China, which he said cost the lives of 400,000 persons, and also the earthquakes of Lima and Callao. This problem, which of course is age old, was that while there is an overruling Providence, it seemed to him that God's rulership was not for man's best good. He expressed this idea in two lines of the poem on the Lisbon earthquake:

*All will be well one day, that is our hope.
All is well today, that is the illusion.*⁵

This poem has 244 lines, and of course is in French, and so cannot be given here in full. At the very outset, Voltaire refers to Pope's expression, "All is well," to point out the errors of the optimistic philosophers.

While he describes in a drastic way the catastrophe as it appears to him, with the thousands of corpses of women and children, he asks

the question whether that could have been the will of God. Or could it have been vengeance? And then, Why Lisbon? Is Lisbon worse than other cities? Is there more sin and evil in Lisbon than in Paris or London? "Lisbon is destroyed, while they dance in Paris." Who will find the cause of this evil? God, who is love and kindness, the Author of all things—can He be considered also the author of this catastrophe?

To this, Rousseau thought he had the answer. His ideas concerning the world and man were more systematic than Voltaire's. Rousseau believed in the innate goodness of man: man is good by nature but is corrupted in contact with other men; the only solution is to "return to nature." To some degree Rousseau shared the optimistic views of Leibnitz and Pope, and considered Voltaire's poem on the Lisbon earthquake not only a personal attack on him, but a basic lack of understanding and a distortion of God's preponderant action. Rousseau's letter to Voltaire in answer to his poem is very lengthy. Voltaire did not answer Rousseau's arguments directly. His final answer came in *Candide*.

Rousseau's argumentation in defense of the immanent action of God was that the earthquake is not to be primarily imputed to God, but to man. Moreover, if the world had listened to him—to Rousseau—if men had abandoned city life and returned to nature rather than congregating in Lisbon, the result would have been different. "Admit," wrote Rousseau, "that it was not nature's way to crowd together 20,000 houses with 6 or 7 stories each, and if all the inhabitants of this large city had been dispersed more equally, the damage would have been much less, maybe nil." Thus Rousseau took the defense of Leibnitz and Pope, stating that evil is the simple and natural result of the necessary limitation of every created thing. Rousseau argued that Providence could not be accused for, or rationally condemned on the basis of, a small portion of evil actually known to us. The entire picture, as a whole, has to be kept in mind and not one lone accident, terrible as it may be but exaggerated beyond all reasonable proportion. The best of Rousseau's answer may be found in his writing to Voltaire:

I do not see that one can find the source of moral evil elsewhere than in man himself, because man is morally free. . . . As for our physical ills, . . . they are inevitable in a system where man is involved.⁴

The debate between the two celebrated writers that came to a head at the time of the Lisbon earthquake may be only of a philosophical nature, but it indicates vividly to what extent that catastrophe affected the thinking of man-

(Continued on page 49)

DEPARTMENT OF PRACTICAL THEOLOGY

Philosophy and Objectives of the Department of Practical Theology

MELVIN K. ECKENROTH

Professor of Evangelism

ONE of the finest tributes to the name "Practical Theology" came from Mr. Thomas Elliott, religious editor of the famed newspaper, *The Atlanta Constitution*. He wrote an editorial, the substance of which was as follows:

I have had correspondence from a minister whose letterhead carries the inscription, "Department of Practical Theology." This is most heartening and assuring, for certainly this is the only kind of theology that in the final sum and substance is of any value.

Perhaps this expresses a conclusion with a specific finality that some will not accept, but it does affirm a fundamental concept of this department in the Seminary. It is our purpose to instill such basic principles in the minds of our students as will inspire ready and practical utterance and a living translation of ideals into life.

First and foremost is the possession of spiritual life and vitality. It is not enough to know *about* God. A minister must know *God*. A minister must not only know the proper procedures and homiletical processes of sermon development, but he must be made to realize that a sermon becomes genuine only as it makes articulate personality. History becomes valuable and useful only as the student can translate its record into contemporary settings and thereby suggest a way out of present-day dilemmas.

Philosophy and human relations become important only in the same relative degree that they spark the flame of larger thinking in human behavior. Evangelism becomes indispensable only to the degree that it fans the fires of the heart to genuine passion for helping men. Its theories and ideals are empty and meaningless vagaries of words unless love becomes alive in flesh and life. Theology standing alone may become merely the proud edifice of failure if the study about God does not lead the

searcher to God. Regardless of the high pretenses, noble words, defense of faith, and even death itself for an idea, if a man does not translate his acts, deeds, ministry, and life into the channels of helpful service, large-heartedness, honesty, and faithfulness, he denies Christ—whatever the profession may be. It is, therefore, our objective and purpose first of all to direct all service into practical channels so as to bear fruit in the lives of others.

Techniques

To achieve this, many practical means must be employed. Equipment must be at hand to give the student the feel of the tool and the sense of the occasion.

Recording equipment, both of sound and of image, is essential. If it is necessary for the student of voice to evaluate the finished product by hearing it, so likewise can the student best appreciate the artistry of his technique if he can see the product. Provision for this is made in our Special Services class, for example.

During this course our students prepare the communion bread, baking it themselves. They set the table and note the little details that make the difference between the professional and the amateurish service. All of this is recorded on film and the student views his work objectively, thus seeing himself literally as others see him. The same procedure holds true for the baptismal service. He stands in the pool and practices administering the rite of baptism. Thus he literally secures the feel of the service and a sense of security for future services. The playback of the film is a most necessary and eagerly-awaited class session. Students have acclaimed this as a most practical and appreciated teaching technique.

For the funeral services we visit a nearby funeral home. There the funeral director lectures on what he expects of the minister, and also explains the best professional points of the

BUILDERS

Some carve in the white gleaming
marble

The things that in fancy they see:
Some fix them with canvas and color,
And bring them to you and me.

Some guide with 'thou shalt' and 'thou
shalt not,'

Some seek to inspire with a song;
You build with a subtler material—
The traits that shall make the race
strong.

When the statues have weakened and
fallen,

When the paint on the canvas is
dead,

When the precepts and priests are
forgotten,

And the songs and their singers have
sped,

You shall live in the lives you have
molded

And lead with the courage of ten.

The Great Master Workman be with
you!

I hail you, ye makers of men!

—Selected

service to remember. This visit to the funeral home has proved most helpful.

In the matter of the wedding, the students are asked to attend a non-Adventist wedding at some time during the quarter. They can do this by watching the announcements in the public press. In class the students perform a marriage ceremony. The sermon notes are projected on a screen. Thus the students may copy each other's notes, and during the quarter may exchange as many as twenty-five sermons. This, of course, is a much appreciated advantage of this class technique.

Field Development Program

Preaching, like art, cannot be made beautiful or worth while until it is translated on the canvas of human experience. A sermon is not a lecture; it is not beautiful phraseology, or vocabulary genius. It is not words at all. Words are merely the conveyers of the thought. They translate the person into articulate expression. A sermon is the very virtue or life of the minister. To give expression to his message and experience is the preacher's vocation. To this end he must

serve. The finest service the Seminary can render a man is to enable him to see how best to give expression to his message and life.

To do this the Seminary must have field opportunities, but not in the sense of a mere practice program. Most churches have a justified horror of becoming experimental stations for would-be or untried ministers. The field program of the Seminary is not presenting to a church an untried vessel. We present men who have passed through a vigorous classroom training. Many have also grown to a maturity of experience in the field. Therefore it is the presentation of a man whose experience presses upon him and demands release to bless the people.

Pastorates

The Seminary needs churches that afford pastoral opportunities; not for mere experimentation, but to give opportunity for vigorous expression by men who desire to serve efficiently. The pastoral letter becomes more than an empty theory—it is the technique of expression of a worker who wishes to lead a congregation into service without the sacrifice of the worship hour. Thus to lead is no longer an act of experimentation in the Seminary pastorate, but it is now a marvelously soul-satisfying experience to both minister and congregation.

A minister needs to be close to experienced counsel during introductory periods of his work. Here the Seminary can be of invaluable aid and service. A student pastor may face a church board problem. He need not meet it by the trial and error method. He has access to a faculty of experienced workers, resident pastors, and counselors who will not only give him words of wisdom, but will demonstrate practically a method of meeting church board problems.

Evangelism

Evangelism demands all there is of a man in the field of human relations. It is of prime importance that men be given opportunity to enter into larger aspects of a public-relations and soul-winning program.

How valuable is the opportunity of a Seminary student to fraternize with ministers of surrounding community churches! This practice is generally carried forward on a far too limited basis by Seventh-day Adventist ministers.

How important are the social and spiritual contacts made in the homes during a practical field program!

It is good to draw on the black-board a newspaper advertisement, but how incomparable is one taken from the weekend

Star! It is fine to point with pride to a book of techniques entitled *How to Make an Altar Call*, but what can compare with the meeting where the student can see a crowd of spiritually hungry people move forward to clasp the hand of Christ?

Here is an important deviation of our concept from that of the average training program. Usually a young man moves forward to hold a meeting on his own. This only serves to point up how very much he needs to know. If it does not prove that to him, a year or two in the field surely will. At this point in their experience scores of young men come to our school. They freely say, "This is my weakness. Here is the area where I need help." Then they present a long list of problems. We might mention a few:

1. Weakness in advertising
2. Faulty sermon illustrations
3. Weak technique in the appeal
4. Improper subject sequence
5. Poor public relations
6. Troublesome "isms"
7. Inhibited speaking traits
8. Awkward gesturing
9. Poor musical appreciation

Ad infinitum! So the students say, in spirit at least, "What is the solution?"

A large order indeed! If adequate evangelistic opportunities are provided, the instructor can draw from his experience and profit with his students by the challenge of the need, and in the fear of Almighty God thus move forward. It is no ordinary campaign in any sense of the word. The challenge is unique. The instructor is surrounded by a group of eager men who press into the campaign determined to excel where once they knew failure. The net result is bound to reveal a deep, genuine interest, profound enthusiasm, serious application, and an unswerving determination to succeed. Can an evangelistic campaign surrounded with these elements fail? That is why we believe that a strong Seminary field program is the most practical and valuable contribution we can make in men, substance, and spirit.

The Challenge This Poses to the Department

There is perhaps no element in all our work more vital than these problems. As the great task looms before us, we can only groan in spirit and pray earnestly, "Who is able, Lord, for these things?" What a completely humiliating challenge this is! To meet its demands we pray for added grace.

With an expanding program we will need additional instructors. Give us the tools with

which to work, the field in which to labor, students who wish to share in a rewarding service, and by God's mercy and through His enabling power miracles will constantly be wrought. Give us men from the field who long to grow more efficient, give us those who desire only to serve God faithfully, and we will labor with them as God gives us strength to make theology truly practical!

The Seminary's Latest Major Field

C. E. WITTSCHIEBE
Professor of Pastoral Care

THE Seminary has, for years, had courses in human relationships and pastoral counseling. On occasion Youth Guidance has been offered. Within the last two years, however, the faculty and administration have made it possible for a candidate for the Master's degree to obtain a major in the field of pastoral counseling and guidance, and for the B.D. candidate to include in his curriculum more courses in this area.

There is a significant reason for this latest development. In recent years surveys have been made among ministers of several denominations with the object of finding out whether they considered their seminary training adequate to meet the demands of the ministry. The reports indicated that Protestant ministers, on graduation from the seminaries, found themselves to be satisfactorily equipped in doctrine, in liturgy, in church history—in fact, in practically all the traditional departments of the schools. In one category, however, they uniformly reported a serious deficiency. Right from the start of their ministry they felt themselves to be inadequately prepared to help parishioners in the problems that the latter brought to them. Very little of their seminary curriculum, they stated, had been designed to give training in dealing with the variety and complexity of difficulties arising out of failure or partial failure in achieving normal personality development and maintaining wholesome interpersonal relations.

The ministers recommended that more opportunity be provided for the theological student to obtain a better understanding of the dynamics of personality and of human relationships. There was no suggestion that this should be done at the expense of the fields of study that for generations have furnished the indispensable content of B.D. curriculums. Their importance was taken for granted. The impres-

sion conveyed by their reports could, in the words of Jesus, be stated this way: "These ought ye to have done, and not to leave the other undone."

While no surveys of this sort have been conducted among Seventh-day Adventist ministers, it is inevitable in the nature of their calling that they face the same responsibilities as do ministers of other denominations. They meet an equal number and variety of problems. If my contacts with workers and their wives represent a fair sampling of opinion in the field, it is reasonable to conclude that many want more education and training in the elements of pastoral psychology, mental hygiene, sociology, psychosomatic medicine, and the dynamics of personality.

A Training Program to Meet the Need

Because of the foregoing considerations, the Seminary is offering courses that will provide at least one opportunity under denominational auspices of meeting the expressed need. Human Relationships is a basic course in Christian psychology and ethics, dealing with the development of personality. Introduction to Pastoral Counseling is the next course in the sequence. In this the student enters the field of pastoral counseling. He evaluates the importance and scope of this phase of the ministry. He studies the dynamics of interpersonal relationships as they concern the pastor and the significance of the psychosomatic element in illness (a field of study in which we, from the leads given us in the writings of the Spirit of prophecy, should long since have been the leaders).

The training program includes attendance at staff conferences, direction of religious services for patients, reading of case histories, participation in individual and group sessions with supervisors, and related activities. The essential core of the program is the interview with patients. These interviews are written up and later analyzed in individual sessions with the Seminary instructor.

It is difficult to describe Clinical Pastoral Training to one who is not familiar with the history and objectives of this relatively new addition to the Seminary curriculum. It is a dynamic process in which the student not only studies his subject, but lives it. The process is similar to that of basic training for the soldier. The trainee learns to fire live ammunition and to go into action against live ammunition. He sees men in the raw, and finds ways of ministering to them in their condition. He meets all shades of religious thinking, and seeks a way to talk to each man in his own language. This

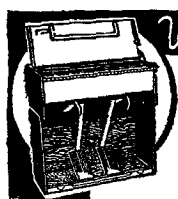
forces a re-examination of the vocabulary of theology.

In all this the student must confront himself and examine himself critically. He finds a new and rather startling way of testing his motivations for the ministry. The probing is likely to be close and deep; weaknesses and artificiality are exposed by the impact of the experience. Self-examination that can be put off or evaded for long periods in ordinary seminary courses cannot be postponed or evaded in this one. Here it is possible for a man to find a new and powerful proof of his calling, or to raise insistent questions about its validity.

Another course is offered in this major that does not come at any particular point in the sequence of courses. While called Sociology for the sake of brevity, it could fittingly be entitled Practical Sociology for Seventh-day Adventist Workers. In this the student deals with such subjects as: adoption, marriage laws, divorce, problems of working wives, juvenile delinquency, alcoholism, physical and mental health, welfare, the aging, the disabled and handicapped, and mental illness. In addition, the class visits a number of community agencies and institutions.

Ministers, nurses, Bible instructors, missionaries, and workers from overseas divisions, have expressed appreciation for the course. They state that it has widened their horizons, given new meaning to many aspects of their work, and equipped them for further self-directed study.

In concluding the description of this new major, perhaps an observation should be made: The Seminary has no intention of taking in religious workers and turning them out as pseudo-psychiatrists, amateur psychologists, and semi-professional sociologists. And this is not meant to be even slightly an implication of a lack of respect or appreciation for men in our ranks who have chosen to serve in these specialties. It is based rather on the conviction that the ministry is a calling in itself and that a wise minister will draw from these disciplines whatever will make him a more competent shepherd of souls.



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The Seminary Music Department

GEORGE W. GREER
Professor of Church Music

WE face today the most alarming situation in the field of music that has ever existed in our world. That which the Creator intended to be a source of spiritual strength and a constant stimulant to better living in preparation for the future land of joy and song, is too often taken over by another power, with devastating results.

There was a time when it was possible to choose and control our listening, but much of that freedom is denied us today as the flood of debasing music pours in through doors and windows, pervades stores, parks, and automobiles, and has become the popular medium of advertising. Radio and television are so saturated with it that one cannot listen to even a news broadcast without its downward pull being forced upon one. Can it be that this constant bombardment is softening the resistance of God's people to this evil?

The blueprint of Christian education has not been changed. We are not left helpless in this overwhelming flood of evil. The lifting, inspiring, soul-stirring, spiritual power of the music of God's plan is more wonderful than ever. Such music "has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort. It is one of the most effective means of impressing the heart with spiritual truth."¹

Compare these impressive accomplishments with the equally powerful debasing results of exposure to Satan's counterfeit in music. We

must study and pray that our senses may be attuned to the heavenly influences and that the insidious downward pull of this flood of evil about us shall not engulf us. Ignorance will not be accepted as a legitimate excuse for failure to sense the difference.

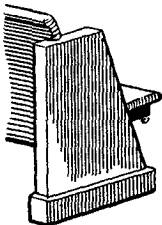
The answer to the problem, at least in part, is found in the modern schools of the prophets. Their predecessors were established by divine instruction under the theocracy "to serve as a barrier against the *wide-spreading corruption*, to provide for the mental and spiritual welfare of the youth, and to promote the prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors."² (Italics supplied.) The course of study provided for this "pious, intelligent, and studious"³ student body was geared to the needs of the field, offered few electives, and included sacred music as one of the four major subjects. "And the Spirit of God was manifested in prophecy and sacred song."⁴

And so it is today that the same divine hand has guided in the establishment of "schools of the prophets" to meet this acute need. The growing music department of the Seminary offers courses carefully planned to provide the specialized training needed for our denominational work. Its offerings are being increased as the needs become evident and the enrollment increases.

Courses are now available in Church Music, Hymnology, Conducting, Women's and Men's Choirs, Voice Culture, and Musicianship. High-fidelity recorders are provided and a fine library of music literature is being assembled, to encourage further interest in the appreciation of good music. Other courses will be offered in music theory, including Musical Acoustics. This is a field with which the modern minister needs to be familiar.

The hour is late. The remaining allotment of

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time to carry out our assignments for God is very limited. We must make every moment and every opportunity count for eternity. The Spirit of God must be manifested in our music.

Amidst the deepening shadows of earth's last great crisis, God's light will shine brightest, and the song of hope and trust will be heard in clearest and loftiest strains.⁵

REFERENCES

¹ *Education*, p. 168.

⁴ *Ibid.*, p. 47.

² *Ibid.*, p. 46.

⁵ *Ibid.*, p. 166.

³ *Ibid.*

[Professor Greer has just recently connected with the Music Department of Pacific Union College.]

P's and R's for Public Speakers

WINTON H. BEAVEN
Professor of Communication

THIS past decade has witnessed a great and noteworthy development—the rediscovery of the preacher. Seminaries are full, theologians are once again great men in the world, and churches are bursting at the seams. With this rediscovery of religion and the preacher as a pastor has come the rediscovery of the preacher as a *speaker*. Much of the preaching of today is good; the average is perhaps higher than at any time in the past. There are many outstanding preachers and a few great ones.

Several factors are involved in this resurgence. Certainly the development of movies, radio, and, most important, television, has played an important part in raising standards of preaching. The preacher must compete whether he wishes to or not. But there has also been a gradual awakening to the fact that preaching is not yet what it should be. Every preacher who doubts this should read the dispassionate, scholarly indictment of preaching in Henry Steele Commager's *The American Mind* (Yale University Press, 1950). As church leaders have become aware of the shortcomings of their pulpits, they have concentrated on raising the standards of preaching. We must be alert or we shall be left behind in this movement to higher standards and greater efficiency!

Among the divergent teachings of the leaders of the "new preaching" certain fundamentals stand out. They are as old as the art of speaking itself, but they are receiving new polish and new emphasis today. They have as much appeal and application to the Seventh-day Adventist pulpit as to any other. As suggestions for improving the art of sermonizing, in its external aspects, they are offered for your consideration.

Be Persuasive

Preaching is one form of public address; it involves techniques of delivery, content, and arrangement. These skills are acquired only with considerable effort.

There is a feeling abroad that natural ability may obviate training. On the contrary, it may only make training more effective. It is true that anyone can talk, but there are levels of talking. Anyone can paint, too, but there is a difference between a barn and a landscape! Anyone can cut, but it is a far cry from a fingernail to an appendix. No surgeon will tamper with me, if I know it, who has not developed his technique! Henry Ward Beecher said at Yale on February 21, 1872, "No knowledge is really knowledge unless one can use it without knowing it." So it is with good technique of any kind. No surgeon worries about technique as he operates; no good musician worries about technique as he plays; no good preacher should be concerned about technique as he preaches—but each one should have it!

How are your techniques? Or are you developing your talents at the expense of the audience? Preaching does not necessarily make you a better preacher; practice does not necessarily make perfect—it may only make permanent. There is no substitute for good technique.

When this necessity for technique is advanced, someone always points out that technique never won a soul. True. A preacher cannot get by with nothing but technique. He must also have a message, and deep conviction about that message. No mastery of external techniques alone will make a preacher; there must be a blend of message and technique.

Nowhere does the deficiency of technique show more than in the voice of the preacher. The "holy tone" is devastating. You can tune in your radio anytime, and ninety-nine times out of a hundred you can tell a religious program before you understand a word—simply by the tone of voice. It may be a pounding monotony; it may be a sanctimonious holiness; it may be staccato, hell-fire preaching. There are several varieties, but in every case the vocal pattern betrays the preacher. Everyone today hears good speech patterns and instinctively recognizes them. The preacher must compete and conform. If he expects to be persuasive, he must make his vocal approach accordingly.

There is a second problem in achieving persuasion from the pulpit—that of arranging ideas in a sermon. Sermon arrangement, it is sometimes called. Much has been done in recent years to determine maximum effectiveness of

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the order of ideas within a talk. There is space here to mention only three results of study and experimentation, all of which disturb long-cherished stereotypes of sermon organization.

First of all, from the suggestion of the practices of advertising has come the idea of the anticlimactic order. Based upon the psychologically sound principle that firsts have primacy of impact and retention, sermons are started with the main and most important idea, with the purpose of destroying all opposition to an idea by overwhelming assault. All advertisements are built on this principle, and many successful speeches.

Another sermon order based on this principle is found in the practice of Harry Emerson Fosdick. Not only does he put his most important point first, but he allots the time devoted to each point on the principle of physical fatigue. Point one gets 55 to 60 per cent of the time of the sermon, with point three receiving only 6 or 8 per cent. This is the idea of initial impact, but welded to it is recognition of the fact that the longer we sit, the more tired we become and the less able to be attentive. Fosdick's tremendous success as a preacher is to some degree the result of his sermon order.

A third psychological discovery is that the negative is stronger than the positive. If you speak on prayer and present three arguments for and three against, the negative will invariably be remembered longer. Many demonstrations have proved this. Negation attracts attention and invites trouble. So in sermon arrangement you damage your sermon by inclusion of much negative, no matter where you place it in the sermon. Positivity at the end will not wipe out the memory of the negative.

If you would be persuasive, develop techniques of delivery that are unobtrusive, and study arrangement of ideas for maximum impact. Persuasion is an art, and every good preacher studies it.

Be Positive

Being positive means more than arrangement of positives and negatives. It means to have conviction without being afraid to show it. Know what you believe; have a message—don't merely deliver a lecture. Reinhold Niebuhr has said, "Religious conservatism has ossified the gospel, and religious liberalism has vaporized it." Formulate your own personal faith, then present it as a conviction.

A former church member charged recently, "No one ever urged me to be good, or told me why I should be." Can that be said of any of us? The great cardinal doctrines of Christianity are

partly belief and partly practice. As Peter Marshall prayed, "God, help us to stand for something, lest we fall for anything."

Be positive. Think of the great speakers of our day within and without the church. They are all men with a message of burning conviction, delivered humbly, but with power. Our preaching should be like that.

Be Personal

This is the day of the extempore sermon, when the preacher speaks directly to his congregation. His vocabulary is liberally sprinkled with "I's" and "we's" and "you's." He knows that his sermon is a pastoral call on his church; it is the only time he may reach many who need solutions to their problems. So he will touch on their hopes, their aspirations, fears, faith, and failures.

But more than this, he will be personally involved himself. The pastor will *feel* what he speaks. He will be enthusiastic. He will not be like the preacher who dreamed he was preaching and woke up to find that he was! You cannot put on feeling, however. Artificiality is apparent and defeats its own purpose. People need to be moved, to feel deeply, but you can only move people if you are deeply moved yourself. To be moved yourself, you must be personally involved. An appeal to reason may convince of truth, but only emotion will move people to act upon that truth. Be personal with yourself and your audience. Share your feelings as well as your thoughts.

Be Real

Reality means more than sincerity without sham or artifice. It means reality on such a large scale that it surpasses commonality. Let me illustrate what I mean: Here is a preacher with eyes aglow, face radiant, body alert and flexible. He is alive from crown to finger tips. His speech bursts from him. The audience sits motionless, eyes following every movement, ears deaf to every sound except his voice. When he brightens, they brighten; when he is sad, their faces cloud. And when he finishes, they go away and ponder. His presentation is real!

Probably none of us has seen a crucifixion nor a young man slain by his father for a sacrifice. None of us has offered himself as a bondsman for his younger brother. But we can grasp and appreciate all of these, vicariously, by the power of our imagination, and make them real to our listeners.

Be real! This quality of reliving in retelling can be achieved, trained, and cultivated. Medi-

(Continued on page 49)

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PART II

Electrical Currents

OCCASIONALLY of late in the popular journals there have appeared articles with reference to electroencephalography—the science that has to do with the electrical currents in the human body. The Seventh-day Adventist who picked up the *Scientific American* in June, 1954, doubtless read with particular interest the article by W. Grey Walter entitled “The Electrical Activity of the Brain,” and probably recalled some rather familiar statements in the Ellen G. White books, some even of early years. But first let us note some interesting points made by Mr. Walter:

Twenty-five years ago Hans Berger, a German psychiatrist working in Jena, began to publish some strange little pictures consisting of nothing but wavy lines. They should have caused great excitement among his colleagues, because he claimed that they showed the electrical activity of the human brain. But in fact no one took them seriously. For several years no one even bothered to repeat his experiments.

In the quarter of a century since then the study of his little wavy lines has grown into a new department of science called “electroencephalography.” Today several hundred laboratories in the United States and a similar number in Europe are recording and interpreting charts of the electrical discharges of human brains. Their total annual output of charts would girdle the earth. Hospitals all over the world have accumulated thousands upon thousands of brainprints.—Page 54.

Then the author discusses these electrical currents, which not only can be mapped, but also be measured in terms of volts:

The signals are usually classified by the frequency of the electrical pulsations in them. Berger's original oscillations, which he named *alpha* rhythms, are in a frequency band between 8 and 13 oscillations per second—that is, about as fast as you can move a finger. Their size, or amplitude, is around 30 millionths of a volt. Neither the frequency nor the amplitude is constant. Each individual has his own characteristic pattern of shifts in frequency and size; thus his brainprint is as distinctive as his signature.—*Ibid.*, p. 55.

Mr. Walter published his article in 1954. Going back twenty-five years to the time of the

Berger experiments would put us in 1929, fourteen years after Ellen White laid down her versatile pen. Sixty years before Berger did his initial work Ellen White wrote:

Whatever disturbs the circulation of the electric currents in the nervous system lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind.—*Testimonies*, vol. 2, p. 347.

And again in 1872, three years later, she made reference to electricity in the body as she wrote of those who do not make adequate use of their mental powers:

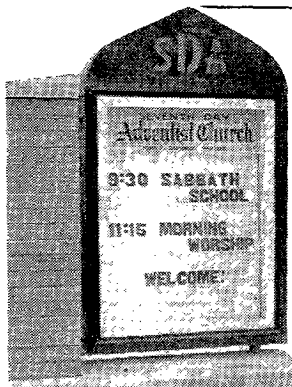
This class fall more readily if attacked by disease, —because the system is vitalized by the electrical force of the brain to resist disease.—*Testimonies*, vol. 3, p. 157.

Similar statements appeared in 1903 in her book *Education*, pages 197 and 209. In the early years when Ellen White thus wrote, the idea of there being electrical currents in the body was quite foreign to the thinking of physicians. In fact, but very little was known about electricity at the time. But now, eighty-five years from the time Ellen White wrote of “electric currents in the nervous system,” we find the scientific world is taking note of the tiny pulsating electric currents emanating from the brain, the frequency and size of which vary with the individual. That which may have seemed rather farfetched when Ellen White wrote in the early years concerning electrical currents of the brain, we see today to be substantiated by the findings of serious and studious men in the scientific field.

Prenatal Influence

On June 3, 1953, there appeared this item in the public press, “Unborn Baby May Be ‘Marked’ by Mother's Emotions.”

New York (AP): Pregnant woman's emotions may really “mark” her unborn baby, making the child neurotic, Dr. William S. Kroger of Chicago said today. The infant may become predisposed to psychosomatic ailments, the complaints born of emotional upsets rather than actual physical trouble, he said. This kind of effect is not the same as the old wives’



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tales that if a woman is frightened by a spider, for example, her baby will have birthmarks.

Kroger, gynecologist of the Chicago Medical School, was telling the American Medical Association Convention of some psychosomatic aspects of gynecology and obstetrics.

These words remind Seventh-day Adventists very much of a number of statements from the pen of Ellen G. White along the lines of prenatal influence. I quote the first such declaration from the article she penned in 1865:

In past generations, if mothers had informed themselves in regard to the laws of their being, they would have understood that their constitutional strength, as well as the tone of their morals, and their mental faculties, would in a great measure be represented in their offspring. Their ignorance upon this subject, where so much is involved, is criminal. —*How to Live*, No. 2, p. 37.

What made news in the item from Dr. Kroger is the fact that for generations it has been generally accepted in scientific circles that the unborn child is not affected by the habits and mental state of the mother. This has seemed to put the utterances of Ellen White on prenatal influence at variance with the scientific world. Particularly in *The Ministry of Healing*, published in 1905, she emphasized this point in clear, forceful terms:

What the parents are, that, to a great extent, the children will be. The physical conditions of the parents, their dispositions and appetites, their mental and moral tendencies, are, to a greater or less degree, reproduced in their children.

The nobler the aims, the higher the mental and spiritual endowments, and the better developed the physical powers of the parents, the better will be the life equipment they give their children. . . .

Especially does responsibility rest upon the mother. She, by whose lifeblood the child is nourished and its physical frame built up, imparts to it also mental and spiritual influences that tend to the shaping of mind and character. . . .

The effect of prenatal influences is by many par-

ents looked upon as a matter of little moment; but heaven does not so regard it. . . .

But if the mother unswervingly adheres to right principles, if she is temperate and self-denying, if she is kind, gentle, and unselfish, she may give her child these same precious traits of character.—Pages 371-373.

From these more general aspects Ellen White then turns to the question of diet, and she says:

Many advisers urge that every wish of the mother should be gratified; that if she desires any article of food, however harmful, she should freely indulge her appetite. Such advice is false and mischievous. The mother's physical needs should in no wise be neglected. . . . But at this time above all others she should avoid, in diet and in every other line, whatever would lessen physical or mental strength.—Page 373.

From diet Ellen White then turns to the attitudes of the mother and the importance of the husband and father's showing love and affection.

The mother should cultivate a cheerful, contented, happy disposition. Every effort in this direction will be abundantly repaid in both the physical well-being and the moral character of her children. A cheerful spirit will promote the happiness of her family, and in a very great degree improve her own health.

Let the husband aid his wife by his sympathy and unflinching affection.—Page 374.

These statements from *The Ministry of Healing*, which were out of line with the thinking in scientific circles for many years but were corroborated by the Kroger statement, were brought even more directly into focus by the appearance in February, 1954, of an article in the *Ladies Home Journal*, carrying the bold headline, "There Is Pre-Natal Influence." Beneath the heading a note of explanation appears as follows:

For years scientists have believed that your unborn baby lives an insulated existence, protected

from all external influence, but this is not true. It is exciting news that you can control the development of your unborn child.

This article was not written by some novice, or someone who was endeavoring to make a sensational appearance in the public press, but by Dr. Ashley Montagu, a careful authority. A paragraph prefacing the article, appearing in italics, is devoted to the various high positions held by this doctor, who is known to be a world-renowned anthropologist, social biologist, lecturer, and author. The article is a long one, and I can make only a few references to it. It is interesting to observe, however, that this physician—in what is considered a startling discovery—delineates the same points that Ellen White emphasized so many years ago. He writes:

There is now sufficient evidence from many sources to indicate that the unborn child can be variously affected by physical changes in the mother, and that although a woman cannot "mark" her baby by seeing something unpleasant before he is born, nor make him a poet by reading Keats and Shelley during her pregnancy, there are ways in which she definitely can influence his behavior pattern. It is largely up to her, and to those surrounding her during her pregnancy, whether the infant will be born a happy, healthy, sweet-tempered individual, or an ill-adjusted neurotic.

He then continues, in an attempt to assure his readers:

If this sounds far-fetched or whimsical, be assured that it is as strictly scientific as anything else that has been written here. The woman who is troubled during her pregnancy, who is permitted to worry unduly, who is not secure and at peace in the love of her husband and family, may be in such a state

of emotional stress that her nutritional economy becomes disturbed.

After giving documentary illustration of this point, Dr. Montagu states:

Here, as in all other areas of human existence, love is the best insurance for healthy growth. If the mother is loved enough, her well-being probably will be assured, and the well-being of the mother means the well-being of the child she nourishes.

Then Dr. Montagu turns to the question of diet. Of this he boldly says:

Certainly the matter of a pregnant woman's diet cannot be too strongly stressed. It is obvious that the fetus can be influenced by the food its mother consumes.

Then he deals with the gratification of the mother's wishes in food lines:

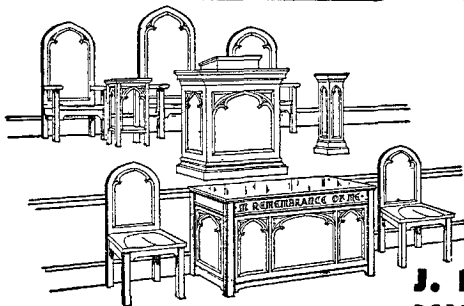
Another commonly repeated "old wives' tale" is that a pregnant woman's peculiar cravings for certain foods were bad for her unborn baby. The scientist once pooh-poohed such nonsense, but here again the old wives seem to have been right, and the scientists inadequately informed.

There is evidence now that many cases of food allergy in infants and children can be traced to the eating habits of the mother during pregnancy. Dr. Bret Ratner, of New York, and many other investigators, have abundantly proved this.

In summing up his findings over a period of many years, Dr. Montagu states:

Prospective mothers, then, can assist in the healthy development of their babies by avoiding excessive indulgence in any one food. A severe allergy can unpleasantly affect an individual's entire physical and emotional life. . . . The mental and physical health of the child begins with the health of the fetus. Its

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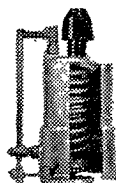
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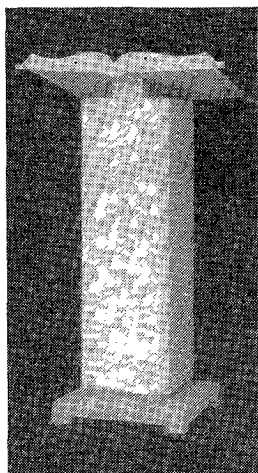
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care begins with the care of the fetus. In this respect, nothing is more important than the health and well-being of the mother who nourishes it.

A child must be loved, even before it is born, by a mother who is loved. That, really, is all there is to it, and what could be simpler.

To us these words sound very much like the words which we quoted from *The Ministry of Healing*, penned half a century before this scientific discovery. Again the researches of careful scientific men and women of today furnish evidence corroborating the counsels of the Lord's special messenger.

Eggs

Another point on which there was scientific corroboration many years after the Ellen G. White declarations on a point touching diet from a scientific standpoint, is found in the matter of eggs as remedial agencies. In 1901 one of our physicians overseas was suffering from pernicious anemia, which had been brought on by an inadequate diet. There had been a premature discarding of the use of dairy products on the part of this physician. He lived in a land where it was difficult to supply the body with the elements it needed without the use of some dairy products, especially in a diet free from flesh foods. Ellen White, in writing him, gave counsel that resulted in the saving of his life. She said:

Your devotion to true principles is leading you to submit yourself to a diet which is giving you an experience that will not recommend health reform. . . . It is essential for you to make changes, and at once. Put into your diet something you have left out. It is your duty to do this. Get eggs of healthy fowls. Use these eggs cooked or raw. Drop them uncooked into the best unfermented wine you can find. This will supply that which is necessary to your system. Do not for a moment suppose that it will not be right to do this. . . . Eggs contain properties which are remedial agencies in counteracting poisons.—*Counsels on Diet and Foods*, p. 204.

The doctor, who was then in his prime, followed this counsel. He used eggs in grape juice, and it saved his life, and as this article is written the dear old doctor is still living, although retired, a witness to true health reform. The statement made by Ellen White in this communication was repeated by her in her general statement on the subject of health reform, which she presented at the General Conference of 1909. At that time she said:

We should not consider it a violation of principle to use eggs from hens that are well cared for and suitably fed. Eggs contain properties that are remedial agencies in counteracting certain poisons.—*Testimonies*, vol. 9, p. 162.

Seventh-day Adventists read and re-read this statement, and while it was accepted as being in the body of the E. G. White teachings on health, it had no particular significance. It was not until some thirty years later that Mellanby showed through his experimental work that in diets consisting largely of cereals there was a deficiency of vitamin A, or carotin, which caused demyelination of the nerve fibers (loss of nerve-fiber insulation). The yolk of the egg contains vitamin A, and thus the testimony concerning the properties of eggs that counteract certain poisons, written before vitamins were known, was substantiated scientifically by careful research. And Dr. G. K. Abbott, who discusses this matter at length in an article that was published in *The Testimony of Jesus* (1934 ed.), by F. M. Wilcox, points out further that it was also discovered that certain cereals not only lacked certain vitamins, but contained "some definite anti-calcifying substance." This situation becomes acute in a diet deficient in vitamin D. Dr. Abbott quotes from the *Journal of the American Medical Association*:

"Mellanby, himself, was the first to show that the anticalcifying effect of cereals or cereal extracts may be completely nullified by supplementing the diet with adequate amounts of vitamin D in the form of cod-liver oil, egg yolk, or irradiated fats, or by irradiating the animal, or even the cereal itself."

Thus Ellen White, writing in a letter to one of our physicians in 1901, stated two facts—that eggs contain remedial properties, and that they counteract certain poisons. Thirty years later careful scientific research furnishes evidence for these statements based upon revelation.

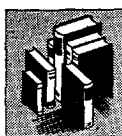
Surely we can say that Ellen White wrote well in advance of medical science. And does not the review of these facts confirm in our hearts confidence in the message from the prophetic pen, whether it deals with theology, or church administration, or Christian living, or preparation to meet the Lord, or declarations along scientific lines?

But of all the scientific subjects dealt with by Ellen G. White statements, that which is brought into focus just at the moment by articles in the public press is hypnotism. This will be discussed in our concluding article.

(Concluded next month)

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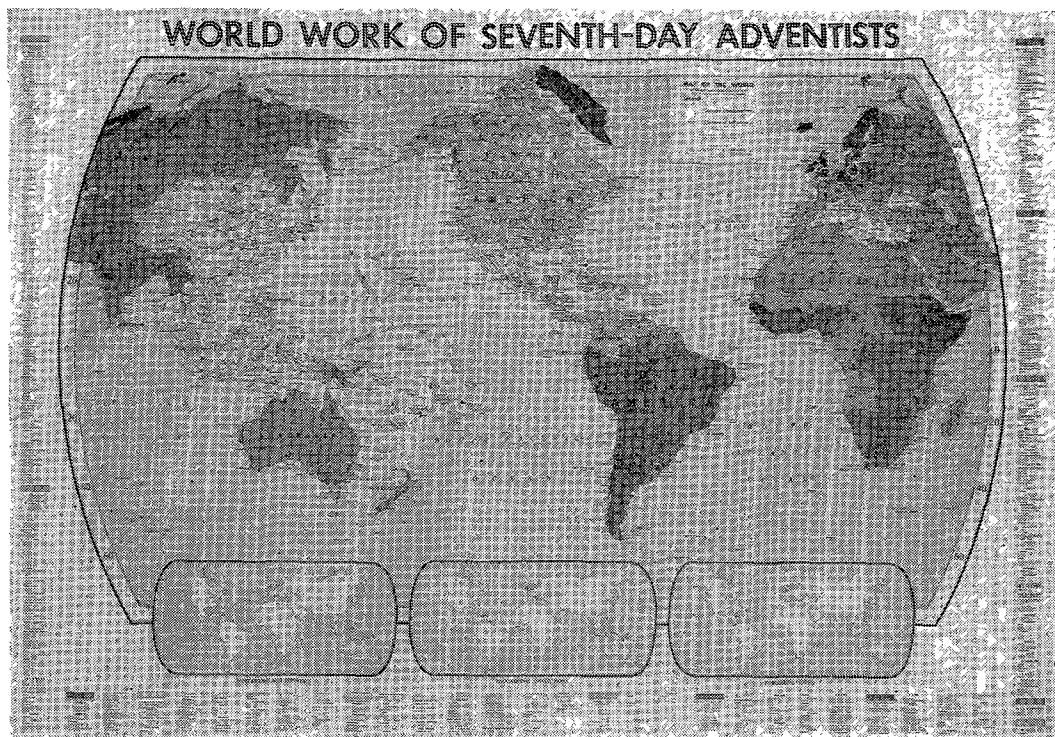
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B. G.

***Christianity and Western Civilization*, Carlton J. H. Hayes, Stanford University Press, Stanford, 1954, 63 pages, \$2.50.**

This distinguished Roman Catholic historian develops the thesis that Biblical Christianity has contributed certain basic features of our Western civilization, such as rejection of totalitarian authority, acceptance of constitutional democracy, adherence to liberalism, and respect for the individual. The progressive element in our civilization, Professor Hayes attributes to the Christian (Catholic as well as Protestant) influence, flowing from Hebrew and early Christian heritage. The facts are organized in a masterly way and forcefully presented. The author does not explain, however, how these same Christian influences have fared differently in Protestant Europe, in Catholic Europe, and in Eastern Europe.

LEIF KR. TOBIASSEN



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(Continued from page 25)

how the manuscript discoveries of the last hundred years have re-established, first, the authenticity of the text of the New Testament, and now, more recently, through the famous Dead Sea scrolls, the reliability of the Old Testament text.

Weekly round-table and question hours gave opportunities to discuss various problems. A Communion service, conducted on the afternoon of the last Sabbath, firmly knitted all hearts together. With it a praise service was conducted in which all participants expressed their gratitude to God in their own tongue. Twenty different languages were heard. This praise service emphasized the international character of our work and the marvelous unity in diversity existing in the Advent Movement.

The climax of the school came in simple but beautiful graduation exercises on the weekend of May 11 and 12. The consecration service was led by the president of the Northern Philippine Union Mission, W. J. Hackett. In the Sabbath morning service the division president, F. A. Mote, was the speaker. The commencement address was given by R. G. Manalaysay.

A few hours later the workers were returning to their respective fields, traveling by plane, ship, bus, or train, to meet new challenges. All were eager to return to their work in churches, institutions, or public evangelism, and to put into practice the things they had learned. The months and years to come will show, in souls won to the message and in a deeper consecration among workers and lay members alike, how much this Seminary Extension School has done for the Far Eastern Division.

The Minister's Education

(Continued from page 52)

most far-reaching influence. It needs great men.

Does true higher education lead a man to endeavor to demonstrate his superiority to others, to look disdainfully upon those whose training is not equal to his? On the contrary, he will be an instrument humbly, unobtrusively lifting those that have a lesser knowledge and experience.

Let us work and pray together, availing ourselves of the opportunities provided at our Seminary. But may each worker seek knowledge with only one purpose in mind—that the coming of our Lord and Saviour may be hastened!

W. S.

Lisbon Earthquake

(Continued from page 33)

kind. Had these men believed the Word of God and read it with keen understanding and spiritual insight, they would have understood the words of the Divine Master: "O fools, and slow of heart to believe all that the prophets have spoken."

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² *À Monsieur le marquis de Villeveille*. Fernay, Aug. 26, 1768, cited *ibid.*, p. 75.

³ FRANÇOIS MARIE VOLTAIRE, "Le Poème sur le Désastre de Lisbonne en 1755, ou Examen de cet Axiome: Tout est bien (1756)"; the text, in French, of the entire *poème* is found in George R. Havens, *Selections From Voltaire* (New York: Century Pub. Co., 1925), pp. 246-258.

⁴ J. J. ROUSSEAU, "Lettre à M. de Voltaire, le 18 aout, 1756," *Oeuvres et Correspondance inédites de J. J. Rousseau*, par Schreckeisen-Moulitou, 1861, cited *ibid.*, pp. 120-122.

P's and R's for Public Speakers

(Continued from page 41)

tate, contemplate; but as you do so, plan to bring to life and reality these great events. If you would preach effectively, you must achieve this form of reality.

Our parishioners call for living water; they cry to be fed the bread of life. We must bring it to them in the most appealing fashion possible. We must be persuasive, with unobtrusive technique and careful organization. We must be positive, personal, and real. Most of all, if we are to achieve that goal of all preachers—the "Well done" of our Lord—there must be a depth of consecration and conviction, and a dependence at all times upon Him who alone can touch hearts!

THE OBJECT OF OUR FAITH

Is THY faith fixed on the precious blood? Then thou art in the covenant. Canst thou read thy name in the bloody characters of a Saviour's atonement, who says to all, "Come unto me"? Then shalt thou read it one day in the golden letters of the Father's election. He that believeth is elected. The blood is the symbol, the token, the earnest, the surety, the seal of the covenant of grace to thee. By this blood, sin is cancelled; by Jesus' agonies, justice is satisfied; by His death, the law is honoured; and by that blood in all its mediatorial efficacy, and in all its cleansing power, Christ fulfills all that He stipulated to do on the behalf of His people toward God.—SPURGEON.

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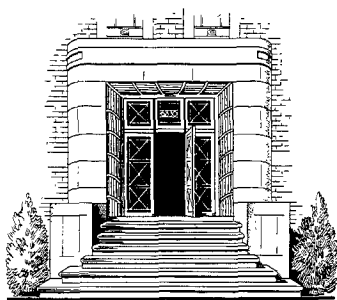
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THE MINISTRY

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The Law of Life—Service

ALL things both in heaven and in earth declare that the great law of life is a law of service. The infinite Father ministers to the life of every living thing. Christ came to the earth 'as He that serveth.' Luke 22:27. The angels are 'ministering spirits, sent forth to minister for them who shall be heirs of salvation.' Hebrews 1:14. The same law of service is written upon all things in nature. The birds of the air, the beasts of the field, the trees of the forest, the leaves, the grass, and the flowers, the sun in the heavens and the stars of light—all have their ministry. Lake and ocean, river and water spring—each takes to give.

"As each thing in nature ministers thus to the world's life, it also secures its own. 'Give, and it shall be given unto you' (Luke 6:38), is the lesson written no less surely in nature than in the pages of Holy Writ."—*Education* (C.H.L.), p. 103.

"Whether we recognize it or not, we are stewards, supplied from God with talents and facilities, and placed in the world to do a work appointed by Him.

"To every man is given 'his work' (Luke 13:34), the work for which his capabilities adapt him, the work which will result in greatest good to himself and to his fellow men, and in greatest honor to God."—*Ibid.*, pp. 137, 138.

"By the terms of our stewardship we are placed under obligation, not only to God, but to man. To the infinite love of the Redeemer every human being is indebted for the gifts of life. Food and raiment and shelter, body and mind and soul—all are the purchase of His blood. And by the obligation of gratitude and service thus imposed, Christ has bound us to our fellow men."—*Ibid.*, p. 139.

"Go ye into all the world, and preach the gospel to every creature' (Mark 16:15), is Christ's command to His followers. Not that

all are called to be ministers or missionaries in the ordinary sense of the term; but all may be workers with Him in giving the 'glad tidings' to their fellow men. To all, great or small, learned or ignorant, old or young, the command is given."—*Ibid.*, p. 264.

"The work to which as Christians we are called is to co-operate with Christ for the salvation of souls. This work we have entered into covenant with Him to do."—*Christ's Object Lessons* (C.H.L.), p. 358.

"Christ's followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service—service to God and to their fellow men. Here Christ has presented to the world a higher conception of life than they had ever known. By living to minister for others, man is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellow men.

"To His servants Christ commits 'His goods'—something to be put to use for Him. He gives 'to every man his work.' Each has his place in the eternal plan of heaven. Each is to work in co-operation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Ibid.*, pp. 326, 327.

"In our life here, earthly, sin-restricted though it is, the greatest joy and the highest education are in service. And in the future state, untrammelled by the limitations of sinful humanity, it is in service that our greatest joy and our highest education will be found—witnessing, and ever as we witness learning anew 'the riches of the glory of this mystery;' 'which is Christ in you, the hope of glory.'"—*Education*, p. 309.



POINTERS TO PROGRESS

DO IT YOURSELF THE "DO IT YOURSELF" fever is currently gripping the country. It is a fatal formula when applied to the minister's relationship to his congregation. For the minister to shoulder the myriad responsibilities of church programming is to convert the church into a vast infirmary.

Few things are more pathetic than to visit a church where the minister handles every little detail, while capable people sit in the pews. Not a few church problems stem from the pastor's Herculean attempt to carry the church on his shoulders.

While it is true that every congregation is divided into two classes—those who like to help to get things done, and those who will encourage you to go ahead and do it—most church members will gladly serve if given an opportunity. When you are ill, brother pastor, it will probably surprise you to discover your own nonindispensability.

E. E. C.

THE MINISTER'S EDUCATION

ELBERT HUBBARD said it: "Education is a conquest, not a bequest. It cannot be given; it must be achieved." Every minister or teacher who has made a real contribution to the work of God is one who has worked long and unfalteringly to qualify himself for the efficient discharge of his appointed task. On the other hand, some ministers today are mediocre in their preaching and in results of their preaching simply because they have no desire, or are not willing, to pay the price of the higher training they need.

But is it not the guidance of the Holy Spirit, rather than education, that is essential? True, the first and greatest and the one indispensable qualification of a minister is that he be filled and controlled by the Spirit of God. Education can never take the place of the power of God in a minister's preaching and in his life. But if a man is truly under the guidance of the Spirit, will he not be divinely led to feel his need of all the education possible? And will he not be willing to bend every effort to obtain the training he needs? The servant of the Lord wrote:

"If placed under the control of His Spirit, the more thoroughly the intellect is cultivated, the more effectively it can be used in the service of God. . . . The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others. . . . We should not let slip even one opportunity of qualifying ourselves intel-

lectually to work for God."—*Christ's Object Lessons*, pp. 333, 334.

Wrote Percy Bysshe Shelley: "The more we study, the more we discover our ignorance." There is a healthy and desirable result of systematic study, with its ever-beckoning heights of attainment, that will always keep us humble. One thing I have much admired in great men, well-educated men: they are humble because they know how little they know. Conscious of that fact, we will keep studying the rest of our lives. Old age may bring its physical limitations, but may each of us keep mentally and spiritually alert to the last breath.

How happy we are that the General Conference, following the clear lines of instruction given through the Lord's servant, has made possible our Seventh-day Adventist Theological Seminary, in Washington, D.C. In this institution we find consecrated instructors, many of them outstanding specialists in their fields even in the eyes of scholars of the world. We ought to thank God for this institution brought into being for one purpose—that our ministers and teachers might acquire under the best possible conditions the higher education needed in the finishing of the work. Every minister ought to avail himself, when and if possible, of the opportunities offered by this noble institution.

But what of the motive for this advanced study? Here is where we need to think deeply and honestly. Is the underlying motive a desire to leave the ministry, with its first-hand contact with souls, in order to obtain a position of greater prestige and wider recognition? Or is the motive for study a deep, burning desire to serve more efficiently as a winner of souls, to obtain a masterly skill in shepherding the flock? A man who is truly educated, and truly converted, will not be looking for higher position or power or influence, but will be most humble and ready to be spent for the cause to which he has been called.

Should the man who has received his Ph.D. or his B.D. conclude that he is now too good and too valuable a man to return to pastoral ministry or evangelism? The pastor is continually a representative of Christ in the church and in the community. The evangelist is ever on the firing line, meeting all types of people and accountable for the favorable and unfavorable impressions the people form of Seventh-day Adventists. Should not pastors and evangelists, in the very nature of their work, be so far as possible the very cream of the products of our educational system, in addition to first being filled with the Spirit of God? Evangelism—public and personal—is the greatest work in the world, and of the

(Continued on page 49)