

The Ministry

FOR WORLD



EVANGELISM

VOLUME XXX

FEBRUARY, 1957

NUMBER 2



Parable of a Garden

By THELMA S. WELLMAN
Takoma Park, Maryland

IN an incautious moment I found myself deep in thought. It seemed as if I were speaking to my Lord. I said: "Master, show me myself. Analyze the inner workings, the strengths and weaknesses, the subtle, hidden motives. Lay bare my heart and with the piercing light of the Spirit search out the corners of my soul."

The Master smiled sadly. Methought His face turned austere for a moment so that a chill wind played briefly in the far reaches of my mind. "My child," He said softly and with a certain significance, "do you think you can bear the sight?"

"Oh, yes," I replied with naïve confidence. "I'm not so bad actually. I pay tithes faithfully, keep the Sabbath better than a lot of people I know, and work for the mission program whenever I can. As for people, I like *almost* everyone; there are only a very few right at the moment that I can't stand the sight of. Isn't that a pretty good average?"

"Come," He said, quite ignoring my protestation of virtue, "let us take a walk in My garden. It has some blooms of the choicest variety. When the wickedness of the world becomes a weariness to Me, it is My pleasure to walk up and down in this unique and luxuriant place admiring a flower here, trimming an errant twig there, and digging about a fruit tree to help it bear better."

He guided me through the well-trimmed boxwood hedge, and we entered a garden of such surpassing beauty that the loveliest spots on earth seemed drab in my memory. I thought of the marvelous gardens I had seen in Victoria where bushes of Peace roses reigned in their purity and beauty. They were nothing compared with this. The springtime array of the Sherwood Gardens in Baltimore or the pink-and-white clouds of Japanese cherry blossoms in the parks

of Tokyo were quite forgotten. Exquisite as they were, the display in the Master's garden was far lovelier.

"Now here," said the divine Gardener, "is one of My most promising orchids. This is the soul of Mr. Duncan. Do you not admire its texture? I cherish this, for it was not always so."

"What," I exclaimed in much surprise, "that man? What talents has he? What position, what power? He doesn't have a sparkling personality or even pleasing manners. How can he look like that to You?"

This time the Master's smile was tender. He said, "You see, My child, he loves Me much. And all his neighbors are blest by the overflow of that love."

We moved on. "Do you not admire this exquisite lily of the valley heavy with perfume? That is the soul of your cleaning woman," the Saviour said. "Daily her petitions ascend to Me in the fragrance of her devoted spirit." I could see the small figure quietly and efficiently doing her tasks, but it was difficult to see why the celestial rating should differ so markedly from that which I would have given her.

I noted as we moved about that the sense of values was different in this garden of hallowed peace and security. Appearance and possessions seemed to have no weight. The value was placed on the inner motive. Those whom I had admired and regarded as being sure of a prominent place were not always in as flourishing a condition as I had believed. Again and again we paused before flowers in varying conditions. Some of the bushes were scraggly; some luxuriant. Some plants were heavy laden with blossoms; others barren.

Finally, when my education in values was almost complete, we approached a neglected spot where existed a thin, dried-up, unlovely stalk. The sense of apprehension became reality.

From *The Youth's Instructor*, Jan. 15, 1952.

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Official Organ of the
MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

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VOLUME XXX

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Printed and published monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, Washington, D.C., U.S.A., \$2.75 a year; 30 cents a copy. Add 35 cents for yearly subscriptions to countries requiring extra postage. Entered as second-class matter December 19, 1927, at the post office at Washington, D.C., under the Act of Congress of March 3, 1879.

In This Issue

IMPORTANT things are occurring in the religious world today—things that challenge every leader in God's work. We have touched upon some of these in this issue. Be sure to read the editorial comment on the back page. Nothing is more vital to the Christian than the priestly ministry of our Lord. The application

(Continued on page 35)

Cover—Takoma Park, Maryland, Church



THE BEAUTIFUL church pictured on the cover is the fulfillment of a dream that extends back to 1904, when the General Conference headquarters was transferred from Battle Creek, Michigan, to Washington, D.C. The triangular area in front of the General Conference office and the Review and Herald building

was set aside as a little park, but even back in those days the brethren said they looked forward to the time when a church would occupy a portion of it. Now that dream has materialized.

Like most churches, the Takoma Park church has struggled and grown, and with each change its building accommodations have reflected this constant growth.

The present building was dedicated free of debt Sabbath, November 17, 1956. It seats 1,300 persons in the main auditorium, besides providing excellent chapel space and rooms for the various departments of the church. Because of its location it is ideal for the holding of Autumn Council sessions and other large denominational gatherings. Thousands of dollars are being saved annually by the denomination because of this convenience.

This is a very active church. It operates a separate health and welfare center; for three years in succession it has been the largest church in the denomination to reach the Minute Man Ingathering goal; and many lay members are devoting time each week to giving Bible studies, with encouraging results.

Nine pastors have served the church since its organization, including: Allen Moon, 1917-18; B. F. Bryan, 1919-35; C. S. Longacre, 1918, 1936-37; J. F. Anderson, 1937-39; A. B. Russell, 1939-42; Robert Pierson, 1942; C. J. Coon, 1943-45; G. S. Rapp, 1946-52; and the present pastor, Leslie R. Mansell, since 1952. The present membership of the church is 964.

The Lord has abundantly blessed the Takoma Park church, and we feel that the present structure is a monument to the glory of God and the faithful cooperation of all the members.

L. R. MANSELL, *Pastor.*

The Conquest of Love

A. L. HAM

Vice-President, General Conference



WHEN the Prince of heaven came to join battle with the "prince of this world" it was another phase in an aggressive all-out war against the forces of evil, a real "war to end war."

He came to take away the sin of the world. He came to reveal the Father.

Our Lord's Sense of Urgency

Although our Saviour's ministry in this world was brief, it was intensive. He referred to it as the "day" with "night" coming on apace.

So earnest were His efforts that as He sat on the curb of the well in Sychar—weary, thirsty, and hungry—He was so much concerned about the needs of the woman of Samaria and her salvation that He forgot His own physical needs. It was that spirit of complete dedication and unceasing labor that enabled Him to say at the ending of His earthly mission, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." And on the cross He could shout in triumph, "It is finished."

The darkness rolled away from the Saviour and from the cross. Christ bowed His head and died. The compact between Father and Son was fully consummated. Christ had fulfilled His pledge. In death He was more than conqueror. His right hand, and His glorious, holy arm had gotten Him the victory.—*The Youth's Instructor*, June 21, 1900.

Thus He gained the most notable victory in love's supreme conquest.

O, 'twas love, 'twas wondrous love,
The love of God to me;
It brought my Saviour from above
To die on Calvary.

Having risen from the dead, the Master has called men to join Him in love's supreme conquest. "And he ordained twelve, that they should be with him, and that he might send them forth to preach" (Mark

3:14). What a wonderful preparation was theirs! To be with Jesus and hear His teaching, see His mighty miracles, observe His kindness and love for erring mortals! Their message for the world was "The kingdom of heaven is at hand." They were to tell what they had seen and heard of Him. And they must tell it to all the world. The task seemed impossible, and it was, from a human point of view.

A few weak men were sent to grapple with all the might of the heathen world. Their case seemed desperate; success seemed impossible. But it was the Lord who had sent them; here was their hope and strength.—*Pulpit Commentary*, on Matt. 10:16.

But they went, and what wonderful results accrued! "Ye have filled Jerusalem with your doctrine," was the cry of their critics. It seems probable that Thomas went to China and India, leaving churches of Christians wherever he preached the gospel. In areas of India today we have the Thomas Christians. According to tradition, Thomas was martyred on St. Thomas Mountain, near Madras.

Paul and his companions also were sent, and concerning their work in Thessalonica, the complaint of their enemies was, "These that have turned the world upside down are come hither also" (Acts 17:6). Others also traveled far, preaching Christ and Him crucified until their witness was given to the then-known world. The record of their lives abounds with deeds of sacrifice, courage, and triumph. Facing martyrdom at the end of his ministry, Paul could say, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4:7).

From the close of the mission of the apostles right down through the ages, that which the Master sent them to establish in love and sacrifice, through persecution and death, has been nobly defended by men and women of great courage and devotion.

Sent to Give a Special Message

When, in the Master's plan for love's supreme conquest, the time came for the last warning message to go to all the world,

[Condensation of a devotional talk given at Autumn Council.—EDITORS.]

He began to prepare a people to do that work. Devotion, sacrifice, and discipline, all were part of that preparation.

The names of our pioneers are familiar to us—Bates, White, Himes, Loughborough, Andrews, Smith, and others. They gave the full measure of their strength, their earthly possessions, to the cause of God. They lived by faith, and how often that faith was rewarded! Two examples, not so well known, will illustrate their devotion.

James White, then a young minister, put a notice in the paper inviting some kind family of believers to come and locate close to the White family so that Brother and Sister White could leave their small children with these neighbors while the Whites answered the urgent calls to travel among the churches to strengthen the believers in their faith. Would many workers today feel called upon to sacrifice like that?

J. N. Loughborough was a man of small stature, and at one time did not have clothes suitable for a preacher. Some kind neighbor gave him trousers and vest. The trousers being seven inches too long, he cut them off. His brother gave him a double-breasted overcoat that had been cut short. What would we do today with such a limited wardrobe? They did not have salaries, or funds for traveling expenses, except as they could earn, or some kind friend could help a little. Those were days of real sacrifice and deep devotion to a cause.

They were misunderstood, grossly misrepresented, and sometimes betrayed by friends. But they worked on. In 1863 the world General Conference was organized by 20 delegates, representing 3,500 believers.

Then in 1874, eighty-three years ago, we sent out our first missionary. Recently we stood by his grave in Basel, Switzerland, and read the inscription on the monument, telling how he labored to start the French *Signs of the Times*. Coming to the end of his life and wasting away by an incurable disease, he insisted on writing editorials for the paper while confined to his bed. And one of his last acts was to sign over to the cause his last five hundred dollars.

But what dividends have accrued from such sacrifices! Today in Europe we have four divisions, with more than 220,000 baptized members, and many others in preparation for such membership. Still

there are great needs in Europe awaiting our response.

Our first missionaries went to Africa in 1887—seventy years ago. They established the Solusi Mission station in 1894. There they labored, sacrificed, suffered, and died. Their graves in a nearby cemetery are the silent markers of the resting places of these soldiers of the cross. We are reminded of Gideon and his army, whose pitchers were broken to let the light shine to the surrounding people. So with these early missionaries. Their lives were broken in sacrifice to bring the news of their beloved Saviour to their African brothers. But not broken in vain! For the light of their lives still shines, and shines brighter each year. Today we have about 140,000 baptized believers in Southern Africa. Think of it! Today we have 2,000 missionaries laboring in 187 countries.

A New Regard Experienced

In quite recent times there has come about a new regard for Seventh-day Adventists. Many factors have contributed to a better understanding concerning what we believe and teach and the type of work we are carrying on in the world. The quality and quantity of the religious, health, and cultural literature published have had a great influence. The radio, television, and Bible correspondence schools have also contributed much to this development.

Better public relations and closer contacts with more men of influence in religion and other spheres of activity have accomplished very much indeed. Many of our former opposers are becoming our defenders and apologists. Perhaps also in recent years we have been more careful in our statements regarding our beliefs, and we must continue to be even more careful in what we say and what we publish. That is essential.

This popularity and favor, we believe, is of God; it is for a definite purpose. It is a fulfillment of Isaiah 60:2, 3: "But the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles [nations] shall come to thy light, and kings to the brightness of thy rising."

The glory of God is rising upon His people, but this brings with it a solemn responsibility. There is a great work to be accomplished in a short time.

This new regard for our work and friendship for our workers could become our

greatest danger. It need not be, however; it must not be permitted to bring in an attitude of pride or boastfulness, or a sense of satisfaction with present accomplishments. It must not be permitted to cause a feeling of complacency, or to make us feel we are "rich, and increased with goods, and have need of nothing." It must not be permitted to cause us to compromise either our beliefs or the aggressiveness of our program. This would be easy to do. I have seen that happen in a small way in one part of the world.

We have a message to give, and with the glory of God upon His work and His church, let us arise and shine and finish the work we are sent to do. Let us in great soberness realize that this popularity will not last forever—of that I am confident—unless we forget the special message we are called to give. To forget it would be to deny the call of God and the very purpose of our existence.

Urgency of the Hour

There is a great awakening in the world with reference to the teaching of Christianity. There is also an awakening on the part of leaders of other religions, who are becoming active in opposition to the church. We find evidences of this in many parts of the world. A new challenge is the rising tide of nationalism and ideologies antagonistic to the Christian faith. There is also a sense of alarm in the world. International tensions are producing fears and apprehensions.

A voice from a noted editor, not of our church, we would do well to heed:

Where are the churches which give the impression of living with the awareness that they have no more than a few years, perhaps only a few months, left in which to press on a doomed society their offer of salvation? . . . Men and brethren, the nations are rushing toward destruction and the time is short! The churches do not yet give the impression that they are in deadly earnest about their use of the time that remains.—PAUL HUTCHINSON, editorial in *The Christian Century*, 1947.

This sounds like an Adventist preacher saying, "The hour of his judgment is come." Surely, time is short! Haste, for "the night cometh, when no man can work."

Some doors are opening to the message now, but some are closing that have been opened. In *Testimonies*, vol. 9, p. 172, we are warned:

Soon doors now open to the truth will be forever

closed. Carry the message now. Do not wait, allowing the enemy to take possession of the fields now open before you.

Sensing the great need of the multitudes wherever he had gone, the great missionary of the early church, when his "day" was drawing to a close and "night" was coming on, cried, "How shall they hear without a preacher? And how shall they preach, except they be sent?"

To these questions the church today must respond. If we listen to the voice of the One who sent us into this world in love's supreme conquest, we will hear: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation: spare not, lengthen thy cords, and strengthen thy stakes" (Isa. 54:2). How this must be done is the question.

To my fellow missionary leaders of overseas divisions I would say that as you see so many needs in your own divisions you may be inclined to feel that too much is being expended in the homeland, that more funds should be sent abroad where the needs are much greater. This is a very natural impression; I, too, have often shared it. But it must be remembered that buildings erected many years ago have become unsuitable and sometimes unsafe or inadequate for present demands. These have to be replaced, enlarged, or supplied at great cost.

The growth of our work in our institutions has necessitated enlargements. We must not only "lengthen our cords" but "strengthen our stakes." But in the homeland we must ever be conscious of our world program. The following statement is surely true:

The mission movement was a notable advance in the church of God. No man is really a Christian until he realizes his responsibility of sharing with others. As long as he is content selfishly to enjoy that which is provided in the gospel for him, he has not caught the meaning of Christianity. Christianity means sharing; Christianity means giving; Christianity means sacrifice; Christianity means foreign missions. As someone has said, 'Before every church lies two roads: one leads to foreign missions, the other to the cemetery.' . . . No church can long close its heart and purse to the cry of the world, and retain its power. Unless it goes out to

"Do not pray for easy lives, pray to be stronger men! Do not pray for tasks equal to your powers, pray for powers equal to your tasks."—Phillips Brooks.

the world with the life-giving message, the world will come into the church with its death-dealing paralysis. It is for the church to choose which it will have.—M. L. ANDREASEN, *The Faith of Jesus*, pp. 150, 151.

We are confident that all of us here subscribe to these sentiments. The leadership of our work in North America is certainly mission-minded. During visits to camp meetings this past summer, I was gratified to see the emphasis given by both union and local conference leaders to the offerings for the cause of missions.

We rejoice that our people are liberal. Yet are we giving as liberally or are we sacrificing as much as we should to advance and finish the work of God in the earth? We are prospering more than ever before in our history.

Seventh-day Adventists never had it so good as at present. As workers we never had such good care, and such excellent facilities for carrying on the work, as we have today. Of course there are exceptions, but this is generally true. However, we must never forget the spirit of sacrifice and devotion that characterized the pioneers of this cause and so many of those who followed them. The closing years of this conquest of love will be characterized by that same spirit of sacrifice.

The Challenge of Today

"Padre, why do you people do it?" That question was put to me as I arrived on board a river steamer to return to Hong Kong. We had been passing through a time of civil war and antiforeign tension. I was returning home. I asked the captain if he had a place I could occupy. He took me along the upper deck and showed me a cabin. Soon I went out on deck to chat with the ship's officers. They were sitting around a table with refreshments.

Sullenly, the captain said to me, "Last night my ship was anchored here in port and I saw one of your people [a missionary] take his wife and children and put them down in a sampan [small boat]. He got down into it also and headed up the river about dark." He was headed for a dangerous area. The captain demanded,

"Padre, why do you people do it?" It seemed to the captain that the family was going right into the jaws of death! He had told me before that he was an infidel. After a moment of thought I turned to him and said:

"Captain, it is the inner urge." He dropped his head a moment, and then looking at me, he demanded, "What do you mean by the inner urge?"

"Oh," I said, "it is that which caused God to send His only-begotten Son into the world of darkness and sin to die for you and me; it is that which caused the Saviour to leave the companionship of His Father and the holy angels, the glory of heaven, and come down into this sin-cursed world to die for man. The *inner urge is love*." Love faces dangers, conquers fears, and knows no failure. That is the challenge of this mighty hour. "We hold in our dedicated hands the priceless riches of our fathers; we have inherited their spirit of sacrifice and devotion."

There must be no failure in our mission. Sir Nevil Henderson, England's ambassador to Germany prior to the outbreak of the last war, after failing in his almost frantic endeavors to preserve the peace, wrote a book, which he entitled *Failure of a Mission*. We, too, are ambassadors for the King of heaven, and there must be no failure of our mission. It may seem that our cause in some parts is failing; there may be some defeats, some retreats, such as were experienced by our missionaries who had to leave China and some other lands. But the work goes on in God's own plan, and the tide of this great message will win at last. This assurance is beautifully expressed in the following words:

The Tide Is Sure to Win

On the far reef, the breakers recoil in shattered foam,
While still the sea behind them urges its forces home;
Its song of triumph surges o'er all the thunderous din;
The wave may break in failure, but the tide is sure to win.

The reef is strong and cruel; upon its jagged wall,
One wave, a score, a hundred, broken and beaten, fall;
Yet in defeat they conquer; the sea comes flooding in;
Wave upon wave is routed, but the tide is sure to win.

The wheels are necessary, but the Living Spirit must be within the wheels before they will bear the lost to God!—J. E. Co-nant.

O mighty sea! thy message in clanging spray is cast,
 Within God's plan of progress; it matters not at last,
 How wide the shores of evil, how strong the reefs of sin;
 The waves may be defeated, but the tide is sure to win!

—*Shepherd Evangelist*, p. 140.

The tide of the last message of mercy is sure to win. The death knell of the devil is certain. Then will be set up in the city of God the true United Nations, not on the shores of Lake Success, New York, as the UN once was (with its hoped-for success), but on the sea of glass, when "the kings of the earth do bring their glory and honour into it" (Rev. 21:24).

Health and Happiness

R. R. FIGUHR

President, General Conference of Seventh-day Adventists



THE object of health reform is good health. "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth," wrote faithful John. He believed in health reform and undoubtedly practiced it conscientiously. He saw the intimate relationship existing between physical well-being and spiritual prosperity. Therefore he urged all believers to endeavor to so live as to promote good health. It hardly seems that one who judges and condemns others who do not live exactly in harmony with his ideas can be on the right track. A critic never enjoys spiritual prosperity, nor does he know the real joy of living.

There are few subjects on which there is wider divergence of opinion and practice among us than in what we call health reform. Hence there is no other subject that demands greater forbearance and tolerance than this. And as leaders in God's cause and shepherds of the flock, we must seek to guide and inspire our members in regard to health principles and health education.

Probably more people have been labeled fanatics or overliberals in the matter of eating than in any other. This has come about, in part, by persons setting up for others their own standards of eating and drinking. Long ago the apostle Paul, referring to this same subject, asked, "Who art thou that judgest another man's servant?" And then he added, "To his own master he standeth or falleth" (Rom. 14:4). It would seem that the Lord has left considerable latitude in the personal appli-

cation of diet principles. Much instruction is given us that covers different circumstances as well as different digestive abilities. A man with a good, robust, and hearty digestion is hardly qualified to set up a standard for a person with a weak digestion. Unfortunately, this is done at times. Recently there came to our attention the case of one of our boys in the Army. He had starved himself to the very verge of the grave in conscientiously trying to follow a course of eating evidently outlined for him by some zealous, but doubtless misguided, food faddist. What irreparable harm was thus done to health reform! One man is reported to have declared, "I intend to be a health reformer even if I die in the attempt!"

On the other hand, some, in an effort to avoid extremism and to keep from being branded as fanatics, go to the other side and become overliberal. This, too, is to be deplored. But even more deplorable is the attitude of a small number—we are glad the number is small—who belittle and scoff at the idea of health reform. They even ridicule those who are endeavoring conscientiously to follow what they believe is the instruction given us. This attitude is doubly deplorable when the one who ridicules is a minister. Should we not respect conscientious people? We must not overlook the fact that through the messenger of the Lord an abundance of instruction on this subject has been given us, all of which must be taken into consideration in mapping out a course. If some happen to emphasize one side of the question more than the other, and impress us as being slightly off balance, let us, nevertheless, respect their sincerity.

How true it is that if the devil cannot keep us bound in the ice of indifference (carelessness and liberalism), he endeavors to push us into the fires of fanaticism. There is a middle and reasonable path marked out for us on this question of healthful living. Let us seek to walk in it.

This subject of healthful living includes so much more than merely eliminating a few items from the diet. We have, for instance, been given much instruction on the evils of an impoverished or an unbalanced diet, a matter of pre-eminent importance. Also certain harmful food combinations have been called to our attention. Then there is the question of sleep and proper rest as a safeguard to health. True health reform principles are exceedingly broad and include much more than we ordinarily think they do. They meet every case and circumstance. Were health reform practiced wisely and fully today, the health condition of Seventh-day Adventists generally would be far superior to that of the average individual. It would be a cause of

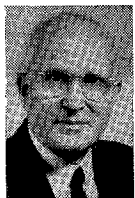
scientific comment in the world. Unfortunately this is not the case. Too often it is the reverse. Could it be that our interpretation of it has been too narrow, and our comprehension of it too limited? It may be that we have stressed minors to the exclusion of majors. Let us as workers help our people to study how to eat for both physical and spiritual health.

What should be a minister's attitude toward this important question? Should he not first recognize the broad principles laid down in the Scriptures and by the messenger of the Lord? Why not do some careful and conscientious experimenting for ourselves, recognizing that everyone will not have exactly the same reaction? We are all so different, far too different for all to try to eat alike. But experimenting, we can ascertain what is best for ourselves and follow that. Above all, let us not leave the impression that the kingdom of God consists largely of eating and drinking. It is still righteousness and peace and joy in the Holy Ghost.

The Priestly Application of the Atoning Act

LE ROY EDWIN FROOM

General Conference Field Secretary



THE Lord has surely blessed us. To us has been given a spiritual magnifying glass, as it were, that brings to light, and into focus, the latent aspects of this great theme of the atonement. It brings into view aspects that the human eye, unaided, would not detect unless in closest spiritual communion with God and His Word. *They are all in the Word, but they lie beneath the surface.* When, however, they are brought to light, the whole theme becomes radiant with a beauty, a symmetry, and a luster that bring a divine glow into the soul and put a song of gratitude and triumph on the lips. Moreover, if accepted and applied, they are bound to transform the life and service. We shall never be the same again if we permit this great truth of the atonement to take full possession of us. For this, our God is wait-

ing; and anxious, needy souls are longing.

The term "atonement," which we are considering, obviously has a much broader meaning than has been commonly conceived. Despite the belief of multitudes in the churches about us, it is not, on the one hand, limited just to the sacrificial death of Christ on the cross. On the other hand, neither is it confined to the ministry of our heavenly High Priest in the sanctuary above, on the antitypical day of atonement—or hour of God's judgment—as some of our forefathers first erroneously thought and wrote. Instead, as attested by the Spirit of prophecy, it clearly embraces both—one aspect being incomplete without the other, and each being the indispensable complement of the other. Misunderstanding has commonly arisen at this point. This needs to be clearly discerned, and the true relationship succinctly stated.

As we have seen, the atonement is ini-

tially, and foundationally, the tremendous act of the cross. That is basic. The death of Christ on Calvary paid the debt of sin. It furnished the ransom. It provided the propitiation. It constituted the slaying of the perfect and sinless substitutionary Victim—Jesus Christ Himself—in our stead. That was a single, transcendent act—once for all, all-sufficient, all-efficient, and never to be repeated.

But this should be most carefully noted: Christ's atoning death on Calvary provided redemption *potentially* for all mankind. That is, Christ died *provisionally* for every sinner in all the world, that the efficacy of His death might embrace all men in its sweep throughout all human history. That is the tremendous scope of the sacrificial act of the cross—a complete, perfect, and final atonement for man's sin.

But that is not all, nor is it enough. That completed act of atonement on the cross is valueless to any soul unless, and until, it is *applied by Christ our High Priest to, and appropriated by, the individual recipient*. That becomes apparent upon a moment's reflection. Then, and only then, does the general covering provision become a *personalized realization and a saving actuality to the individual*. But that application is made, or ministered, by our heavenly Priest subsequent to His own death as substitutionary Victim. That is the second imperative part of the one complete and all-inclusive atonement.

Christ, we would stress, is Himself both the atoning Sacrifice and the mediating Priest. Everything therefore centers on and in Christ, and emanates from Him. He is all in all. In His priestly ministry He makes effectual, to the individual beneficiary, the saving provisions and benefits of His atoning act on the cross. Thus it may be said that from the *heavenly sanctuary, Christ makes the atonement effectual, because personalized, to repentant sinners and aspiring saints*.

This thought cannot be too strongly stressed: The atonement is twofold—first a single, comprehensive act, then a continuing process or work of application. The atoning sacrifice was, of course, *made on this earth*—on Calvary—nineteen centuries ago. But its application to needy man, *mediated from heaven*, has been continuous ever since. It takes the two phases to have a complete, effectual, applied atonement. The sacrificial death of Christ

would have been of no avail, inspiration declares, if Christ had not risen triumphant from the tomb (1 Cor. 15:16-18), and had not ascended to heaven, thenceforth to minister the benefits of the foundational act of atonement.

The climax came, back in the earthly sanctuary, on the Day of Atonement. That day was symbolic of God's hour of judgment when every case will be decided on the basis of two things—what the individual does with the complete, twofold provision of the cross; and the subsequent application by our great High Priest—and all that is involved in these two complementary aspects of the one indivisible atonement. And, in this connection, we would reiterate that while we are judged by the great moral standard of God's holy law, our destiny is not determined simply by our infraction of that law, but rather by what we do with Jesus Christ—first our atoning Sacrifice, then our ministering Priest, currently our inerrant Judge, and soon our coming King.

That is the inner issue and the larger, wondrous involvement of the atonement. Such a concept puts the emphasis not on condemnation because of the law but on

He Keeps the Key

Is there some problem in your life to solve,
Some passage seeming full of mystery?
God knows, who brings the hidden things to
light—

He keeps the key.

Is there some door closed by the Father's
hand
Which widely opened you had hoped to
see?

Trust God and wait—for when He shuts the
door,
He keeps the key.

Is there some earnest prayer unanswered yet,
Or answered not as you had thought
'twould be?

God will make clear His purpose by and by;
He keeps the key.

Have patience with your God, your patient
God,

All-wise, all-knowing, no long tarrier He;
And of the door of all thy future life
He keeps the key.

Unfailing comfort, sweet and blessed rest,
To know of every door He keeps the key,
That He at last, when just He sees 'tis best,
Will give it thee.

—Author Unknown

salvation because of Christ—for the atonement is both the enabling act and the curative provision of salvation. And be it ever remembered that it is principally over the matter of unbalanced emphasis and of confused or conflicting terminology that Adventists have been misunderstood and censured by so many in the Christian world. We have often been regarded as minimizing, if not rejecting, the completeness of the atonement of the cross. But actually we neither reject nor minimize the cross; rather, we magnify it, when rightly understood. The censure disappears when the soundness and logic of our real position is set forth clearly. Misunderstanding melts, and prejudice gives way.

Here, then, is where we need to place our emphasis: *We are not saved by obedience to the law; we are saved solely by the obedience and righteousness of Christ, and by the atoning efficacy of His death as Sacrifice and of His ministry as Priest. And we are not condemned simply because of our infraction of God's law; but because of failing to avail ourselves of the full salvation that is vested in Christ Jesus, our Propitiation, Advocate, Judge, and King. What a wonderful Saviour! What tremendous, all-encompassing atonement!*

The Answer to Two Vital Questions

The question has been asked, "Why, in our early days, in the light of all this, did not Mrs. White point out and correct the limited or sometimes erroneous concepts of some of our early writers concerning the atonement? And why did she employ some of their restricted phrases without contrasting, at the time, her own larger, truer meaning when using them?" In answer, it is essential that first of all we remember this basic fact: *No doctrinal truth or prophetic interpretation ever came to this people initially through the Spirit of prophecy—not in a single case.* The messenger of the Lord never ran ahead of the church's discovery of truth directly from the Word. That may be a surprise to some, but it is true. It is true of the sanctuary, our teaching concerning the Sabbath, the nature of man, prophetic interpretation, et cetera.

And along with this must be placed a paralleling fact: The discovery and clarification of Bible truth was always left for diligent Bible students to discover and bring forth from the Word itself, through prayerful study—which is the historic Protestant

procedure. (And we are fundamentally Protestant, taking the Bible only as our sole rule of faith and practice.) Then, when there was hesitancy by some to accept the unfolding light brought out through reverent study of the Word, or when opposition developed, or even downright rejection, Ellen White would be given supporting, clarifying messages to sustain the new or fuller light that had been discovered and presented from the Word. This was the uniform procedure. The Spirit of prophecy confirmed truth; it did not initiate truth.

Moreover, these confirmatory counsels would often continue to be given over a period of years, or even decades—amplifying, enforcing, and clarifying the discovered truth, frequently going far beyond the position taken by any of its original advocates. This was obviously the method of special guidance through the gift, as employed by our all-wise Father. This our history clearly bears out. And these counsels would often be so clear, so full, and so far-reaching that they proved to be far ahead of the concepts of any of her contemporaries—*sometimes fifty years in advance* of their acceptance by some. By many their real significance was not grasped at the time they were given—possibly not for decades. This was particularly true of some of the counsels set forth following 1888—some of which are even yet not clearly perceived. But they stand undeviatingly on record for our guidance and blessing awaiting our perception and acceptance.

The further question has likewise arisen: "Just why were these counsels, clarifications, and expositions on the atonement, and its priestly application, not brought together for our use before this?" The answer, we believe, is equally simple and straightforward and obvious: *No one had taken the time for the sustained effort involved in laborious, comprehensive search necessary to find, analyze, and organize them.* Since our leaders were largely unaware of this latent evidence and its priceless value, the need was not felt, and the time required for such a vast project was not considered available. Access to the complete files of all the old periodicals containing Ellen White's two thousand articles is not easy, for there is no complete file in any one place. More than that, the priceless manuscript statements are not available in published form.

Further, as a church we have been so engrossed in giving our special message to the world, in keeping our complex movement rolling onward in its multiple activities, and in meeting the opening providences, that no one seemed to have the time or even the burden requisite for such a huge task. It was known that the search involved would be a most laborious one because of the vast amount of material that must be compassed.

However, when the need clearly arose and the time for such a search had obviously come, the necessity was recognized and the time was taken to compass not only the familiar book statements, but the vast array of periodical articles and manuscript counsels bearing thereon.

The result of it all is that a wealth of priceless material is now available in compact, convenient form that will bring consequent enlargement of concept concerning this great theme. But that is not all: A distinct clarification of terms and of meaning emerges that is destined to have far-reaching consequences. Expressions used by Ellen G. White in earlier writings are now seen in a new and larger sense—their truer and fuller intent. Earlier expressions are now seen to have a comprehensiveness and a significance not sensed by most of her associates in the past, but nevertheless inherent in the terms to which others assigned a limited or faulty meaning because of constricted concepts. Mrs. White's later statements do not contradict or change her earlier expressions. They simply invest those earlier terms with a larger, truer meaning inherently there all the time.

Such is specifically the case with such expressions as "making the atonement" and "continuing the atonement," used by Ellen White in connection with Christ's priestly ministry. This will be clearly seen by a careful study of the compilation of priceless expository counsels appearing in the Counsel section of this issue. Not only are they clear and forceful, but they are frequently expressed in exquisite phrasing. And they are fraught with significance of greatest importance to the approaching accelerated course of this movement. Again we see the tremendous blessing and advantage of the presence and operation of this gift in our midst, calling us insistently back to the Bible, confirming truth as discovered, and opening vistas of meaning therein that might otherwise be missed. For

this we give thanks to our heavenly Father, and for His clear guidance and infinite love.

The Cross the Provision; the Mediation the Application

Let there be no confusion, then, over the term "making atonement," used by Ellen G. White in connection with Christ's priestly ministry in heaven—obviously meaning *applying* the completed atonement to the individual. The supreme transaction, or act—complete, perfect, efficacious, once for all, and all-sufficient—took place on the cross. And we emphasize that as such it was *potentially and provisionally for all, and never to be repeated*. But the acceptance, the realization of its benefits, is a subsequent and individual and imperative matter extending over the centuries, as the sinner comes to God in repentance, and as saints stretch out their hands to God for spiritual victory, growth, and power. In that sense, and that sense only, the initial provision, consummated on the cross, is now applied, or made effectual.

We see, then, that "atonement" is a comprehensive term—first the offering provision, then, in inseparable and continuing connection therewith, the application of that enabling act, or provision, to the repentant sinner through the centuries. The latter is obviously inapplicable and ineffective without the first; and the first is just as clearly incomplete and ineffective without the second.

In the earthly sanctuary of old, the substitute victim, to be slain in type as an atonement for man's sin, was altogether separate and apart from the ministering Priest, who applied the propitiatory blood of the offering, and thus consummated the atonement. That was the type, the figure, the forerunner of the true antitypical work of Christ. These types were not the exact likeness of the true (Heb. 10:1), but foreshadowed in accommodated form the reality. In this great antitypical gospel reality, Christ is Himself both Victim, or Offering, and Priest.

Each of the multiple offerings of old prefigured some particular aspect of Christ's one all-encompassing sacrifice of Himself, and all the various offerings were required to typify His all-comprehensive offering. Likewise, all the functions of the earthly, typical priesthood, including both com-

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Hollywood in the Wilderness

TOM F. DRIVER

Reprinted from "The Christian Century"

[Many inquiries are coming to us concerning the widely announced film *The Ten Commandments*. Being a production based on an important Biblical theme, it is calculated to appeal to those who love the Word of God. The fact that religion is more popular in America today than it has been for many decades makes it easy for those interested in entertainment and in box office returns to choose a religious theme. The fact that they would deem it wise to make such a colossal investment is certainly significant. But we would not infer that it was for business reasons alone that this picture was made. Yet there are some things in this whole question that we must not overlook.

[This article, appearing in one of the leading reli-

gious journals of America, emphasizes a vital principle. *The Christian Century* has sometimes been acclaimed as "the best edited magazine of the religious press today," but it is definitely of the liberal school of theology.

[It was suggested by some of our denominational leaders that we reprint this article in THE MINISTRY. This we are glad to do. But at the same time we raise this question, that if leaders of liberal or modernistic thought view this kind of production with such concern, then how much more concerned should we be, as Adventist leaders, in our efforts to help our members to penetrate the problem and recognize the dangers of this type of modern dramatization.—EDITOR.]

IT IS time the American churches woke up to what is happening to Christianity at the hands of the movie-makers. Cecil B. DeMille has just released his magnum opus, *The Ten Commandments*, which is being widely hailed—and by leading Protestant spokesmen—as a great religious movie. The publicity agents of Paramount Pictures are contacting thousands of pastors, urging them to see the film accompanied by members of their congregations. The big push is on, and if the Protestant clergy fall for it they will do more to preclude the preaching of the gospel than if they promoted Hollywood's sexiest fare.

If biblical faith means anything at all for our day, then we have passed the point where it is sufficient to comment innocuously over tea that one found this film to his taste or didn't. The time has come when it must be seen clearly what is at stake, the battlelines must be drawn and the fight joined.

I

DeMille has made what purports to be the story of Moses drawn from Scripture. The liberties taken with the biblical narrative would be permissible if they contributed to an understanding of what the biblical narrative intends. They do not. However, it is not the changes in the storyline which constitute the film's most serious fault. A vital biblical faith does not quibble over literalistic minutiae. But it

must object when the primary drive and thrust of a picture, its conception, idiom and style, are in a direction exactly opposite from that of the Bible.

The Ten Commandments is made in a style which is dedicated to things external. Choose any detail, they all reflect the same bent: the star-studded cast, with thousands of supporting actors, whose very names seem to cause the screen to sag with the weight; the colossal length; the flaming technicolor; the very learned research assistants; the more than sufficiently comely daughters of Pharaoh, Jethro and whoever else happens by. When the first scene begins with its opulence (calculated to knock your eyes out) it is abundantly clear that the director will never be able to break out of the shackles of this technicolored pseudo-realism in order to present anything that belongs to the heart. The sun on the sands of Egypt, and all those extras, so dominate the style that it is incapable of communicating anything of the internal life of man.

This is true in spite of the fact that the film displays very much "religion." The actors (and Mr. DeMille off-camera) talk about God much of the time. In certain scenes you can hear the Divine Voice (a cavernous effect obtained by the best technicians in the world using numerous echo-chambers). You see Divine Flames belching from Mount Sinai, or watch supernatural lightning bolts blast out one by one the

Holy Ten Commandments. All that may impress some as dreadfully religious; but as for the biblical message, it has nothing to do with it. To talk about God or to make like He's around in some red light or sound effect is the easiest thing in the world; but its net result is to sow confusion rather than faith.

II

The problem, and the basic confusion (shared alike by Hollywood and many churchmen), arise from the fact that Judaism and Christianity are historical religions. They perpetuate the memory of events which occurred at definite times and places. The producer or director who grasps that simple fact leaps to the conclusion therefore that his job is to re-create those times and places as they actually were. Enter the very learned research assistants. The Bible appears to sanction that approach because of its continual references to specific kings and countries and rivers and battles and the like. The biblical style, however, never dwells on those details. It uses concrete detail to anchor its narratives in the real world, especially the world of temporal history; but it always assumes this real historical world as its point of departure. In the biblical style, we always stand *in* the real world and look *at* the relation of God and man. Therefore the direction of thought is away from the outer, toward the inner. Although biblical style usually locates time and place, it never describes the physical details of a scene. If it did, it would defeat its own purpose.

The interested reader should take a look at the first chapter of Professor Erich Auerbach's study *Mimesis: The Representation of Reality in Western Literature*. There Auerbach contrasts the style of the Abraham-Isaac story in Genesis with that of Homer in the *Odyssey*. Homer's style, if I may paraphrase Professor Auerbach, is that of the technicolor camera. He is interested in every sharp detail—in each leaf on the tree, each vein in a man's hand; he focuses everything so that the eye may delight in its form and shape. Homer stands in the real world and contemplates the beauty of the real world. His artistry consists in the way he is able to heighten the experience of perceived beauty. By contrast, in the Abraham-Isaac narrative, we get no extraneous details. Where is Yahweh when he speaks to

Abraham? Where is Abraham when he receives the divine commandment? In his tent? On the road? Beside the well? We don't know. The story does not care. Every detail it includes is there to develop the theme of Abraham's obedience amid the exigencies of his human life. Everything which does not contribute to this theme is omitted. It is a real world; but it is, if you will, sparse, imperative, and entirely directed toward the unseen God in his dialogue with the man who says Yes while he wants to say No.

Now you cannot tell such a story while at the same time trying to delight the eye with spectacular pictures. It is quite impossible, like trying to drive an automobile in two directions at once. You must either end up sacrificing the realistic and pleasurable detail which the camera wishes to photograph in *Glowing Color*, or you must transmute Yahweh into something which that omniverous camera can devour. And in *The Ten Commandments* Yahweh has been so transmuted. He becomes an out-of-this-world yellow circular flame in the scene of the Burning Bush, or a cavernous hollow voice, or a meaningless red glow from a painted mountain, or some very noisy bolts of lightning. He is never, not for one instant, a mystery which sends a man scurrying into his inner self searching for a place to hide; he is not the God above all gods who is beyond thought and therefore must be apprehended through the imagination reaching out to meet his self-disclosure. The DeMille God is imprisoned in the DeMille style, which means in the irrelevant minutiae of Egyptian culture and the costume director. He bears no resemblance to the Old Testament Lord of History.

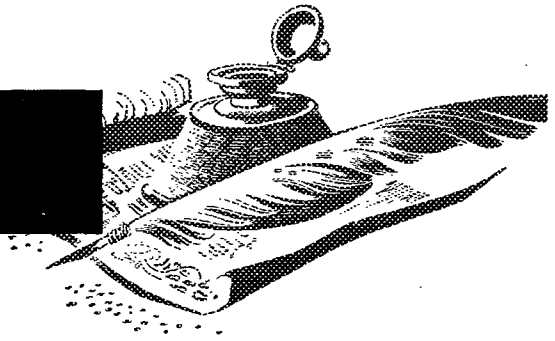
If the people of the churches should mistake this celluloid facsimile for the genuine article, they would betray the shallowness of their understanding of the Christian faith. This three-hour-and-thirty-nine-minute god must be rejected quite as absolutely as the god of the Golden Calf was rejected by Moses, for he is, in fact, his latter-day descendant.

III

One hardly knows whether to feel more pity for Hollywood or for those elements in the church which appear to welcome this film with open arms. We seem on the verge

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EDITORIAL



LIVING FAITH—OUR NEED TODAY

IN CHRISTOPHER COLUMBUS we have an excellent example of living faith and its demonstration. Impelled by an inward urge to visit lands that he had not seen but that he believed existed, this bold explorer suffered privation, survived mutinies, and endured imprisonment for the realization of his dream. Denying even the remote possibility of defeat, he passed relentlessly toward his chosen goal.

It is this absence of doubt that makes one insensible to the possibilities of failure. To be surrounded by, but unafraid of, the pitfalls is the genius of true faith. The moment the apostle Peter ceased to concentrate on the objective, his awareness of his surroundings increased, and he began to sink. The safe driver concentrates on the road, not on the sheer cliff or the sudden drop of the ground to the canyon thousands of feet below. He knows that it is there, but it cannot claim his attention if he is to reach the heights.

There is no fear in living faith. Consider the evangelist who is sent to a city that is blissfully unaware of his existence. He can claim no invitation from the Chamber of Commerce. His mission? To capture that town for Christ. A thousand things can go wrong in such an enterprise. The evangelist knows this, but such things cannot claim his first attention. He must *believe!*

Living faith sees beyond existing conditions. It ignores the record of past failures and refuses to be influenced by them. To faith, there are no difficult territories or hard fields, no imponderables or insurmountables, no lions in the way. The walls of Jericho are sand and her giants are ants

before the mighty onslaught of unwavering faith.

Faith looks beyond difficulties, and lays hold of the unseen, even Omnipotence, therefore it cannot be baffled. Faith is the clasping of the hand of Christ in every emergency.—*Gospel Workers*, p. 262.

In faith, the evangelist publishes handbills, placards, and newspaper ads, employs radio, television, and any other mediums to propagate his message. True, he knows not what will prosper, but this does not deter his sowing. Flames of revival burn on the altar of his soul. Faith is within him a consuming fire. It cannot be contained, it must be shared.

Paradoxically, the exercise of living faith involves doubt of one's own sufficiency. A man cannot rely upon God and upon himself at the same time. Emerson's essay on "Self-Reliance" expresses a philosophy that has pagan overtones. Human nature is, at its best, quite unreliable. The apostle Paul expresses it this way: "For I know that in me (that is, in my flesh) dwelleth no good thing" (Rom. 7:18). Such a statement should indeed inspire the abasement of oneself and the exaltation of Christ. God-reliance, not self-reliance, is productive of great good and assures Heaven's blessing in one's affairs.

In the darkest days, when appearances seem most forbidding, fear not. Have faith in God. He knows your need. He has all power. . . . And He will bestow upon His faithful servants the measure of efficiency that their need demands.—*Prophets and Kings*, pp. 164, 165.

Many of us are plagued with worries during an evangelistic campaign. Not the least of these concerns is what the audience reaction will be when certain testing

truths are presented, or how many will be baptized at the close of the effort. Living faith eliminates these worries. It teaches man to live a day at a time (a good ulcer preventive), trusting God for the consequences.

When we give ourselves wholly to God and in our work follow His directions, He makes Himself responsible for its accomplishment. He would not have us conjecture as to the success of our honest endeavors. Not once should we even think of failure. We are to co-operate with One who knows no failure.—*Christ's Object Lessons*, p. 363.

Living faith refuses to be limited by the successes of fellow evangelists or by one's own past performances. It prays for the unlimited success of a brother while with selfless effort it presses toward its chosen mark. The man of faith is as unsatisfied with the mediocre as auto designers are with last year's models. Living faith is ever hungry, never satisfied.

Finally, living faith must spring from selfless motives. This will involve a bit of individual heart searching. The evangelist should frankly confront himself with the following questions before every meeting:

"Is it my chief aim to outdo a fellow evangelist?"

"Do I wish to make this meeting the springboard to an administrative post?"

"Do I so enjoy the applause of the saints and the praise of the brethren that I conduct this meeting to receive this opiate?"

"Will I conduct this meeting for fear of being declared an unfruitful tree?"

All of the foregoing questions suggest selfish motivations. The presence of any one of them will stifle faith as water does fire. Our motives must spring from a God-given sense of spiritual urgency irrespective of the possible results to ourselves.

Ours is the assurance that faith-filled, Spirit-led men will cover the earth with a knowledge of God as the waters cover the sea. A famishing world pleads for a gospel that will humble the potentate and exalt the slave to a plane of common brotherhood. The bleakness of the present outlook has caused scientists to brood and statesmen to tremble. But to God-called men of living faith it is a challenge and an opportunity.

E. E. C.

Bringing Ourselves Up to Date

MOST of our readers are informed on Fall Council actions. Since some of the recommendations at this last council touched definite Ministerial Association plans and responsibilities, we feel it wise to answer the many inquiries that keep coming to us concerning these matters.

A number have asked about the Ministerial Book Club. For decades the denomination has sponsored a reading course, or the Ministerial Book Club, as it has been known in more recent years. Since its inception in 1924 the selections for this project have been the responsibility of the Ministerial Association. During the years much thought and care have gone into the choice of these volumes, and wide counsel has been taken, our aim being to always have a well-balanced group of books. But by action of the Fall Council the Book Club is now discontinued. This has brought disappointment to many as is evidenced by the numerous inquiries that have come.

There are reasons for this action, of course. During recent years there has been

a tendency on the part of some to by-pass the books selected. This has brought embarrassment to us, because in order to obtain large discounts, which in turn have been passed on to the workers, our publishing houses have had to deal on a quantity basis. But when these books have lingered on the shelves, financial loss has resulted. Sometimes books published by definite request, such as *Aflame for God* and *Thine Be the Glory*, have not had the sales anticipated. These were verbatim reports of the Ministerial Councils held just prior to the last two General Conference sessions. Much work went into the production of these volumes, but for some it was work wasted when large numbers of these books remained on the shelves for so long at the Review and Herald.

Then there were some who felt that they would rather be free to make their own individual selections even though this does not give the purchaser the advantage of substantial discounts. These were some of the reasons why we were urged to discon-

tinue this service to the field. The hope was expressed, however, that this will not lessen the desire for wide and wise reading by our ministers and workers.

We have been urged to keep our workers well informed concerning suitable new books coming from our own presses as well as worth-while volumes from other publishing houses. This we have always endeavored to do, but in the absence of the regular book club, it will become even more important for THE MINISTRY to keep its readers well posted on books that will enrich their service.

In the December editorial of THE MINISTRY reference was made to a forthcoming volume containing some sixty penetrating questions and answers covering the vital features of Adventist theology. This book will be off the press at an early date, and it is something that no worker can afford to be without. This publication has been carefully prepared. More will be said about this in our next issue. These theological questions were brought to the General Conference by a group of Christian scholars, and the answers have provided a frame of reference for a book shortly to be issued by the Zondervan Publishing House, Grand Rapids, Michigan, entitled *The Truth About Seventh-day Adventists*.

This will be a forthright, up-to-date analysis of our beliefs, and will be a scholarly treatise on the history and effect of our teachings. It will come as a revelation to many who have opposed our work. It will appear simultaneously with our own book. In a sense these volumes are related, ours having taken shape out of the forthright questions of Walter R. Martin, the author of the Zondervan book. Had our regular reading course been in existence, both of these volumes would have been selections for 1957, for these are works that every English-reading minister and worker in the cause will want to possess.

Another recent plan that definitely affects us touches the work of George E. Vandeman, one of our secretaries. For ten years Pastor Vandeman has done excellent work in the Ministerial Association. His has been a rich contribution to the cause, both at home and abroad. But for a considerable time now he has been unable to respond to invitations from the field because of a special assignment—the making of a series of evangelistic films. It is anticipated that this work will occupy perhaps two

years or more yet. The brethren therefore have lifted him out of the Ministerial Association temporarily in order that he may concentrate on this protracted project. It was deemed wise to inform the field that for an extended period he will not be available for Ministerial Association work. While we regret the loss of his valuable services, the fact that he is experimenting in a new evangelistic approach is some compensation, for this, we trust, will prove a tremendous soul-winning potential.

Associated with George Vandeman is Marjorie Lewis Lloyd, who for over a year has been doing excellent work as copy editor for THE MINISTRY. She is now the research editor for this series of evangelistic films entitled "It Is Written." These are in color and cover the great doctrines of our faith. We will surely miss these valuable members of our staff.

Another Fall Council action brought J. A. Buckwalter into the Ministerial Association. Many will remember him as the editor of *Listen* and *Alert*—our temperance journals. For the past five years, however, as a field secretary of the General Conference, he has been carrying a heavy assignment in extension activities of the College of Medical Evangelists. Important commitments necessitate some months of delay in his coming to us, but we are very happy to welcome this experienced pastor, city evangelist, and teacher to our staff. His contribution to our worldwide program of instruction and inspiration will mean much in future ways, while his editorial experience will add strength to our magazine. Our loss of Ben Glanzer's services was mentioned in an earlier issue.

Other members of our group have been particularly busy during recent months. As an example, your editor, during the summer, held ministerial institutes in the Middle East, Southern European, and North American divisions. Late in the summer E. E. Cleveland began a large evangelistic campaign in Chicago. These meetings were the laboratory for an enthusiastic field school with some twenty associate workers attending his classes of instruction. The results of this work are most gratifying. More than 220 have already gone forward in baptism, and the harvest of this large interest is still being reaped. The real contribution of such a work, however, cannot be measured by baptisms alone. The greater value is the instruction and inspiration

imparted to those participating in this type of field school. Many catch the urge to go and do likewise.

Walter Schubert and Louise Kleuser during the autumn months have been doing a similar work in the Los Angeles area. In addition to their large field school conducted in English, with more than fifty taking both Elder Schubert's class in evangelistic procedures and Miss Kleuser's class in personal evangelism, they have been holding three simultaneous evangelistic campaigns in the Spanish language. As a result of this program it is believed that the goal set by the workers of some two hundred additions to our message will be reached. At the time this issue of our journal goes to press, many have been baptized and joined the church. This type of field school carries with it Seminary credit. And again we say this work cannot be measured alone by the immediate results.

Sometimes we hear remarks that the day of public evangelism is past. We do not acquiesce to this suggestion. Of all Christians, Adventist workers should surely be the very last to give place to such thinking. We are a people of prophecy, and our study must surely convince us that the greatest days of soul winning are just ahead. The latter rain, we know, will be more abundant than the early rain of apostolic days, for the last message of mercy is to swell into the loud cry of Revelation 18:1, 2. True, we are meeting new challenges, but with spiritual vision, hard work, and good techniques, our evangelists can still win multitudes even in the largest and most difficult of our cities. The Lord who raised up this movement is going before us, and He will make bare His holy arm in the sight of the nations. When courage and consecration are our watchwords the Lord can do wonders among us.

R. A. A.

News and Announcements

"World Tomorrow" Identified

A NUMBER of inquiries have come to us concerning the radio program entitled "World Tomorrow." This broadcast claims to be nonsectarian and non-denominational. The broadcaster is Herbert W. Armstrong, of Los Angeles. Many statements are made on this program that are very close to Seventh-day Adventist thought, and some have wondered whether the broadcaster is one of our own members. For that reason we feel it wise to make a statement.

This is not a Seventh-day Adventist program but is sponsored by the Seventh-day Church of God, which was originally part of the Advent Movement but which separated from us at the time we were organized into a church. This group is now organized and has a number of churches scattered through the United States and a few overseas. By comparison with the Advent Movement, this work is very small.

Herbert W. Armstrong came among the Seventh-day Church of God people in 1927. He contributed articles to their journal, *The Bible Advocate*, and preached in their churches in Oregon. In 1931 he was ordained to the ministry of this group. He began his radio broadcast in 1934, and since that time it has continued without interruption under the name "Radio Church of God." He emphasizes the seventh-day Sabbath, but his reasons for keeping it are very different from ours. He claims that Christ was crucified on Wednesday and was raised from the dead on Saturday. Many things that he teaches are out of harmony with our understanding

of truth, but his exposition of prophecy is very similar to what we believe.

While his teaching concerning the seventh-day Sabbath and the mark of the beast sounds very familiar to our ears, yet when we come to really study his whole system of theology it is at variance with some of the greatest teachings of what we know to be truth. His statement in the July, 1956, issue of *The Plain Truth* is very much to the point. What he is doing, he says, is "the work of the true Church of God. All others are satanic counterfeits."

Continuing, he says, "It is time we came out from among them and became separate—under the laws and government of God instead of the rules and traditions of men. The only true Church of God is made up of those who have surrendered their lives to God and through whom God is carrying out His work on earth. It is time you consider whether you are *really* in God's true church!"

We agree with these last sentiments. We do well to consider whether we are "really in God's true church." But ideas that run very close to real truth are the most deceptive and subtle. We therefore feel it wise to acquaint our readers with this situation, recognizing that as leaders in God's cause each will know how to disseminate this information if it seems to be necessary.

As we come closer to the end of all things we will find many who are uttering things close to the truth, but while we thank God for every voice that can be used to call men and women to a knowledge of the grace of God, we need to beware lest what seems to be light turns out to be darkness.

This broadcast is heard not only throughout the United States and Canada but in some overseas fields also. Because of this we felt that we should share with our workers the foregoing information.

SEMINARY -- Enriching the Ministry



On the Making of Books

MARY JANE MITCHELL

Librarian, SDA Theological Seminary

FROM the days of Solomon to the present, there has been no end to the making of books. But in no other period has book publishing gone forward with the frenzied speed of today. We are probably repeating what was felt for every previous time in history, and we can say for our own time what the unknown versifier of the mid-nineteenth century said about his:

O books! books! books!
To think how ye are multiplied,
Like Egypt's frogs, ye poke up thick
Your ugly heads on every side.

If a new thought but shakes its ear
Or wags its tail, tho' starved it look,
The world the precious news must hear;
The presses groan, and lo! a book.

According to a report of the *Publishers' Weekly* for last year, it is estimated that about eight hundred books in the field of religion alone were published in the United States. One would thus have to read about three books a day to keep abreast of everything in this field. To think of "keeping up" by reading everything is therefore impossible. It may be well, then, to choose from lists of suggested books evaluated by competent judges, so that valuable time is not consumed trying to find books that are worth while. But even the use of such lists requires care.

One worth-while list published yearly in the *Library Journal* contains fifty "notable" books in the field of religion, selected by the American Library Association Religious Books Round Table. Such a list, of course, is made to meet the needs of all, and aims to be equally suitable for Protestants, Catholics, and Jews. Because of this fact, it is necessarily quite objective and not biased in any way. It should be noted that the choices are those of the committee, and "do not represent endorsement" by the American Li-

brary Association. The committee this year, composed of a Catholic and two Protestants, one of whom is the librarian of one of our Seventh-day Adventist senior colleges, has chosen a particularly rich list.

Many are aware that religion is more or less popular today, even though a revival of real spirituality may not be evident. Interests that reflect all facets of religious life are apparent from the varied subjects treated in the chosen books.

People are always of interest, especially those who have the power to influence movements, and who are the instigators of schools of thought. Karl Barth is such a man, as is also Reinhold Niebuhr. We may not follow either of these men in their thinking, but we cannot escape the fact that they have influenced and are influencing the Christian world around us. It is important that we sense their mission and learn enough about their thinking so that we may detect their influence on Christians everywhere. Both of these men are subjects for discussion in the 1955-56 list.

The Dead Sea scrolls are far from a dead issue. Millar Burrows' book gives an excellent appraisal of this fascinating area; Graystone's book deals with the Catholic angle. Social movements come in for their share of attention, as do church history and evolution. The doctrines of eschatology and the church are dealt with also.

As you look through the list you may find books that will fill your needs. Starred titles are in the Seminary library and are available through our extension loan service. In publishing the list, neither the Seventh-day Adventist Theological Seminary nor *THE MINISTRY* takes responsibility for the contents of the books. We are merely passing on to the readers of *THE MINISTRY* a list of notable religious books chosen by a committee of librarians.

Bennet, J. S., *The Christian as Citizen*. Association Press.

*Berkouwer, G. C. *The Triumph of Grace in the Theology of Karl Barth; an Introduction and Critical Appraisal*. Tr. from the Dutch by Dr. Harry Boer. Eerdmans.

*Boisen, A. T. *Religion in Crisis and Custom*. Harper.

Bouyer, Louis. *The Meaning of the Monastic Life*. Kenedy.

*Braceland, Francis, M.D., ed. *Faith, Reason, and Modern Psychiatry*. Kenedy.

*Brown, R. M. *The Significance of the Church*. Westminster.

*Burrows, Millar. *The Dead Sea Scrolls*. Viking.
Butler's Lives of the Saints. Ed. by Donald Attwater. 4 vols. Kenedy.

Coulson, C. A. *Science and Christian Belief*. University of North Carolina Press.

*Cullman, Oscar. *The State in the New Testament*. Scribner.

Cuninggim, Merrimon. *Freedom's Holy Light*. Harper.

Deen, Edith. *All the Women of the Bible*. Harper.

*Elliot-Binns, L. E. *English Thought, 1860-1900*. Seabury Press.

*Finigan, Jack. *Beginnings in Theology*. Association Press.

Gallois, Genevieve. *The Life of Little St. Placid*. Pantheon.

Gollwitzer, Helmut, and others, eds. *Dying We Live*. Pantheon.

Gordis, Robert. *Judaism for the Modern Age*. Farrar, Straus.

*Graystone, Geoffrey, S. M. *The Dead Sea Scrolls and the Originality of Christ*. Sheed and Ward.

Guardini, Romano. *Meditations Before Mass*. Newman.

*Herberg, Will. *Protestant—Catholic—Jew*. Doubleday.

Heschel, A. J. *God in Search of Man: A Philosophy of Judaism*. Farrar, Straus.

*Huddleston, Trevor. *Naught for Your Comfort*. Doubleday.

*Johnson, C. A. *The Frontier Camp Meeting; Religion's Harvest Time*. Southern Methodist University.

*Jones, I. T. *Principles and Practices of Preaching*. Abingdon.

Journet, Charles. *The Church of the Word Incarnate: An Essay in Speculative Theology*. Tr. from French by A. H. Downes. Vol. I, *The Apostolic Hierarchy*. Sheed and Ward.

*Kegley, Charles, and Bretall, Robert. *Reinhold Niebuhr: His Religious, Social and Political Thought*. Macmillan.

King, Archdale. *The Liturgies of the Western Church*. Bruce.

*Klotz, J. W. *Genes, Genesis and Evolution*. Concordia.

*The London Times. *The Bible Today*. Harper.

DeLubac, Henri, S. J. *The Splendour of the Church*. Tr. by Michael Mason. Sheed and Ward.

**Luther's Works: Selected Psalms I*. Ed. by Jaro-

slav Pelikan and Helmuth Lehmann. Concordia.

Matt, Leonard von, and Hauser, Walter. *St. Francis of Assisi: A Pictorial Biography*. Tr. by Sebastian Bullough. Regnery.

Merton, Thomas. *The Living Bread*. Farrar, Straus.

*Nichols, J. H. *History of Christianity, 1650-1950*. Ronald.

*Niebuhr, H. R. *The Purpose of the Church and Its Ministry*. Harper.

*Nygren, Anders. *Christ and His Church*. Westminster.

Parrott, L. L. *How to Be a Preacher's Wife and Like It*. Zondervan.

*Petty, R. C. *Christian Eschatology and Social Thought*. Abingdon.

Philips, Gerard. *The Role of the Laity in the Church*. Fides.

*Sherrill, L. J. *The Gift of Power*. Macmillan.

Sklare, Marshall. *Conservative Judaism; An American Religious Movement*. Free Press.

*Soper, D. W. *Epistle to the Skeptics*. Association Press.

Sutcliffe, Edward, S. J. *Providence and Suffering in the Old and New Testaments*. Nelson.

Thomas, J. L., S. J. *The American Catholic Family*. Prentice-Hall.

*Tillich, Paul. *Biblical Religion and the Search for Ultimate Reality*. University of Chicago Press.

*Visser 'T Hooft, W. A., ed. *The Evanston Report; The Second Assembly of the World Council of Churches*. Harper.

*Whale, J. S. *The Protestant Tradition; An Essay in Interpretation*. Cambridge University Press.

*Wisbey, H. A. *Soldiers Without Swords*. Macmillan. (Salvation Army)

Wolfson, H. A. *The Philosophy of the Church Fathers. Vol. I: Faith, Trinity, Incarnation*. Harvard University Press.

*Woodhouse, H. F. *The Doctrine of the Church in Anglican Theology*.

*Wright, Conrad. *The Beginnings of Unitarianism in America*. Beacon.

Two of the titles mentioned in this list deserve further mention because of the significance of the Protestant religious world. The publishing of the one volume of Luther's *Works* in English is a great event in religious publishing. For years the scholarly complete editions of Luther have been locked in the German and Latin languages. Now with the publishing of this work during the past year, the beginning has been made on a 55-volume set of the works of Martin Luther, translated in an accurate and critical manner into English. Thus a way has been opened whereby those who read only English may understand better the work of the great Reformer. This set is to be completed in the next fifteen years.

The second title to be mentioned is that by H. Richard Niebuhr, brother of Reinhold, *The Purpose of the Church and Its Ministry*. This

book is the first public report of a committee being financed by the Carnegie Corporation, on the status of Protestant theological education in America. A representative group of seminaries was studied during the research on the subject, among which was the Seventh-day Adventist Theological Seminary. No seminaries are mentioned by name, but the composite findings form the picture presented in this small book. The Seventh-day Adventist minister would do well to orient himself in the various topics covered by this volume. Such chapter headings as the following are thought provoking in themselves, and are developed in a very rewarding manner: "The Church and Its Purpose," "The Emerging New Conception of the Ministry," "The Idea of a Theological School." This report, the first of three that will be presented by the committee, lays the groundwork for more specific study of curriculums, et cetera. It is interesting to find a setting for our denominational program in the light of such a study.

For some years the Seminary library has published in the bulletin of the Seminary a notice that books from the library are available to ministers on an extension loan basis. Also such a notice is frequently published in the *Seminarian*. However, it may be that such notices do not come to the attention of all the readers of THE MINISTRY. In keeping with this service that has been established for the assistance of the ministers, we are publishing herewith a short list of books in various fields that have been suggested by members of the Seminary faculty. These are general works that can be read with profit by the minister in the field. All are in the Seminary library, and they may be borrowed on the basis described above, unless they are in use by students in residence or are on reserve shelves for classwork.

Theology

- Carnell, Edward John. *Philosophy of the Christian Religion*. Eerdmans, 1952.
 Ferre, Nels. *Faith and Reason*. Harper, 1946.
 Griffith Thomas, William H. *St. Paul's Epistle to the Romans*. Eerdmans, 1946.
 Weatherhead, Leslie. *Why Do Men Suffer?* McClelland and Stewart, 1936.

Old Testament and Archeology

- Ceram, C. W. (Kurt Marek). *Secret of the Hittites*. Knopf, 1956.
 Pritchard, James B. *The Ancient Near East in Pictures Relating to the Old Testament*. Princeton, 1954.
 Pritchard, James B. *Ancient Near Eastern Texts Relating to the Old Testament*. 2d edition. Princeton, 1955.

Unger, Merrill F. *Archaeology and the Old Testament*. Zondervan, 1954.

New Testament

- The Background of the New Testament and Its Eschatology*. Ed. by W. D. Davies and D. Daube. In honour of Charles H. Dodd. Cambridge University Press, 1956.
 Hendriksen, William. *New Testament Commentary*. Baker Book House, 1953—— (volumes on Thessalonians and John now published).
 Phillips, J. M. *The Young Church in Action*. Macmillan, 1955.
 Sandmel, Samuel. *A Jewish Understanding of the New Testament*. Hebrew Union College Press, 1956.
 Stauffer, Ethelbert. *New Testament Theology*. Macmillan, 1955.

Church History

- Bainton, Roland H. *Here I Stand*. Abingdon, 1950. (Also available in paper covers published by New American Library of World Literature, Mentor Books. 50 cents.)
 Dakin, A. *Calvinism*. Westminster Press, 1946.
 Grimm, Harold J. *The Reformation Era, 1500-1650*. Macmillan, 1954.
 Norwood, F. A. *The Development of Modern Christianity Since 1500*. Abingdon, 1956.
 Toynbee, Jocelyn. *The Shrine of St. Peter and the Vatican Excavations*. Longmans, 1956.

Speech and Preaching

- Blackwood, Andrew. *Doctrinal Preaching for Today*. Abingdon, 1956.
 Garrison, Webb. *The Preacher and His Audience*. Revell, 1954.
 Herberg, Will. *Protestant, Catholic and Jew*. Doubleday, 1956.
 Hollingworth, H. L. *Psychology of the Audience*. American Book Co., 1935.
 Robinson, James H. *Adventurous Preaching*. Channell Press, 1956.

Denominations

- Clark, Gordon H. *What Presbyterians Believe*. Presbyterian and Reformed Pub. Co., 1956.
 Conn, Charles W. *Like a Mighty Army*. Church of God Publishing House, 1955.
 Harmon, Nolan B. *Understanding the Methodist Church*. Methodist Publishing House, 1955.
 Langton, Edward. *History of the Moravian Church*. Allan and Unwin, 1956.
 Martin, W. R. *Christian Science Myth*. Biblical Truth Publication Society, 1954.
 Martin, W. R. *Jehovah of the Watchtower*. Biblical Truth Publication Society, 1953.
 Sandall, Robert. *The History of the Salvation Army*. 3 vols. Thomas Nelson, 1947.
 Torbet, Robert G. *A History of the Baptists*. Judson Press, 1950.
 Wright, Conrad. *The Beginnings of Unitarianism in America*. Starr King Press, 1955.

(Continued on page 44)

BIBLE INSTRUCTOR



Three Interviews Why a Bible Instructor Shortage

MARJORIE LEWIS LLOYD

Takoma Park, Maryland

THE PROBLEM: Conference presidents are looking for qualified Bible instructors. Those already in conference employ are adding birthday to birthday. Replacements from our colleges are few. Does this situation exist because of a lack of emphasis in our schools? I tried to find out.

Interview No. 1

Question.—As a minister of long experience, have you any suggestions as to where to find a qualified Bible instructor?

Minister.—I don't know of a single one that would be available. All the good Bible instructors I know are busy in the work, and their conference presidents won't release them.

Question.—Do you feel that this is a serious problem?

Minister.—Definitely! One of the most serious in our work. The results of our soul-winning program would unquestionably be greatly increased if we had more qualified Bible instructors.

Question.—How about training our laymen?

Minister.—I am heartily in favor of the lay evangelism program. Our lay workers are chiefly valuable as interest builders. But generally they can go only so far. Then they need trained help. It is the same in the care of the sick. A home-nursing course is extremely valuable. But with it a layman can go only so far. Then the help of a trained nurse or a physician is needed.

Question.—Cannot the minister usually supply this needed special help?

Minister.—The minister is always glad to assist in cases of special need. But it is absolutely impossible for him to meet all such calls in addition to his pastoral work, evangelism,

committees, campaigns, building programs, emergencies, and endless telephone calls. Trained Bible instructors are the answer. This is one of our most urgent needs.

I am not discounting the work of our lay members. I believe they would be all the more ready to work if they knew that a trained worker was ready to step in at the proper time. Lay workers are bringing in souls. And they should be encouraged. But a busy minister working with a qualified Bible instructor is able to baptize thirty or forty a year.

Question.—I have noticed the emphasis you place on training. Do you mean the Bible instructor course offered in our colleges?

Minister.—That is fine as far as it goes. But we do not make our training adequate. And because it is inadequate it loses its appeal to the average college student.

Question.—Just what do you mean?

Minister.—Look into the bulletins of any of our senior colleges. Consider the long list of practical courses offered and required of those who expect to do elementary or secondary teaching. Consider the long list of practical courses offered young women who contemplate entering the field of business, home economics, music, nursing education, medicine, or dietetics. Now turn the pages and consider the number of practical, or method, courses offered the young woman taking a two-year or four-year Bible instructor course. The contrast is startling—just one course is given in personal evangelism and another in Bible instructor methods. It is tragic! Then the student is sent out, supposedly trained, but still to learn by the trial-and-stumble method so much of what she must know. And souls are lost while she is learning. We wouldn't think of turning a nurse loose

with an R.N. degree after no more training than that. Yet the Bible instructor is called to deal with people's souls, not just their bodies.

I tell you, I am concerned about this matter. Evangelism is the very heart of our work. Everything else clusters around it. Yet we train so carefully our office workers, our teachers, our nurses, our musicians, and others, but we give these women who go out in direct evangelism—the heart of it all—the poorest practical preparation of all. At least that's how it appears to me.

Question.—Just what is your idea of a properly trained Bible instructor?

Minister.—I think of a Bible instructor as being a fireside evangelist, a specialist of many aptitudes, and usually a woman. She should know the difference between the rural and metropolitan approach in her work, and the pastoral or evangelistic company approach. She should be trained in child evangelism—and that includes psychology and all phases of visual education. She should understand how to work with women. And that, of course, involves an understanding of family problems. She should understand the medical missionary approach, which necessitates knowing the fundamentals of hydrotherapy, home nursing, nutrition, and healthful cookery. She should be ready to train lay Bible workers, which means that she should know something of pedagogy. And it is always helpful if she is trained in some other line besides the Bible work itself—stenographic, music, health evangelism, press work, art work, et cetera.

Question.—You mention music. I believe it is recommended that the Bible instructor should not play for meetings. Is that not true?

Minister.—Probably so. But we might as well be realistic. Any conference committee, given a choice, and other things being equal, would unhesitatingly choose the worker who can help along two or more lines. I believe that the college student preparing for Bible work could well minor in one of these other lines.

Incidentally, we believe that in days near at hand much of the work now done by our ministers will have to be carried on by women, as has already been experienced in many totalitarian states. Would it be poor foresight to give a few of our Bible instructors at least a minimum of training for the responsibilities that may all too quickly be theirs?

Question.—You have set the standard very high. It would seem a bit difficult to measure up. I am wondering if your views in regard to adequate training might have been a result of

your own experience with Bible instructors. In other words, have those you have worked with been, shall we say, inferior?

Minister.—To the contrary, I have been very fortunate in being associated with some of our finest Bible instructors. And they have each expressed to me the wish that their training might have been more specific as well as more comprehensive. They were united in declaring that almost all of their successful methods were learned after they got out into the field.

Question.—You suggested that the present course given in our colleges is not appealing or practical enough. What did you mean by that?

Minister.—Just this: The very fact that the course is so general would give the impression either that the Bible work is of little importance or that it is something that anyone can do without much specific training.

Question.—At any rate, few young women are entering the Bible work. Is there any other cause?

Minister.—One conference president told me that he hesitated to take a young woman into the Bible work, because if she was any good at all, some young minister would soon marry her!

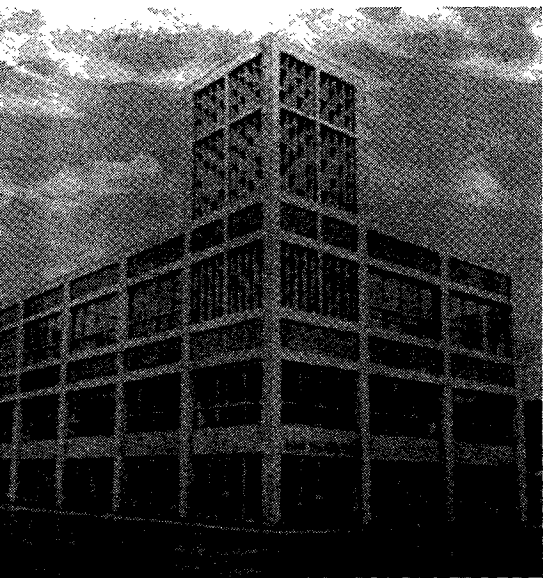
But seriously, while it is true that many who take the Bible instructor course do become ministers' wives, yet there are some fine young women who do not. And it seems to me that if our consecrated young women could only be shown the desperate need, there would be more who would be willing to give their whole lives to this work, making it a career. And all the more so if the Bible instructor work were regarded as a real profession or, better still, as a calling demanding professional qualifications. We are confident that all will agree that this is a sacred work, as sacred as that of the ministry.

Even if they do marry, if their hearts are once in the Bible work, they will continue to do personal work along with their husbands. Such a young woman is not lost to the Bible work. She simply continues in it without expense to the conference.

Question.—Just how would you sum up, then, your suggestions for drawing more fresh, young talent into this important work?

Minister.—In addition to more specific training, I would suggest more promotion work in the academies and colleges—from conference presidents, pastors, evangelists, and successful Bible instructors. Then, as a second suggestion, live Bible instructor organizations in our schools. Some of our schools do have them. Third, a Bible instructor internship plan, with

(Continued on page 45)



Architect's sketch of the Osaka Evangelistic Center.

IT WAS in May, 1955, that we left the Tokyo Sanitarium compound in our heavily loaded car and literally bumped down the Tokkaido Highway, which promises to become someday a superhighway linking Tokyo and Osaka, the two great centers of Japan. It took two full days to make the trip. As we arrived in Osaka, we were immediately impressed by the challenge of this huge city with nearly three million inhabitants living inside the city limits—five million in the Kobe-Osaka area. In this vast metropolis, which still bears some of the scars of war, we have only a Korean Seventh-day Adventist church. There is a small handful of Japanese believers, but no organized Japanese church.

Immediately we began to plan with W. T. Clark, the president of the South Japan Mission, some way of reaching this great mass of people. Already it had been voted to build an evangelistic center, and a fund-raising campaign was just getting under way. Needless to say, a good share of our time for the next year, and more, was to be devoted to this solicitation campaign.

As we began to plan and pray, God stepped in to open the way before us almost faster than we have been able to follow His wonderful providential leadings. The first indication of His blessing was the unprecedented way in which we were able to secure four hundred letters of introduction to the local business community signed by the governor, mayor, and president of the chamber of commerce. These

GOD SPEAKS TO OSAKA

L. R. VAN DOLSON
Evangelist, Osaka, Japan

letters have already resulted in thousands of dollars being raised toward our building fund.

Previously, the brethren had secured at nominal cost a small but very advantageously located lot for the evangelistic center. Plans are now under way to erect a three- or four-story building that will seat four hundred and provide adequate space for a welfare center, clinic, reading room, and the various phases of work that can be carried on in a true evangelistic center. Another providence was called to our attention recently when with F. A. Mote, president of the Far Eastern Division, and F. R. Millard, president of Japan Union Mission, we visited the Osaka property. There we noticed that both streets running past the site, which is a corner lot, were being widened. The center will face a road that is being widened into the equivalent of a six-lane highway, and the side road is also being almost doubled in width. But the amazing thing is that all the corner lots at that intersection except ours will be completely taken over for use as city streets. How good God has been to keep our property for us! Property values are now ten times what they were when our land was purchased, and it would be impossible for us now to find another location as advantageous.

Next, God opened the way for J. R. Spangler, division ministerial secretary, to come to Osaka this fall to hold a series of evangelistic meetings, which we feel sure is being blessed of God to the raising up of a strong group of believers that will form the nucleus of the evangelistic center.

It is impossible in the large cities of Japan to get an adequate hall for more than two or three nights a month, especially for the purpose of holding Christian meetings. Again, when it seemed that we were facing a blank wall, God provided a way and we were able to contract full eight nights in the large Mainichi Hall,

only one block from the evangelistic center site. Then we were also enabled to contract for a smaller hall nearby, the Morinomiya Labor Hall, which seats four hundred, for four nights a week for seven full weeks following the opening week in the larger hall.

Ministerial help, with the exception of the few workers already in the area, was virtually impossible. Therefore, in May of this year we began a field school of personal evangelism in the Kobe church, training those workers, col-porteurs, and laymen who could cooperate in this campaign. Along with the field school, a three-week series was held in the Kobe church. God blessed us, and nine who attended these meetings have already been baptized.

Funds for the field school and Kobe meetings all came from the four-thousand-dollar budget that was voted for the Osaka effort. When the hall rent was paid, there was very little left for advertising. But the field-preparation team went

faithfully to work, and by the time Pastor Spangler arrived from Singapore the middle of August, they had contacted a group of six hundred, who proved to be good interests.

The next few weeks were busy weeks of work and prayer. Six young students from Japan Missionary College and Pastors Shiro Ogura and Jack Sager had also joined the team. On Sabbath morning, September 8, at 10:50, all our members throughout Japan united in prayer for God's blessing on the Osaka campaign.

The power of united prayer was witnessed the next day when God turned aside Typhoon Emma, one of the worst Pacific storms in more than two years, which had threatened to strike Osaka the day of the opening of the campaign. Nine hundred flocked to the Mainichi Hall to attend the first meeting, and the continued good attendance for the entire eight nights was very gratifying.

By the end of the first week we had the names

Top: Workers and lay members who took part in the Kobe Field School of Personal Evangelism and became the field-preparation team for the Osaka campaign.



Center: J. R. Spangler, Ministerial Association secretary of the Far Eastern Division.



Bottom: Portion of opening-night audience in Mainichi Hall, Osaka.



of fifteen hundred who had attended the meetings. The move to the smaller hall caused a considerable drop in attendance, but all of the workers, with Pastor Spangler taking the lead, are visiting in the homes of the interested ones, and we have already contacted scores of very good interests.

Pastor Spangler has followed the system of omitting song service and prayer (usual features of evangelism in most Christian lands) until the people come to have confidence in the speaker. This approach worked very well here in Japan. If we advertise our meetings as Christian meetings, most people say, "This is for Christians and I'm not a Christian, so it won't interest me." But large numbers of those attending the meetings regularly are non-Christians. The last night in the Mainichi Hall, 224 signed cards indicating their belief in God and acceptance of the Bible.

Pastor Spangler illustrates his lectures with hundreds of excellent color slides he has taken during his travels throughout the Far East. He also uses diorama or the black-light method for illustrating his messages. This is the first time black light has been used here, and it makes a great impression on the artistic, beauty-loving Japanese.

Our limited advertising budget has been supplemented by the generosity of local newspapers and radio stations, which have given us free advertising. The cost of such advertising in Osaka is actually more than its equivalent in New York City, and would be prohibitive if we were paying for it. This demonstrates again the fact that God has a special purpose for our work here and that He is opening the way marvelously for us in meeting the challenge of this tremendous city, the Chicago of the Orient, where so few have yet had opportunity to hear His great message of love and final warning to mankind.

LINCOLN AS A LEADER THE battle of Gettysburg had just been fought. Lincoln sensed an opportunity to end the war by driving hard against Lee's rear in retreat. A swift, daring attack might do it. As commander in chief of the Army, he ordered General Meade to pursue. A friendly note in the President's handwriting accompanied the instructions:

"The order I enclose is not of record. If you succeed, you need not publish the order. If you fail, publish it. Then, if you succeed, you will have all the credit of the movement. If not, I'll take all the responsibility."

That was Abraham Lincoln, self-effacing in thought and deed.—*The Presbyterian Tribune*.

Impossible Things

"It is impossible to present our bodies a living sacrifice to God when we continually fill them with corruption and disease by our own sinful indulgence. Knowledge must be gained in regard to how to eat and drink and dress so as to preserve health. Sickness is the result of violating nature's law. Our first duty, one which we owe to God, to ourselves, and our fellow men, is to obey the laws of God. These include the laws of health."—*Counsels on Health*, pp. 24, 25.

"It is impossible for a man to present his body a living sacrifice, holy, acceptable to God, while continuing to indulge habits that are depriving him of physical, mental, and moral vigor."—*Ibid.*, p. 23.

"It is impossible for those who make free use of flesh meats to have an unclouded brain and an active intellect."—*Testimonies*, vol. 2, p. 62.

"It is impossible for an intemperate man to be a Christian, for his higher powers are brought into slavery to the passions."—*Ibid.*, vol. 3, p. 51.

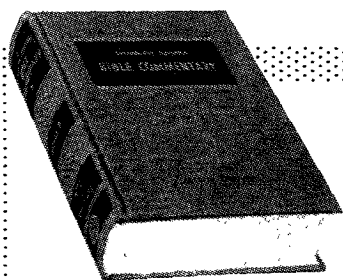
"It is impossible for those who indulge the appetite to attain to Christian perfection."—*Ibid.*, vol. 2, p. 400.

"Every true Christian will have control of his appetite and passions. Unless he is free from the bondage and slavery of appetite, he cannot be a true, obedient servant to Christ. It is indulgence of appetite and passion which makes the truth of none effect on the heart. It is impossible for the spirit and power of the truth to sanctify a man, soul, body, and spirit, when he is controlled by appetite and passion."—*Ibid.*, vol. 3, pp. 569, 570.

"Reform, continual reform, must be kept before the people, and by example we must enforce our teaching. True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind."—*Ibid.*, vol. 7, p. 137.

"He designs that the subject [health reform] shall be agitated, and the public mind deeply stirred to investigate it; for it is impossible for men and women, while under the power of sinful, health-destroying, brain-enervating habits, to appreciate sacred truth."—*Counsels on Health*, p. 21.

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PART I

I. Ministers the Benefits of Complete Atoning Sacrifice

1. SACRIFICE AND PRIESTHOOD BASIC THEMES.—*These are our themes—Christ crucified for our sins, Christ risen from the dead, Christ our intercessor before God; and closely connected with these is the office work of the Holy Spirit.—Evangelism, p. 187.*

2. MINISTERS BENEFITS OF ATONING SACRIFICE.—*The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement.—Early Writings, p. 260.*

3. INTERCESSOR PLEADING EFFICACY OF BLOOD.—*Our Saviour is in the sanctuary pleading in our behalf. He is our interceding High Priest, making an atoning sacrifice for us, pleading in our behalf the efficacy of His blood.—Fundamentals of Christian Education, p. 370.*

4. PURCHASED BY BLOOD, BUT KEPT BY INTERCESSION.—*Every one who will break from the slavery and service of Satan, and will stand under the blood-stained banner of Prince Immanuel, will be kept by Christ's intercessions. Christ, as our Mediator, at the right hand of the Father, ever keeps us in view, for it is as necessary that He should keep us by His intercessions as that He should redeem us with His blood. If He lets go His hold of us for one moment, Satan stands ready to destroy. Those purchased by His blood, He now keeps by His intercession.—Manuscript 73, 1893.*

5. PLEADS EFFICACY OF HIS PARDONING BLOOD.—*Thank God that He who spilled His blood for*

us, lives to plead it, lives to make intercession for every soul who receives Him. . . . We need to keep ever before us the efficacy of the blood of Jesus. That life-cleansing, life-sustaining blood, appropriated by living faith, is our hope. We need to grow in appreciation of its inestimable value, for it speaks for us only as we by faith claim its virtue, keeping the conscience clean and at peace with God.

This is represented as the pardoning blood, inseparably connected with the resurrection and life of our Redeemer, illustrated by the ever-flowing stream that proceeds from the throne of God, the water of the river of life.—Letter 87, 1894.

6. ATONEMENT MADE EFFECTUAL BY PRIESTLY MEDIATION.—*Christ died to make an atoning sacrifice for our sins. At the Father's right hand He is interceding for us as our High Priest. By the sacrifice of His life He purchased redemption for us. His atonement is effectual for every one who will humble himself, and receive Christ as his example in all things. If the Saviour had not given His life as a propitiation for our sins, the whole human family would have perished. They would have had no right to heaven. It is through His intercession that we, through faith, repentance, and conversion, are enabled to become partakers of the divine nature, and thus escape the corruption that is in the world through lust.—Manuscript 29, 1906.*

7. HEAVENLY MEDIATION COMPLETES EARTHLY OFFERING.—*This prayer [of John 17] is a lesson regarding the intercession that the Saviour would carry on within the veil, when His great sacrifice in behalf of men, the offering of Himself, should have been completed. Our Mediator gave His disciples this illustration of His ministration in the heavenly sanctuary in behalf of all who will come to Him in meekness and humility, emptied of all selfishness, and believ-*

NOTE: The italicizing of key expressions is done to enable the eye to catch at a glance the emphasized point of each paragraph.

ing in His power to save.—Manuscript 29, 1906 (SDA Commentary, vol. 5, p. 1145).

II. Ministry Applies and Completes Transaction of Cross

1. CHRIST'S MEDIATION AS ESSENTIAL AS HIS DEATH.—*The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, "whither the forerunner is for us entered."* Hebrews 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God.—*The Great Controversy*, p. 489.

2. ATONEMENT COMPLETED; BEGINS MEDIATORIAL WORK.—Christ's words on the mountainside were the announcement that His sacrifice in behalf of man was full and complete. *The conditions of the atonement had been fulfilled; the work for which He came to this world had been accomplished. He had won the kingdom. He had wrested it from Satan, and had become heir of all things. He was on His way to the throne of God, to be honored by angels, principalities, and powers. He had entered upon His mediatorial work. Clothed with boundless authority, He gave His commission to the disciples, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."*—Manuscript 138, 1897.

3. INTERCESSOR PLEADS EFFICACY OF SPILLED BLOOD.—Thank God that *He who spilled His blood for us, lives to plead it, lives to make intercession for every soul who receives Him.* "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The blood of Jesus Christ cleanses us from all sin. It speaketh better things than the blood of Abel, for Christ ever liveth to make intercession for us. *We need to keep ever before us the efficacy of the blood of Jesus.*—Letter 87, 1894.

4. PRESENTS SHED BLOOD IN OUR BEHALF.—*Jesus stands before the Father, continually offering a sacrifice for the sins of the world. He is the minister of the true tabernacle, which the Lord pitched, and not man. The typical offerings of the Jewish tabernacle no longer possess any*

virtue. A daily and yearly atonement is no longer necessary. But because of the continual commission of sin, the atoning sacrifice of a heavenly Mediator is essential. *Jesus, our great high priest, officiates for us in the presence of God, offering in our behalf His shed blood.*—*The Youth's Instructor*, April 16, 1903.

5. INTERCESSION BASED ON PERFECT SACRIFICE.—By His spotless life, His obedience, His death on the cross of Calvary, Christ interceded for the lost race. And now, *not as a mere petitioner does the Captain of our salvation intercede for us, but as a conqueror claiming His victory. His offering is complete, and as our intercessor He executes His self-appointed work, holding before God the censer containing His own spotless merits and the prayers, confessions, and thanksgiving of His people.* Perfumed with the fragrance of His righteousness, these ascend to God as a sweet savor. The offering is wholly acceptable, and pardon covers all transgression. *To the true believer Christ is indeed the minister of the sanctuary, officiating for him in the sanctuary, and speaking through God's appointed agencies.*—*The Signs of the Times*, Feb. 14, 1900.

6. PLEADS AGELESS EFFICACY OF ATONING SACRIFICE.—*In the courts above, Christ is pleading for His church—pleading for those for whom He has paid the redemption price of His blood. Centuries, ages, can never lessen the efficacy of His atoning sacrifice.* Neither life nor death, height nor depth, can separate us from the love of God which is in Christ Jesus; *not because we hold Him so firmly, but because He holds us so fast.*—*The Acts of the Apostles*, pp. 552, 553.

7. JESUS MAKING INTERCESSORY ATONEMENT NOW.—Jesus is our great High Priest in heaven. And what is He doing?—*He is making intercession and atonement for His people who believe in Him.*—*Testimonies to Ministers*, p. 37.

III. Sole Hope of Heaven

1. SOLE CHANNEL OF FORGIVENESS.—*God is approached through Jesus Christ, the Mediator, the only way through which He forgives sins.* God cannot forgive sins at the expense of His justice, His holiness, and His truth. But He does forgive sins and that fully. There are no sins He will not forgive in and through the Lord Jesus Christ. *This is the sinner's only hope, and if he rests here in sincere faith, he is sure of pardon and that full and free. There is only one channel and that is accessible to all, and through that channel a rich and abundant forgiveness awaits the penitent, contrite soul and the darkest sins are forgiven.*

These lessons were taught to the chosen people of God thousands of years ago; repeated in various symbols and figures that the work of truth might be riveted in every heart, that without the shedding of blood there is no remission of sins.—Letter 12, 1892.

2. TITLE TO HEAVEN BASED ON CHRIST'S PERFECTION.—*Christ died for us, and receiving His perfection, we are entitled to heaven.* To all who believe in Him, He gives power to become the sons of God. Because He lives, we shall live also. *He is our Advocate in the courts above. This is our only hope.*—Manuscript 29, 1906.

3. PLEDGES CLEANSING OF EVERY REPENTANT SOUL.—By pledging His own life, *Christ has made Himself responsible for every man and woman on the earth. He stands in the presence of God, saying, Father, I take upon myself the guilt of that soul.* It means death to him if he is left to bear it. If he repents, he shall be forgiven. *My blood shall cleanse him from all sin. I gave my life for the sins of the world.*

If the transgressor of God's law will see in Christ his atoning sacrifice, if he will believe in him who can cleanse from all unrighteousness, Christ will not have died for him in vain.—*The Review and Herald*, Feb. 27, 1900.

4. DEPENDS ON CRUCIFIED CHRIST FOR WORTHINESS.—"In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God [mark the words], to make reconciliation for the sins of the people,"

through the atonement. *The repenting sinner is to believe in Christ as his personal Saviour. This is his only hope. He may lay hold on the merits of the blood of Christ, presenting to God the crucified and risen Saviour as his worthiness.* Thus through Christ's offering of Himself, the innocent for the guilty, every obstruction is removed, and the pardoning love of God flows forth in rich streams of mercy to fallen man.—Letter 91, 1895.

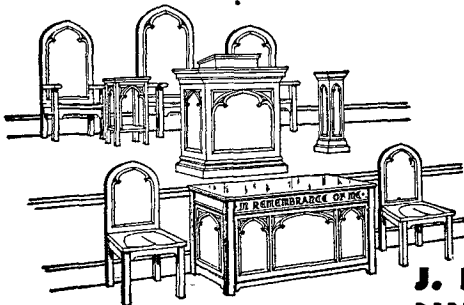
5. CLOTHED WITH HIS PRIESTLY VESTMENTS.—As we acknowledge before God our appreciation of Christ's merits, fragrance is given to our intercessions. Oh, who can value this great mercy and love. *As we approach God through the virtue of Christ's merits, we are clothed with His priestly vestments. He places us close by His side, encircling us with His human arm, while with His divine arm He grasps the throne of the Infinite.* He puts His merits, as sweet incense, in a censer in their hands, in order to encourage their petitions. He promises to hear and answer their supplications.—Letter 22, 1898.

6. FATHER RECOGNIZES REDEMPTIVE PRICE FOR HUMANITY.—Today He [Christ] is making an atonement for us before the Father. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Pointing to the palms of His hands, pierced by the fury and prejudice of wicked men, He says of us, "I have graven thee upon the palms of my hands" [Isa. 49:16]. *The Father bows in recognition of the*

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price paid for humanity, and the angels approach the cross of Calvary with reverence. *What a sacrifice is this! Who can fathom it! It will take the whole of eternity for man to understand the plan of redemption.* It will open to him line upon line, here a little and there a little.—Manuscript 21, 1895.

IV. Christ Ministering in Heavenly Sanctuary

1. LIVING IN GREAT DAY OF ATONEMENT.—*We are in the great day of atonement, and the sacred work of Christ for the people of God that is going on at the present time [1882] in the heavenly sanctuary, should be our constant study.*—Testimonies, vol. 5, p. 520.

2. MILLIONS OF ANGELIC BEINGS ASSIST SAVIOUR.—*O that all could behold our precious Saviour as He is, a Saviour. Let His hand draw aside the veil which conceals His glory from our eyes. It shows Him in His high and holy place. What do we see? Our Saviour, not in a position of silence and inactivity. He is surrounded with heavenly intelligences, cherubims and seraphims, ten thousand times ten thousand of angels. All these heavenly beings have one object above all others, in which they are intensely interested,—His church in a world of corruption.*—Letter 89c, 1897.

3. MINISTERING ANGELS AID WEAKEST SAINT.—*He is in His holy place, not in a state of solitude and grandeur, but surrounded by ten thousand times ten thousand of heavenly beings who wait to do their Master's bidding. And He bids them go and work for the weakest saint who puts his trust in God. High and low, rich and poor, have the same help provided.*—Letter 134, 1899.

4. MEDIATES FOR MAN BEFORE HEAVENLY ARK.—*Do not place your influence against God's commandments. That law is just as Jehovah wrote it in the temple of heaven. Man may trample upon its copy here below, but the original is kept in the ark of God in heaven; and on the cover of this ark, right above that law, is the mercy seat. Jesus stands right there before that ark to mediate for man.*—Manuscript 6a, 1886 (SDA Commentary, vol. 1, p. 1109).

5. HEAVENLY SANCTUARY A REALITY.—*We all need to keep the subject of the sanctuary in mind. God forbid that the clatter of words coming from human lips should lessen the belief of our people in the truth that there is a sanctuary in heaven, and that a pattern of this sanctuary was once built on this earth. God desires His people to become familiar with this pattern, keeping ever before their minds the heavenly sanctuary, where God is all and in all.*—Letter 233, 1904.

6. OFFERING OVER; PLEADS PARDON FOR CONTRITE.—*Jesus is our Advocate, our High Priest, our Intercessor. Our position is like that of the Israelites on the day of Atonement. When the high priest entered the most holy place, representing the place where our High Priest is now pleading, and sprinkled the atoning blood upon the mercy seat, no propitiatory sacrifices were offered without. While the priest was interceding with God, every heart was to be bowed in contrition, pleading for the pardon of transgression.*—The Signs of the Times, June 28, 1899.

V. Second Phase of Priesthood Embraces Judgment

1. TWO PHASES OF CHRIST'S COMPREHENSIVE PRIESTHOOD.—*He fulfilled one phase of His priesthood by dying on the cross for the fallen race. He is now fulfilling another phase by pleading before the Father the case of the repenting, believing sinner, presenting to God the offerings of His people. Having taken human nature and in this nature having overcome the temptations of the enemy, and having divine perfection, to Him has been committed the judgment of the world. The case of each one will be brought in review before Him. He will pronounce judgment, rendering to every man according to his works.*—Manuscript 42, 1901.

VI. Continual Atonement and Perpetual Intercession

1. CONTINUAL ATONEMENT; PERPETUAL INTERCESSION.—*The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. Before the vail of the most holy place, was an altar of perpetual intercession, before the holy, an altar of continual atonement. By blood and by incense, God was to be approached,—symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul.*—Patriarchs and Prophets, p. 353.

2. CONSTANT INTERCESSION OF CHRIST NEEDED.—*In the service of the Jewish priesthood we are continually reminded of the sacrifice and intercession of Christ. All who come to Christ today are to remember that His merit is the incense that mingles with the prayers of those who repent of their sins and receive pardon*

(Continued on page 36)

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***Writing for the Religious Market*, edited by Roland E. Wolsley, Association Press, New York, 1956, 304 pages, \$4.00.**

Valuable because it gives briefly the best thoughts of specialists in the various fields of religious writing, this book makes a place for itself on any writer's bookshelf. The editor, Roland E. Wolsley, is well known as an authority on public relations, and as such he is familiar not only with the various mediums of public communication used in the profession but also with experts in the use of these mediums. These he has brought together for the edification of the pastor or layman with religious literary inclinations.

Writing for the Religious Market discusses mainly the problems and methods of religious writing. It deals not only with editorial writing in this field but also with the production of the short story, poetry, books, feature articles, juvenile materials, biographies, sermons, and inspirational books. It also gives guidance in radio, television, and film script production—a field wide open today.

Two chapters are devoted to the subject of religion in the news. One of these is by Helen F. Smith, of the New York office of the General Conference Bureau of Public Relations. Miss Smith takes the reader through the basic essentials of good news reporting in relation to church activities. Several examples are used to illustrate important points.

An appendix lists markets for religious articles, stories, scripts, poetry, et cetera, including information on rates and requirements. A second appendix provides bibliographies on the various types of religious writing.

M. CAROL HETZEL

***The Writers' Conference Comes to You*, Benjamin P. Browne, The Judson Press, Philadelphia, Pa., 424 pages, \$5.00.**

While this book contains sections of little interest to Seventh-day Adventists, such as the section on fiction writing, yet the writer who spends a little time with this book will find himself repaid in practical hints for good writing. He will catch something of the viewpoint of the religious editor, and will learn why the great majority of manuscripts submitted are rejected.

The author pays a tribute to the literary efforts of Seventh-day Adventists when he says, "In quality of product, the smaller sects, such as the Seventh-Day Adventists, often outshine the larger denominations."

One of the contributors to this book expresses a

concern at the lack of devotional literature today. "Who is going to write devotional literature?" he asks. "Religious people, you say. People of Christian convictions, you say. . . ."

"And I answer, I don't see very many of them. I don't find them in the outlets of religious journalism." And he asks again, "But where is the kind of living and thinking and praying that gives rise to devotional writing?"

"I am concerned about people like us. As editors, we know that devotional writing is an amazingly small percentage of our columns. As writers, we know how rarely we are moved to prepare a devotional piece. This isn't an accusation, it is a concern. . . ."

"I am concerned lest we—Christian writers and editors—become so much a part of our times and the temper of them that we cannot discern the signs of our times. 'Be still, and know that I am God' is passing strange on a merry-go-round." This last, we might add, is worthy of the thought of ministers as well as writers.

The book expresses in this way the ultimate goal of the truly dedicated Christian writer: "If it can be said without sacrilege, the religious writer should try to learn to take in shorthand whatever God says, and to transcribe it accurately into helpful material for everyday living."

MARJORIE LEWIS LLOYD

***The Life Series of Devotional Commentaries*, Dr. Roy L. Laurin, Van Kampen Press, Wheaton, Ill., 1954, 6 volumes.**

The titles are:

- Romans—Where Life Begins. 529 pages, \$4.00.
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CARLYLE B. HAYNES

Adventurous Preaching, James H. Robinson, Channel Press, N.Y., 1956, 182 pages, \$2.50.

The Lyman Beecher lectures on preaching are never a disappointment. The 1955 series meets the same high standard as those delivered by other giants of the contemporary American pulpit. Dr. Robinson is the pastor of the Church of the Master in New York, and is the first Negro thus honored.

The Lyman Beecher lectures in the past have dealt with the nature of the ministry, the character of the sermon, the content of the preacher's message, and kindred topics. However, while Dr. Robinson is consistent with this stream of past material, he places an emphasis upon the relationship of the preacher to the contemporary world in which he dwells and to which he speaks. Out of the seven chapters of this volume, chapter one alone is worth the price of the book. The author makes the point we are preachers under judgment—under judgment to be "the living proof of an all-embracing power."

Dr. Robinson challenges the ministry, in being honest with themselves as "judgment-bound ministers," to look at some of the dustiest corners of the church and to have the grace to admit that what is viewed there does not permit complacency. These chapter titles are suggestive of the general contents: "The Fellowship of Confession," "Preaching to Men or Mortar," "Crumbling Foundations," "Preaching to Preserve a Nation," "The Inclusiveness of the Word Made Flesh," and "Hope Beyond Despair."

With its summons to humility and repentance, this book is adventurous with high hopes, bold planning for the future, and great evangelistic faith.

ARLYN D. STEWART

*Associate Professor of Religion
Washington Missionary College*

Christology of the Old Testament, Ernst W. Hengstenberg, Kregel Publications, Grand Rapids 6, Mich., 1956, 1,800 pages, 4 volumes, \$25.00.

It was half a century ago, in the early years of my ministry, that I first became acquainted with what has been rightly acclaimed as "without doubt the most important work ever written on the Messianic prophecies of the Old Testament," the Hengstenberg *Christology*. Through the years since then, I have sought to acquire all the volumes of this classic production, but have not succeeded. Therefore, with great satisfaction I have received the information that, after being many years out of print, this work has now been made available in four volumes by the Kregel Publications, of Grand Rapids.

This work made its first appearance in 1829, in German. In 1854 it was published in Edinburgh in an English edition of four volumes. Its latest printing was in 1875. After that edition was exhausted it became increasingly scarce and very expensive. Now it appears again, greatly to the delight of earnest students of Scripture, reprinted as it was at first, in

a four-volume set, totaling 1,800 pages and covering approximately 680,000 words.

This is a work that occupies a field entirely by itself. There is nothing else comparable to it. It deals with the greatest subject that can occupy the minds of men—the person and work of the Son of God. It goes into the body of prophecy embodied in the Old Testament, in which the divine Spirit through the centuries unfolded and foreannounced the work that the Messiah would do on earth, and that He shall accomplish when this earth's history comes to an end.

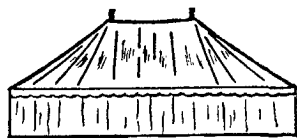
It deals with this greatest of all subjects thoroughly, adequately, and with great skill and learning. The outstanding German scholar and Biblical exegete, Ernst Wilhelm Hengstenberg, was one of the most notable and able champions of Lutheran and conservative orthodoxy of the nineteenth century. He was born in 1802, of an old patrician family, and died in 1869. His father trained him so well that by the time he was seventeen he qualified to enter the University of Berlin. There he laid such an excellent foundation in Oriental languages and philosophy that he was able to issue an edition of an Arabic work in German when he was twenty-one. He wrote a number of commentaries and other books, but his lifework was this *Christology*.

In it he searchingly examines every book in the Old Testament for references to the Messiah and His work. To this he brought a vast scholarship, a profound understanding of the Hebrew language, a deep reverence for the Word of God, which he fervently believed to be inspired in every part, and a really unusual gift for expression.

The work, of course, contains some things with which we do not agree, mostly eschatological refer-



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ences. It has, too, some observations that bring pain to those who have taught the return of the Jews. The author saw nothing in the Old Testament which teaches that the Jews would ever be restored to their land as a nation, nor that there would be any rebuilding of the Temple.

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CARLYLE B. HAYNES

The Faith of Israel, H. H. Rowley, SCM Press, Ltd., London, 1956, 220 pages, 18 shillings.

The author, easily the foremost Old Testament scholar east of the Atlantic, is chairman of the Semitics Department of the University of Manchester, England, and editor of the *Journal of Semitic Studies*, as well as of the *Booklist*, an annual bibliography of the Society for Old Testament Study. Every book coming from Rowley's versatile pen forms a major contribution to the field of Biblical studies, and no serious student of the Bible can afford to neglect his works. He is known for his fairness in presenting the various views on the subjects he discusses, and for a bibliographical fullness in footnotes that borders on perfection. His readers obtain, therefore, not only Rowley's own opinion on a given subject and that of scholars who agree with him, but a fair examination of the views of those with whom he

differs. Furthermore, the footnotes of his books, which most general readers pass by, are mines of information and provide so much help that they save hours of research work to any interested investigator.

Rowley's latest work, *The Faith of Israel*, is only a small book of 220 pages, including Indexes, but contains a wealth of interesting observations on Old Testament theology, and its 950 footnotes are packed with useful information of various kinds. This book presents the James Sprunt Lectures delivered at Union Theological Seminary, Richmond, Virginia, in March, 1955, of which one was also presented in the Seventh-day Adventist Theological Seminary, Washington, D.C.

These seven lectures do not cover all phases of Old Testament theology, but only the main aspects of the beliefs of the people of Israel as the author understands them after a lifelong study of the Old Testament, and they are motivated by his great love for the Bible of the ancient Hebrews. He deals with the means of revelation, the natures of God and man, the relation of the individual to society, Israel's belief in the good life as the result of doing the will of God, its belief concerning death and a future life, and the Old Testament views about the day of the Lord. Although the author by his own declaration is "a critical scholar" (p. 58), he leans toward conservative views, even in matters of miracle stories. While the readers of THE MINISTRY will disagree with certain views of Rowley, they will discover in this book a wealth of material that is both challenging and highly instructive. This reviewer wished that the same subject would be treated in an equally thorough way by a Seventh-day Adventist student of the Old Testament.

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In This Issue

(Continued from page 3)

of Christ's finished atonement is the subject of the article on page nine. "Hollywood in the Wilderness" from *The Christian Century*, page 13, is a thought-provoking presentation. News concerning recent activities of your editors will be read with interest, page 16. And do not miss the center spread depicting Japanese evangelism.



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High Priestly Application of Atoning Sacrifice

(Continued from page 31)

and mercy and grace. *Our need of Christ's intercession is constant.*—Manuscript 14, 1901.

VII. Crucified One Both Mediator and Judge

1. CHRIST BOTH JUDGE AND MEDIATOR.—By personal experience Christ is acquainted with the warfare which, since Adam's fall, has been constantly going on. How appropriate, then, for Him to be the judge. *To Jesus, the Son of man, is committed all judgment. There is one mediator between God and men. Only by Him can we enter the kingdom of heaven. He is the Way, the Truth, and the Life. From His decision there is no appeal. He is the Rock of ages, a rock rent on purpose that every tried, tempted soul may find a sure hiding place.*—*The Review and Herald*, March 12, 1901.

2. CRUCIFIED ONE NOW JUDGE OF ALL.—“The Father judgeth no man, but hath committed all judgment unto the Son.” “He hath given him authority to execute judgment also because he is the Son of man.” *In His superadded humanity consists the reason of Christ's appointment. God has committed all judgment unto the Son, for without controversy He is God manifest in the flesh.*

God designed that the Prince of sufferers in humanity should be judge of the whole world. He who came from the heavenly courts to save man from eternal death; He whom men despised, rejected, and upon whom they heaped all the contempt of which human beings, inspired by Satan, are capable; He who submitted to be arraigned before an earthly tribunal, and who suffered the ignominious death of the cross,—He alone is to pronounce the sentence of reward or of punishment. He who submitted to the suffering and humiliation of the cross here, in the counsel of God is to have the fullest compensation, and ascend the throne acknowledged by all the heavenly universe as the King of saints. He has undertaken the work of salvation, and shown before unfallen worlds and the heavenly family that the work He has begun He is able to complete. It is Christ who gives men the grace of repentance; His merits are accepted by the Father in behalf of every soul that will help to compose the family of God.

In that day of final punishment and reward, both saints and sinners will recognize in Him who was crucified the Judge of all living.—*The Review and Herald*, Nov. 22, 1898.

Parable of a Garden

(Continued from page 2)

“Can this be I?” I inquired in a shaking voice. “Surely not! Is this the way I look to You? Are there no leaves at all? Not even one flower?”

The reply was sadly given. “Can flowers bloom in the atmosphere of suspicion and bitterness? You have displayed little trust, little love, too much self-interest, and too much self-confidence lately. They have choked this plant until it has almost died. My child, when are you going to learn to water it with the tears of repentance, and cultivate it with prayer, and enrich it with deeds of disinterest in behalf of others?”

Then it was that I would have turned and gone off, weeping bitterly, into the night, beyond the confines of the dream garden, but for the restraining hand of the Master and His smile so heart-warming and full of hope. “Will you allow Me to help you transform this plant into a living, vibrant stalk with blossoms of rarest color and perfume?” He asked. Eagerly I cried, “Yes, oh, yes.” And then I awoke.

It was only a dream but its lesson was so real. It seemed that the darkness had passed and a glorious new day had dawned. I saw what even I could be under the Master's touch.

It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly inspiration has come are put in trust with the gospel.—*The Desire of Ages* (1940), p. 822 (Miss. ed., p. 811).

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NEWS -- From Current Journals



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

¶ Forty-six western Tennessee clergymen voted to undertake a study of the entire religious needs of Western State Hospital. Dr. C. J. Ruilman, of Memphis, State commissioner of mental health, lauded the decision. He said he believed it would be the first such study of a large mental hospital in the country. The institution has 2,500 patients.

¶ A week-long Bible-reading marathon was conducted in Euclid Lutheran church in connection with the dedication of its new \$220,000 building. Some 312 members of the congregation read the Old and New Testaments in relays of 10 to 30 minutes. They began as early as 7:30 in the morning and continued until 11 at night. The Reverend Fred K. Bernlohr, pastor, said the marathon had "given the members a new appreciation of the Bible as the cornerstone of the church."

¶ Something new in church seating has been incorporated in the mammoth \$860,000 White Memorial Seventh-day Adventist church in Los Angeles. It has seats arranged in staggered sizes. If you don't fit, just move over until you do. Seats are built to accommodate worshippers of any dimension. The church, third largest ever built by Adventists and the biggest in this area, will serve as an evangelism center for the Southwest.

¶ The Reverend LuChen-chung, former research fellow at Yenching University, is nearing the half-way mark on a translation of the Old Testament into modern Chinese from the original Hebrew. His project, begun nearly four years ago, is being

sponsored by the British and Foreign Bible Society.

¶ The traffic committee of the Denver City Council voted to recommend passage of a special ordinance to grant members of the Jewish and Seventh-day Adventist groups the same parking privileges during religious services as are accorded other religious groups. For years the city has permitted parking in "no parking" zones within a one-block radius of a church between 6 A.M. and 1 P.M. on Sundays so that worshippers would not be inconvenienced in finding a place to leave their cars. Councilman Paul Hentzel said the arrangement obviously was unfair to those who worship on Saturdays. He drafted legislation to extend the privilege to parking near churches and synagogues where worship is held on Saturday.

¶ The meditation and prayer room at United Nations headquarters is being enlarged and beautified, it was reported by Wallace C. Speers, chairman of the Laymen's Movement for a Christian World. The organization took the lead in getting such a room set up, first at the original UN center at Lake Success, later at Flushing Meadow, and finally at the site on the East River in midtown New York.

¶ Albert S. Redway, president of the Connecticut Manufacturers Association, called upon its members to make Bibles available in the reception and recreation rooms of factories throughout the State. He noted that Gideons International, a Bible-distributing society, would provide Bibles free of charge for such a purpose. "I have observed in Connecticut industry," Mr. Redway said, "a growing emphasis on religious values. I hope that our action may be a positive step to introduce a great book to a new group of people, as well as hope, faith, and charity in the day-to-day lives of those who read it."

¶ A rare Bible printed in 1661 was flown here from the Netherlands to be displayed in a Fifth Avenue show window during the 16th annual National Bible Week (October 15-21), sponsored by the Laymen's National Committee, Inc. It is a gift to the people and Government of the United States from 80-year-old Nicholas van de Meij, of Katwijk, the Netherlands, in appreciation for the pension he has received since 1949 from the U.S. Government as a veteran of the Spanish-American War. An ex-

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ample of the state Bible authorized by the Netherlands nearly 300 years ago, it was to be featured in the window display that included Bibles printed in various other languages.

¶ The Library of Congress announced the acquisition of a microfilm copy of the catalog of Chinese books and manuscripts in the Vatican Library. The announcement said the catalog "will be a tool of great value for studying early Christian activity in China." The catalog, completed in 1922 by the late Prof. Paul Pelliot, eminent French scholar, hitherto existed only in the form of a typewritten manuscript in Rome. It lists all Chinese works, both printed and manuscript, which are in seven Vatican collections. Many of the manuscripts pertain to 16th and 17th century activity by Christian missionaries in China. A collection of letters written by Japanese Christians in 1621 is included.

¶ An American Protestant Biblical scholar and an Italian Jesuit priest have been named joint editors of a project to index the Dead Sea scrolls with the aid of International Business Machines' "705," a giant electronic computer. The work was initiated with a grant from IBM World Trade Corporation, a subsidiary of International Business Machines, which donated technicians and machinery.

¶ Researchers studying the Dead Sea scrolls are finding that Hebrew was used far more widely as a written and spoken language in Palestine at the time of Christ than they had heretofore supposed.

Msgr. Patrick W. Skehan, who has been working on the scrolls in Jerusalem, made the comment in an interview. He is professor of Semitic languages at the Catholic University of America.

Scholars, he said, were surprised to find that 90 per cent of the scrolls found in 1952 appear to be written in ancient Hebrew, and only 8 per cent in Aramaic. The latter was used widely in the Middle East by all Semitic peoples for nine centuries before Christ, the priest said. It is the language Christ is believed to have spoken.

"It suggests that Hebrew was in much wider use in the first century A.D. and in the century before

Christ than we had thought," Monsignor Skehan said. "It is too early to say whether it will have any effect on Bible exegesis, but we may re-evaluate some texts which we have tried to interpret on the basis of their Greek or Aramaic equivalents, but which may have come out of a background more Hebraic in nature than we had supposed."

Another discovery of interest to scholars, Monsignor Skehan said, is that six of the 388 scroll fragments are in Greek.

"This proves that the Essenes were in contact with Greek-speaking peoples of Egypt," he explained, "and that they were familiar with the Greek language."

He said it also suggested that the Aramaic in which Christ spoke was translated directly into Greek by those who knew both languages.

¶ Hebrew University archeologists working to uncover what they believe will be the first unopened royal tomb of the Hyksos period ever discovered reported they have been temporarily balked by a huge limestone boulder blocking the tomb door, about 19 feet below ground. The site is in the area of the Biblical town of Tel Hazor in northern Galilee.

¶ Students of St. Mary's Roman Catholic coeducational high school were notified that those who persist in "going steady" will be barred from "any position of leadership or honor" in the school. This would include holding office in school organizations.

¶ World headquarters of the Seventh-day Adventist Church announced that *Steps to Christ*, by the late Ellen Gould White, has been published in five additional languages. This brings the total to 75 languages. More than 8 million copies of Mrs. White's book have been distributed since it was first published in English in 1892. The additional languages are Korean, Turkish, Tongan for the islands of the South Pacific, and two West African dialects, Ibo and Yoruba.

¶ Judge Alfred T. Sulmonetti ruled in Multnomah

THE WORST CAN BE THE BEST

¶ THE story is told of an only survivor of a shipwreck who was thrown upon an uninhabited island. After a while he managed to build a rude hut in which he placed the "little all" that he had saved from the sinking ship. He prayed to God for deliverance, and anxiously scanned the horizon each day to hail any ship that might chance to be passing that way.

One day, upon returning from a hunt for food, he was horrified to find his hut in flames. All that he had, had now gone up in smoke! The worst had happened, or so it appeared. But that which *seemed* to have happened for the worst was, in reality, for the best.

To the man's limited vision, it was the worst. To God's infinite wisdom, his loss was for the best—that for which he had prayed. The very next day a ship arrived. "We saw your smoke signal," said the captain.

Can we not take our seeming calamities, and look for God's best in them?—STELLA O. BARNETT, *Better Church Bulletins* (Fleming H. Revell Co.).

County Circuit Court that the Gresham, Oreg., Green River ordinance restricting house-to-house solicitation cannot legally be invoked against the distribution of religious literature. He held that the ordinance, in so far as it is applied to such activities, violates guarantees of religious freedom contained in the Federal and State constitutions. His decision was handed down in the case of the Reverend C. Lloyd Wyman, assistant pastor of the Seventh-day Adventist church at Gresham, who had been arrested there for violating the ordinance.

¶ Dr. Marvin K. Opler, professor of anthropology at Cornell Medical College, presented the findings of a four-year study conducted by a team of anthropologists, sociologists, and psychiatrists. A major finding was that individuals who identified themselves since early childhood with ethnic and religious groups were generally found to have achieved "integrated adjustment and sound mental health." In contrast, he said, "those with psychotic tendencies, particularly schizophrenic symptoms, had been noticeably devoid of any group identification and participation since their pre-puberty stage."

¶ The Council of Ministers in Communist North Viet Nam has published a decree ordering full freedom of religion throughout the country, the Hanoi Radio reported. It said the order was intended to correct "a mistaken policy of the government in the past."

¶ The Dead Sea scrolls prove in a "striking way" the authenticity of the Gospels, said the Reverend John M. Oesterreicher, director of the Institute of Judeo-Christian Studies, Seton Hall University, South Orange, New Jersey. He added that the Qumran scrolls offer historical evidence of the intimate tie between ancient Israel and the church of Christ.

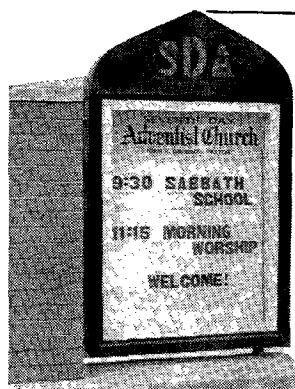
¶ Protestants were told at a city-wide interdenominational service in Atlanta, Georgia, that the principle of separation of church and state is the distinctive contribution of America to world government. Dr. Walter Pope Binns, president of Wil-

liam Jewell College, Liberty, Missouri, made the statement at a Reformation observance in the First Baptist church.

¶ Continued intense interest in the Bible and increased interest in theology on the part of laymen are among the major religious trends of the past ten years, said Dr. Harold DeWolf, of the Boston University School of Theology. He said the Bible occupies a place of greatly enhanced esteem and influence, even over that of previous years. "In colleges elective courses in Bible are gaining, particularly those courses having to do with the Bible's message," the theologian said. "There's a new and increasing hunger for real Biblical learning."

¶ Teen-agers should be given a better schooling in the Ten Commandments to keep them out of trouble. This was the consensus of a panel on "Meeting the Current Problems of Teen-agers" held during the annual meeting of the National Conference of Catholic Charities in Buffalo, New York. Participants brought out the following points: (1) Many delinquents have never heard of the Ten Commandments and don't know what it is to be good. (2) Teen-agers need understanding and kindness in the family environment. About 80 per cent of delinquents come from unstable family situations, according to one case worker. (3) Parents, teachers, and social workers need a better understanding of the problem of teen-agers growing up. Teen-agers want money and a car because they feel that these make them adults. (4) Too much leisure time is not so much of a problem as is the lack of finding worth-while things to do. (5) One agency that had failed to attract the type of youngsters needing guidance opened a playground and soon had a "full house."

¶ President Eisenhower sent a telegram to the 19th annual convention of the Christian Business Men's Committee International, praising its efforts to "bring your faith to bear on the daily work of America." "Diligent in business, fervent in spirit, serving the Lord" is a splendid motto, and you have



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followed it with distinction," General Eisenhower's message stated. "Your vigorous membership, drawn from many churches and walks of life, has performed excellent community service, particularly in the areas of canteen centers for our military personnel. Best wishes for your continuing success as you bring your faith to bear on the daily work of America."

¶ A lyrical description of the beauty of Sarah, wife of Abraham and mother of Isaac, is given in an excerpt of a Dead Sea scroll made public in Jerusalem by the Hebrew University and the Institute of the Shrine of the Book. Poorly preserved and very brittle, the 2,000-year-old Aramaic-written scroll is the last of seven found in the Qumran caves in the Judean desert in 1947 and acquired by the university. The excerpt enlarges on the story of Abraham's journey to Egypt with Sarah, as related in Genesis 12. Part of the description of Sarah given in the newly deciphered scroll is: "Above all women she is lovely and higher is her beauty than that of them all and with all her beauty there is much wisdom in her."

¶ A team of West German Protestant theology professors will visit the Soviet Union next spring to lecture in Moscow and Leningrad. Dr. Heinrich Held, president of the Evangelical Church of the Rhineland, announced. He said their visit would reciprocate one by a group of Russian Orthodox theologians who lectured at various West German

centers last year at the invitation of the Rhineland church. Dr. Ernst Wilm, president of the Evangelical Church of Westphalia, hailed what he said was the development of closer contacts between the German churches and Protestant groups in Communist-dominated countries.

¶ The National Broadcasting Company has initiated a course in religious broadcasting designed to equip future clergymen with basic experience in radio and television techniques. Cooperating with the NBC in the project are the Protestant Council of the City of New York and Hebrew Union College, Jewish Institute of Religion, where the course is being given. Classes deal with programming, documentaries, panels, interviews, sermons, drama, and all other aspects of religious programs on radio and TV. Specialists from NBC network and local radio and television studios will participate in the project.

¶ Clergymen as a group are "not good, safe drivers," M. L. Allison, of the accident prevention department of Employers Mutual Casualty Company, Charlotte, North Carolina, said. "Most clergymen drive as though they were going to a fire," he told the North Carolina Chapter of the American Society of Safety Engineers. His topic was "We Forget Our Religion When We Drive."

IN BRIEF—The Roman Catholic hierarchy of Germany, at their annual meeting, issued a declaration condemning a proposed "Gliding Working Week." They said such a week would destroy Sunday as the Lord's day. . . . A Dutch Catholic youth leader suggested that the publicity given to juvenile delinquency in the United States is doing "more to popularize it than to discourage it." . . . Pope Pius XII told about 400 astronautical scientists that their efforts to explore space are "legitimate before God." He said that when God told man to conquer the earth, He did not mean to limit mankind's efforts to the earth alone, but wanted them extended to the whole of creation. . . . A shipload of Australian Methodists—360 of them—will leave Sydney next June on an inspection tour of the church's missions in the Pacific.



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EMBARRASSMENT A CERTAIN church officer became so interested in the program of the evening that he forgot he had a part in it. Engrossed in all that he was hearing and seeing, he sat in the front seat, unaware of his responsibility, until there came an awkward lull. A group waited in the rear of the church—waited for him to lead them forward. Embarrassed, he turned to them and said, "Come on up here!"

There are laymen in the rear of every church—on the side lines—waiting for the pastor, for the church officers, to say, "Come on up here." They are waiting, anxious to follow—when you lead!

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Hollywood in the Wilderness

(Continued from page 14)

of watching the most superficial veneer of churchianity joining hands with a crass and debased form of dramaturgy. Is it sadder to see a church which cannot recognize a blatant distortion of its own heritage, or an entertainment industry which cannot perceive the essential meaning of a dramatic narrative?

It would be possible to make a good film of the story of Moses. But it would have to be done by someone who knew in the beginning the inner intention of the biblical narrative and was willing to sacrifice everything which did not pertain to that. To a film-maker, and to an audience, that would seem like a total demand. But is the God of Moses, in fact, interested in anything else?

When the minister is invited to participate in the advertisement of this film (even by acquiescence) he will be unwittingly invited to choose whom he will serve.

The Priestly Application

(Continued from page 12)

mon priest and high priest, all met their complete fulfillment in our one heavenly Priest. Thus it is that Christ is all and in all in the work of redemption, and in the fulfillment of every type. This, then, is eternally true: In His one indivisible Person, Christ was at once both Offering and Offerer.

In the typical sanctuary of old, the earthly priest, himself a sinner, must have an offering for himself to cleanse in figure his own imperfect life from sin. But in the gospel reality, Christ, the perfect, spotless, sinless One, offered Himself as the one

all-sufficient, complete, and perfect Atonement for the sin of man. Then, having made the complete and perfect atonement at and on the cross, dying efficaciously and completely for sin in man's stead, Christ arose triumphant over death and the tomb, and ascended to His Father, there to carry out His priestly ministry in applying the atonement, or more accurately, the benefits and provisions of the atonement, to those who approach Him as Mediator between God and man.

To summarize, then: The cross was the provision; the mediation, the application. The death on the cross is the beginning of the one indivisible transaction; the heavenly ministry, the consummation. The atoning sacrifice on the cross was potentially for all men; but it is efficacious to the individual sinner only and actually as Christ, our mediating Priest, applies the provision to the repentant sinner and supplicating saint. It may be stated, then, as a basic truth that the atonement is *potentially* for all men, but is *experimentally and actually* only for those who come to Christ as their all-sufficient Saviour-Priest. That is the Adventist understanding of the atonement, confirmed and illuminated and clarified by the Spirit of prophecy.

On the Making of Books

(Continued from page 21)

Of course, since these books are not written by our own denominational writers, areas of disagreement will be detected. However, truth must be sought wherever it is, and still must be rightly divided.

It is hoped that these lists may be of service in helping busy men to choose such reading as will keep them up to date in the area of current religious books.

"LEAN HIS WHOLE WEIGHT ON"

¶ WHEN the great missionary, John C. Paton, was translating the Scriptures for his South Sea Islanders, apparently there was no word for "believe" in their native tongue. For a long while he was well-nigh baffled. One day a native came into his study, and, tired out, flung himself down on a chair, rested his feet on another chair and lay back full length, saying as he did so something about how good it was to lean his whole weight on those chairs. Instantly Dr. Paton noted the word the man used for "lean his whole weight on." The missionary had his word for "believe." He used it at once and thereafter in translating the Scriptures. Try it for yourself and see, in any verse that uses the word "believe."—GRIFFITH THOMAS in *New Sermon Illustrations*.

Three Interviews

(Continued from page 23)

say one Bible instructor intern to every three or four ministerial interns. Fourth, more public recognition—in the church, in the evangelistic company, in publicity, in the articles in our papers, and in workers' meetings. And lastly, a wage scale comparable with that paid to our college-trained women teachers and nurses. Direct evangelism is the most thrilling, satisfying, and productive work in the world. It should be made more attractive.

Interview No. 2

Question.—I have talked with a minister in regard to the problem of Bible instructor emphasis in our schools. Now I should like to get a student's version. How long did you attend our college?

Student.—One year.

Question.—Have you already chosen your lifework?

Student.—Yes, teaching. In fact, I am teaching this year.

Question.—Did you consider any other profession?

Student.—I thought of nursing.

Question.—Did you ever consider the Bible work?

Student.—Only slightly. There just wasn't anything attractive about it.

Question.—Why did you consider nursing? And what made you decide to teach?

Student.—Well, nursing had much to offer, and it certainly was appealing, with the uniforms and the idea of helping people. But with teaching one can mold young lives.

Question.—Have you discussed Bible work with any of your college friends?

Student.—Yes. Just a few weeks ago I was talking with a friend who plans to be a Bible instructor. She has a real burden, because she feels that Bible work is misunderstood—that people think it is just something for elderly

ladies, or folks who do not know how to enjoy life.

We were discussing an article on Bible work that appeared in one of our papers. The picture with it showed a Bible instructor in a home. And she was—well, she just looked like what some of us imagine a Bible worker to be.

Question.—How do young people imagine a Bible worker?

Student.—Well, I grew up with the idea of a little old lady, with a broken-down car, rather shabbily dressed, and not knowing how to act.

Question.—Rather an extreme view, isn't it? Have you changed your mind?

Student.—Well, yes, since I became acquainted with some Bible instructors, and since I have some friends preparing for that work.

Question.—You say that you have friends who are training to become Bible instructors. Have they suggested any real problems concerning their choice of lifework?

Student.—Yes, one especially—that of security. They feel that if one takes a professional course such as nursing or teaching, then one has some independence. If no opening occurs in our organized work, the nurse, teacher, or secretary can readily find work elsewhere. But what security has a Bible instructor? She can so easily find herself without work, for she is usually the first worker to be dropped when a conference is hard pressed financially. And then what?

Question.—Do you personally feel that there is a solution to this problem?

Student.—If Bible work were recognized as a profession among us, that would make a great difference. Bible instructors are called of God. And if one knows that she is called of God, then this security problem is not so big. But it is something to think about.

Question.—While you were at college, did you hear anything about the Bible work?

Student.—Just from a few of my friends.

Question.—No particular promotion?

Student.—I don't remember any.

Question.—Was there any promotion for teaching or nursing?

DO NOT MAKE THE MISTAKE!

❖ MANY a shepherdess loses her grand chance by taking her husband as a matter of course and leaving him dependent on others for appreciation. It always happens that a good minister has outspoken admirers. Sometimes a pastor, who would be greatly heartened by the intelligent appreciation of his wife, is left to the flatteries of some other woman who wants to be thought more sympathetic and understanding than the wife herself. The latter does indeed have appreciation, but that is supposed to be taken for granted and is unexpressed. Do not make that mistake. . . . Not to put into words our appreciation of those we love is a very grievous sin of omission.—ARTHUR W. HEWITT in *The Shepherdess*.

Student.—Oh, yes, definitely. And we had our clubs—like Teachers of Tomorrow.

Question.—I have a friend who is a new Adventist. She said she attended the college a year, and didn't even know what Bible work was, except for some casual mention of it by a friend. Is that a rare instance?

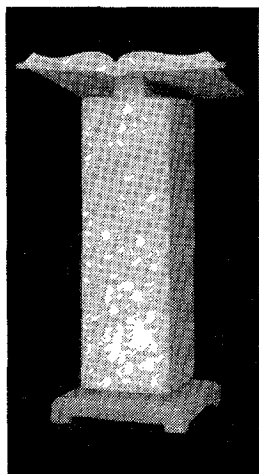
Student.—Probably not. And even if friends do speak of it, you would just naturally feel it is an unimportant work, when no public mention is made of it. Those who enroll new students usually are interested in some other field. Bible work isn't suggested as a possible lifework.

There are not many calls coming in to the colleges for Bible instructors. That, of course, may be because conference presidents have not succeeded in former years in finding any. And there are very few *young* Bible instructors anywhere. Most of them are older women. It has been only through a few friends that I have learned that there really is appeal and satisfaction in the Bible work.

Interview No. 3

I did not trouble with a third interview. I might have talked with other ministers, with other students. But I have a feeling that a third interview, or a fourth, or a seventh, would be strangely similar to the first and second.

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It all sums up this way. There is no work more important than direct evangelism in the homes, close to the hearts of the people. There is no work that offers more of the real thrill and adventure that appeals to young hearts. There are many youthful hearts, full of love for their Master, that would gladly respond to His call into a work that would bring untold satisfaction to themselves and eternal happiness to others. *But they never hear the call.* This very work, one of the most sacred committed to women, has been pushed far into the dim background.

Why?

Adventism in Review

(Continued from page 48)

well our tongues and to pray earnestly for tolerance and Christian grace, as well as for zeal to witness humbly and courageously for "the faith which was once delivered unto the saints." Truth stands on its own foundation, and without compromising principle. Adventism is now in review, and it is incumbent upon us as leaders that we keep our congregations informed on these issues, and alert to the opportunities they present for tactful witnessing. When the glory of the Lord is seen upon the church, then multitudes will come to the brightness of her rising.

L. C. K.

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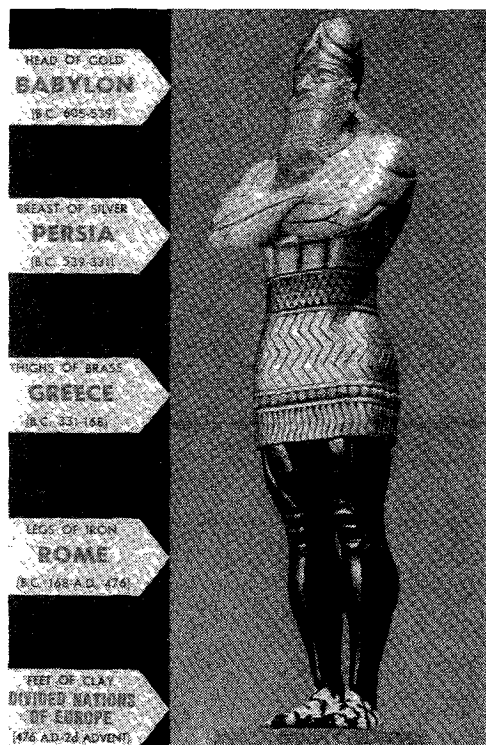
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THE CHURCH CHALLENGED

ON EVERY HAND, whether in secular or religious circles, the Christian church is being eulogized for its current prosperity. This period is characterized as a "renaissance of religion," a "great revival," an "unprecedented awakening," and by many other laudatory terms that help her to hold her head high. Just a decade ago we were made conscious of the increasing shortcomings of the nations, shortcomings that their leaders frankly admitted were causing them great concern. Then followed a turning to the church, in the hope that her spiritual arm would bring order out of chaos and furnish relief for the tragedies caused by war. So far, neither force has succeeded in righting our world, but the church has been most definitely in the spotlight, and has had to answer this challenge. Urged on by the aftermath of war, she has been aroused from her slumbering and stirred to action.

While the Christian church has functioned valiantly and has gained unusual publicity by ministering to the needs of humanity and grappling with the problems of confused youth, more recently she has become decidedly evangelistic. It is now popular indeed to belong to a church, and any active religious group will make its appeal. Although this is gratifying, it may be well to catch the reflections of men who can think straight in this turmoil of ideas. We here quote from Dr. Henry P. Van Dusen, president of Union Theological Seminary, New York City, who calls our attention to some strange paradoxes. His main thesis, however, is the educating of our future ministry.

The "revival of religion" has been, thus far, paralleled by no corresponding resurgence or recovery of morality. Despite all the heartening signs—increased church memberships and attendance and giving, religious or pseudo-religious books at the top of every list of best-sellers, an obvious upsurge of spiritual longing, even unprecedented numbers and quality of candidates for the ministry—in the larger view, the Christian church is not gaining ground; we are not even holding our own.—*New Christian Advocate*, November, 1956.

Again, Dr. Van Dusen refers to an article captioned "The Current Boom in Religion" by Eugene Carson Blake in a popular journal of wide circulation, in which that author also does some sound thinking. His ironic truth is expressed in these words: "Yes, the boom is upon us. Call it what you will—a religious resurgence, a move back to God, a reawakening—it's here." But remember that the article is subtitled "Is the Religious Boom a Spiritual Bust?" The implication of this query is:

We must equip men to guide the churches within

this state of spiritual flood tide, yet be prepared to adjust, at a moment's notice if need be, to a sudden and drastic spiritual ebb and recession.

L. C. K.

ADVENTISM IN REVIEW

ADMITTING that as a denomination we have recognized that other churches, and evangelical groups in particular, have taken "another look" at us—some observations being truly Christian and others strangely distorted—let us continue to weigh other statements made by Dr. Van Dusen in the above-quoted article.

There is one other aspect of the current "renaissance of religion." It is burgeoning most powerfully beyond the territories of what we may designate respectable, conventional, ecumenical Protestantism, certainly largely outside the sanctuaries of our churches.

Then this Christian leader tactfully states that Protestants are tempted to "deride and dismiss by a term which was originally coined by critics, but which is of noble historic meaning—the Sects. Many of these groups bear in their own self-designations such titles as Adventist, Holiness, Pentecostal, or merely (with noble precedent) Church of Christ or Church of God." He advises that instead of asking, "What can we find wrong? Where do they fall short? and What dangers lurk in such a religious group? Christians should remember that no group is in a position to cast stones at another. He continues in charitable mood:

The question we are called to answer is: What, positively, and specifically, has it to teach us? What omissions, distortions in our message and our work are, in its spotlight, exposed? In the first place, we must note that its faith and life are, on balance, markedly closer to those of the earliest church than are ours. Peter and Barnabas and Paul, I fear, might find themselves more at home in a Billy Graham rally or an Adventist service than with us.

These honest convictions of Dr. Van Dusen require that as a denomination we now review ourselves, not merely our doctrines that differ from those of Protestants as a whole. Let us not condemn the honest efforts of Christian leaders, truly our "brethren in Christ," who at this time seek to place Adventism with "evangelical" Christianity. Should we not humbly acknowledge their sincere intentions, even overlooking a few unintentional confusions in their statements of our beliefs because of a limited understanding of our practices? Nevertheless, fellow workers, this is the hour to guard

(Continued on page 46)