

The Ministry

FOR WORLD

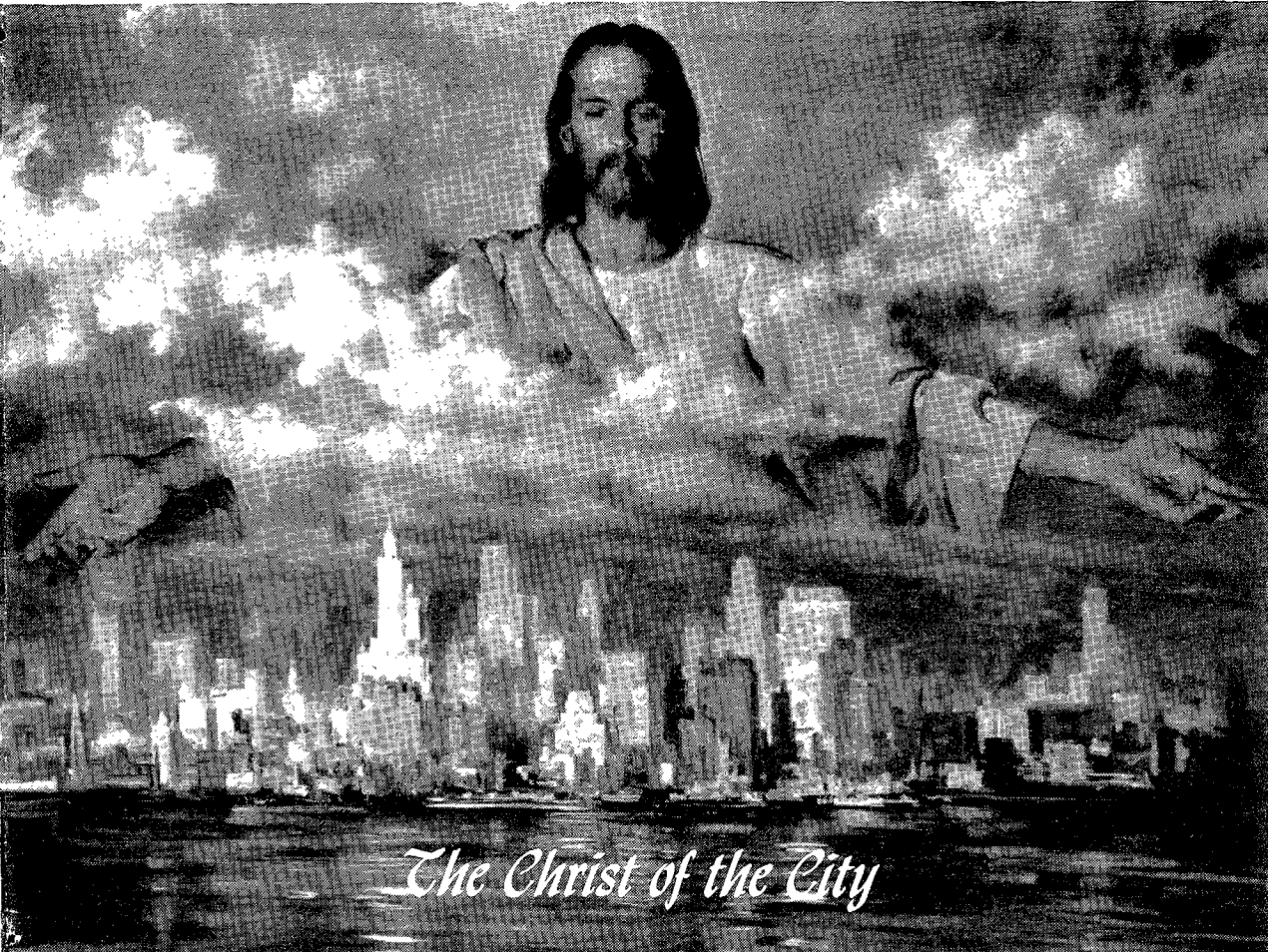


EVANGELISM

VOLUME XXX

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The Christ of the City

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HARRY ANDERSON, ARTIST

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man!

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of Thy tears.

.

O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again,

Till sons of men shall learn Thy love,
And follow where Thy feet have trod;
Till glorious from Thy heaven above
Shall come the City of our God.

—FRANK MASON NORTH



Disarming Prejudice

MANY items of unusual interest have been coming to our desk during recent months. The favorable publicity we have been receiving in the religious press is having tremendous effect. Letters from friends, and some from even erstwhile critics, are helping us to realize that the Lord has been going before us. The following portion of a letter from a minister of another denomination expresses what many others have said:

I have had a keen interest in Seventh-day Adventism in recent months, as I have carefully noted your excellent work over the world. A year ago, while a chaplain with the U.S. Army in Korea, it was my privilege to help one of your Korean orphanages, and I became acquainted with some of your splendid doctors and staff at your hospital at the capital, Seoul. While I am not always in agreement with every point of your doctrine, . . . I have felt for a long time that the booklets, brochures, books, and pamphlets written about your group by others outside your movement, were not really fair, and were either extremely prejudicial or unfair. That was why I appreciated Dr. Martin's articles in *Eternity*, articles that at last gave a more fair and unprejudiced picture of your work to the evangelical world.

This is more than an item of interest; it represents a new challenge to Adventism and to our workers in particular. The change of attitude on the part of so many leaders of other Christian communions should inspire our workers everywhere to measure up to their expectations of us. But something else is vitally important: We must be particularly careful when stating our beliefs that we leave no room for misunderstanding. Through the years we have taken too much for granted. The fact that we had expressed our doctrines in language that we ourselves could understand seemed all that was necessary. But in that we have all too often been unwise. Things understandable to us are not always understandable to others.

Recently we have been privileged to work at close range with outstanding leaders of evangelical Christianity. They were eager to have us explain just what we believe; but more,

they wanted us to state it in language that would convey exactly what we mean. At first sight that might appear easy, but we have discovered many things as we have worked on this heavy assignment. All too long we have been unconscious of the fact that through the years we have developed what might be called an Adventist vocabulary, and things perfectly clear to us are not clear to others. Certain theological expressions convey quite different meanings to different Christian groups.

That being so, it certainly behooves us to be more tolerant and less dogmatic. This does not mean that truth should be suppressed or muffled, nor that we should condone error. Far from it. But it does mean that in our proclamation of the precious truth of God, kindness and sympathetic understanding must mark our demeanor. And such an attitude is in harmony with the clearest counsel from the messenger of the Lord. Note these words of wisdom:

We are not to pass judgment on those who have not had the opportunities and privileges we have had. Some of these will go into heaven before those who have had great light but have not lived up to the light.

If we wish to convince unbelievers that we have the truth that sanctifies the soul and transforms the character, we must not vehemently charge them with their errors. Thus we force them to the conclusion that the truth does not make us kind and courteous, but coarse and rough.—*Evangelism*, p. 173.

Let every minister learn to wear the gospel shoes. He who is shod with the preparation of the gospel of peace will walk as Christ walked. He will be able to speak right words, and to speak them in love. He will not try to drive home God's message of truth. He will deal tenderly with every heart, realizing that the Spirit will impress the truth on those who are susceptible to divine impressions. Never will he be vehement in his manner. Every word spoken will have a softening, subduing influence.—*Ibid.*, p. 174.

Of all the people in the world, reformers should be the most unselfish, the kindest, the most courteous, learning Christ's ways and words and works.—*Ibid.*, p. 303.

R. A. A.



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AT A GLANCE

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APRIL, 1957

Our Cover

SHAKESPEARE spoke of "books in the running brooks, sermons in stones." What kind of sermons would the poet have found in the great concrete canyons of New York? What needs! What challenges such a city presents!

More than half a century ago Dr. Frank North, a resident Methodist minister of this great metropolis, was leaving for a preaching appointment in the country. As he passed through the crowded streets, with mile after mile of solid buildings, the pathetic need of the multitude all the while making an appeal to his evangelistic soul, the words of the Master kept ringing in his ears, "Go ye therefore into the highways" or more correctly "to the crossroads." He knew every square mile of this city, but he seemed to be looking at it through different eyes. Here was a mighty mission field where the tides of life ebbed and flowed. Stark need stared at him from almost every window, and challenged him at every corner. Under the spell of it all he penned the moving lines that have immortalized him among our hymn writers, and which appear on the cover—"Where Cross the Crowded Ways of Life."

A few months ago our noted artist, Harry Anderson, caught the same thought and transferred it to canvas. This picture in somber colors is worthy of his great gift, and it is indeed a sermon with moving pathos and appeal. At the opening of the New York Center, featured in the January issue of *THE MINISTRY*, an enlargement, 10 by 6 feet, was unveiled. It is displayed on the wall behind the pulpit. The unveiling came as the climax to the opening service, and the speaker pictured the milling multitudes, many bowed in sorrow and staggering under heavy loads, and others boisterously care-free under the dazzling lights of Broadway. "Who can visit this giant city and remain unmoved?" he said. All hearts were touched as he spoke of Him who stands with outstretched hands. We read that "when he saw the multitudes, he was moved with compassion." As the curtain rolled back and this scene opened to view, he quoted the words:

"Jesus wept! Those tears are over,
But His heart is still the same;
Kindred, Friend, and Elder Brother,
Is His everlasting name.
Saviour, who can love like Thee,
Gracious One of Bethany?"

Visitors love to sit in quiet contemplation and visualize the city with its need while *The Christ of the City* makes its appeal to their hearts.

As this issue comes to our readers Evangelist Billy Graham, whose article on Biblical authority appears on page 4, is about to begin his great New York campaign. Hundreds of thousands of prayers have been ascending from all parts of the world for the success of these meetings. And, fellow workers, has not the hour arrived when God's *final warning message* should be given to this mighty metropolis and all the other great cities of earth? Pray that the Spirit of God will open the way.

Biblical Authority in Evangelism

BILLY GRAHAM

Reprinted from CHRISTIANITY TODAY

[This challenging article comes from the pen of one who needs no introduction to THE MINISTRY readers. His contributions to evangelism in a world setting are regarded by many leaders as the most significant spiritual phenomenon of this decade. Billy Graham's forthright use of God's Word is a particular characteristic of his own preaching, and his appeal for Biblical authority will find real response in our hearts.

We are grateful to him for his personal permis-

sion to include this article in our theology special. It was written for the initial number of that fine new journal *Christianity Today*, and we appreciate the cooperation of the editors in bringing this to our workers around the world.

As this issue goes to press he is in the midst of his preparation for the great campaign in New York City. Earnest prayers are ascending to God from Christians everywhere that many will find Christ during these meetings.—EDITORS.]



IT IS a sultry day with a hot breeze spinning little dust whirls down the winding road by the Sea of Galilee.

There is an air of expectancy everywhere. We hear voices, raised to an excited pitch as friend calls a greeting to friend. Down every trail leading to Galilee little clusters of people make their way. Word has spread abroad that Jesus is returning to Galilee.

Thronging Multitudes

Suddenly He and His little band of followers come over the brow of a little hill on the Capernaum road. Following close behind swarms a vast multitude of people from Decapolis, Jerusalem, Judea and beyond Jordan.

Quickly the word passes from mouth to mouth, "Jesus is coming." Crowds from Bethsaida and Capernaum soon appear and join the others. Together they follow the little band of thirteen men, simply dressed in flowing robes. As they reach the summit of the hill, where gentle winds afford relief from the heat, Jesus stops and motions for all to sit down and rest.

The Authoritative Teacher

The air is tense. It is a moment to be captured and held for eternity. The crowd hushes as Jesus mounts a large rock and sits down. Quiet falls upon the multitude, their faces turned expectantly toward Jesus. Then He moves His lips and begins to speak.

What He was saying there, on that Mount of Beatitudes in faraway Palestine, was to

illuminate the pages of history. The most profound, the most sublime words ever uttered were spoken there that day. In simple words, Jesus revealed to His dumfounded hearers the inner depth of God's commandments and a new way of life!

No one who once heard Jesus could ever again be the same. What was the secret of this Master Teacher? How did He hold those crowds spellbound?

"And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one *having authority*" (Matt. 7:28, 29). Is not this authoritative note part of the secret of the earthly ministry of Christ?

The Prophets and Revelation

The great prophets of the past had also spoken with authority. The impact of their preaching cannot be traced simply to an authoritative technique. Nor was their authoritative note based on confidence merely in the rightness of their own intentions and speculations. Their secret is traceable to nothing less than the confidence that they were the mediators of Divine revelation. Throughout the Old Testament we find Isaiah, Jeremiah, Hosea, and the other prophets continually using such expressions as "The word of the Lord came unto me" or "Thus saith the Lord." The flaming prophets of old gained their authority from this: they were not simply speaking their own words, they were mouthpieces for God.

The authority of Jesus is more than a prophetic authority. The Christian Church rightly acknowledges that in Him alone the incarnate God entered history; the very

words He spoke are the words of the one and only God-man. Yet the remarkable fact is that in His teachings Jesus continually referred to passages in the Old Testament as fully authoritative. His Messianic self-consciousness, His very authority as the Son of God, are combined with the highest regard for the Old Testament as the authoritative record of the will of God.

Even a casual study of Church history will reveal that the great giants of pulpit and pen, from Augustine to Wesley, relied heavily on Scripture for their authority. In this, they followed a sacred precedent hallowed by Christ and the apostles.

A Word of Confession

In 1949 I had been having a great many doubts concerning the Bible. I thought I saw apparent contradictions in Scripture. Some things I could not reconcile with my restricted concept of God. When I stood up to preach, the authoritative note so characteristic of all great preachers of the past was lacking. Like hundreds of other young seminary students, I was waging the intellectual battle of my life. The outcome could certainly affect my future ministry.

In August of that year I had been invited to Forest Home, Presbyterian conference center high in the mountains outside Los Angeles. I remember walking down a trail, tramping into the woods, and almost wrestling with God. I dueled my doubts, and my soul seemed to be caught in the crossfire. Finally, in desperation, I surrendered my will to the living God revealed in Scripture. I knelt before the open Bible and said: "Lord, many things in this Book I do not understand. But Thou hast said, 'The just shall live by faith.' All I have received from Thee, I have taken by faith. Here and now, by faith, I accept the Bible as Thy word. I take it all. I take it without reservations. Where there are things I cannot understand, I will reserve judgment until I receive more light. If this pleases Thee, give me authority as I proclaim Thy word, and through that authority convict me of sin and turn sinners to the Saviour."

Preaching From the Bible

Within six weeks we started our Los Angeles crusade, which is now history. During that crusade I discovered the secret that changed my ministry. I stopped trying to prove that the Bible was true. I had set-

tled in my own mind that it was, and this faith was conveyed to the audience. Over and over again I found myself saying, "The Bible says." I felt as though I were merely a voice through which the Holy Spirit was speaking.

Authority created faith. Faith generated response, and hundreds of people were impelled to come to Christ. A crusade scheduled for three weeks lengthened into eight weeks, with hundreds of thousands of people in attendance. The people were not coming to hear great oratory, nor were they interested merely in my ideas. I found they were desperately hungry to hear what God had to say through His Holy Word.

I felt as though I had a rapier in my hand and, through the power of the Bible, was slashing deeply into men's consciences, leading them to surrender to God. Does not the Bible say of itself, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12)?

Fire in the Pulpit

I found that the Bible became a flame in my hands. That flame melted away unbelief in the hearts of the people and moved them to decide for Christ. The Word became a hammer breaking up stony hearts and shaping them into the likeness of God. Did not God say, "I will make my words in thy mouth fire" (Jer. 5:14) and "Is not my word like as a fire? . . . and like a hammer that breaketh the rock in pieces?" (Jer. 23:29)?

I found that I could take a simple outline and put a number of pertinent Scripture quotations under each point, and God would use this mightily to cause men to make full commitment to Christ. I found that I did not have to rely upon cleverness, or apt illustrations or striking quotations from famous men. I began to rely more and more upon Scripture itself and God blessed.

Hunger for God's Word

I am convinced, through my travels and experiences, that people all over the world are hungry to hear the Word of God. As the people came to a desert place to hear John the Baptist proclaim, "Thus saith the Lord," so modern man in his confusions,

frustrations, and bewilderments will come to hear the minister who preaches with authority.

I remember how in London many secular and religious journalists remarked on this very point as being perhaps the greatest secret of the meetings there in 1954. One of the thousands who came to commit their lives to Christ in that crusade was a brilliant young Communist. She was a student at the Royal Academy of Drama and Arts, and was already a successful young actress. She had joined the Young Communist League because the members were zealous and seemed to have the answers to the problems of life. Out of curiosity she and some of her fellow students came to our meetings at the Harringay Arena "to see the show." She later testified how startled she was to hear not a lecture on sociology, politics, psychology, or philosophy, but the simple Word of God quoted. This fascinated her and her companions. They came back several nights until the Word of God did its work of breaking open their hearts. They surrendered their lives to Christ.

The Bugaboo of Bibliolatry

I am not advocating bibliolatry. I am not suggesting that we should worship the Bible, any more than a soldier worships his sword or a surgeon worships his scalpel. I am, however, fervently urging a return to Bible-centered preaching, a Gospel presentation that says without apology and without ambiguity, "Thus saith the Lord."

The world longs for authority, finality, and conclusiveness. It is weary of theological floundering and uncertainty. Belief exhilarates the human spirit; doubt depresses. Nothing is gained psychologically or spiritually by casting aspersions on the Bible. A generation that occupied itself with criticism of the Scriptures all too soon found itself questioning Divine revelation.

It is my conviction that if the preaching of the Gospel is to be authoritative, if it is to produce conviction of sin, if it is to challenge men and women to walk in newness of life, if it is to be attended by the Spirit's power, then the Bible with its discerning, piercing, burning message must become the basis of our preaching.

From my experience in preaching across America, I am convinced that the average American is vulnerable to the Christian

message if it is seasoned with authority and proclaimed as verily from God through His Word.

Do we not have authority in other realms of life? Mathematics has its inviolable rules, formulas, and equations; if these are ignored, no provable answers can be found.

Music has its rules of harmony, progression, and time. The greatest music of the ages has been composed in accordance with these rules. To break the rule is to produce discord and "audio-bedlam." The composer uses imagination and creative genius, to be sure, but his work must be done within the framework of the accepted forms of time, melody, and harmony. He must go by the book. To ignore the laws of music would be to make no music.

Every intelligent action takes place in a climate of authority.

Basis in Divine Authority

I use the phrase "The Bible says" because the Word of God is the authoritative basis of our faith. I do not continually distinguish between the authority of God and the authority of the Bible because I am confident that He has made His will known authoritatively in the Scriptures.

The world is not a little weary of our doubts and our conflicting opinions and views. But I have discovered that there is much common ground in the Bible—broad acres of it—upon which most churches can agree. Could anything be more basic than the acknowledgment of sin, the Atonement, man's need of repentance and forgiveness, the prospect of immortality, and the dangers of spiritual neglect?

There need be no adulteration of truth nor compromise on the great Biblical doctrines. I think it was Goethe who said, after hearing a young minister, "When I go to hear a preacher preach, I may not agree with what he says, but I want him to believe it." Even a vacillating unbeliever has no respect for the man who lacks the courage to preach what he believes.

Messengers and the Message

Very little originality is permitted a Western Union messenger boy. His sole obligation is to carry the message he receives from the office to the person to whom it is addressed. He may not like to carry that message—it may contain bad

news or distressing news for some person to whom he delivers it. But he dare not stop on the way, open the envelope and change the wording of the telegram. His duty is to take the message.

We Christian ministers have the Word of God. Our Commander said, "Go, take this message to a dying world!" Some messengers today neglect it, some tear up the message and substitute one of their own. Some delete part of it. Some tell the people that the Lord does not mean what He says. Others say that He really did not give the message, but that it was written by ordinary men who were all too prone to make mistakes.

Let us remember that we are sowing God's seed. Some indeed may fall on beaten paths and some among thorns, but it is our business to keep on sowing. We are not to stop sowing because some of the soil looks unpromising.

We Have Our Orders

We are holding a light, and we are to let it shine. Though it may seem but a twinkling candle in a world of blackness, it is our business to let it shine.

We are blowing a trumpet. In the din and noise of battle the sound of our little trumpet may seem to be lost, but we must keep sounding the alarm to those in danger.

We are kindling a fire in this cold world full of hatred and selfishness. Our little blaze may seem to have no effect, but we must keep our fire burning.

We are striking with a hammer. The

blows may seem only to jar our hands as we strike, but we are to keep on hammering.

We are using a sword. The first or second thrust of our sword may be parried, and all our efforts to strike deep into the enemy flank may seem hopeless. But we are to keep on wielding our sword.

We have bread for a hungry world. The people may seem to be feeding busily on other things, ignoring the Bread of Life, but we must keep on offering it to the souls of men.

We have water for parched souls. We must keep standing and crying out, "Ho, every one that thirsteth, come ye to the waters."

Plea for Bible Preaching

Give a new centrality to the Bible in your own preaching.

Jesus promised that much seed will find good soil and spring up and bear fruit.

The fire in your heart and on your lips can kindle a sacred flame in some cold hearts and win them to Christ. The hammer will break some hard hearts and make them yield to God in contrition. The sword will pierce the armor of sin and cut away self-satisfaction and pride, and open man's heart to the Spirit of God. Some hungry men and women will take the Bread of Life and some thirsting souls will find the Water of Life.

Preach the Scriptures with authority! You will witness a climactic change in your ministry!

True Theology Vital to Effective Evangelism

CLIFFORD A. REEVES

Evangelist, Southern New England Conference*



NO CHRISTIAN—and least of all a worker for God—can escape being a theologian. He may be a confused theologian. He may be an unconscious and irresponsible theologian. He may be an uninformed theologian. But he cannot be a Christian and not have a theology of some kind.

Any evangelism that is vital enough to meet the challenge of these times must vividly present to the man of today, bogged down as he is in the mud of materialism, the Christ who is the absolute, adequate answer to every man's need in this atomic age. Therefore it is imperative that the evangelist have a correct theology. No amount of zeal and earnestness will make up for its lack. Indeed, it is hard to understand how anyone who has to declare God's last message to men can avoid being

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driven to serious theological study. It is an awesome responsibility to undertake to speak the word of God's truth to our fellow men, a word that has in it for them infinite possibilities of life—or death.

Christian Theology Defined

The term *theology* is derived from the Greek words *theos* and *logos*, and originally signified a discourse about God. As one phase of practical theology, evangelism is closely related to theology proper. It has been said that Christian theology "is the attempt to change the thinking of men so that they will act as Christians." Evangelists are teachers of theology. It is their function to disseminate knowledge concerning God and everything by which His nature is revealed. An evangelist must have definite views about Jesus Christ, the Holy Spirit, the atonement, the Bible, the church, and eschatology. He must know nature as a manifestation of the wisdom and creative power of God, and human history as a demonstration of the unfolding purposes of the Almighty. The evangelist can be used of the Holy Spirit to convert and sanctify men only as he can wield "the sword of the Spirit, which is the word of God" (Eph. 6:17). Accordingly, Dr. A. H. Strong says that the object of the Christian teacher must be to replace obscure and erroneous conceptions among his hearers by those that are correct and vivid. He cannot do this without knowing the facts with regard to their relations—knowing them, in short, as parts of a system. With this truth he is put in trust. To mutilate it or misrepresent it is not only a sin against the Revealer of it; it may prove to be the ruin of men's souls. The best safeguard against such mutilations or misrepresentations is the diligent study of the several doctrines of the faith in their relation to one another, and especially to the central theme of theology, the person and work of Jesus Christ.¹

We Adventists do not have a strictly theological confession of faith as a large volume filling a thousand or more pages of systematic expression; we have no rigid denominational creed as such; but we do have a definite Seventh-day Adventist theology. It is the body of truth to which we refer when we speak of a person "coming into the truth." We thank God for our pioneers who spent long days and nights in earnest searching of the Word for a true theology.

After the passing of the time in 1844 they searched for the truth as for hidden treasure in establishing the great landmarks of the faith. Ellen G. White says:

We would come together burdened in soul, praying that we might be one in faith and doctrine. . . . One point at a time was made the subject of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood, it was discussed and each one expressed his opinion freely. . . . Many tears were shed.

We spent many hours in this way. Sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time.²

Evangelistic Theologians of the Past

Look back through history. The eras of spiritual victories, evangelistic conquests, and vital reforms have been those of powerful evangelical preaching based upon a revitalized theology. It is more than a coincidence that God has used men of scholarly attainment to stir the flame of evangelism to a new brilliance as they have fearlessly affirmed God's truth for their day.

Paul of Tarsus, mightily possessed of God, wrought out the clear shape and form of the Christian message and laid the deep foundations of the church. Versed in Hebrew theology, in the jurisprudence of Rome, and in the philosophy of Greece, he became the peerless evangelist to the world of his day.³

Augustine, outstanding among the Church Fathers and in some senses forerunner of the Reformation, was a professor of rhetoric as a youth. Becoming converted, he flung his mighty genius into the study and defense of the great Christian doctrines. From his writings Luther and other Reformers gathered strength and inspiration.

John Wycliffe, champion of the open Bible, was an Oxford professor when he began to proclaim that Christ is man's only overlord. Revolting against the abuses

"Never break the silence unless you have something to add to it."

What an unspeakable crime to presume to go to the lost when we are not filled with Christ's love!—J. E. Conant.

of the church, he spread the doctrine that the Scriptures are the supreme authority and the only rule of faith. His theological beliefs influenced John Huss, and through Huss, Luther and the Moravians. Thus he became the Morning Star of the Reformation.

When thirty-four-year-old Martin Luther nailed his historic theses to the church door that day in 1517, he little realized that he was to become the founder of Protestantism. The theses of that doctor of sacred theology and professor at the University of Wittenberg led to a re-examination of the very basis of salvation and the nature of the true church. Luther shook a continent to its foundation as the thunderous sermons of the indomitable reformer trumpeted to the ends of the earth, and multitudes grasped the treasure of justification through a Saviour crucified.

One summer night in 1536 a studious young Frenchman, John Calvin, stopped at a little inn in Geneva, Switzerland. He envisioned for himself a scholar's life of study and writing. Only a few months previously, at the age of twenty-six, he had published one of the great theological works of all time, the *Institutes of the Christian Religion*. There came to the inn that night a great evangelical preacher called Guillaume Farel. He finally persuaded Calvin to stay in Geneva and consolidate the work of reformation already begun. From that time Calvin's influence on his own generation and those following became immeasurable. There is hardly a division of Protestant Christianity today that does not feel in some way the theology and prodigious labor of this strong, brilliant man of God.

Seldom has God granted to the church so gifted a leader, so inspired a preacher, so able an organizer, as John Wesley. Church life in England and America had become rigid and frigid. Preachers were lazy and their sermons were hazy. Atheism, immorality, drunkenness, and corruption prevailed everywhere. Then God "strangely

warmed" a preacher's heart with the fires of the gospel, and in that midnight of spiritual darkness there flamed a revival of evangelical Christianity that left an impress upon England and the English-speaking world that time will not efface. Billy Graham, one-time president of Northwestern School, Minneapolis, recently stated his conviction that Wesley was the greatest evangelist of modern times, and suggested that part of Wesley's power resided in the fact that he was a theologically educated man.⁴

Yes, true Christian theology and effective evangelism are inextricably bound together. When Jesus revealed Himself to the woman at the well, He presented to her what has been called "the most profound theological truth in the Bible." He said, "'God is spirit, and those who worship him must worship in spirit and truth'" (John 4:24, R.S.V.). When He spoke to the Samaritan woman, evangelism to Him meant making not only a Christian of her but also an evangelist, for she ran to the village to pass on the divine revelation she had received.

Twofold Task of Christian Church

Very early in its history the primitive Christian church realized that it faced a twofold task. The mere proclamation of the gospel was not enough. There had to be a follow-up effort that was directed toward conserving and improving the faith responses of those who acknowledged that they believed Christ's messengers. Apostolic preaching that emphasized the proclamation of the good news was called *kerygma*. It was directed toward non-Christians. Apostolic teaching that was concerned with the application of the gospel to life, and instructing the new converts, was called *didache*. The former preceded the latter. The need for both is found all through the New Testament. And it is still the double need of the church even today. The worker for God must be a teacher as well as an announcer. The conveying of a sound theology must accompany the proclaiming of the message. One reason why some evangelism has done little permanent good is that the proclamation was not accompanied or followed up by strong, good teaching. Too often, converts were not deeply converted and indoctrinated. Like the little girl who fell out of bed, they "went to sleep too near where they got in."

If a minister takes one step into the world, his hearers will take two.—Cecil.

One sentence of Scripture is of more value than ten thousands of man's ideas or arguments.—*Testimonies*, vol. 7, p. 71.

Though we are thankful for every insight that psychology may give us, yet the evangelist who draws his inspiration from psychology rather than theology tends to forfeit the right to say "Thus saith the Lord." He may exorcise demons of fear and anxiety, and bring peace of mind and a sense of confident living. But it will be a human program with little relevance to God's kingdom and the proclamation of a last-day warning message.

Again, evangelism that is truly grounded in a sound theology will have a sturdy objectivity that effectively guards against the sentimental subjectivism of certain modern popular types of evangelism where Jesus, our exalted Lord, is hardly more than the believer's private companion whose main task seems to be keeping secret appointments in some lovely garden where "He tells me I am His own" and imparts joys that "none other has ever known."

It is unfortunate when an evangelist takes an anti-intellectual attitude toward theology. To discredit theology is to discredit intelligence itself. If the physician must know his materia medica; if the lawyer must be acquainted with his Blackstone; then the evangelist surely must know his theology. It is his intellectual undergirding and his spiritual strength. He cannot know too much, provided he is thoroughly consecrated. For his is the task of interpreting the everlasting gospel in thought forms that are intelligible to modern-minded men and women.

Erroneous Theological Intellectualism

On the other hand, we must beware of a theological intellectualism that unduly exalts knowledge and turns preachers into academic bookworms. It is vital that we have a correct theology. Wrong theology has produced dire results over and over again in the history of the church. Even today we are seeing the fruitage of false systems such as liberalism and neo-orthodoxy. We cannot accept such Barthian philosophy as that "the Bible contains the Word of God, but not all that is in the Bible is necessarily the inspired Word of God." Barth further says that Christ's nature was fallen human nature, and that He was not a very remarkable man, only a "simple Rabbi who impresses us as a little commonplace beside more than one other founder of religion, and even along-

side many later representatives of His own religion."⁵ "[Emil] Brunner insists that God not only is not revealed in the historical life of Jesus, but he is concealed therein, concealed so completely that not even Jesus knew it!"⁶

Over against the vainglorious arrogance of perverted human reason our theology should show itself to be triumphantly Christocentric and Bible based and saturated with the soul-winning motive. James S. Stewart truly says, "There is no place today for a church that is not aflame with the Spirit who is the Lord and Giver of life, nor any value in a theology which is not passionately missionary."⁷

John Bunyan presents a striking picture of Evangelist in his immortal *Pilgrim's Progress*. Christian was shown, in the house of Interpreter, a picture of Evangelist, portrayed as a very grave person whose eyes were lifted up to heaven. *The best of Books was in his hand*, the law of truth was written upon his lips, the world was behind his back; he stood as if he pleaded with men, and a crown of gold was on his head.

As we gird ourselves afresh for the titanic task of evangelism that lies just ahead in the finishing of the work, let us ever keep "the best of Books" open in our hands, and in our pulpits. We can preach its truths with ringing certainty. Says Sir Frederic G. Kenyon, an outstanding authority, "The Christian can take the whole Bible in his hand and say without fear or hesitation that he holds in it the true Word of God, handed down without essential loss from generation to generation, throughout the centuries."⁸

The world is now waiting for a new definition of the gospel and a new demonstration of its power. The decisive impact of the third angel's message will be made by the content of its doctrine as well as by the consecration of its disciples. With personal holiness and a passionate love for souls let us link a strong, scriptural, and scholarly theology.

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Convincing Bible Preaching

CARLYLE B. HAYNES

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THE THING that profoundly interested and impressed me, when I finally agreed to attend that series of nightly meetings in the big tent, was the way the preacher used his Bible. His familiarity with the Bible was the one thing that was most in evidence.

I had refused to go to these meetings when they had started. The strong urgings of some of my loved ones had been resisted. Then word began to circulate through the city that unusually large crowds were attending. The preacher was reported to be a most convincing speaker. A considerable number of my friends were attending. The meetings were making quite a stir in town. Everywhere people were discussing what they had heard.

I still remained away. I knew what many of my friends did not know. This preacher was a Seventh-day Adventist, and I wanted none of his teachings. I belonged to one of the largest, and certainly the most popular, churches in the city, a young people's church, with teeming youth activities, in all of which I took a most pleasurable part. Our pastor was the most popular minister in the city. I was quite content with my religion and my church, and saw no reason to be chasing after something new and different.

It had been my good fortune to be brought up with a profound respect for the Bible. Knowing very little about it, I nevertheless believed it to be the Word of God, the center of authority for the Christian faith. This it never occurred to me to question or doubt.

When I was finally persuaded to attend the meetings at the tent, what impressed me most, as I have indicated, was the way the preacher handled his Bible. He made no statement without backing it up at once by turning to the Bible and reading a passage that supported it. Text after text was referred to, and most dexterously located without the slightest hesitation. The whole sermon seemed to me to be a perfect crea-

tion, beautifully shaped and molded, with every part made to fit precisely into every other part, with skillful articulation and jointure, until a complete, rounded whole emerged.

Let the Bible Speak

It was the most convincing thing I had ever heard. To any person who accepted the Bible as the foundation of faith there was nothing further to be said, not even any question to be raised. It was final. That particular subject was settled for all time to come. And all because the preacher took everything—and I mean everything—to the Bible and let the Bible speak. It was the Bible that settled everything. It was not human teaching. It was not a man giving his opinion. It was the living Word declaring the truth of the living God.

Of course, I returned the next night. I had to know whether the address I had heard was an exception. Was this preacher able to maintain the standard he had reached in the address I had heard, or had I stumbled upon a brilliant exception? No, he did it again. The way he handled that Bible was the most fascinating thing I had ever seen. He seemed to know it from end to end. There was no fumbling to locate a text, but he had it while he was talking about it. Every pronouncement he made was solidly anchored to a scriptural passage. The structure he was building was solidly based upon the rock, the impregnable rock, of the Word of God. He did not depart from it in any instance. The finished product became an irremovable part of my world of beliefs for all time to come.

You will readily understand that I did not refuse to attend any meeting after that. I was there every night as long as the meetings lasted. That is how I came to recognize new truth. I could not resist a thing like that. It persuaded me, it won me, it drove me, it compelled me, to turn away from all else and cast in my lot with this people, unite with this movement, give myself to the proclamation of truth. It was not the man who did it. It was the Bible—the Bible

—which was made central in all things.

Making the Bible—not entertainment, not pictures, not visual aids, not stories, not dramatic skits and playlets—central in preaching has always produced the same results. It always will. Why have we ever substituted anything else for it? And has the time not fully come for us now to discard all other things and restore the Bible to its proper place of centrality in our preaching?

*The Bible—Supreme in Pulpit, Education, and Life **

Make the Bible supreme in the pulpit. It is the bread of heaven, with which Christ's ministers are to feed their flock. Let them have "the sincere milk of the word." Nothing provides such an antidote to fanaticism, such a corrective of false Christianity, as the Bible. Nothing else is to be substituted for it. Let the ministers of God carry out their orders to "preach the word." Anything else is a betrayal of sacred trust, and places in the utmost peril the souls under their care. Themes that are not Biblical do not make wise unto salvation. It is by the Inspired Scriptures that men of God are "thoroughly furnished unto all good works." It is by the Word of God that men are drawn from their wanderings back to the "good way," where they "shall find rest" unto their souls. If the work of God is to advance from strength to strength and from conquest to conquest, the Inspired Word must be enthroned in the seat of instruction, and the everlasting gospel must be preached from the pulpit.

Make the Bible supreme in education. It has been banned, and perhaps properly, from the schools of the state, which are not designed to, and cannot, train men to be subjects of the kingdom of heaven. But the Bible must not be disparaged in schools of Christian learning. Above all, it must have effective play in the Sabbath school, and not be crowded out by secular themes. It should not be perfunctorily handled and taught, but with clear understanding and intelligence explained and lovingly pressed home to the heart. Only so can our youth be rightly trained. Only so can the manhood and womanhood of the race be leavened with wholesome principles.

Make the Bible supreme in every life.

* The closing paragraphs in this article are taken from one of the chapters in *God's Book* by the same author.—EDITORS.

This will lead to that righteousness by which a nation is exalted. Without the Bible there would have been no Protestant Christianity. Without Protestant Christianity there would have been no such freedom in the world as we see today, nor the commerce, the industries, the wealth, the progress of civilization. Its teachings penetrate the consciences of millions. Because of its presence the vicious are less vicious; crime, if not checked, is restrained; atheism is driven back by the knowledge of God; and the powers of evil are held in leash. Let a people exalt the Bible and its divine teachings in their lives, and that nation will be founded on the truth and justice of God.

The intrinsic worth of the Bible was never greater than it is today. Its beneficent influence was never needed more than it is now. Among those nations that sit in darkness and the shadow of death, its light is urgently needed. To the millions who know not God it brings news of a loving heavenly Father. To the sin-cursed and hopeless of every nation it brings the glad tidings that "Christ Jesus came into the world to save sinners," and that He "is able also to save them to the uttermost that come unto God by him." Its "good tidings of great joy" are to be taken into all the world. It does not belong to any class or nation; it is not the monopoly of the preacher or student; it belongs to the millions of all races and peoples. They are entitled to it. And the church of Christ is bound by its fundamental principles never to rest until the Bible and its glorious message of salvation and the coming kingdom of Christ are within the reach of every man throughout all the world.

Those of us who have it, how we should cherish, love, meditate on, and appropriate to ourselves its immense wealth of knowledge and instruction—that wisdom that "cannot be gotten for gold, neither shall silver be weighed for the price thereof."

INTO ALL THE WORLD "INTO all the world" certainly includes every Christian's personal world, for it takes all the personal worlds of all Christians scattered abroad over the earth added together to cover the geographical world. That is, the whole church is to go into the whole world.—J. E. CONANT.

Issues in Current Theological Education

HENRY P. VAN DUSEN

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[This presentation sets before the Christian church a real challenge. Dr. Van Dusen speaks as an authority in the field of religious education, for he is president of Union Theological Seminary in New York. This address was delivered to the faculty and students of Westminster Theological Seminary in Maryland a few months ago, and contains a real challenging message for ministers of all faiths.

This forthright leader is an influential voice in the ecumenical movement, and was one of the chairmen in the World Council of Churches at Evanston. He recognizes that there are some real

spiritual problems that cannot be solved within the framework of that movement, however, some of which he touches in this presentation.

We are indebted to the editors of the *New Christian Advocate* for permission to reprint this address. This splendid journal has replaced the *Christian Advocate*, which for more than sixty years has been a strong voice for Methodism in the religious world.

In our back-page editorial comment in the February issue of *THE MINISTRY* we quoted from Dr. Van Dusen's address. We are happy to publish it here in full.—EDITORS.]



OUR AGE is dominated by both the concept and the reality of tension. To us in the theological seminaries this is no unfamiliar predicament. It is, rather, our accustomed state. The theological school which is alive to its true situation

and task therefore stands always at the heart of a veritable network of tension.

There are four in particular:

One is the tension between the past and the present. Another is the tension between the command of the Gospel and the demand of churches. Again, we are in tension between the reality of Christ's true church and the actualities of our churches.

Lastly, most of the lesser stresses are caught up in, or are overshadowed by, the one inescapable tension which sets the very conditions of existence not only for the seminaries or even for the churches, but for every Christian worthy of the name—the tension between the faith and the world. We are committed, absolutely committed by conviction and pledged allegiance, to truth as it is in Christ Jesus.

Life habituated to tension—that is the standard equipment of the theological school to wrestle with the distinctive issues of today. Within that framework we must examine the features of the current scene which set the special condition for theological education at this hour.

Clearly, the most striking feature of our "present situation" is what a popular journal of wide circulation recently captioned "The Current Boom in Religion." Discounting the appropriateness of the figure, drawn of course from the world of finance, no one will challenge the fact.

As the author of the article, Eugene Carson Blake, summarizes the evidence, "Yes, the boom is upon us. Call it what you will—a religious resurgence, a move back to God, a reawakening—it's here."

There are at least three aspects of this current boom in religion with direct and commanding bearing upon the task and program of our theological seminaries.

The first, requiring a qualification on self-congratulation and self-confidence, has been voiced over and over again in recent months by trusted spokesmen for the many churches. For example, the article of which mention has been made was subtitled, "Is the Religious Boom a Spiritual Bust?"

The implication of this query for us 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.

The second aspect, which has not been so widely noted, may suggest an answer to the previous question. The "revival of religion" has been, thus far, paralleled by no corresponding resurgence or recovery of morality.

[Reprinted from *New Christian Advocate*, November, 1956.]

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.

Religion and morality are, by their very natures, too intimately involved to continue to move indefinitely in opposite directions. Either there will be ethical renewal to match the current spiritual reawakening—moral revival flowering from religious revival—or the latter will fritter out into futility like water seeping into desert sand; and our final state will be worse than our first—religious sterility to match moral anarchy.

Here, then, is an urgent challenge to theological education. The call comes, first, to a more realistic recognition of where we stand in this whole matter of the current return to religion.

Next, to a real clarification and crystallization of conviction as to what the relations of religion and morals should be and must become.

Then, to a deliberate and resolute striving to bring not only conviction of mind but manner of life into conformity with Christian principle, illumined, sustained and confirmed by authentic Christian faith.

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. All over the world it is to be discovered in extraordinary fecundity and arresting strength, especially, though not exclusively, among groups whom we respectable, conventional ecumenical 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.

The most relevant, imperative questions

for us to ask with respect to this movement are not: What can we find wrong with it? Where does it fall short in its comprehension of Christian faith and its interpretation of Christian obligation? What dangers lurk in it? It is child's play to expose its inadequacies!

Unfortunately, we are in no position to cast stones. 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.

Again, this phenomenon is strikingly reminiscent of the beginnings of that branch of the Protestant Reformation which has been proved by history to have been much the most powerful, dynamic, and fruitful of the major expressions of the Reformation impulse—the heritage in which perhaps most of us stand, known to historians as radical or sectarian Protestantism. Baptists, Congregationalists, Disciples, Quakers, Methodists are here.

What, then, are its marks (broadly speaking no longer present in our "Churchianity") which highlight inadequacies in our churches today, and in our preparation of men for the ministry of the churches? Let me suggest four:

1. Direct approach to people where they are, without benefit of or reliance upon church sanctuaries and services. This has been a feature of a contagious Christian Gospel in dynamic evangelistic outreach ever since Paul challenged the sophisticates of his day on Mars Hill, and Peter the milling street throngs of Jerusalem and Rome.

2. Shepherding of people into intimate, confidential, and sustaining group fellowships. There is nothing novel in this either; rather it is a mark of living Christian experience always. *Koinonia* was early Christianity's name for it, one of the most revered and often mouthed words and often omitted realities. It was a favorite designation for the earliest churches and for countless recoveries of the true church across the centuries. "Class-meeting" was early Methodism's version of it.

3. Introducing people into direct, immediate, and life-commanding, life-transforming communion with the living God, drawing from them, as spontaneous, irrepressible response, the "first person singular" witness to what they know. Like Bishop Butler with respect to the early Methodists, we may draw back in aloof distaste from such intimate, self-revealing, and self-declaring testimony. But its "first person singular" echoes familiar scriptural speech: "I know whom I have believed."

4. However, we cannot rest satisfied unless we can lay our hands on a truth of faith, of theology, at the heart of all this. It is not far to seek, or difficult to identify. It is the living reality, activity, power of the Holy Spirit! The fate of the Holy Spirit in Christian history is a pathetic, tragic story:

Its indubitable, dynamic centrality in the life and message of the early Church;

Its regnancy in the faith and thought of Paul;

Its capture and imprisonment by Catholic ecclesiasticism;

Its release and renewal in every epoch of spiritual revival;

Its re-imprisonment by the classic Reformers within the words of Scripture;

Its emancipation with power by the so-called "Radical Reformation," the "Reformation Sects," and, two centuries later, in the revival of John and Charles Wesley;

Its gradual quiescence into innocuous conventionality in their later respectability; and today, its reappearance in familiar excess and power in the contemporary "sects."

A CAREFUL examination of the "biography" of the Holy Spirit through the Christian centuries reveals that it has been at the very heart of Christian experience and Christian proclamation whenever they have been vital and dynamic.

The Holy Spirit has always been troublesome, disturbing, because it has been unruly, unpredictable, radical. It is embarrassing to ecclesiasticism and baffling to ethically-grounded, responsible, durable Christian faith. And so it has always been carefully taken in hand by church authorities.

It has been the neglected stepchild of Christian theology. But the Spirit will not long be silenced. When neglected or de-

nied by the prevailing "Churchianity," it unfailingly reappears to reassert its power beyond the bounds of conventional church life, often with excesses and aberrations.

The true "solution" of the problem of the Holy Spirit is never its rejection or excommunication, but rather its glad acceptance, and then its purification and moralization into conformity with Christ's Spirit.

What are the implications of all this for us—this renaissance of religion centering in the recovery of the Holy Spirit?

1. That we likewise should learn to move out beyond the comforting—and fatal—securities of sanctuary and liturgy, onto the streets and into the market places, where those without the Gospel live and move and have their being.

2. That we come to know, to understand, to respect, and to love those fellow Christians who often stand in such severe judgment upon our innocuous ineffectiveness; to sit at their feet to learn; and so far as it may be to draw them into a larger and more complete understanding of Christ's gospel and the community of Christ's followers.

3. Above all, that we be alert, expectant, and receptive to discern every fresh movement of the living, confounding Spirit of God in his "sovereign unpredictability."

Yes; but can such a recovery of the truth and reality of the Holy Spirit be expected in our seminaries! Can such a "good thing" come out of these modern Nazareths? If not, where else?

Come, it most certainly will—the Spirit's unfailing response to spiritual aridity and spiritual longing, testified times beyond numbering through the long centuries of mankind's spiritual pilgrimage. Come, it already has, even though in distorted, excited, exaggerated manifestation, as it has come countless times before.

Whether this latest "movement of the Spirit" will be brought within the main currents of Protestantism or whether it will continue largely outside their sweep is not yet determined. It could become, what I have elsewhere ventured to forecast as a possibility, "a third major type and branch of Christendom, alongside of and not incommensurable with Roman Catholicism and historic Protestantism."

In any event, is this not at once the most obvious and most arresting, challenging "sign of the times" to us in our task?

The Changing Face of Theology

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THE INTELLECTUAL climate of the later nineteenth century was saturated by the evolutionary conception. It would be a mistake to consider that it was the strength of the scientific evidences produced that gained for this philosophy its wide acceptance. Its great popularity arose from the fact that it suited so well the prevailing thought of the time. In the economic sphere the doctrine of progress through struggle held dominance. The state was to interfere as little as possible since the competition of business would finally produce the best results for all. In the political mood of the time, the doctrine of *Realpolitik* was coming rapidly to the front. It was felt by many statesmen and leaders that even war was an instrument of national policy, and that the strongest nation must inevitably prevail and reap the fruits of power. The biological doctrine of Darwin fitted this complex of thought most admirably, and thus it rapidly gained ascendancy over every alternative viewpoint.

The earlier part of the nineteenth century had seen the wide use of the new technique of historical criticism. This method had been most fruitful in the searching out of fact and fraud, and no one who sought to discover the genuine and the true could find much criticism for it. Unfortunately it was greatly perverted when used in relation to the Bible. Anti-supernaturalists and deists insisted on treating the Scripture as they would treat any other ancient book. Obviously there is no other book like the Bible. A bare recognition of this fact would indicate that any scientific approach to it must take this fact into consideration. But this period, for all of its worship of the scientific method, was just as prejudiced as any other.

The fusing of the evolutionary conception with the new higher criticism gave force to the most violent attack that the Book of God had yet known. Added weight was given to this attack by a variety of other public issues that strongly influenced

the mood of the time. The widespread dislike of Catholic interference in political affairs, and the feeling that clericalism was the foe of progress, played their part in stimulating the liberal trends, which were already very strong. The dissent from the Biblical doctrine of human depravity, which conflicted with the new cults of human perfectibility and progress, also tended to color the thinking of the period. Finally, the new cultism and worship of science broadened this assault upon the Bible into unprecedented volume.

Defensive Reactions Seen in the Churches

The attitudes toward the attack assumed by the various churches was related to the nature of the authority that they claimed. Naturally, the Protestant churches, which had broken away from the Roman Catholic authority on the basis of the Bible being the sole foundation of the church's faith, were the hardest hit. A movement of Christian Evidences rapidly developed. Such works as Bishop Butler's *Analogy*, and Paley's *Natural Theology* enjoyed a new vogue as defenders of the Bible sought to draw the weapons with which they could resist this new insidious attack.

It might be expected that the reactions of the Catholic Church to the problem would take a different form from that of the Protestants. For rather obvious reasons the Catholic Church has never insisted upon any literal interpretation of the Bible. She has always rested upon her own inalienable right to authority in any matter that might touch dogma, faith, and morals, hence her defense took another form altogether. Leo XIII fostered a renewed emphasis on the writings of the great scholastic doctor, Thomas Aquinas, to produce an intellectual reconciliation between "science" and Catholic doctrine. The famous encyclical *Rerum Novarum*, 1891, laid the basis of a new social approach by the Catholic Church. These adaptations of the church took the Papacy safely over the roughest waters of the period. The Catholic Church used her authority to crush successfully the

growing modernist movement within her ranks, but in this the Protestant churches were far less successful.

Liberal Christianity or Modernism

That which grew by leaps and bounds during the later fateful years of the religious struggle was termed "liberal thought." The sensational claim that this "new" movement within the church was a radical reorganization of Christianity in the light of modern science, or a bringing of religion up to date, influenced considerably the tendencies of the century. But Catholic historians pointed to the essence of the problem when they stated that this change likewise involved a quaint shift of emphasis from "faith" to "good works," "not the old theological ones, to be sure, but those of modern humanitarianism: social uplift, popular education, public health, and crusades against alcoholism, against juvenile delinquency, against cruelty to animals."¹ None of these fine ideals could possibly provide a satisfactory substitute for the great doctrines of the Christian faith. They did not do so when progress did appear to be a feasible proposition, and when, superficially, education seemed to be making a considerable impact upon human nature, but the twentieth century brought changes that revealed the whole conception to be completely flimsy.

The Age of Conflict—Rise of Neo-Orthodoxy

The first half of the twentieth century saw two world wars, the fall of nine empires, one major revolution, and a depression that locked both the Old and the New world in a profound paralysis that became the seedbed of new movements, which within the short space of nine or ten years were to bring the whole world into another convulsion of war, immeasurably more terrible than the one seen in the years between 1914 and 1918. Not only did the conception of progress seem farcical in the light of these events, but the doctrine of human perfectibility that had gone along with it appeared even more impossible. Through its leadership one of the most cultured nations on earth had attempted to wipe out a whole race in the gas chamber. Doctrines of hate and racial superiority had brought serious doubt as to whether there was any serious desire to achieve good will on earth and peace to all men. Three

prominent historians close a nine-hundred-page book concerning these fateful years with the words:

The thought is constantly breaking through that "something" is very wrong with the world over and above the particular conflict of men and people which has been the staple of our narrative. Civilization—and certainly Western civilization is passing through one of the greatest transformations, if not the greatest, of its history. The core and content of our lives is now in extreme crisis. Perhaps the crisis most forcibly appears to us in the seeming lack of a spiritual revolution to accompany and direct our technological and social revolution.²

This is the issue that has been highlighted by the swift and dramatic changes of our era. At a time when millions have been rendered homeless, when whole nations have lifted up their eyes to "look unto the earth" and have seen "trouble and darkness, dimness of anguish," there has been a bankruptcy of Christianity. Men have been offered husks when they sought for bread, and broken cisterns when they sought for living springs of water.

Europe has seen some of the worst aspects of these changes, and it is consequently in Europe that a new theological emphasis first developed. Karl Barth was the prophet of the collapse of optimistic hopes in Germany after 1918. In the vigorous theological renewal that took place in Germany between 1918-1921, Karl Barth, who had been brought to Göttingen University, soon became the leading Reformed theologian of modern times. When the Nazi regime came to power, he with Otto Weber became a leading figure in the struggle between the German churches and the new paganism. The impact of two world wars, the worldwide depression, the evident cruelty of man to man, developed a demand for a return to a new Protestant orthodoxy. This demand naturally gained increasing force during the middle decades of the twentieth century. In many respects this neo-orthodoxy was an attempt to form a compromise between the literal orthodoxies of Fundamentalism, and the lack of reality in a modernism that had been shown to be inadequate for the deep crises that had come upon the world. The strength of neo-orthodoxy came from the disillusionment and the pessimism that the facts of the middle twentieth century laid upon all candid observers. Men and women everywhere felt a need for a greater help than they could gain from the

unaided reason and strength of man alone.

Emil Brunner, one of the leading exponents of the movement, insists that religion's philosophy must remain at a secondary level to Protestant theology. The full implications of the movement are difficult to assess accurately at the present time. Its emphasis is always toward the transcendental breaking through of God by Jesus Christ into the consciousness of man. It is so far the product of the time in which it came that it is not easy at this stage to trace all of its significances. It tends to accept the results of critical scholarship on matters such as dates, authorship, authenticity, et cetera. Essentially it is a re-discovery of the transcendent God of Calvin and His liberating Word—the message of man's importance in the face of God. There is no emphasis of the message of the Bible in the sense of man's dogmatic or critical reading of it, but the emphasis is that God speaks in the Bible as the God of life. Yet the message of Barth does bring the conviction of sin to bear on modern civilization. Man cannot hope by his own efforts to bring a better world into being, or to better and perfect himself. European Barthianism has not fully suited the more optimistic American temperament, although such leaders as Reinhold Niebuhr and Paul Tillich have brought something of the same vision of the absolute and unconditioned God to give to men an absolute perspective whereby the relative facts of history can be better judged.

Adventism and Modern Theology in the Current World Scene

We would be unfair to the great message that God has given to us, as well as lacking in the discharge of our responsibility to the tragic world in which we live, if we did not fully recognize the fact that the Seventh-day Adventist movement has never been deceived by the roseate dreams of Utopia, which were the fabric of late nineteenth-century thinking. We have found no necessity to reconstruct our theology. On the contrary, the vast changes in the world scene have served to re-enforce those things that we have so long taught and believed. Ours is not the theology of despair, but of hope. To us as to others comes the cry, "Watchman, what of the night?" In common with others we must look out upon the tragic realities of our day and generation. In a single generation we have looked out over

Blight and famine, plague and earthquake, . . .
wasted lands, roaring deeps and fiery sands,
Clanging fights, and flaming towns, and sinking
ships, and praying hands.³

We, like all others, have to say that the night indeed cometh, but we can say it with brighter mien and with a radiant hope, for "the morning cometh, and also the night."

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Constructing a Sound Theology

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RELIGION as a universal term deals with man's relation to God or gods. It presupposes that in some form or forms, man has been, or is being, confronted with the supernatural. This varies among the world religions. For the Christian, religion is man's personal relation to the God of the Bible and the Father of our Lord Jesus Christ. Man has been confronted with divine revelation in God's

activity through Jesus Christ and through His Word.

But religion has also a rational and intellectual content. It is the task of theology so to interpret that content that the doctrines formulated constitute a sound interpretation of that particular content. Every church and denomination has a theology. It is not a question of having or not having a theology. The issue is: Does the church and does the Christian believer have a *sound and vital* theology? Theological

knowledge becomes saving knowledge by virtue of the presence of the Holy Spirit operating through the Word and bringing the believer into harmony with the will of God. A living faith does not vitiate a sound theology, nor does it depend upon an intellectual grasp of all that might be conceived as belonging to a systematic theology.

A more complete intellectual knowledge of theology does not necessarily produce a more vital Christian experience, although it should. The knowledge of doctrine intellectually conceived must not be regarded as the equivalent of a vital faith in God. Doctrines and theological interpretations are formalized aspects of living faith. The Bible as such is not a series of theological discourses. It is not systematic theology. Rarely does a Bible writer aim to produce a theological treatise on some particular doctrine. Paul, in the book of Romans, and in his discussion of the resurrection in 1 Corinthians 15, comes the closest to it.

Christianity's Essence

One of the major trends today is the concern for what is termed "the essence of Christianity." This is often taken to mean that which has validity for everyday living as distinct from certain theological tenets as held by the various churches of Christendom. In seeking to interpret the Bible and to establish a theology, we may go so far as to lose Christianity from life. The teaching and preaching of doctrines can become only verbal descriptions of divine realities. It then becomes impossible for a teacher or preacher to communicate faith and love on the verbal level.

As Christian leaders, teachers, and preachers we are confronted with these two concerns: (1) making the doctrines vital in contemporary religious experience, and (2) interpreting the intellectual content of the Bible in harmony with God's will so as to constitute God's truth.

A professor of theology pulled from his library certain books on the Adventist faith and doctrine and proceeded to question me on the fundamental tenets of this church. Finally he said: "My church interprets this differently from yours. Is what you believe actually the Bible or the Adventist interpretation of the Bible? By what right do you claim your interpretation to be sounder than mine? How do you know that yours is a valid Biblical theology?"

What would you have answered?

The trend today is away from an objective theological body of truth to a subjective experience of God. For theology the issue is crucial. It is not that of theology versus no theology at all. But multitudes today claim to find religious reality and an experience with God in certain inward self-knowing apart from, and often contrary to, the objective revelation of Biblical truth. Doctrine is no longer important, they say. The experience is the thing. To them theology becomes subordinate to psychology. The test of truth is psychological.

It is sheer delusion to make so-called religious experience take the place of Scripture and the objective revelation in God's Word. To be sure there can be no Bible religion without experiencing personally that form of Christian faith set forth in the Scriptures. But belief and faith cannot be made nonintellectual. True faith is based on true knowledge (Rom. 10:17). What, then, actually constitutes saving knowledge? How far can a person believe error or believe little or nothing and still claim saving grace?

At times it has been true that the vitality of the Christian faith has preceded the formulation and clear understanding of doctrinal truth. But such an experience is never contrary to sound doctrine. It has been said that our theology can rise no higher than our devotional life. But it may also be said that our devotional life and Christian experience can rise no higher than our grasp and knowledge of God and His truth, in other words, than our theology.

The most decisive theological terms are "revelation" and "inspiration." Both declare that God has spoken through His Son and through His chosen servants the prophets in a way that is wholly distinct from the way God speaks to us today. It denies categorically that man, even Christian man, is the source of Christian truth and doctrine, and the test of it. The Christian theologian does not determine what is true doctrine or sound theology. It is the work of the Holy Spirit to bring a sound theology into focus. If it were not so, the authority of man and the authority of the church would be primary. That is the Roman Catholic position. But the Word of God existed prior to the church. It brought the church into existence. Therefore the

church could not be prior in authority. All that the Christian church did in the early centuries was to recognize what was already established and believed to be the inspired Word of God. No organized body of men in the first century determined what was true theology. Even though the early centuries were marked by theological controversy, these disputants did not constitute God's primary authority.

Believers became an organized body because they experienced the work of the Holy Spirit, as Christ declared, to "guide them into all truth." The true Christian theologian first believes the Scriptures to be the Word of God. He seeks to bring his life into line and to submit his whole being to the judgment of that Word. The only vital unifying factor is in the leading of the Spirit of God through the Divine Word. If the Bible is no longer reliable as the source of our theology, then the doctrines men formulate must forever remain the product of sinful men and of an incompetent human reason.

Revelation Above the Church

How could any church be prior to revelation? There could be no church unless God had first spoken. If God speaks to all men in all churches and communions in the same way as He has spoken in His Divine Word, then Christ must contradict Himself. The Holy Spirit will never lead men to the conviction that an original revelation of truth was wrong. Christ cannot deny Himself. All doctrinal truth must be so, not because the church declares it, but because the Bible shows it to be true. The church is final and authoritative only in so far as it is true to the revealed Word. If a church or a believer is to grow and remain vital, he must constantly test his beliefs and his life by the revealed Word. Anything less than this will lead into submission to the authority of men and not of God.

Furthermore, man must not imprison the truth of God by human interpretations. It is always possible for leading scholars in the church, who are fallible men, to fall away from the Word and be disobedient, to come to wrong conclusions. God cannot entrust His authority to men. For He is then at the mercy of man, whose mind is warped by sin, and therefore incompetent of itself to judge what is truth.

How can we make man's interpretation

of the Word primary and yet appeal to the same Word for our authority? A derived authority can never be the source of that authority from which it is derived. A sound theology comes solely from Scripture. And he that is called to preach must continually watch and pray and study to keep from mingling the philosophical reasonings and opinions of men with the revelation from the mind of God.

The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbour. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord. And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the Lord? thou shalt then say unto them, What burden? I will even forsake you, saith the Lord. . . . Thus shall ye say every one to his neighbour, and every one to his brother, What hath the Lord answered? and, What hath the Lord spoken? And the burden of the Lord shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the Lord of hosts our God (Jer. 23: 28-36).

Always the church and the believer must come back to the Divine Word and seek to come into line with God's revealed and inspired Scriptures. The books of the Bible were inspired long before the church councils made any declaration concerning them. They were inspired at the time they were written. By the formation of the canon, the church simply recognized and acknowledged what had been known and believed all along concerning the inspiration of the Bible books. Thus the Word stands as the only true source of Biblical theology.

The Bible as authoritative stands apart from human experience as the revealed and inspired standard and rule of faith. Men become convinced of this as they are led by the Holy Spirit to acknowledge the Bible as the word of God. That is true regardless of any experiential witness man may give. This prior acknowledgment on man's part and acceptance from the heart

issues in Christian experience. Christian theology is sound and valid, not because it is the expression of Christian experience, but because the Holy Spirit through the Word creates, judges, purifies, and develops Christian experience, and those thus developed constitute the church; thus the church, or the body of Christ, is developed.

If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever (1 Peter 4:11).

"Let the Word speak" is the basis of a sound theology. A young man of outstanding intellectual ability explained to me why he could no longer believe "the truth." He had found "discrepancies." The problems, he felt, should be resolved or he could not continue believing in the Bible. I remarked that his problem appeared to be one of authority. I asked whether he believed man to be a sinner. Yes, there was no doubt about that. How then could a mind warped by sin be considered competent to judge the Bible and a prior authority as to what constituted truth?

The Holy Spirit Above Human Reason

Conviction as to the truth of theology and doctrine is by the Holy Spirit (John 16:13). This requires a humility of mind that recognizes the limitations and incompetence of human reason, a despair of the ability of the human mind to determine and prove what is truth.

The Adventist faith is not a datum of human wisdom and experience. Ellen G. White states this clearly in *The Ministry of Healing*, page 130: "The kingly power of reason, sanctified by divine grace, is to bear sway in our lives." Sanctified reason is reason led by the Holy Spirit. The degree to which reason is competent to determine what is truth and what is error can be determined only by the Holy Spirit. But sanctified reason will never go beyond the bounds set by the Holy Spirit. The moment one seeks to go beyond this point, then the hold on basic truths begins to weaken; denial of the faith follows.

The demand today is to build our theologies on critical scholarship. God does not put a premium on ignorance. He requires the best that the mind can give. But there are limits on the ability of the human

mind. Sin has caused that. The only satisfactory evidence is a personal witness to truth, and not simply an argument for it. Teaching and preaching the truth must not become a mechanical treatment of Scripture and doctrine. That produces only a dead Christianity and a paper orthodoxy. The Holy Spirit alone can make a man a Christian and a believer in the truth. The early believers witnessed to the truth; that is, the revealed truth as contained in the Eternal Word. Witnessing is a term used far more frequently than preaching or arguing. Christ's final charge to his ministers is, "Ye shall be witnesses unto me" (Acts 1:8). By witnessing, the truth comes to stand in its own right and not simply by the right of argument. Jesus is declared to be "the faithful witness" (Rev. 1:5). The work of the Holy Spirit is to give men power to "bear witness" (John 15:26, 27). God's remnant people are described in Revelation 12:17 as having the testimony of Jesus, which in chapter 19:10 is defined as the Spirit of prophecy. Possessing that testimony of the living Christ, they become living witnesses. As a people we recognize that witness in the writings of Ellen G. White, the Lord's messenger to the Adventist Church. However, I state emphatically, it is not the logical arguments or the sweep of theological content that constitutes the test of genuineness.

Our interpretation of prophecy leads us to see the Old and New Testaments as the "two witnesses" of Revelation 11:3, and if we would be oral witnesses of that truth, we must direct men's attention to the One of whom the Bible and the Spirit of prophecy bear witness. We do not worship the Bible, but Him of whom the Scriptures bear witness—the true and living God and His Son, Jesus Christ. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

Application to Adventism

The Adventist Church today must bear witness to the basic doctrines, to the primary truths of the Bible. There can be no fear for men or for the church that is led by the Holy Spirit. We dare to trust ourselves to the Spirit's leading. We can fear to be led by men and the interpretations of men. It is the Spirit and the Spirit alone that can lead us into truth and into the

unity of the faith. No other pressure can bring this about. Unity and harmony are not so much an experience of the intellect as of the heart. Spirit-led men are men out of whom flow irrepressible streams of the love of God. Ellen G. White expresses it well in these words:

Know and believe the love that God has to us, and you are secure; that love is a fortress impregnable to all the delusions and assaults of Satan.—*Thoughts From the Mount of Blessing* (1956), p. 119.

Events move quickly even in the religious world today. The moment of final decision for multitudes of men and women everywhere may be nearer than we think. And that decision will be made on that which is identifiable as the true faith. It is truth against error, Christ against antichrist. The issue for us all cannot long be delayed. But in order to know and experience truth, every man's decision must be his own in the atmosphere of loving fellowship within the communion of the believers.

The Challenge of the Science of Theology

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WE ARE familiar with the terms, the science of medicine, the science of mathematics, the science of philology, and so on. We recognize each one as representing a branch of knowledge. Similarly we are acquainted with the science of theology, which is a complete theological system. In harmony with other true sciences the science of theology is profound and self-consistent knowledge.

One of the usual divisions of theological science as presented is bibliology, that is, the science of the Book. This deals with the revelation and inspiration of the Scriptures, their authenticity, credibility, and canonicity. To prove that the Bible is authentic and credible is the sphere of this branch of the science of theology.

Theology, the science of God, is that branch of the science of theology that deals with the person of God: His existence, the Trinity, the divine attributes, decrees, creative acts, and providences.

Anthropology, the science of man, treats of man's creation, his nature, his fall and its effects.

Christology, the science of Jesus Christ, treats of the person of Jesus Christ as a composite being, dealing with both His divinity and humanity with its impeccability. In intimate association with Christology is soteriology, the science of Christ's work as Saviour and Mediator in relation to both God and man.

Finally, we have eschatology, the science of the last things, which treats of the completion of the plan of salvation, with the re-creation of the heavens and the earth, and the establishing of the eternal kingdom.

Requisites for Study of Science of Theology

In one's study of the science of theology, it is obvious that a sound working knowledge of the languages of the Book is a major requisite for the professional theology student who makes the teaching of the Christian religion his life's vocation. One who professes to be a divinely called teacher of the Word should never be satisfied to seek to teach its truths, to present their credibility, without the ability to read the inspired messages in the languages in which the Holy Spirit gave them. The Eternal Word is the infinite fullness of knowledge. To publicly set forth oneself as an appointed teacher of that knowledge rightly demands more than an acquaintance with the English language as the source, medium, and expression of its proofs.

We are exhorted to go beyond the study of the ABC's (*tes arches*) of our faith, and go on to a maturity (*telioteta*) in study and discussion (Heb. 6:1). We are told also to gird up the loins of our minds (1 Peter 1:13). This is a reference to our thinking: to tuck in the loose ends of our thinking. More often than we are aware of, the effects of our message fail to reach to saving power because of loose presentation, an evidence of imperfect thinking.

Lethargy in Bible study is shown by us in the simplest matters. We know that we are not qualified to discriminate between God's commandments, to say that one is greater than another. Yet, basing our remarks on the King James Version (Matt. 22:36), we preach sermons to that effect. We ought to know that *poia* ("which," King James Version) is a qualitative word, both from its usage and from Christ's reply. Then we arrive at the true statement: "What kind of commandment is great in the law?" The answer of Jesus is definitive: He speaks of two commandments, the quality of which is "love," thereby setting them apart from all others.

Strive to Plumb the Depths of the Word

We are also prone to endless arguments on matters the Bible and the writings of the Spirit of prophecy have not made positively clear. One of these is the person of Melchizedek. The apostle admits there is much that should have been said about this mysterious person as a type of the priesthood of Christ. But he could say little. The reason being, "since you have grown indolent in respect to hearing" (see Heb. 5:11). The apostle would have answered many questions about Melchizedek, but the believers lacked push in their hearing ("dull," King James Version; Greek *nothpoi*, a compound word that literally means "lack of push"). The perfect tense of the verb used by the apostle suggests they had been keen students of the Word

at one time, but now had become indolent; they lacked force and push in their study of truth.

I repeat, the Eternal Word is the infinite fullness of knowledge. We should beware lest we fail miserably in our understanding of that Word, for it affects our work of building up the church. Each man's work will be revealed in the fire of a judgment by God. A man's lifework may be swept away by that judgment ("he shall suffer loss"). He personally may be saved, though with difficulty ("so as by fire"), but he will not receive that special "reward" that the one will receive whose work survives the consuming fire of God's judgment (1 Cor. 3:13-15). We should realize it is not a matter to be proud of to say to a young worker, "Oh, I was exposed to Biblical Greek, but have never found any use for it in thirty and more years of ministry." John Knox studied, and became proficient in Greek when more than fifty years of age. William Ewart Gladstone gained a wonderful knowledge of Hebrew after reaching eighty years of age. Mr. Spurgeon, who was never privileged to attend a seminary—nor even a college—became proficient in both Hebrew and Greek, and is recognized as a deep theologian. Our work is surely not less important or demanding than theirs. Therefore in the words of Paul the apostle we say, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

The Incarnation and the Son of Man

A Bible Study Augmented With Spirit of Prophecy Quotations

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THE incarnation of the Eternal Word of God is one of the most profound mysteries of the Christian faith. Something of this wonderful theme is revealed in the Scriptures, but much of it remains as one of the mysteries of God's providence. There are many other mysteries in the Word of God, matters in which we can

go so far and no farther. Beyond what is divinely revealed we are not to venture. We are safe only as we keep to the revealed pathway of truth; beyond that is speculation, philosophical deduction, and vain imagination.

Doubtless all of us feel that there are many aspects of this question to which we do not have the answers. Can we explain how God could become man? Do we know

how Deity and humanity were blended in the person of Jesus? Can we explain how Christ, the Sinless One, came through a sinful channel? Who can explain the miracle of the sinless life of Jesus? We surely would like to know just how He could be tempted in all points as we are tempted. Who can explain the miracle of His resurrection, or of His ascension? How we would like to have the answers to all these questions. Again we remark, some of these mysteries are revealed in part, but much is still unrevealed, and will doubtless remain so until we pass within the pearly gates of the city of God.

Really, when we think of Jesus, everything about Him is a miracle. His coming into this world was a miracle; His stay here was a series of miracles; His going out was a miracle; truly there is none like Him. His life is unique, the only Son of the everlasting God.

There are many other things in the Word of God that are in the realm of mysteries. What has been revealed in that Word is for us to know, to believe, and to cherish; but we must never forget that "the secret things belong unto the Lord our God" (Deut. 29:29).

We can of course reverently meditate on some things of which our knowledge is limited. Think of the being of God. The Apostle to the Gentiles refers to "the mystery of God," or the mystery "of Christ" (Col. 2:2). Ellen G. White, from whose writings in books and periodicals a number of quotations are included, says:

No finite mind can fully comprehend the character or the works of the Infinite One. We cannot by searching find out God. To minds the strongest and most highly cultured, as well as to the weakest and most ignorant, that holy Being must remain clothed in mystery.—*Education*, p. 169.

Much about the plan of redemption is a mystery. Paul refers to this as "the mystery of the gospel."

There are mysteries in the plan of redemption—the humiliation of the Son of God, that He might be found in fashion as a man, the wonderful love and condescension of the Father in yielding up His Son—that are to the heavenly angels subjects of continual amazement.—*Testimonies*, vol. 5, p. 702.

That He should consent to leave His glory and take upon Himself human nature, was a mystery which the sinless intelligences of other worlds desired to understand.—*Patriarchs and Prophets*, p. 69.

All of this—His decision and His birth

into the human family—was involved in the incarnation. "Great is the mystery of godliness: God was manifest in the flesh!" exclaims the apostle (1 Tim. 3:16).

In contemplating the incarnation of Christ in humanity, we stand baffled before an unfathomable mystery, that the human mind can not comprehend. The more we reflect upon it, the more amazing does it appear. How wide is the contrast between the divinity of Christ and the helpless infant in Bethlehem's manger! How can we span the distance between the mighty God and a helpless child? And yet the Creator of worlds, He in whom was the fulness of the Godhead bodily, was manifest in the helpless babe in the manger. Far higher than any of the angels, equal with the Father in dignity and glory, and yet wearing the garb of humanity! Divinity and humanity were mysteriously combined, and man and God became one. It is in this union that we find the hope of our fallen race. Looking upon Christ in humanity, we look upon God, and see in Him the brightness of His glory, the express image of His person.—Mrs. E. G. WHITE in *The Signs of the Times*, July 30, 1896.

But in all such meditation and study, let us keep to what is clearly revealed. The following cautions are much to the point in this connection.

It is a masterpiece of Satan's deceptions to keep the minds of men searching and conjecturing in regard to that which God has not made known, and which He does not intend that we shall understand. It was thus that Lucifer lost his place in heaven.—*The Great Controversy*, p. 523.

Thus many err from the faith, and are seduced by the devil. Men have endeavored to be wiser than their Creator; human philosophy has attempted to search out and explain mysteries which will never be revealed, through the eternal ages. If men would but search and understand what God has made known of Himself and His purposes, they would obtain such a view of the glory, majesty, and power of Jehovah, that they would realize their own littleness, and would be content with that which has been revealed for themselves and their children.—*Ibid.*, pp. 522, 523.

Let us observe further some of the things that are revealed.

1. *That Christ is God.*—There are many passages of Scripture that emphasize this Christological aspect of the relation of Christ Jesus to the Godhead. Notice Rom. 9:5; 2 Cor. 5:19; 1 Tim. 3:16; Titus 2:13 (R.S.V.); Heb. 1:8-10; 2 Peter 1:1 (R.S.V.).

Christ, the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, in purpose,—the only being that could enter into all the counsels and purposes of God. "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince

of peace." Isaiah 9:6. His "goings forth have been from of old, from everlasting." Micah 5:2.—*Patriarchs and Prophets*, p. 34.

2. *That Christ was pre-existent.*—This also is stressed in several places in the Word of God. See John 1:1-3; 8:58; 17:5, 24; Col. 1:17; Rev. 1:8; 22:12, 13. We read also:

"Before Abraham was, I am." Christ is the pre-existent, self-existent Son of God.—Mrs. E. G. WHITE in *The Signs of the Times*, Aug. 29, 1900.

We are believers in Christ, . . . we believe in His divinity and in His pre-existence.—*Testimonies*, vol. 6, p. 58.

3. *That Christ was from eternity.*—In addition to the scriptures just mentioned, reference might be made to Prov. 8:22, 23; Micah 5:2 (margin).

Again we read:

From the days of eternity the Lord Jesus Christ was one with the Father.—*The Desire of Ages*, p. 19.

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. . . . There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible.—Mrs. E. G. WHITE, in *The Review and Herald*, April 5, 1906.

4. *That Christ was the Creator of all things.*—This thought is emphasized time and again in the New Testament. See John 1:1-3; Eph. 3:9; Col. 1:13-16; Heb. 1:1, 2.

We read:

The Father wrought by His Son in the creation of all heavenly beings. "By him were all things created."—*Patriarchs and Prophets*, p. 34.

5. *That Christ is the source and giver of all life.*—See John 5:26; 1:4; 10:17; 11:25.

Again we read:

"I am the resurrection, and the life." He who had said, "I lay down my life, that I might take it again," came forth from the grave to life that was in Himself. . . . Only He who alone hath immortality dwelling in light and life, should say, "I have power to lay down my life, and I have power to take it again."—Mrs. E. G. WHITE in *The Youth's Instructor*, Aug. 4, 1898.

"In him was life; and the life was the light of men." . . . It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. . . . In Him was life, original, unborrowed, underived.—Mrs. E. G. WHITE in *The Signs of the Times*, April 8, 1897.

6. *That Christ was divine and human.*—He was the "Son of God" (Rom. 1:4). He was also the "Son of man" (Matt. 26:64). He was God "manifest in the flesh" (1 Tim. 3:16). The Eternal Word "was made flesh, and dwelt among us" (John 1:14).

In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place.—*The SDA Bible Commentary*, vol. 5, p. 1082.

Christ was a real man; He gave proof of His humility in becoming a man. Yet He was God in the flesh.—Mrs. E. G. WHITE in *The Youth's Instructor*, Oct. 13, 1898.

He clothed His divinity with humanity. He was all the while as God, but He did not appear as God. . . . He was God while upon earth, but He divested Himself of the form of God, and in its stead took the form and fashion of a man.—Mrs. E. G. WHITE in *The Review and Herald*, July 5, 1887.

7. *That Christ took our human nature.*—The apostle Paul emphasizes this truth. See Phil. 2:7; Rom. 8:3; Heb. 2:14.

Christ did not make-believe take human nature; He did verily take it. He did in reality possess human nature. "As the children are partakers of flesh and blood, he also himself likewise took part of the same." He was the Son of Mary; He was of the seed of David according to human descent.—*The SDA Bible Commentary*, vol. 5, p. 1130.

Taking humanity upon Him, Christ came to be one with humanity and at the

THE ENVELOPE

Ⓐ A STUDENT at Solusi Missionary College, Africa, was trying to convince a local priest that Mary should not be worshiped. Not having much success, he hit upon a unique way of getting his point across.

"I notice what you do when you get a letter," said the student. "You tear it open, you read it carefully, and you file it over there. But the envelope you throw away. You are not interested in it. The purpose of the envelope is only to deliver the letter.

"It is like that with Mary. The purpose of Mary was to deliver the Saviour to the world. She was only the envelope. We do not worship the envelope."

same time reveal our heavenly Father to sinful human beings.

Jesus was in all things like unto His brethren. He became flesh even as we are . . . yet He was the blameless Son of God.—*The Desire of Ages*, p. 311.

8. *That Christ was sinless, undefiled by sin.*—The perfect, sinless character of the Son of God is stressed. Paul says He “knew no sin” (2 Cor. 5:21); Peter states that He “did no sin” (1 Peter 2:22); John remarks that “in him is no sin” (1 John 3:5). Further testimony is found in Hebrews 4:15; 7:26. He is “holy, harmless, undefiled, separate from sinners.”

In the fulness of time He [Christ] was to be revealed in human form. He was to take His position at the head of humanity by taking the nature but not the sinfulness of man.—Mrs. E. G. WHITE in *The Signs of the Times*, May 29, 1901.

In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. . . . Could Satan in the least particular have tempted Christ to sin, he would have bruised the Saviour's head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. . . . We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ.—*The SDA Bible Commentary*, vol. 5, p. 1131.

Repeated emphasis is found on this thought in the writings of Ellen G. White:

He . . . was Himself without the taint of sin. . . . His nature was without the taint of sin.—*Testimonies*, vol. 4, p. 528.

He was unsullied with corruption, a stranger to sin.—*Ibid.*, vol. 2, p. 508.

He did not consent to sin. Not even by a thought did He yield to temptation.—*The Desire of Ages*, p. 123.

In His human nature He maintained the purity of His divine character.—*The Youth's Instructor*, June 2, 1898.

9. *That Christ was tempted in all points as we are.*—This is a wonderful, comforting thought. But let us ever remember that although it is true, it is also true that He was “without sin” (Heb. 4:15). His being tempted, however, did not contaminate the Son of God. He bore our weaknesses, our temptations, *vicariously*, in the same way He bore our iniquities. In taking upon Himself the sins of the world, He was still the pure, spotless Lamb of God. That such a thing could be is surely a mystery. Nobody can explain how Jesus could be tempted in all points as we are tempted and yet be uncontaminated, without sin.

Some seem inclined to argue that in order to be really human He must have had sinful propensities. Clear counsel has been given us on this point. And while these quotations and many others from the Lord's servant were included in the Counsel Section of THE MINISTRY last September, it is felt wise to include them again here.

Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him. . . . Jesus Christ was the only begotten Son of God. He took upon Himself human nature. . . . He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity.—*The SDA Bible Commentary*, vol. 5, p. 1128.

In treating upon the humanity of Christ, you need to guard strenuously every assertion, lest your words be taken to mean more than they imply, and thus you lose or dim the clear perceptions of His humanity as combined with divinity. His birth was a miracle of God; for, said the angel, “Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. . . . The Holy Ghost shall come upon thee, . . . therefore also that holy thing which shall be born of thee shall be called the Son of God.”

These words do not refer to any human being, except to the Son of the infinite God. Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, corruption rested upon Christ, or that He in any way yielded to corruption. He was tempted in all points like as man is tempted, yet He is called “that holy thing.” *It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain a mystery. That which is revealed, is for us and for our children, but let every human being be warned from the ground of making Christ altogether human, such an one as ourselves; for it cannot be. The exact time when humanity blended with divinity, it is not necessary for us to know. We are to keep our feet on the Rock Christ Jesus, as God revealed in humanity.*—*Ibid.*, pp. 1128, 1129. (Italics supplied.)

We sing with rapture, “A wonderful Saviour is Jesus my Lord!” and that is true. There is none other like Him. Paul speaks of the “unspeakable gift.” This does not mean a gift about which we cannot or must not speak or bear witness, but rather a gift that is “wonderful beyond description.” He is incomparable; He is unspeakably precious; He is God's greatest gift to men. Thanks be unto God for His gift. It is wonderful beyond description!

The Ministry

FOR WORLD

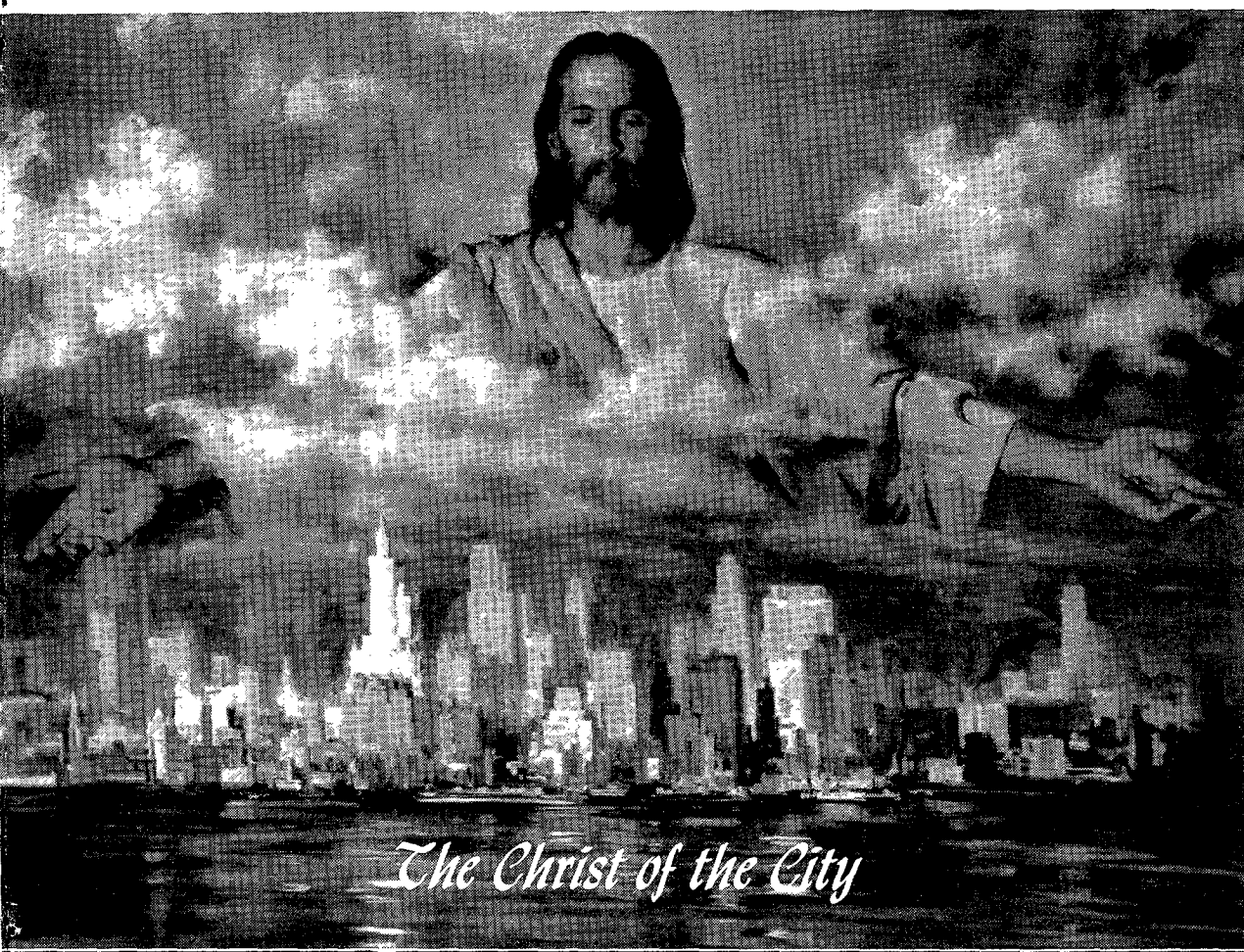
EVANGELISM



VOLUME XXX

APRIL, 1957

NUMBER 4



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HARRY ANDERSON, ARTIST

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man!

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of Thy tears.

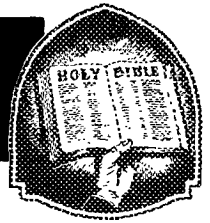
.

O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again,

Till sons of men shall learn Thy love,
And follow where Thy feet have trod;
Till glorious from Thy heaven above
Shall come the City of our God.

—FRANK MASON NORTH

BIBLICAL QUERIES, Addressed to the Editor



Disarming Prejudice

MANY items of unusual interest have been coming to our desk during recent months. The favorable publicity we have been receiving in the religious press is having tremendous effect. Letters from friends, and some from even erstwhile critics, are helping us to realize that the Lord has been going before us. The following portion of a letter from a minister of another denomination expresses what many others have said:

I have had a keen interest in Seventh-day Adventism in recent months, as I have carefully noted your excellent work over the world. A year ago, while a chaplain with the U.S. Army in Korea, it was my privilege to help one of your Korean orphanages, and I became acquainted with some of your splendid doctors and staff at your hospital at the capital, Seoul. While I am not always in agreement with every point of your doctrine, . . . I have felt for a long time that the booklets, brochures, books, and pamphlets written about your group by others outside your movement, were not really fair, and were either extremely prejudicial or unfair. That was why I appreciated Dr. Martin's articles in *Eternity*, articles that at last gave a more fair and unprejudiced picture of your work to the evangelical world.

This is more than an item of interest; it represents a new challenge to Adventism and to our workers in particular. The change of attitude on the part of so many leaders of other Christian communions should inspire our workers everywhere to measure up to their expectations of us. But something else is vitally important: We must be particularly careful when stating our beliefs that we leave no room for misunderstanding. Through the years we have taken too much for granted. The fact that we had expressed our doctrines in language that we ourselves could understand seemed all that was necessary. But in that we have all too often been unwise. Things understandable to us are not always understandable to others.

Recently we have been privileged to work at close range with outstanding leaders of evangelical Christianity. They were eager to have us explain just what we believe; but more,

they wanted us to state it in language that would convey exactly what we mean. At first sight that might appear easy, but we have discovered many things as we have worked on this heavy assignment. All too long we have been unconscious of the fact that through the years we have developed what might be called an Adventist vocabulary, and things perfectly clear to us are not clear to others. Certain theological expressions convey quite different meanings to different Christian groups.

That being so, it certainly behooves us to be more tolerant and less dogmatic. This does not mean that truth should be suppressed or muffled, nor that we should condone error. Far from it. But it does mean that in our proclamation of the precious truth of God, kindness and sympathetic understanding must mark our demeanor. And such an attitude is in harmony with the clearest counsel from the messenger of the Lord. Note these words of wisdom:

We are not to pass judgment on those who have not had the opportunities and privileges we have had. Some of these will go into heaven before those who have had great light but have not lived up to the light.

If we wish to convince unbelievers that we have the truth that sanctifies the soul and transforms the character, we must not vehemently charge them with their errors. Thus we force them to the conclusion that the truth does not make us kind and courteous, but coarse and rough.—*Evangelism*, p. 173.

Let every minister learn to wear the gospel shoes. He who is shod with the preparation of the gospel of peace will walk as Christ walked. He will be able to speak right words, and to speak them in love. He will not try to drive home God's message of truth. He will deal tenderly with every heart, realizing that the Spirit will impress the truth on those who are susceptible to divine impressions. Never will he be vehement in his manner. Every word spoken will have a softening, subduing influence.—*Ibid.*, p. 174.

Of all the people in the world, reformers should be the most unselfish, the kindest, the most courteous, learning Christ's ways and words and works.—*Ibid.*, p. 303.

R. A. A.



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VOLUME XXX

NUMBER 4

AT A GLANCE

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Our Cover

SHAKESPEARE spoke of "books in the running brooks, sermons in stones." What kind of sermons would the poet have found in the great concrete canyons of New York? What needs! What challenges such a city presents!

More than half a century ago Dr. Frank North, a resident Methodist minister of this great metropolis, was leaving for a preaching appointment in the country. As he passed through the crowded streets, with mile after mile of solid buildings, the pathetic need of the multitude all the while making an appeal to his evangelistic soul, the words of the Master kept ringing in his ears, "Go ye therefore into the highways" or more correctly "to the crossroads." He knew every square mile of this city, but he seemed to be looking at it through different eyes. Here was a mighty mission field where the tides of life ebbed and flowed. Stark need stared at him from almost every window, and challenged him at every corner. Under the spell of it all he penned the moving lines that have immortalized him among our hymn writers, and which appear on the cover—"Where Cross the Crowded Ways of Life."

A few months ago our noted artist, Harry Anderson, caught the same thought and transferred it to canvas. This picture in somber colors is worthy of his great gift, and it is indeed a sermon with moving pathos and appeal. At the opening of the New York Center, featured in the January issue of THE MINISTRY, an enlargement, 10 by 6 feet, was unveiled. It is displayed on the wall behind the pulpit. The unveiling came as the climax to the opening service, and the speaker pictured the milling multitudes, many bowed in sorrow and staggering under heavy loads, and others boisterously care-free under the dazzling lights of Broadway. "Who can visit this giant city and remain unmoved?" he said. All hearts were touched as he spoke of Him who stands with outstretched hands. We read that "when he saw the multitudes, he was moved with compassion." As the curtain rolled back and this scene opened to view, he quoted the words:

"Jesus wept! Those tears are over,
But His heart is still the same;
Kindred, Friend, and Elder Brother,
Is His everlasting name.
Saviour, who can love like Thee,
Gracious One of Bethany?"

Visitors love to sit in quiet contemplation and visualize the city with its need while *The Christ of the City* makes its appeal to their hearts.

As this issue comes to our readers Evangelist Billy Graham, whose article on Biblical authority appears on page 4, is about to begin his great New York campaign. Hundreds of thousands of prayers have been ascending from all parts of the world for the success of these meetings. And, fellow workers, has not the hour arrived when God's *final warning message* should be given to this mighty metropolis and all the other great cities of earth? Pray that the Spirit of God will open the way.

Biblical Authority in Evangelism

BILLY GRAHAM

Reprinted from CHRISTIANITY TODAY

[This challenging article comes from the pen of one who needs no introduction to THE MINISTRY readers. His contributions to evangelism in a world setting are regarded by many leaders as the most significant spiritual phenomenon of this decade. Billy Graham's forthright use of God's Word is a particular characteristic of his own preaching, and his appeal for Biblical authority will find real response in our hearts.

We are grateful to him for his personal permis-

sion to include this article in our theology special. It was written for the initial number of that fine new journal *Christianity Today*, and we appreciate the coöperation of the editors in bringing this to our workers around the world.

As this issue goes to press he is in the midst of his preparation for the great campaign in New York City. Earnest prayers are ascending to God from Christians everywhere that many will find Christ during these meetings.—EDITORS.]



IT IS a sultry day with a hot breeze spinning little dust whirls down the winding road by the Sea of Galilee.

There is an air of expectancy everywhere. We hear voices, raised to an excited pitch as friend calls a greeting to friend. Down every trail leading to Galilee little clusters of people make their way. Word has spread abroad that Jesus is returning to Galilee.

Thronging Multitudes

Suddenly He and His little band of followers come over the brow of a little hill on the Capernaum road. Following close behind swarms a vast multitude of people from Decapolis, Jerusalem, Judea and beyond Jordan.

Quickly the word passes from mouth to mouth, "Jesus is coming." Crowds from Bethsaida and Capernaum soon appear and join the others. Together they follow the little band of thirteen men, simply dressed in flowing robes. As they reach the summit of the hill, where gentle winds afford relief from the heat, Jesus stops and motions for all to sit down and rest.

The Authoritative Teacher

The air is tense. It is a moment to be captured and held for eternity. The crowd hushes as Jesus mounts a large rock and sits down. Quiet falls upon the multitude, their faces turned expectantly toward Jesus. Then He moves His lips and begins to speak.

What He was saying there, on that Mount of Beatitudes in faraway Palestine, was to

illuminate the pages of history. The most profound, the most sublime words ever uttered were spoken there that day. In simple words, Jesus revealed to His dumfounded hearers the inner depth of God's commandments and a new way of life!

No one who once heard Jesus could ever again be the same. What was the secret of this Master Teacher? How did He hold those crowds spellbound?

"And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one *having authority*" (Matt. 7:28, 29). Is not this authoritative note part of the secret of the earthly ministry of Christ?

The Prophets and Revelation

The great prophets of the past had also spoken with authority. The impact of their preaching cannot be traced simply to an authoritative technique. Nor was their authoritative note based on confidence merely in the rightness of their own intentions and speculations. Their secret is traceable to nothing less than the confidence that they were the mediators of Divine revelation. Throughout the Old Testament we find Isaiah, Jeremiah, Hosea, and the other prophets continually using such expressions as "The word of the Lord came unto me" or "Thus saith the Lord." The flaming prophets of old gained their authority from this: they were not simply speaking their own words, they were mouthpieces for God.

The authority of Jesus is more than a prophetic authority. The Christian Church rightly acknowledges that in Him alone the incarnate God entered history; the very

words He spoke are the words of the one and only God-man. Yet the remarkable fact is that in His teachings Jesus continually referred to passages in the Old Testament as fully authoritative. His Messianic self-consciousness, His very authority as the Son of God, are combined with the highest regard for the Old Testament as the authoritative record of the will of God.

Even a casual study of Church history will reveal that the great giants of pulpit and pen, from Augustine to Wesley, relied heavily on Scripture for their authority. In this, they followed a sacred precedent hallowed by Christ and the apostles.

A Word of Confession

In 1949 I had been having a great many doubts concerning the Bible. I thought I saw apparent contradictions in Scripture. Some things I could not reconcile with my restricted concept of God. When I stood up to preach, the authoritative note so characteristic of all great preachers of the past was lacking. Like hundreds of other young seminary students, I was waging the intellectual battle of my life. The outcome could certainly affect my future ministry.

In August of that year I had been invited to Forest Home, Presbyterian conference center high in the mountains outside Los Angeles. I remember walking down a trail, tramping into the woods, and almost wrestling with God. I dueled my doubts, and my soul seemed to be caught in the crossfire. Finally, in desperation, I surrendered my will to the living God revealed in Scripture. I knelt before the open Bible and said: "Lord, many things in this Book I do not understand. But Thou hast said, 'The just shall live by faith.' All I have received from Thee, I have taken by faith. Here and now, by faith, I accept the Bible as Thy word. I take it all. I take it without reservations. Where there are things I cannot understand, I will reserve judgment until I receive more light. If this pleases Thee, give me authority as I proclaim Thy word, and through that authority convict me of sin and turn sinners to the Saviour."

Preaching From the Bible

Within six weeks we started our Los Angeles crusade, which is now history. During that crusade I discovered the secret that changed my ministry. I stopped trying to prove that the Bible was true. I had set-

tled in my own mind that it was, and this faith was conveyed to the audience. Over and over again I found myself saying, "The Bible says." I felt as though I were merely a voice through which the Holy Spirit was speaking.

Authority created faith. Faith generated response, and hundreds of people were impelled to come to Christ. A crusade scheduled for three weeks lengthened into eight weeks, with hundreds of thousands of people in attendance. The people were not coming to hear great oratory, nor were they interested merely in my ideas. I found they were desperately hungry to hear what God had to say through His Holy Word.

I felt as though I had a rapier in my hand and, through the power of the Bible, was slashing deeply into men's consciences, leading them to surrender to God. Does not the Bible say of itself, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12)?

Fire in the Pulpit

I found that the Bible became a flame in my hands. That flame melted away unbelief in the hearts of the people and moved them to decide for Christ. The Word became a hammer breaking up stony hearts and shaping them into the likeness of God. Did not God say, "I will make my words in thy mouth fire" (Jer. 5:14) and "Is not my word like as a fire? . . . and like a hammer that breaketh the rock in pieces?" (Jer. 23:29)?

I found that I could take a simple outline and put a number of pertinent Scripture quotations under each point, and God would use this mightily to cause men to make full commitment to Christ. I found that I did not have to rely upon cleverness, or apt illustrations or striking quotations from famous men. I began to rely more and more upon Scripture itself and God blessed.

Hunger for God's Word

I am convinced, through my travels and experiences, that people all over the world are hungry to hear the Word of God. As the people came to a desert place to hear John the Baptist proclaim, "Thus saith the Lord," so modern man in his confusions,

frustrations, and bewilderments will come to hear the minister who preaches with authority.

I remember how in London many secular and religious journalists remarked on this very point as being perhaps the greatest secret of the meetings there in 1954. One of the thousands who came to commit their lives to Christ in that crusade was a brilliant young Communist. She was a student at the Royal Academy of Drama and Arts, and was already a successful young actress. She had joined the Young Communist League because the members were zealous and seemed to have the answers to the problems of life. Out of curiosity she and some of her fellow students came to our meetings at the Harringay Arena "to see the show." She later testified how startled she was to hear not a lecture on sociology, politics, psychology, or philosophy, but the simple Word of God quoted. This fascinated her and her companions. They came back several nights until the Word of God did its work of breaking open their hearts. They surrendered their lives to Christ.

The Bugaboo of Bibliolatry

I am not advocating bibliolatry. I am not suggesting that we should worship the Bible, any more than a soldier worships his sword or a surgeon worships his scalpel. I am, however, fervently urging a return to Bible-centered preaching, a Gospel presentation that says without apology and without ambiguity, "Thus saith the Lord."

The world longs for authority, finality, and conclusiveness. It is weary of theological floundering and uncertainty. Belief exhilarates the human spirit; doubt depresses. Nothing is gained psychologically or spiritually by casting aspersions on the Bible. A generation that occupied itself with criticism of the Scriptures all too soon found itself questioning Divine revelation.

It is my conviction that if the preaching of the Gospel is to be authoritative, if it is to produce conviction of sin, if it is to challenge men and women to walk in newness of life, if it is to be attended by the Spirit's power, then the Bible with its discerning, piercing, burning message must become the basis of our preaching.

From my experience in preaching across America, I am convinced that the average American is vulnerable to the Christian

message if it is seasoned with authority and proclaimed as verily from God through His Word.

Do we not have authority in other realms of life? Mathematics has its inviolable rules, formulas, and equations; if these are ignored, no provable answers can be found.

Music has its rules of harmony, progression, and time. The greatest music of the ages has been composed in accordance with these rules. To break the rule is to produce discord and "audio-bedlam." The composer uses imagination and creative genius, to be sure, but his work must be done within the framework of the accepted forms of time, melody, and harmony. He must go by the book. To ignore the laws of music would be to make no music.

Every intelligent action takes place in a climate of authority.

Basis in Divine Authority

I use the phrase "The Bible says" because the Word of God is the authoritative basis of our faith. I do not continually distinguish between the authority of God and the authority of the Bible because I am confident that He has made His will known authoritatively in the Scriptures.

The world is not a little weary of our doubts and our conflicting opinions and views. But I have discovered that there is much common ground in the Bible—broad acres of it—upon which most churches can agree. Could anything be more basic than the acknowledgment of sin, the Atonement, man's need of repentance and forgiveness, the prospect of immortality, and the dangers of spiritual neglect?

There need be no adulteration of truth nor compromise on the great Biblical doctrines. I think it was Goethe who said, after hearing a young minister, "When I go to hear a preacher preach, I may not agree with what he says, but I want him to believe it." Even a vacillating unbeliever has no respect for the man who lacks the courage to preach what he believes.

Messengers and the Message

Very little originality is permitted a Western Union messenger boy. His sole obligation is to carry the message he receives from the office to the person to whom it is addressed. He may not like to carry that message—it may not contain bad

news or distressing news for some person to whom he delivers it. But he dare not stop on the way, open the envelope and change the wording of the telegram. His duty is to take the message.

We Christian ministers have the Word of God. Our Commander said, "Go, take this message to a dying world!" Some messengers today neglect it, some tear up the message and substitute one of their own. Some delete part of it. Some tell the people that the Lord does not mean what He says. Others say that He really did not give the message, but that it was written by ordinary men who were all too prone to make mistakes.

Let us remember that we are sowing God's seed. Some indeed may fall on beaten paths and some among thorns, but it is our business to keep on sowing. We are not to stop sowing because some of the soil looks unpromising.

We Have Our Orders

We are holding a light, and we are to let it shine. Though it may seem but a twinkling candle in a world of blackness, it is our business to let it shine.

We are blowing a trumpet. In the din and noise of battle the sound of our little trumpet may seem to be lost, but we must keep sounding the alarm to those in danger.

We are kindling a fire in this cold world full of hatred and selfishness. Our little blaze may seem to have no effect, but we must keep our fire burning.

We are striking with a hammer. The

blows may seem only to jar our hands as we strike, but we are to keep on hammering.

We are using a sword. The first or second thrust of our sword may be parried, and all our efforts to strike deep into the enemy flank may seem hopeless. But we are to keep on wielding our sword.

We have bread for a hungry world. The people may seem to be feeding busily on other things, ignoring the Bread of Life, but we must keep on offering it to the souls of men.

We have water for parched souls. We must keep standing and crying out, "Ho, every one that thirsteth, come ye to the waters."

Plea for Bible Preaching

Give a new centrality to the Bible in your own preaching.

Jesus promised that much seed will find good soil and spring up and bear fruit.

The fire in your heart and on your lips can kindle a sacred flame in some cold hearts and win them to Christ. The hammer will break some hard hearts and make them yield to God in contrition. The sword will pierce the armor of sin and cut away self-satisfaction and pride, and open man's heart to the Spirit of God. Some hungry men and women will take the Bread of Life and some thirsting souls will find the Water of Life.

Preach the Scriptures with authority! You will witness a climactic change in your ministry!

True Theology Vital to Effective Evangelism

CLIFFORD A. REEVES

Evangelist, Southern New England Conference*



NO CHRISTIAN—and least of all a worker for God—can escape being a theologian. He may be a confused theologian. He may be an unconscious and irresponsible theologian. He may be an uninformed theologian. But he cannot be a Christian and not have a theology of some kind.

Any evangelism that is vital enough to meet the challenge of these times must vividly present to the man of today, bogged down as he is in the mud of materialism, the Christ who is the absolute, adequate answer to every man's need in this atomic age. Therefore it is imperative that the evangelist have a correct theology. No amount of zeal and earnestness will make up for its lack. Indeed, it is hard to understand how anyone who has to declare God's last message to men can avoid being

* At present completing B.D. degree at SDA Theological Seminary and working on doctorate at University of Maryland.

driven to serious theological study. It is an awesome responsibility to undertake to speak the word of God's truth to our fellow men, a word that has in it for them infinite possibilities of life—or death.

Christian Theology Defined

The term *theology* is derived from the Greek words *theos* and *logos*, and originally signified a discourse about God. As one phase of practical theology, evangelism is closely related to theology proper. It has been said that Christian theology "is the attempt to change the thinking of men so that they will act as Christians." Evangelists are teachers of theology. It is their function to disseminate knowledge concerning God and everything by which His nature is revealed. An evangelist must have definite views about Jesus Christ, the Holy Spirit, the atonement, the Bible, the church, and eschatology. He must know nature as a manifestation of the wisdom and creative power of God, and human history as a demonstration of the unfolding purposes of the Almighty. The evangelist can be used of the Holy Spirit to convert and sanctify men only as he can wield "the sword of the Spirit, which is the word of God" (Eph. 6:17). Accordingly, Dr. A. H. Strong says that the object of the Christian teacher must be to replace obscure and erroneous conceptions among his hearers by those that are correct and vivid. He cannot do this without knowing the facts with regard to their relations—knowing them, in short, as parts of a system. With this truth he is put in trust. To mutilate it or misrepresent it is not only a sin against the Revealer of it; it may prove to be the ruin of men's souls. The best safeguard against such mutilations or misrepresentations is the diligent study of the several doctrines of the faith in their relation to one another, and especially to the central theme of theology, the person and work of Jesus Christ.¹

We Adventists do not have a strictly theological confession of faith as a large volume filling a thousand or more pages of systematic expression; we have no rigid denominational creed as such; but we do have a definite Seventh-day Adventist theology. It is the body of truth to which we refer when we speak of a person "coming into the truth." We thank God for our pioneers who spent long days and nights in earnest searching of the Word for a true theology.

After the passing of the time in 1844 they searched for the truth as for hidden treasure in establishing the great landmarks of the faith. Ellen G. White says:

We would come together burdened in soul, praying that we might be one in faith and doctrine. . . . One point at a time was made the subject of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood, it was discussed and each one expressed his opinion freely. . . . Many tears were shed.

We spent many hours in this way. Sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time.²

Evangelistic Theologians of the Past

Look back through history. The eras of spiritual victories, evangelistic conquests, and vital reforms have been those of powerful evangelical preaching based upon a revitalized theology. It is more than a coincidence that God has used men of scholarly attainment to stir the flame of evangelism to a new brilliance as they have fearlessly affirmed God's truth for their day.

Paul of Tarsus, mightily possessed of God, wrought out the clear shape and form of the Christian message and laid the deep foundations of the church. Versed in Hebrew theology, in the jurisprudence of Rome, and in the philosophy of Greece, he became the peerless evangelist to the world of his day.³

Augustine, outstanding among the Church Fathers and in some senses forerunner of the Reformation, was a professor of rhetoric as a youth. Becoming converted, he flung his mighty genius into the study and defense of the great Christian doctrines. From his writings Luther and other Reformers gathered strength and inspiration.

John Wycliffe, champion of the open Bible, was an Oxford professor when he began to proclaim that Christ is man's only overlord. Revolting against the abuses

"Never break the silence unless you have something to add to it."

What an unspeakable crime to presume to go to the lost when we are not filled with Christ's love!—J. E. Conant.

of the church, he spread the doctrine that the Scriptures are the supreme authority and the only rule of faith. His theological beliefs influenced John Huss, and through Huss, Luther and the Moravians. Thus he became the Morning Star of the Reformation.

When thirty-four-year-old Martin Luther nailed his historic theses to the church door that day in 1517, he little realized that he was to become the founder of Protestantism. The theses of that doctor of sacred theology and professor at the University of Wittenberg led to a re-examination of the very basis of salvation and the nature of the true church. Luther shook a continent to its foundation as the thunderous sermons of the indomitable reformer trumpeted to the ends of the earth, and multitudes grasped the treasure of justification through a Saviour crucified.

One summer night in 1536 a studious young Frenchman, John Calvin, stopped at a little inn in Geneva, Switzerland. He envisioned for himself a scholar's life of study and writing. Only a few months previously, at the age of twenty-six, he had published one of the great theological works of all time, the *Institutes of the Christian Religion*. There came to the inn that night a great evangelical preacher called Guillaume Farel. He finally persuaded Calvin to stay in Geneva and consolidate the work of reformation already begun. From that time Calvin's influence on his own generation and those following became immeasurable. There is hardly a division of Protestant Christianity today that does not feel in some way the theology and prodigious labor of this strong, brilliant man of God.

Seldom has God granted to the church so gifted a leader, so inspired a preacher, so able an organizer, as John Wesley. Church life in England and America had become rigid and frigid. Preachers were lazy and their sermons were hazy. Atheism, immorality, drunkenness, and corruption prevailed everywhere. Then God "strangely

warmed" a preacher's heart with the fires of the gospel, and in that midnight of spiritual darkness there flamed a revival of evangelical Christianity that left an impress upon England and the English-speaking world that time will not efface. Billy Graham, one-time president of Northwestern School, Minneapolis, recently stated his conviction that Wesley was the greatest evangelist of modern times, and suggested that part of Wesley's power resided in the fact that he was a theologically educated man.⁴

Yes, true Christian theology and effective evangelism are inextricably bound together. When Jesus revealed Himself to the woman at the well, He presented to her what has been called "the most profound theological truth in the Bible." He said, "'God is spirit, and those who worship him must worship in spirit and truth'" (John 4:24, R.S.V.). When He spoke to the Samaritan woman, evangelism to Him meant making not only a Christian of her but also an evangelist, for she ran to the village to pass on the divine revelation she had received.

Twofold Task of Christian Church

Very early in its history the primitive Christian church realized that it faced a twofold task. The mere proclamation of the gospel was not enough. There had to be a follow-up effort that was directed toward conserving and improving the faith responses of those who acknowledged that they believed Christ's messengers. Apostolic preaching that emphasized the proclamation of the good news was called *kerygma*. It was directed toward non-Christians. Apostolic teaching that was concerned with the application of the gospel to life, and instructing the new converts, was called *didache*. The former preceded the latter. The need for both is found all through the New Testament. And it is still the double need of the church even today. The worker for God must be a teacher as well as an announcer. The conveying of a sound theology must accompany the proclaiming of the message. One reason why some evangelism has done little permanent good is that the proclamation was not accompanied or followed up by strong, good teaching. Too often, converts were not deeply converted and indoctrinated. Like the little girl who fell out of bed, they "went to sleep too near where they got in."

If a minister takes one step into the world,
his hearers will take two.—Cecil.

One sentence of Scripture is of more value
than ten thousands of man's ideas or arguments.—*Testimonies*, vol. 7, p. 71.

Though we are thankful for every insight that psychology may give us, yet the evangelist who draws his inspiration from psychology rather than theology tends to forfeit the right to say "Thus saith the Lord." He may exorcise demons of fear and anxiety, and bring peace of mind and a sense of confident living. But it will be a human program with little relevance to God's kingdom and the proclamation of a last-day warning message.

Again, evangelism that is truly grounded in a sound theology will have a sturdy objectivity that effectively guards against the sentimental subjectivism of certain modern popular types of evangelism where Jesus, our exalted Lord, is hardly more than the believer's private companion whose main task seems to be keeping secret appointments in some lovely garden where "He tells me I am His own" and imparts joys that "none other has ever known."

It is unfortunate when an evangelist takes an anti-intellectual attitude toward theology. To discredit theology is to discredit intelligence itself. If the physician must know his materia medica; if the lawyer must be acquainted with his Blackstone; then the evangelist surely must know his theology. It is his intellectual undergirding and his spiritual strength. He cannot know too much, provided he is thoroughly consecrated. For his is the task of interpreting the everlasting gospel in thought forms that are intelligible to modern-minded men and women.

Erroneous Theological Intellectualism

On the other hand, we must beware of a theological intellectualism that unduly exalts knowledge and turns preachers into academic bookworms. It is vital that we have a correct theology. Wrong theology has produced dire results over and over again in the history of the church. Even today we are seeing the fruitage of false systems such as liberalism and neo-orthodoxy. We cannot accept such Barthian philosophy as that "the Bible contains the Word of God, but not all that is in the Bible is necessarily the inspired Word of God." Barth further says that Christ's nature was fallen human nature, and that He was not a very remarkable man, only a "simple Rabbi who impresses us as a little commonplace beside more than one other founder of religion, and even along-

side many later representatives of His own religion."⁵ "[Emil] Brunner insists that God not only is not revealed in the historical life of Jesus, but he is concealed therein, concealed so completely that not even Jesus knew it!"⁶

Over against the vainglorious arrogance of perverted human reason our theology should show itself to be triumphantly Christocentric and Bible based and saturated with the soul-winning motive. James S. Stewart truly says, "There is no place today for a church that is not aflame with the Spirit who is the Lord and Giver of life, nor any value in a theology which is not passionately missionary."⁷

John Bunyan presents a striking picture of Evangelist in his immortal *Pilgrim's Progress*. Christian was shown, in the house of Interpreter, a picture of Evangelist, portrayed as a very grave person whose eyes were lifted up to heaven. *The best of Books was in his hand*, the law of truth was written upon his lips, the world was behind his back; he stood as if he pleaded with men, and a crown of gold was on his head.

As we gird ourselves afresh for the titanic task of evangelism that lies just ahead in the finishing of the work, let us ever keep "the best of Books" open in our hands, and in our pulpits. We can preach its truths with ringing certainty. Says Sir Frederic G. Kenyon, an outstanding authority, "The Christian can take the whole Bible in his hand and say without fear or hesitation that he holds in it the true Word of God, handed down without essential loss from generation to generation, throughout the centuries."⁸

The world is now waiting for a new definition of the gospel and a new demonstration of its power. The decisive impact of the third angel's message will be made by the content of its doctrine as well as by the consecration of its disciples. With personal holiness and a passionate love for souls let us link a strong, scriptural, and scholarly theology.

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Convincing Bible Preaching

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THE THING that profoundly interested and impressed me, when I finally agreed to attend that series of nightly meetings in the big tent, was the way the preacher used his Bible. His familiarity with the Bible was the one thing that was most in evidence.

I had refused to go to these meetings when they had started. The strong urgings of some of my loved ones had been resisted. Then word began to circulate through the city that unusually large crowds were attending. The preacher was reported to be a most convincing speaker. A considerable number of my friends were attending. The meetings were making quite a stir in town. Everywhere people were discussing what they had heard.

I still remained away. I knew what many of my friends did not know. This preacher was a Seventh-day Adventist, and I wanted none of his teachings. I belonged to one of the largest, and certainly the most popular, churches in the city, a young people's church, with teeming youth activities, in all of which I took a most pleasurable part. Our pastor was the most popular minister in the city. I was quite content with my religion and my church, and saw no reason to be chasing after something new and different.

It had been my good fortune to be brought up with a profound respect for the Bible. Knowing very little about it, I nevertheless believed it to be the Word of God, the center of authority for the Christian faith. This it never occurred to me to question or doubt.

When I was finally persuaded to attend the meetings at the tent, what impressed me most, as I have indicated, was the way the preacher handled his Bible. He made no statement without backing it up at once by turning to the Bible and reading a passage that supported it. Text after text was referred to, and most dexterously located without the slightest hesitation. The whole sermon seemed to me to be a perfect crea-

tion, beautifully shaped and molded, with every part made to fit precisely into every other part, with skillful articulation and jointure, until a complete, rounded whole emerged.

Let the Bible Speak

It was the most convincing thing I had ever heard. To any person who accepted the Bible as the foundation of faith there was nothing further to be said, not even any question to be raised. It was final. That particular subject was settled for all time to come. And all because the preacher took everything—and I mean everything—to the Bible and let the Bible speak. It was the Bible that settled everything. It was not human teaching. It was not a man giving his opinion. It was the living Word declaring the truth of the living God.

Of course, I returned the next night. I had to know whether the address I had heard was an exception. Was this preacher able to maintain the standard he had reached in the address I had heard, or had I stumbled upon a brilliant exception? No, he did it again. The way he handled that Bible was the most fascinating thing I had ever seen. He seemed to know it from end to end. There was no fumbling to locate a text, but he had it while he was talking about it. Every pronouncement he made was solidly anchored to a scriptural passage. The structure he was building was solidly based upon the rock, the impregnable rock, of the Word of God. He did not depart from it in any instance. The finished product became an irremovable part of my world of beliefs for all time to come.

You will readily understand that I did not refuse to attend any meeting after that. I was there every night as long as the meetings lasted. That is how I came to recognize new truth. I could not resist a thing like that. It persuaded me, it won me, it drove me, it compelled me, to turn away from all else and cast in my lot with this people, unite with this movement, give myself to the proclamation of truth. It was not the man who did it. It was the Bible—the Bible

—which was made central in all things.

Making the Bible—not entertainment, not pictures, not visual aids, not stories, not dramatic skits and playlets—central in preaching has always produced the same results. It always will. Why have we ever substituted anything else for it? And has the time not fully come for us now to discard all other things and restore the Bible to its proper place of centrality in our preaching?

*The Bible—Supreme in Pulpit, Education, and Life**

Make the Bible supreme in the pulpit. It is the bread of heaven, with which Christ's ministers are to feed their flock. Let them have "the sincere milk of the word." Nothing provides such an antidote to fanaticism, such a corrective of false Christianity, as the Bible. Nothing else is to be substituted for it. Let the ministers of God carry out their orders to "preach the word." Anything else is a betrayal of sacred trust, and places in the utmost peril the souls under their care. Themes that are not Biblical do not make wise unto salvation. It is by the Inspired Scriptures that men of God are "thoroughly furnished unto all good works." It is by the Word of God that men are drawn from their wanderings back to the "good way," where they "shall find rest" unto their souls. If the work of God is to advance from strength to strength and from conquest to conquest, the Inspired Word must be enthroned in the seat of instruction, and the everlasting gospel must be preached from the pulpit.

Make the Bible supreme in education. It has been banned, and perhaps properly, from the schools of the state, which are not designed to, and cannot, train men to be subjects of the kingdom of heaven. But the Bible must not be disparaged in schools of Christian learning. Above all, it must have effective play in the Sabbath school, and not be crowded out by secular themes. It should not be perfunctorily handled and taught, but with clear understanding and intelligence explained and lovingly pressed home to the heart. Only so can our youth be rightly trained. Only so can the manhood and womanhood of the race be leavened with wholesome principles.

Make the Bible supreme in every life.

* The closing paragraphs in this article are taken from one of the chapters in *God's Book* by the same author.—EDITORS.

This will lead to that righteousness by which a nation is exalted. Without the Bible there would have been no Protestant Christianity. Without Protestant Christianity there would have been no such freedom in the world as we see today, nor the commerce, the industries, the wealth, the progress of civilization. Its teachings penetrate the consciences of millions. Because of its presence the vicious are less vicious; crime, if not checked, is restrained; atheism is driven back by the knowledge of God; and the powers of evil are held in leash. Let a people exalt the Bible and its divine teachings in their lives, and that nation will be founded on the truth and justice of God.

The intrinsic worth of the Bible was never greater than it is today. Its beneficent influence was never needed more than it is now. Among those nations that sit in darkness and the shadow of death, its light is urgently needed. To the millions who know not God it brings news of a loving heavenly Father. To the sin-cursed and hopeless of every nation it brings the glad tidings that "Christ Jesus came into the world to save sinners," and that He "is able also to save them to the uttermost that come unto God by him." Its "good tidings of great joy" are to be taken into all the world. It does not belong to any class or nation; it is not the monopoly of the preacher or student; it belongs to the millions of all races and peoples. They are entitled to it. And the church of Christ is bound by its fundamental principles never to rest until the Bible and its glorious message of salvation and the coming kingdom of Christ are within the reach of every man throughout all the world.

Those of us who have it, how we should cherish, love, meditate on, and appropriate to ourselves its immense wealth of knowledge and instruction—that wisdom that "cannot be gotten for gold, neither shall silver be weighed for the price thereof."

INTO ALL THE WORLD "INTO all the world" certainly includes every Christian's personal world, for it takes all the personal worlds of all Christians scattered abroad over the earth added together to cover the geographical world. That is, the whole church is to go into the whole world.—J. E. CONANT.

Issues in Current Theological Education

HENRY P. VAN DUSEN

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[This presentation sets before the Christian church a real challenge. Dr. Van Dusen speaks as an authority in the field of religious education, for he is president of Union Theological Seminary in New York. This address was delivered to the faculty and students of Westminster Theological Seminary in Maryland a few months ago, and contains a real challenging message for ministers of all faiths.

This forthright leader is an influential voice in the ecumenical movement, and was one of the chairmen in the World Council of Churches at Evanston. He recognizes that there are some real

spiritual problems that cannot be solved within the framework of that movement, however, some of which he touches in this presentation.

We are indebted to the editors of the *New Christian Advocate* for permission to reprint this address. This splendid journal has replaced the *Christian Advocate*, which for more than sixty years has been a strong voice for Methodism in the religious world.

In our back-page editorial comment in the February issue of *THE MINISTRY* we quoted from Dr. Van Dusen's address. We are happy to publish it here in full.—EDITORS.]



OUR AGE is dominated by both the concept and the reality of tension. To us in the theological seminaries this is no unfamiliar predicament. It is, rather, our accustomed state. The theological school which is alive to its true situation

and task therefore stands always at the heart of a veritable network of tension.

There are four in particular:

One is the tension between the past and the present. Another is the tension between the command of the Gospel and the demand of churches. Again, we are in tension between the reality of Christ's true church and the actualities of our churches.

Lastly, most of the lesser stresses are caught up in, or are overshadowed by, the one inescapable tension which sets the very conditions of existence not only for the seminaries or even for the churches, but for every Christian worthy of the name—the tension between the faith and the world. We are committed, absolutely committed by conviction and pledged allegiance, to truth as it is in Christ Jesus.

Life habituated to tension—that is the standard equipment of the theological school to wrestle with the distinctive issues of today. Within that framework we must examine the features of the current scene which set the special condition for theological education at this hour.

Clearly, the most striking feature of our "present situation" is what a popular journal of wide circulation recently captioned "The Current Boom in Religion." Discounting the appropriateness of the figure, drawn of course from the world of finance, no one will challenge the fact.

As the author of the article, Eugene Carson Blake, summarizes the evidence, "Yes, the boom is upon us. Call it what you will—a religious resurgence, a move back to God, a reawakening—it's here."

There are at least three aspects of this current boom in religion with direct and commanding bearing upon the task and program of our theological seminaries.

The first, requiring a qualification on self-congratulation and self-confidence, has been voiced over and over again in recent months by trusted spokesmen for the many churches. For example, the article of which mention has been made was subtitled, "Is the Religious Boom a Spiritual Bust?"

The implication of this query for us 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.

The second aspect, which has not been so widely noted, may suggest an answer to the previous question. The "revival of religion" has been, thus far, paralleled by no corresponding resurgence or recovery of morality.

[Reprinted from *New Christian Advocate*, November, 1956.]

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.

Religion and morality are, by their very natures, too intimately involved to continue to move indefinitely in opposite directions. Either there will be ethical renewal to match the current spiritual reawakening—moral revival flowering from religious revival—or the latter will fritter out into futility like water seeping into desert sand; and our final state will be worse than our first—religious sterility to match moral anarchy.

Here, then, is an urgent challenge to theological education. The call comes, first, to a more realistic recognition of where we stand in this whole matter of the current return to religion.

Next, to a real clarification and crystallization of conviction as to what the relations of religion and morals should be and must become.

Then, to a deliberate and resolute striving to bring not only conviction of mind but manner of life into conformity with Christian principle, illumined, sustained and confirmed by authentic Christian faith.

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. All over the world it is to be discovered in extraordinary fecundity and arresting strength, especially, though not exclusively, among groups whom we respectable, conventional ecumenical 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.

The most relevant, imperative questions

for us to ask with respect to this movement are not: What can we find wrong with it? Where does it fall short in its comprehension of Christian faith and its interpretation of Christian obligation? What dangers lurk in it? It is child's play to expose its inadequacies!

Unfortunately, we are in no position to cast stones. 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.

Again, this phenomenon is strikingly reminiscent of the beginnings of that branch of the Protestant Reformation which has been proved by history to have been much the most powerful, dynamic, and fruitful of the major expressions of the Reformation impulse—the heritage in which perhaps most of us stand, known to historians as radical or sectarian Protestantism. Baptists, Congregationalists, Disciples, Quakers, Methodists are here.

What, then, are its marks (broadly speaking no longer present in our "Churchianity") which highlight inadequacies in our churches today, and in our preparation of men for the ministry of the churches? Let me suggest four:

1. Direct approach to people where they are, without benefit of or reliance upon church sanctuaries and services. This has been a feature of a contagious Christian Gospel in dynamic evangelistic outreach ever since Paul challenged the sophisticates of his day on Mars Hill, and Peter the milling street throngs of Jerusalem and Rome.

2. Shepherding of people into intimate, confidential, and sustaining group fellowships. There is nothing novel in this either; rather it is a mark of living Christian experience always. *Koinonia* was early Christianity's name for it, one of the most revered and often mouthed words and often omitted realities. It was a favorite designation for the earliest churches and for countless recoveries of the true church across the centuries. "Class-meeting" was early Methodism's version of it.

3. Introducing people into direct, immediate, and life-commanding, life-transforming communion with the living God, drawing from them, as spontaneous, irrepressible response, the "first person singular" witness to what they know. Like Bishop Butler with respect to the early Methodists, we may draw back in aloof distaste from such intimate, self-revealing, and self-declaring testimony. But its "first person singular" echoes familiar scriptural speech: "I know whom I have believed."

4. However, we cannot rest satisfied unless we can lay our hands on a truth of faith, of theology, at the heart of all this. It is not far to seek, or difficult to identify. It is the living reality, activity, power of the Holy Spirit! The fate of the Holy Spirit in Christian history is a pathetic, tragic story:

Its indubitable, dynamic centrality in the life and message of the early Church;

Its regnancy in the faith and thought of Paul;

Its capture and imprisonment by Catholic ecclesiasticism;

Its release and renewal in every epoch of spiritual revival;

Its re-imprisonment by the classic Reformers within the words of Scripture;

Its emancipation with power by the so-called "Radical Reformation," the "Reformation Sects," and, two centuries later, in the revival of John and Charles Wesley;

Its gradual quiescence into innocuous conventionality in their later respectability; and today, its reappearance in familiar excess and power in the contemporary "sects."

A CAREFUL examination of the "biography" of the Holy Spirit through the Christian centuries reveals that it has been at the very heart of Christian experience and Christian proclamation whenever they have been vital and dynamic.

The Holy Spirit has always been troublesome, disturbing, because it has been unruly, unpredictable, radical. It is embarrassing to ecclesiasticism and baffling to ethically-grounded, responsible, durable Christian faith. And so it has always been carefully taken in hand by church authorities.

It has been the neglected stepchild of Christian theology. But the Spirit will not long be silenced. When neglected or de-

nied by the prevailing "Churchianity," it unfailingly reappears to reassert its power beyond the bounds of conventional church life, often with excesses and aberrations.

The true "solution" of the problem of the Holy Spirit is never its rejection or excommunication, but rather its glad acceptance, and then its purification and moralization into conformity with Christ's Spirit.

What are the implications of all this for us—this renaissance of religion centering in the recovery of the Holy Spirit?

1. That we likewise should learn to move out beyond the comforting—and fatal—securities of sanctuary and liturgy, onto the streets and into the market places, where those without the Gospel live and move and have their being.

2. That we come to know, to understand, to respect, and to love those fellow Christians who often stand in such severe judgment upon our innocuous ineffectiveness; to sit at their feet to learn; and so far as it may be to draw them into a larger and more complete understanding of Christ's gospel and the community of Christ's followers.

3. Above all, that we be alert, expectant, and receptive to discern every fresh movement of the living, confounding Spirit of God in his "sovereign unpredictability."

Yes; but can such a recovery of the truth and reality of the Holy Spirit be expected in our seminaries! Can such a "good thing" come out of these modern Nazareths? If not, where else?

Come, it most certainly will—the Spirit's unfailing response to spiritual aridity and spiritual longing, testified times beyond numbering through the long centuries of mankind's spiritual pilgrimage. Come, it already has, even though in distorted, excited, exaggerated manifestation, as it has come countless times before.

Whether this latest "movement of the Spirit" will be brought within the main currents of Protestantism or whether it will continue largely outside their sweep is not yet determined. It could become, what I have elsewhere ventured to forecast as a possibility, "a third major type and branch of Christendom, alongside of and not incommensurable with Roman Catholicism and historic Protestantism."

In any event, is this not at once the most obvious and most arresting, challenging "sign of the times" to us in our task?

The Changing Face of Theology

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THE INTELLECTUAL climate of the later nineteenth century was saturated by the evolutionary conception. It would be a mistake to consider that it was the strength of the scientific evidences produced that gained for this philosophy its wide acceptance. Its great popularity arose from the fact that it suited so well the prevailing thought of the time. In the economic sphere the doctrine of progress through struggle held dominance. The state was to interfere as little as possible since the competition of business would finally produce the best results for all. In the political mood of the time, the doctrine of *Realpolitik* was coming rapidly to the front. It was felt by many statesmen and leaders that even war was an instrument of national policy, and that the strongest nation must inevitably prevail and reap the fruits of power. The biological doctrine of Darwin fitted this complex of thought most admirably, and thus it rapidly gained ascendancy over every alternative viewpoint.

The earlier part of the nineteenth century had seen the wide use of the new technique of historical criticism. This method had been most fruitful in the searching out of fact and fraud, and no one who sought to discover the genuine and the true could find much criticism for it. Unfortunately it was greatly perverted when used in relation to the Bible. Anti-supernaturalists and deists insisted on treating the Scripture as they would treat any other ancient book. Obviously there is no other book like the Bible. A bare recognition of this fact would indicate that any scientific approach to it must take this fact into consideration. But this period, for all of its worship of the scientific method, was just as prejudiced as any other.

The fusing of the evolutionary conception with the new higher criticism gave force to the most violent attack that the Book of God had yet known. Added weight was given to this attack by a variety of other public issues that strongly influenced

the mood of the time. The widespread dislike of Catholic interference in political affairs, and the feeling that clericalism was the foe of progress, played their part in stimulating the liberal trends, which were already very strong. The dissent from the Biblical doctrine of human depravity, which conflicted with the new cults of human perfectibility and progress, also tended to color the thinking of the period. Finally, the new cultism and worship of science broadened this assault upon the Bible into unprecedented volume.

Defensive Reactions Seen in the Churches

The attitudes toward the attack assumed by the various churches was related to the nature of the authority that they claimed. Naturally, the Protestant churches, which had broken away from the Roman Catholic authority on the basis of the Bible being the sole foundation of the church's faith, were the hardest hit. A movement of Christian Evidences rapidly developed. Such works as Bishop Butler's *Analogy*, and Paley's *Natural Theology* enjoyed a new vogue as defenders of the Bible sought to draw the weapons with which they could resist this new insidious attack.

It might be expected that the reactions of the Catholic Church to the problem would take a different form from that of the Protestants. For rather obvious reasons the Catholic Church has never insisted upon any literal interpretation of the Bible. She has always rested upon her own inalienable right to authority in any matter that might touch dogma, faith, and morals, hence her defense took another form altogether. Leo XIII fostered a renewed emphasis on the writings of the great scholastic doctor, Thomas Aquinas, to produce an intellectual reconciliation between "science" and Catholic doctrine. The famous encyclical *Rerum Novarum*, 1891, laid the basis of a new social approach by the Catholic Church. These adaptations of the church took the Papacy safely over the roughest waters of the period. The Catholic Church used her authority to crush successfully the

growing modernist movement within her ranks, but in this the Protestant churches were far less successful.

Liberal Christianity or Modernism

That which grew by leaps and bounds during the later fateful years of the religious struggle was termed "liberal thought." The sensational claim that this "new" movement within the church was a radical reorganization of Christianity in the light of modern science, or a bringing of religion up to date, influenced considerably the tendencies of the century. But Catholic historians pointed to the essence of the problem when they stated that this change likewise involved a quaint shift of emphasis from "faith" to "good works," "not the old theological ones, to be sure, but those of modern humanitarianism: social uplift, popular education, public health, and crusades against alcoholism, against juvenile delinquency, against cruelty to animals."¹ None of these fine ideals could possibly provide a satisfactory substitute for the great doctrines of the Christian faith. They did not do so when progress did appear to be a feasible proposition, and when, superficially, education seemed to be making a considerable impact upon human nature, but the twentieth century brought changes that revealed the whole conception to be completely flimsy.

The Age of Conflict—Rise of Neo-Orthodoxy

The first half of the twentieth century saw two world wars, the fall of nine empires, one major revolution, and a depression that locked both the Old and the New world in a profound paralysis that became the seedbed of new movements, which within the short space of nine or ten years were to bring the whole world into another convulsion of war, immeasurably more terrible than the one seen in the years between 1914 and 1918. Not only did the conception of progress seem farcical in the light of these events, but the doctrine of human perfectibility that had gone along with it appeared even more impossible. Through its leadership one of the most cultured nations on earth had attempted to wipe out a whole race in the gas chamber. Doctrines of hate and racial superiority had brought serious doubt as to whether there was any serious desire to achieve good will on earth and peace to all men. Three

prominent historians close a nine-hundred-page book concerning these fateful years with the words:

The thought is constantly breaking through that "something" is very wrong with the world over and above the particular conflict of men and people which has been the staple of our narrative. Civilization—and certainly Western civilization is passing through one of the greatest transformations, if not the greatest, of its history. The core and content of our lives is now in extreme crisis. Perhaps the crisis most forcibly appears to us in the seeming lack of a spiritual revolution to accompany and direct our technological and social revolution.²

This is the issue that has been highlighted by the swift and dramatic changes of our era. At a time when millions have been rendered homeless, when whole nations have lifted up their eyes to "look unto the earth" and have seen "trouble and darkness, dimness of anguish," there has been a bankruptcy of Christianity. Men have been offered husks when they sought for bread, and broken cisterns when they sought for living springs of water.

Europe has seen some of the worst aspects of these changes, and it is consequently in Europe that a new theological emphasis first developed. Karl Barth was the prophet of the collapse of optimistic hopes in Germany after 1918. In the vigorous theological renewal that took place in Germany between 1918-1921, Karl Barth, who had been brought to Göttingen University, soon became the leading Reformed theologian of modern times. When the Nazi regime came to power, he with Otto Weber became a leading figure in the struggle between the German churches and the new paganism. The impact of two world wars, the worldwide depression, the evident cruelty of man to man, developed a demand for a return to a new Protestant orthodoxy. This demand naturally gained increasing force during the middle decades of the twentieth century. In many respects this neo-orthodoxy was an attempt to form a compromise between the literal orthodoxies of Fundamentalism, and the lack of reality in a modernism that had been shown to be inadequate for the deep crises that had come upon the world. The strength of neo-orthodoxy came from the disillusionment and the pessimism that the facts of the middle twentieth century laid upon all candid observers. Men and women everywhere felt a need for a greater help than they could gain from the

unaided reason and strength of man alone.

Emil Brunner, one of the leading exponents of the movement, insists that religion's philosophy must remain at a secondary level to Protestant theology. The full implications of the movement are difficult to assess accurately at the present time. Its emphasis is always toward the transcendental breaking through of God by Jesus Christ into the consciousness of man. It is so far the product of the time in which it came that it is not easy at this stage to trace all of its significances. It tends to accept the results of critical scholarship on matters such as dates, authorship, authenticity, et cetera. Essentially it is a re-discovery of the transcendent God of Calvin and His liberating Word—the message of man's importance in the face of God. There is no emphasis of the message of the Bible in the sense of man's dogmatic or critical reading of it, but the emphasis is that God speaks in the Bible as the God of life. Yet the message of Barth does bring the conviction of sin to bear on modern civilization. Man cannot hope by his own efforts to bring a better world into being, or to better and perfect himself. European Barthianism has not fully suited the more optimistic American temperament, although such leaders as Reinhold Niebuhr and Paul Tillich have brought something of the same vision of the absolute and unconditioned God to give to men an absolute perspective whereby the relative facts of history can be better judged.

Adventism and Modern Theology in the Current World Scene

We would be unfair to the great message that God has given to us, as well as lacking in the discharge of our responsibility to the tragic world in which we live, if we did not fully recognize the fact that the Seventh-day Adventist movement has never been deceived by the roseate dreams of Utopia, which were the fabric of late nineteenth-century thinking. We have found no necessity to reconstruct our theology. On the contrary, the vast changes in the world scene have served to re-enforce those things that we have so long taught and believed. Ours is not the theology of despair, but of hope. To us as to others comes the cry, "Watchman, what of the night?" In common with others we must look out upon the tragic realities of our day and generation. In a single generation we have looked out over

Blight and famine, plague and earthquake, . . . wasted lands, roaring deeps and fiery sands, Clanging fights, and flaming towns, and sinking ships, and praying hands.³

We, like all others, have to say that the night indeed cometh, but we can say it with brighter mien and with a radiant hope, for "the morning cometh, and also the night."

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Constructing a Sound Theology

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RELIGION as a universal term deals with man's relation to God or gods. It presupposes that in some form or forms, man has been, or is being, confronted with the supernatural. This varies among the world religions. For the Christian, religion is man's personal relation to the God of the Bible and the Father of our Lord Jesus Christ. Man has been confronted with divine revelation in God's

activity through Jesus Christ and through His Word.

But religion has also a rational and intellectual content. It is the task of theology so to interpret that content that the doctrines formulated constitute a sound interpretation of that particular content. Every church and denomination has a theology. It is not a question of having or not having a theology. The issue is: Does the church and does the Christian believer have a *sound and vital* theology? Theological

knowledge becomes saving knowledge by virtue of the presence of the Holy Spirit operating through the Word and bringing the believer into harmony with the will of God. A living faith does not vitiate a sound theology, nor does it depend upon an intellectual grasp of all that might be conceived as belonging to a systematic theology.

A more complete intellectual knowledge of theology does not necessarily produce a more vital Christian experience, although it should. The knowledge of doctrine intellectually conceived must not be regarded as the equivalent of a vital faith in God. Doctrines and theological interpretations are formalized aspects of living faith. The Bible as such is not a series of theological discourses. It is not systematic theology. Rarely does a Bible writer aim to produce a theological treatise on some particular doctrine. Paul, in the book of Romans, and in his discussion of the resurrection in 1 Corinthians 15, comes the closest to it.

Christianity's Essence

One of the major trends today is the concern for what is termed "the essence of Christianity." This is often taken to mean that which has validity for everyday living as distinct from certain theological tenets as held by the various churches of Christendom. In seeking to interpret the Bible and to establish a theology, we may go so far as to lose Christianity from life. The teaching and preaching of doctrines can become only verbal descriptions of divine realities. It then becomes impossible for a teacher or preacher to communicate faith and love on the verbal level.

As Christian leaders, teachers, and preachers we are confronted with these two concerns: (1) making the doctrines vital in contemporary religious experience, and (2) interpreting the intellectual content of the Bible in harmony with God's will so as to constitute God's truth.

A professor of theology pulled from his library certain books on the Adventist faith and doctrine and proceeded to question me on the fundamental tenets of this church. Finally he said: "My church interprets this differently from yours. Is what you believe actually the Bible or the Adventist interpretation of the Bible? By what right do you claim your interpretation to be sounder than mine? How do you know that yours is a valid Biblical theology?"

What would you have answered?

Modern Trends in Theology

The trend today is away from an objective theological body of truth to a subjective experience of God. For theology the issue is crucial. It is not that of theology versus no theology at all. But multitudes today claim to find religious reality and an experience with God in certain inward self-knowing apart from, and often contrary to, the objective revelation of Biblical truth. Doctrine is no longer important, they say. The experience is the thing. To them theology becomes subordinate to psychology. The test of truth is psychological.

It is sheer delusion to make so-called religious experience take the place of Scripture and the objective revelation in God's Word. To be sure there can be no Bible religion without experiencing personally that form of Christian faith set forth in the Scriptures. But belief and faith cannot be made nonintellectual. True faith is based on true knowledge (Rom. 10:17). What, then, actually constitutes saving knowledge? How far can a person believe error or believe little or nothing and still claim saving grace?

At times it has been true that the vitality of the Christian faith has preceded the formulation and clear understanding of doctrinal truth. But such an experience is never contrary to sound doctrine. It has been said that our theology can rise no higher than our devotional life. But it may also be said that our devotional life and Christian experience can rise no higher than our grasp and knowledge of God and His truth, in other words, than our theology.

The most decisive theological terms are "revelation" and "inspiration." Both declare that God has spoken through His Son and through His chosen servants the prophets in a way that is wholly distinct from the way God speaks to us today. It denies categorically that man, even Christian man, is the source of Christian truth and doctrine, and the test of it. The Christian theologian does not determine what is true doctrine or sound theology. It is the work of the Holy Spirit to bring a sound theology into focus. If it were not so, the authority of man and the authority of the church would be primary. That is the Roman Catholic position. But the Word of God existed prior to the church. It brought the church into existence. Therefore the

church could not be prior in authority. All that the Christian church did in the early centuries was to recognize what was already established and believed to be the inspired Word of God. No organized body of men in the first century determined what was true theology. Even though the early centuries were marked by theological controversy, these disputants did not constitute God's primary authority.

Believers became an organized body because they experienced the work of the Holy Spirit, as Christ declared, to "guide them into all truth." The true Christian theologian first believes the Scriptures to be the Word of God. He seeks to bring his life into line and to submit his whole being to the judgment of that Word. The only vital unifying factor is in the leading of the Spirit of God through the Divine Word. If the Bible is no longer reliable as the source of our theology, then the doctrines men formulate must forever remain the product of sinful men and of an incompetent human reason.

Revelation Above the Church

How could any church be prior to revelation? There could be no church unless God had first spoken. If God speaks to all men in all churches and communions in the same way as He has spoken in His Divine Word, then Christ must contradict Himself. The Holy Spirit will never lead men to the conviction that an original revelation of truth was wrong. Christ cannot deny Himself. All doctrinal truth must be so, not because the church declares it, but because the Bible shows it to be true. The church is final and authoritative only in so far as it is true to the revealed Word. If a church or a believer is to grow and remain vital, he must constantly test his beliefs and his life by the revealed Word. Anything less than this will lead into submission to the authority of men and not of God.

Furthermore, man must not imprison the truth of God by human interpretations. It is always possible for leading scholars in the church, who are fallible men, to fall away from the Word and be disobedient, to come to wrong conclusions. God cannot entrust His authority to men. For He is then at the mercy of man, whose mind is warped by sin, and therefore incompetent of itself to judge what is truth.

How can we make man's interpretation

of the Word primary and yet appeal to the same Word for our authority? A derived authority can never be the source of that authority from which it is derived. A sound theology comes solely from Scripture. And he that is called to preach must continually watch and pray and study to keep from mingling the philosophical reasonings and opinions of men with the revelation from the mind of God.

The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbour. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord. And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the Lord? thou shalt then say unto them, What burden? I will even forsake you, saith the Lord. . . . Thus shall ye say every one to his neighbour, and every one to his brother, What hath the Lord answered? and, What hath the Lord spoken? And the burden of the Lord shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the Lord of hosts our God (Jer. 23: 28-36).

Always the church and the believer must come back to the Divine Word and seek to come into line with God's revealed and inspired Scriptures. The books of the Bible were inspired long before the church councils made any declaration concerning them. They were inspired at the time they were written. By the formation of the canon, the church simply recognized and acknowledged what had been known and believed all along concerning the inspiration of the Bible books. Thus the Word stands as the only true source of Biblical theology.

The Bible as authoritative stands apart from human experience as the revealed and inspired standard and rule of faith. Men become convinced of this as they are led by the Holy Spirit to acknowledge the Bible as the word of God. That is true regardless of any experiential witness man may give. This prior acknowledgment on man's part and acceptance from the heart

issues in Christian experience. Christian theology is sound and valid, not because it is the expression of Christian experience, but because the Holy Spirit through the Word creates, judges, purifies, and develops Christian experience, and those thus developed constitute the church; thus the church, or the body of Christ, is developed.

If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever (1 Peter 4:11).

"Let the Word speak" is the basis of a sound theology. A young man of outstanding intellectual ability explained to me why he could no longer believe "the truth." He had found "discrepancies." The problems, he felt, should be resolved or he could not continue believing in the Bible. I remarked that his problem appeared to be one of authority. I asked whether he believed man to be a sinner. Yes, there was no doubt about that. How then could a mind warped by sin be considered competent to judge the Bible and a prior authority as to what constituted truth?

The Holy Spirit Above Human Reason

Conviction as to the truth of theology and doctrine is by the Holy Spirit (John 16:13). This requires a humility of mind that recognizes the limitations and incompetence of human reason, a despair of the ability of the human mind to determine and prove what is truth.

The Adventist faith is not a datum of human wisdom and experience. Ellen G. White states this clearly in *The Ministry of Healing*, page 130: "The kingly power of reason, sanctified by divine grace, is to bear sway in our lives." Sanctified reason is reason led by the Holy Spirit. The degree to which reason is competent to determine what is truth and what is error can be determined only by the Holy Spirit. But sanctified reason will never go beyond the bounds set by the Holy Spirit. The moment one seeks to go beyond this point, then the hold on basic truths begins to weaken; denial of the faith follows.

The demand today is to build our theologies on critical scholarship. God does not put a premium on ignorance. He requires the best that the mind can give. But there are limits on the ability of the human

mind. Sin has caused that. The only satisfactory evidence is a personal witness to truth, and not simply an argument for it. Teaching and preaching the truth must not become a mechanical treatment of Scripture and doctrine. That produces only a dead Christianity and a paper orthodoxy. The Holy Spirit alone can make a man a Christian and a believer in the truth. The early believers witnessed to the truth; that is, the revealed truth as contained in the Eternal Word. Witnessing is a term used far more frequently than preaching or arguing. Christ's final charge to his ministers is, "Ye shall be witnesses unto me" (Acts 1:8). By witnessing, the truth comes to stand in its own right and not simply by the right of argument. Jesus is declared to be "the faithful witness" (Rev. 1:5). The work of the Holy Spirit is to give men power to "bear witness" (John 15:26, 27). God's remnant people are described in Revelation 12:17 as having the testimony of Jesus, which in chapter 19:10 is defined as the Spirit of prophecy. Possessing that testimony of the living Christ, they become living witnesses. As a people we recognize that witness in the writings of Ellen G. White, the Lord's messenger to the Adventist Church. However, I state emphatically, it is not the logical arguments or the sweep of theological content that constitutes the test of genuineness.

Our interpretation of prophecy leads us to see the Old and New Testaments as the "two witnesses" of Revelation 11:3, and if we would be oral witnesses of that truth, we must direct men's attention to the One of whom the Bible and the Spirit of prophecy bear witness. We do not worship the Bible, but Him of whom the Scriptures bear witness—the true and living God and His Son, Jesus Christ. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

Application to Adventism

The Adventist Church today must bear witness to the basic doctrines, to the primary truths of the Bible. There can be no fear for men or for the church that is led by the Holy Spirit. We dare to trust ourselves to the Spirit's leading. We can fear to be led by men and the interpretations of men. It is the Spirit and the Spirit alone that can lead us into truth and into the

unity of the faith. No other pressure can bring this about. Unity and harmony are not so much an experience of the intellect as of the heart. Spirit-led men are men out of whom flow irrepressible streams of the love of God. Ellen G. White expresses it well in these words:

Know and believe the love that God has to us, and you are secure; that love is a fortress impregnable to all the delusions and assaults of Satan.—*Thoughts From the Mount of Blessing* (1956), p. 119.

Events move quickly even in the religious world today. The moment of final decision for multitudes of men and women everywhere may be nearer than we think. And that decision will be made on that which is identifiable as the true faith. It is truth against error, Christ against antichrist. The issue for us all cannot long be delayed. But in order to know and experience truth, every man's decision must be his own in the atmosphere of loving fellowship within the communion of the believers.

The Challenge of the Science of Theology

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WE ARE familiar with the terms, the science of medicine, the science of mathematics, the science of philology, and so on. We recognize each one as representing a branch of knowledge. Similarly we are acquainted with the science of theology, which is a complete theological system. In harmony with other true sciences the science of theology is profound and self-consistent knowledge.

One of the usual divisions of theological science as presented is bibliology, that is, the science of the Book. This deals with the revelation and inspiration of the Scriptures, their authenticity, credibility, and canonicity. To prove that the Bible is authentic and credible is the sphere of this branch of the science of theology.

Theology, the science of God, is that branch of the science of theology that deals with the person of God: His existence, the Trinity, the divine attributes, decrees, creative acts, and providences.

Anthropology, the science of man, treats of man's creation, his nature, his fall and its effects.

Christology, the science of Jesus Christ, treats of the person of Jesus Christ as a composite being, dealing with both His divinity and humanity with its impeccability. In intimate association with Christology is soteriology, the science of Christ's work as Saviour and Mediator in relation to both God and man.

Finally, we have eschatology, the science of the last things, which treats of the completion of the plan of salvation, with the re-creation of the heavens and the earth, and the establishing of the eternal kingdom.

Requisites for Study of Science of Theology

In one's study of the science of theology, it is obvious that a sound working knowledge of the languages of the Book is a major requisite for the professional theology student who makes the teaching of the Christian religion his life's vocation. One who professes to be a divinely called teacher of the Word should never be satisfied to seek to teach its truths, to present their credibility, without the ability to read the inspired messages in the languages in which the Holy Spirit gave them. The Eternal Word is the infinite fullness of knowledge. To publicly set forth oneself as an appointed teacher of that knowledge rightly demands more than an acquaintance with the English language as the source, medium, and expression of its proofs.

We are exhorted to go beyond the study of the ABC's (*tes arches*) of our faith, and go on to a maturity (*telioteta*) in study and discussion (Heb. 6:1). We are told also to gird up the loins of our minds (1 Peter 1:13). This is a reference to our thinking: to tuck in the loose ends of our thinking. More often than we are aware of, the effects of our message fail to reach to saving power because of loose presentation, an evidence of imperfect thinking.

Lethargy in Bible study is shown by us in the simplest matters. We know that we are not qualified to discriminate between God's commandments, to say that one is greater than another. Yet, basing our remarks on the King James Version (Matt. 22:36), we preach sermons to that effect. We ought to know that *poia* ("which," King James Version) is a qualitative word, both from its usage and from Christ's reply. Then we arrive at the true statement: "What kind of commandment is great in the law?" The answer of Jesus is definitive: He speaks of two commandments, the quality of which is "love," thereby setting them apart from all others.

Strive to Plumb the Depths of the Word

We are also prone to endless arguments on matters the Bible and the writings of the Spirit of prophecy have not made positively clear. One of these is the person of Melchizedek. The apostle admits there is much that should have been said about this mysterious person as a type of the priesthood of Christ. But he could say little. The reason being, "since you have grown indolent in respect to hearing" (see Heb. 5:11). The apostle would have answered many questions about Melchizedek, but the believers lacked push in their hearing ("dull," King James Version; Greek *nothpoi*, a compound word that literally means "lack of push"). The perfect tense of the verb used by the apostle suggests they had been keen students of the Word

at one time, but now had become indolent; they lacked force and push in their study of truth.

I repeat, the Eternal Word is the infinite fullness of knowledge. We should beware lest we fail miserably in our understanding of that Word, for it affects our work of building up the church. Each man's work will be revealed in the fire of a judgment by God. A man's lifework may be swept away by that judgment ("he shall suffer loss"). He personally may be saved, though with difficulty ("so as by fire"), but he will not receive that special "reward" that the one will receive whose work survives the consuming fire of God's judgment (1 Cor. 3:13-15). We should realize it is not a matter to be proud of to say to a young worker, "Oh, I was exposed to Biblical Greek, but have never found any use for it in thirty and more years of ministry." John Knox studied, and became proficient in Greek when more than fifty years of age. William Ewart Gladstone gained a wonderful knowledge of Hebrew after reaching eighty years of age. Mr. Spurgeon, who was never privileged to attend a seminary—nor even a college—became proficient in both Hebrew and Greek, and is recognized as a deep theologian. Our work is surely not less important or demanding than was theirs. Therefore in the words of Paul the apostle we say, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

The Incarnation and the Son of Man

A Bible Study Augmented With Spirit of Prophecy Quotations

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THE incarnation of the Eternal Word of God is one of the most profound mysteries of the Christian faith. Something of this wonderful theme is revealed in the Scriptures, but much of it remains as one of the mysteries of God's providence. There are many other mysteries in the Word of God, matters in which we can

go so far and no farther. Beyond what is divinely revealed we are not to venture. We are safe only as we keep to the revealed pathway of truth; beyond that is speculation, philosophical deduction, and vain imagination.

Doubtless all of us feel that there are many aspects of this question to which we do not have the answers. Can we explain how God could become man? Do we know

how Deity and humanity were blended in the person of Jesus? Can we explain how Christ, the Sinless One, came through a sinful channel? Who can explain the miracle of the sinless life of Jesus? We surely would like to know just how He could be tempted in all points as we are tempted. Who can explain the miracle of His resurrection, or of His ascension? How we would like to have the answers to all these questions. Again we remark, some of these mysteries are revealed in part, but much is still unrevealed, and will doubtless remain so until we pass within the pearly gates of the city of God.

Really, when we think of Jesus, everything about Him is a miracle. His coming into this world was a miracle; His stay here was a series of miracles; His going out was a miracle; truly there is none like Him. His life is unique, the only Son of the everlasting God.

There are many other things in the Word of God that are in the realm of mysteries. What has been revealed in that Word is for us to know, to believe, and to cherish; but we must never forget that "the secret things belong unto the Lord our God" (Deut. 29:29).

We can of course reverently meditate on some things of which our knowledge is limited. Think of the being of God. The Apostle to the Gentiles refers to "the mystery of God," or the mystery "of Christ" (Col. 2:2). Ellen G. White, from whose writings in books and periodicals a number of quotations are included, says:

No finite mind can fully comprehend the character or the works of the Infinite One. We cannot by searching find out God. To minds the strongest and most highly cultured, as well as to the weakest and most ignorant, that holy Being must remain clothed in mystery.—*Education*, p. 169.

Much about the plan of redemption is a mystery. Paul refers to this as "the mystery of the gospel."

There are mysteries in the plan of redemption—the humiliation of the Son of God, that He might be found in fashion as a man, the wonderful love and condescension of the Father in yielding up His Son—that are to the heavenly angels subjects of continual amazement.—*Testimonies*, vol. 5, p. 702.

That He should consent to leave His glory and take upon Himself human nature, was a mystery which the sinless intelligences of other worlds desired to understand.—*Patriarchs and Prophets*, p. 69.

All of this—His decision and His birth

into the human family—was involved in the incarnation. "Great is the mystery of godliness: God was manifest in the flesh!" exclaims the apostle (1 Tim. 3:16).

In contemplating the incarnation of Christ in humanity, we stand baffled before an unfathomable mystery, that the human mind can not comprehend. The more we reflect upon it, the more amazing does it appear. How wide is the contrast between the divinity of Christ and the helpless infant in Bethlehem's manger! How can we span the distance between the mighty God and a helpless child? And yet the Creator of worlds, He in whom was the fulness of the Godhead bodily, was manifest in the helpless babe in the manger. Far higher than any of the angels, equal with the Father in dignity and glory, and yet wearing the garb of humanity! Divinity and humanity were mysteriously combined, and man and God became one. It is in this union that we find the hope of our fallen race. Looking upon Christ in humanity, we look upon God, and see in Him the brightness of His glory, the express image of His person.—Mrs. E. G. WHITE in *The Signs of the Times*, July 30, 1896.

But in all such meditation and study, let us keep to what is clearly revealed. The following cautions are much to the point in this connection.

It is a masterpiece of Satan's deceptions to keep the minds of men searching and conjecturing in regard to that which God has not made known, and which He does not intend that we shall understand. It was thus that Lucifer lost his place in heaven.—*The Great Controversy*, p. 523.

Thus many err from the faith, and are seduced by the devil. Men have endeavored to be wiser than their Creator; human philosophy has attempted to search out and explain mysteries which will never be revealed, through the eternal ages. If men would but search and understand what God has made known of Himself and His purposes, they would obtain such a view of the glory, majesty, and power of Jehovah, that they would realize their own littleness, and would be content with that which has been revealed for themselves and their children.—*Ibid.*, pp. 522, 523.

Let us observe further some of the things that are revealed.

1. *That Christ is God.*—There are many passages of Scripture that emphasize this Christological aspect of the relation of Christ Jesus to the Godhead. Notice Rom. 9:5; 2 Cor. 5:19; 1 Tim. 3:16; Titus 2:13 (R.S.V.); Heb. 1:8-10; 2 Peter 1:1 (R.S.V.).

Christ, the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, in purpose,—the only being that could enter into all the counsels and purposes of God. "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince

of peace." Isaiah 9:6. His "goings forth have been from of old, from everlasting." Micah 5:2.—*Patriarchs and Prophets*, p. 34.

2. *That Christ was pre-existent.*—This also is stressed in several places in the Word of God. See John 1:1-3; 8:58; 17:5, 24; Col. 1:17; Rev. 1:8; 22:12, 13. We read also:

"Before Abraham was, I am." Christ is the pre-existent, self-existent Son of God.—Mrs. E. G. WHITE in *The Signs of the Times*, Aug. 29, 1900.

We are believers in Christ, . . . we believe in His divinity and in His pre-existence.—*Testimonies*, vol. 6, p. 58.

3. *That Christ was from eternity.*—In addition to the scriptures just mentioned, reference might be made to Prov. 8:22, 23; Micah 5:2 (margin).

Again we read:

From the days of eternity the Lord Jesus Christ was one with the Father.—*The Desire of Ages*, p. 19.

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. . . . There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible.—Mrs. E. G. WHITE, in *The Review and Herald*, April 5, 1906.

4. *That Christ was the Creator of all things.*—This thought is emphasized time and again in the New Testament. See John 1:1-3; Eph. 3:9; Col. 1:13-16; Heb. 1:1, 2.

We read:

The Father wrought by His Son in the creation of all heavenly beings. "By him were all things created."—*Patriarchs and Prophets*, p. 34.

5. *That Christ is the source and giver of all life.*—See John 5:26; 1:4; 10:17; 11:25.

Again we read:

"I am the resurrection, and the life." He who had said, "I lay down my life, that I might take it again," came forth from the grave to life that was in Himself. . . . Only He who alone hath immortality dwelling in light and life, should say, "I have power to lay down my life, and I have power to take it again."—Mrs. E. G. WHITE in *The Youth's Instructor*, Aug. 4, 1898.

"In him was life; and the life was the light of men." . . . It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. . . . In Him was life, original, unborrowed, underived.—Mrs. E. G. WHITE in *The Signs of the Times*, April 8, 1897.

6. *That Christ was divine and human.*—He was the "Son of God" (Rom. 1:4). He was also the "Son of man" (Matt. 26:64). He was God "manifest in the flesh" (1 Tim. 3:16). The Eternal Word "was made flesh, and dwelt among us" (John 1:14).

In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place.—*The SDA Bible Commentary*, vol. 5, p. 1082.

Christ was a real man; He gave proof of His humility in becoming a man. Yet He was God in the flesh.—Mrs. E. G. WHITE in *The Youth's Instructor*, Oct. 13, 1898.

He clothed His divinity with humanity. He was all the while as God, but He did not appear as God. . . . He was God while upon earth, but He divested Himself of the form of God, and in its stead took the form and fashion of a man.—Mrs. E. G. WHITE in *The Review and Herald*, July 5, 1887.

7. *That Christ took our human nature.*—The apostle Paul emphasizes this truth. See Phil. 2:7; Rom. 8:3; Heb. 2:14.

Christ did not make-believe take human nature; He did verily take it. He did in reality possess human nature. "As the children are partakers of flesh and blood, he also himself likewise took part of the same." He was the Son of Mary; He was of the seed of David according to human descent.—*The SDA Bible Commentary*, vol. 5, p. 1130.

Taking humanity upon Him, Christ came to be one with humanity and at the

THE ENVELOPE

☛ A STUDENT at Solusi Missionary College, Africa, was trying to convince a local priest that Mary should not be worshiped. Not having much success, he hit upon a unique way of getting his point across.

"I notice what you do when you get a letter," said the student. "You tear it open, you read it carefully, and you file it over there. But the envelope you throw away. You are not interested in it. The purpose of the envelope is only to deliver the letter.

"It is like that with Mary. The purpose of Mary was to deliver the Saviour to the world. She was only the envelope. We do not worship the envelope."

same time reveal our heavenly Father to sinful human beings.

Jesus was in all things like unto His brethren. He became flesh even as we are . . . yet He was the blameless Son of God.—*The Desire of Ages*, p. 311.

8. *That Christ was sinless, undefiled by sin.*—The perfect, sinless character of the Son of God is stressed. Paul says He “knew no sin” (2 Cor. 5:21); Peter states that He “did no sin” (1 Peter 2:22); John remarks that “in him is no sin” (1 John 3:5). Further testimony is found in Hebrews 4:15; 7:26. He is “holy, harmless, undefiled, separate from sinners.”

In the fulness of time He [Christ] was to be revealed in human form. He was to take His position at the head of humanity by taking the nature but not the sinfulness of man.—Mrs. E. G. WHITE in *The Signs of the Times*, May 29, 1901.

In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. . . . Could Satan in the least particular have tempted Christ to sin, he would have bruised the Saviour's head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. . . . We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ.—*The SDA Bible Commentary*, vol. 5, p. 1131.

Repeated emphasis is found on this thought in the writings of Ellen G. White:

He . . . was Himself without the taint of sin. . . . His nature was without the taint of sin.—*Testimonies*, vol. 4, p. 528.

He was unsullied with corruption, a stranger to sin.—*Ibid.*, vol. 2, p. 508.

He did not consent to sin. Not even by a thought did He yield to temptation.—*The Desire of Ages*, p. 123.

In His human nature He maintained the purity of His divine character.—*The Youth's Instructor*, June 2, 1898.

9. *That Christ was tempted in all points as we are.*—This is a wonderful, comforting thought. But let us ever remember that although it is true, it is also true that He was “without sin” (Heb. 4:15). His being tempted, however, did not contaminate the Son of God. He bore our weaknesses, our temptations, *vicariously*, in the same way He bore our iniquities. In taking upon Himself the sins of the world, He was still the pure, spotless Lamb of God. That such a thing could be is surely a mystery. Nobody can explain how Jesus could be tempted in all points as we are tempted and yet be uncontaminated, without sin.

Some seem inclined to argue that in order to be really human He must have had sinful propensities. Clear counsel has been given us on this point. And while these quotations and many others from the Lord's servant were included in the Counsel Section of THE MINISTRY last September, it is felt wise to include them again here.

Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him. . . . Jesus Christ was the only begotten Son of God. He took upon Himself human nature. . . . He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity.—*The SDA Bible Commentary*, vol. 5, p. 1128.

In treating upon the humanity of Christ, you need to guard strenuously every assertion, lest your words be taken to mean more than they imply, and thus you lose or dim the clear perceptions of His humanity as combined with divinity. His birth was a miracle of God; for, said the angel, “Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. . . . The Holy Ghost shall come upon thee, . . . therefore also that holy thing which shall be born of thee shall be called the Son of God.”

These words do not refer to any human being, except to the Son of the infinite God. Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, corruption rested upon Christ, or that He in any way yielded to corruption. He was tempted in all points like as man is tempted, yet He is called “that holy thing.” *It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin.* The incarnation of Christ has ever been, and will ever remain a mystery. That which is revealed, is for us and for our children, but let every human being be warned from the ground of making Christ altogether human, such an one as ourselves; for it cannot be. The exact time when humanity blended with divinity, it is not necessary for us to know. We are to keep our feet on the Rock Christ Jesus, as God revealed in humanity.—*Ibid.*, pp. 1128, 1129. (Italics supplied.)

We sing with rapture, “A wonderful Saviour is Jesus my Lord!” and that is true. There is none other like Him. Paul speaks of the “unspeakable gift.” This does not mean a gift about which we cannot or must not speak or bear witness, but rather a gift that is “wonderful beyond description.” He is incomparable; He is unspeakably precious; He is God's greatest gift to men. Thanks be unto God for His gift. It is wonderful beyond description!

EVANGELISM -- Winning Men for God



Evangelism in Japan

L. R. VAN DOLSON

Evangelist, Osaka, Japan

THE second article of this series presented the opportunity that still exists in Japan for public evangelism. Now I want to deal with some of the unique problems and the methods of meeting these problems in evangelism in this land of Buddhism and Shintoism. These thoughts are presented with the hope that they may be of interest and use to evangelists in other lands who may face somewhat similar problems. First the specific problem is presented, and then the way of dealing with the situation.

In soul-winning work here it is necessary that one continually remind himself that the Japanese people have no Christian background whatsoever. In fact, although the Japanese pride themselves in being a very religious people, they have very little actual religious understanding. Buddhism, to the average person, is useful for those ceremonies surrounding birth, marriage, and death. Shintoism is associated primarily with the colorful yearly festivals and reverence for their ancestors. Outside of these occasions, religion has relatively little meaning



P. H. Eldridge and Kamoda-san of the Voice of Prophecy staff taking part in Voice of Prophecy rally that introduced an evangelistic campaign in Kobe, spring of 1956.

for a large share of the people of this island country. Certainly whenever there is a conflict between their religion and their livelihood, or if there should be a conflict between their religion and the laws of the land, the average Japanese would not let his religious views interfere with the making of a living or his duty to his country. Thus it becomes an extremely difficult task to teach the Japanese people that true Christianity means a willingness to place family, home, livelihood, and even national loyalty secondary to one's obligation to God, and that Christian religious principle cannot be compromised.

Therefore, our evangelistic approach must be suited to this situation. We cannot expect those who have no understanding of the Bible to grasp its truths the first time they are presented. This means they must be presented over and over again in a varied and interesting manner. Also, it is necessary to begin where their interest is and build a good foundation of belief in God, His written Word, and Christ before even mentioning the distinctive and special truths for this time.

In a three- to four-month campaign I usually spend the first six weeks in building this foundation of faith, and then launch into the presentation of our more specific doctrines.

Why Are There So Many Christian Denominations?

There are now about sixty different Christian bodies teaching the Christian faith in Japan. This in itself presents a somewhat confusing picture to those desiring to study the Christian religion. "All these teachings cannot be truth," they say. "How can we know which is really right?" This kind of question I have had to answer innumerable times. The Buddhist religion itself is also divided into a large number of sects with differing interpretations, but merely to try to explain the divisions in Christianity by making such a comparison does not satisfy the one who has found no soul-satisfying solution to the problems of life in the various other religious teachings. He may be longing to find the way to Christ, but how can he do so in the midst of such varying Christian presentations?

In meeting this problem I found a very helpful approach in *THE MINISTRY* magazine several years ago from the pen of J. L. Shuler (see *THE MINISTRY*, February, 1954, p. 11). After the preliminary building of a foundation for Christian faith, I then present the entire present truth in the setting of Revelation 14. Use and study of this method has built a system

through which our message can be presented logically and in perfect sequence by following the very order of the text. I have found that this approach appeals very much to the Japanese people, and there seems to be no question at all in the minds of those going through an entire series of this kind as to the unique place of Seventh-day Adventists and their message in the presentation of the gospel today. My heart has been thrilled to hear testimony after testimony from those who have found the saving grace of Christ after attending such a series as this as they express their faith and happiness in God's special message for this hour.

Just one example. After one young policeman had decided to be baptized I went with him to see his police chief to help explain his decision. It was a privilege for me to hear his straightforward testimony. First of all he explained that from boyhood he had a desire to be of service to mankind and finally had chosen to be a policeman. "Then God's message for today began to be preached here in our town," he added. "I went every night to the meetings. God's Spirit greatly impressed my heart. I was inspired by love for Jesus. However, I faced the problem of obedience to my new-found Lord. And that involved my keeping the Sabbath. I thought about it for some time and prayed about it. Finally I made my decision. I knew I would have to quit my job as policeman, but I want to do God's will. I want to be faithful in my obedience to Him. In my heart is great joy and love for Christ. Chief, this is my attitude on religion. I will willingly give up my job. I am not afraid for the future because I believe my God is guiding me and will provide for me."

The chief was greatly impressed to find a young Japanese man so interested in religion and so willing to make personal sacrifice for it. He said that this was the first time he had ever met such a young man and deeply regretted his loss to the police service. I was particularly pleased to hear this young man testify often to his joy in the Lord and the privilege he feels is his for having heard God's special message for today. This approach had led him to see without question the distinctiveness of our witness for truth.

Test of Loyalty

In a land where most schools are operated on Saturday, where competition for employment is keen, and where there is a lack of sympathy for Christian principles, the keeping of the Sabbath is a tremendous test of one's love for God. Because of almost impossible



Baptismal group, November 21, 1953. Shinohara-san, the police officer mentioned in this article, stands in the center of the back row.

government restrictions it is difficult to establish church schools, and at present we have only six or seven in all Japan. Thus the children, from their early years, are presented with a Sabbathkeeping problem, and too often in the past, children from Seventh-day Adventist homes have been allowed by their parents to attend school on Sabbath. The end result has been the loss of a majority of our children and the setting of a bad example for those led into the church through evangelism.

Upon graduation from school the Japanese young people must undergo stiff examinations and competition for whatever type of work they wish to enter. This makes it very difficult for them to willingly give up such hard-earned jobs in order to keep the Sabbath. Very seldom are employers willing to make any concession to allow their employees to observe God's rest day and continue in their employment.

In presenting the important aspects of our message it is necessary to emphasize and re-emphasize the joyful privilege we have of revealing our love for Christ our Saviour, i.e., by observing the Sabbath. Also, it impresses Japanese audiences greatly on the nights appeals for decisions are made on this point of obedience to have two or three short testimonies from those who have faced similar decisions and

have discovered that God has rewarded their faithfulness. And God certainly has blessed these faithful ones.

One example will suffice to demonstrate that there are many, even in this land where it is so difficult, who heed such appeals and follow God unhesitatingly despite personal inconvenience and self-sacrifice.

Masayuki Kushida first came into contact with our work five years ago when he subscribed to the *Signs of the Times*. A local colporteur made the contact, and three years later that colporteur called again and sold him a copy of the book *Education*. Last fall evangelistic meetings were begun in the Kobe church, and the faithful colporteur called on Kushida-san once again, inviting him to attend the meetings. The first night he attended the prophecy of Revelation 13 was set forth. The presentation of this subject in this land requires particular tact. The Holy Spirit touched his heart, and he made his decision to obey the Lord and keep the very next Sabbath. This presented a real difficulty, as he was a section chief in the financial affairs division of the prefectural office. But he determined to follow God no matter what the cost. The next morning he wrote to the governor explaining his new-found faith and asking permission to have Saturdays off and to

work on Sundays instead. The next Sabbath he came to church for the first time, bringing his wife and four children with him. The children had been taken out of school in order to attend the church. Two of his neighborhood friends were also with him. Since that day Kushida-san and his wife and children have attended church and Sabbath school, and he and his wife are now baptized members. A few weeks after submitting his letter to the governor he was granted Sabbath privileges although that entailed demotion and removal to another office. The faithfulness of this family in the matter of obedience has been a real inspiration to our Kobe church.

Christianity a Western Religion

Since its introduction here by the Portuguese and Francis Xavier about four hundred years ago, Christianity has been looked upon as a Western religion. This gave it temporary popularity during the occupation following World War II, but in times past it has been repressed by the government. There still exists much prejudice against Christianity in the minds of many Japanese, and this must be recognized in all our evangelistic approaches.

It is helpful to stress that Christianity and the Bible are actually Oriental in their inception, but that the message of salvation is not limited to any particular culture or people. The Bible is the book of all nations, and Christ is the Saviour of the world. It is interesting to point out that the family system, which is still so important today, is very similar to the ancient patriarchal system of the Bible. The Shinto shrine in many respects is very similar to the ancient Jewish temple. Christ's calling outside the door of the heart cannot be clearly understood by the Westerner until he has stood outside a Japanese house softly calling, "Gomen kudasai," and has patiently waited for someone within to respond. The Bible, a truly Eastern book, can be so much better understood by the Westerner after he has been to the Orient.

The evangelist has many problems to meet in Japan today, but the thrilling versatility of the Word of God enables him to meet men everywhere. The unique situation of these dear people today demands that larger plans be made for entering these great Japanese cities, where scores of millions await the saving gospel of Christ.

Disaster and Famine Relief Offering—May 25

SEVENTH-DAY ADVENTIST ministers do not need to be told of the increasing disasters of these last days. We all realize that we are standing on the dizzy edge of disaster. The newspapers, magazines, and press releases from all around the world daily multiply the mounting evidence that this is true. It is not only true politically, but the world itself is waxing "old like a garment." It is apparent that the time of trouble, predicted long ago, is here. This is the condition in every part of the world. I know of no section that has been immune from the dark, stark tragedies of floods, hurricanes, tornadoes, fires, earthquakes—to say nothing of the tragedies in the wake of war. These disasters, along with the drought and famine and increasing economic pressure, are affecting and afflicting millions of peoples in various parts of the world.

If ever there was a time for Christians to manifest the spirit of Christ in supplying the needs of the hungry, the sick, and the needy—this hour has come. We are to be the good Samaritans of these last days. And at the taking of the offering in all of our churches in the North American Division on the last Sabbath of May (25) an appeal should be made to every church member to share with the hungry world the food we have. To feed the hungry,

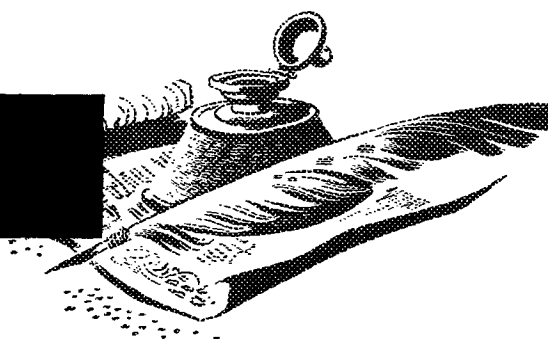
to clothe the naked, to visit the needy—this is pure religion before God the Father.

I am sure no appeal needs to be made to our pastors to make this Famine and Disaster Relief Offering a challenging one to our people. We never know when tragedies will come, like the one in Hungary, where tens of thousands of people have fled for their very lives to find refuge any place where open hearts, open arms, and open doors would welcome them. But, remember, there are many who cannot flee, who do not have the doors open as, for instance, America's doors have opened to the Hungarian refugees. There are millions who must stay where they are and endure the hardships brought on by floods and famines or other disasters.

Personally, I can tell you that when I flew over Northern India a few months ago, my heart was torn as I saw village after village inundated by the flood waters. Literally millions of people lost everything through those floods. Or I could take you to some of the islands that I have seen where hurricanes, such as Hurricane Hazel or Hurricane Betsy or many others that we could name, have wrought their devastating work. Surely the signs of the times tell us that troubles of the last days

(Continued on page 39)

EDITORIAL



ADVENTISM'S NEW MILESTONE

RECENTLY a thrilling chapter in the history of Adventism was written. We feel that our denomination, for so long looked at askance by some Protestant leaders, is on the road to better relationship. It would indeed be unwise for us to go overboard about this experience, but we would certainly be remiss if we failed to recognize the significance of having reached this milestone. The point is that the confusion about Adventism's classification with some of the more "undesirable cults" has been clarified. Without taking the initiative in this significant gesture, we have been accepted by a fundamentalist sector of Protestantism as "born again" Christians.

The main issue in question seemed to be whether Adventists believed in the deity and divinity of Christ, in His atoning sacrifice, and in a finished work on the cross. While some among us wonder why these facets of our faith have not been discovered sooner it might be well for us to weigh the significance of such changes of feeling. We must assume that the readers of *THE MINISTRY* have kept pace with the articles and special theological features of recent months. We would merely point up a few of our own impressions relative to these recent theological investigations.

It appears that this (on our part) unsought discussion of our doctrines with Evangelical brethren has been most profitable. Adventists recognize such experiences as providences. It does not go to our heads; it rather humbles us as we try to learn some lessons from this recent stir in the ranks of our Evangelical brethren in Christ, whose motives we wish to recognize as pure and solicitous. Truth can bear investigation and it speaks for itself when God's time comes.

In this connection we turn to an appropriate text for guidance. "Ye have compassed this mountain long enough: turn you northward" (Deut. 2:3). In the experience of the Israelites at Mount Seir (which means "rough") we recognize ourselves. As a denomination we have wandered around the obstacle of misunderstanding long enough, and we do well to now turn northward to God's throne. At times the Christian is placed where he must contend earnestly for the faith, but contention as between Christian groups should be avoided. If these recently gained impressions of Adventism will help Protestants to become more unified, then we may rejoice together.

While engrossed in a restudy of the principles of Bible interpretation as set forth by eminent Bible scholars of our day, we have been impressed with the variations in hermeneutical skill. These emphases of Bible interpretation are not between Jewish and Catholic interpreters alone; they are more pronounced between fundamentalists and modernist scholars. Truly we humans may progress in our understanding of theology, and a methodology for teaching it, but we shall remain human until eternity lifts the veil and we shall know even as we are known! At best our research is limited, and defined laws for interpretation do not take care of all the problems involved in handling Bible theology. As one of our solicitous friends stated in another publication concerning his own group, "It hardly behooves any of us to throw stones at another group of Christian believers." And this should be our attitude also. We are not alarmed over these discussions pro and con, but rather we desire to become more conscientious

as we seek spiritual guidance for thorough research. The shafts must sink deeper into the mine of Bible truth.

Let us give a little consideration to our "isolated ways" as related to our unique doctrines, which, in the thinking of some, are responsible for our drawing away from fundamentalist Protestantism. We question the accuracy of this appraisal on the point of our isolationism, for we are much alert on Christian thinking, and especially on prophetic interpretation. Protestant Bible interpretation developed out of the doctrinal conflicts of the Reformation, but what Protestant would venture to say that the movement as such was heretical? The voices of the Reformers had a variety of emphases, but the Reformation was still the work of God. Adventists feel that they, too, have a right to startle fellow Christians with some distinctive views on the ministry of Christ, the judgment, the return of our Lord, and so forth. These, however, must be more than traditional doctrines; they must be interpreted as convictions in the lives of believers. So in our zeal for Protestant unity, let us leave room for diversity, allowing the other man also to exercise his conscience, provided he knows his Saviour.

God wonderfully led in the rise and progress of the Advent Movement. Honest scholars everywhere have given study to the truth and timeliness of its message to the

world. We have gained many friends by our humanitarian works, as well as with our forthright distinctiveness. With all other Christian believers who cherish the hope of Christ's imminent return, we are preparing for the greatest event of the ages. In this we are not exclusive. If we have failed at times in satisfactorily interpreting our doctrines, we have nevertheless been sincere in our purpose. Our exclusiveness has not been from choice; perhaps earlier in our history it was the lack of response on the part of fellow Christians regarding this "blessed hope" that produced the Adventist way of life.

We are a people with convictions, but we seek fellowship with all true Christians. Let us now ask one another: Has the full purpose of the Protestant Reformation been accomplished, or should we unitedly continue its forward march until Christians everywhere are conscious of, and have prepared themselves for, the soon return of our Lord? We must continue to uphold God's ten-commandment law as the standard of life. Jesus taught this in the Sermon on the Mount. Our lawless age indicates that Christianity should raise its standard higher and higher. Through the grace of Christ and by the power of the indwelling Spirit, God's law will be written in the hearts of all who are looking for the return of our blessed Saviour.

L. C. K.

"God With Us"

THE teachings of Seventh-day Adventists are being widely discussed today. This should not surprise us, for in unfolding such prophecies as Revelation 18:1, have we not preached for many years that before the end of all things this message will come into the spotlight of world interest? Moreover, much counsel has been given us to prepare ourselves for such a time as this. Note these words:

Our people have been regarded as too insignificant to be worthy of notice, but a change will come; the movements are now being made. The Christian world is now making movements which will necessarily bring the commandment-keeping people to notice. . . . Every position of our faith will be searched into, and if we are not thorough Bible students, established, strengthened, settled, the wisdom of the world's great men will be too much for us.—Ellen G. White letter 12, 1886.

This issue of THE MINISTRY emphasizes some aspects of theology. The theology we espouse makes us what we are. To help our readers better understand certain trends in theological thought, we have gathered some forthright articles, two of which are from outstanding leaders not of our faith. These times demand a much deeper study of God's Word than many of us have realized.

We must never forget that great preaching comes out of clear theological concepts. More important than his method is the content of the preacher's message. And the very heart of that message is Christ, the Eternal Word, the Saviour of mankind, the God-Man—our Priest and coming King. That is why we have given so much space to this theme in recent issues.

One minister from overseas sought guid-

ance in making clear the differences between the nature of Adam in Eden, of Christ during the incarnation, and of ourselves as members of a fallen race. Feeling that others might be helped to a clearer understanding of this tremendous issue and that it would stimulate study, we include herewith a comparative chart setting forth similarities as well as contrasts.

There is nothing more clearly taught in Scripture than that when God became man through the incarnation He partook of the nature of man; that is, He took upon Himself human nature. In Romans 1:3 we read that Jesus Christ was born "of the seed of David according to the flesh," and in Galatians 4:4, that He was "made of a woman." He became a son of humanity by a human birth and submitted Himself to the conditions of human existence, possessing a human body. (Heb. 2:14.)

The Roman Catholic Church by her dogma of the immaculate conception seeks to get around the very real difficulty of the sinless nature of God in the flesh by claiming that Mary, the mother of Jesus, was preserved from what they speak of as original sin. But such teaching does not meet with all the scriptural requirements. If Mary had been sinless, then why would she have said in the Magnificat, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour"? To declare that she was sinless raises more problems than it solves, for how could she be born free from sin when *both* her parents were sinners? Such a thing would be even more miraculous than the virgin birth itself.

We must never lose sight of the fact that the birth of our Lord was supernatural. It was the result of a special act of God, by the power of the Holy Ghost. When God became flesh it was to fulfill His eternal purpose in bringing a lost race back into fellowship with the universe.

When Adam sinned, the effects of his fall passed upon the whole human family. Since then we have been a dying race. Into that race the Saviour came. At the time Jesus was born, centuries of sin had left their tragic mark upon humanity. Human nature had deteriorated; moreover, Satan claimed this world as his domain. When God became incarnate in the person of His Son, and identified Himself with humanity, it was after the race had been weakened by thousands of years of sin and degradation.

It was in a human form that He came, and He was beset by the infirmities of our physical nature. In the physical form of man He was to feel the stroke and effects of sin. He knew what it was to feel forsaken.

"I have trodden the winepress alone; and of the people there was none with me" (Isa. 63:3).

Bearing the weakness of humanity, and burdened with its sorrow and sin, Jesus walked alone in the midst of men. . . . He was in loneliness of spirit, in a world that knew Him not.—*The Desire of Ages*, p. 422.

When we read of Jesus Christ taking the nature of man, it is imperative that we recognize the difference between human nature in the physical sense of the word, and human nature in the theological meaning of the term. He was indeed a man, but withal He was God manifest in the flesh. True, He took our human nature, that is, our physical form, but He did not possess our sinful propensities. Over and over again Ellen G. White stresses "the perfect sinlessness of the human nature of Christ."—Quoted from *The Seventh-day Adventist Bible Commentary*, vol. 5, p. 1131.

Note these words: "*Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him. . . . Because of sin his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature. . . . But not for one moment was there in Him an evil propensity.*"—*Ibid.*, p. 1128.

He entered the human family and became one with our race, which from the days of Adam had been procreatively degenerating. Yet He was "without sin."

In the September, 1956, issue of *THE MINISTRY*, eight pages of quotations appear from the pen of Ellen G. White on the theme of the incarnation. Among them is this: "He was *born without a taint of sin*, but came into the world in like manner as the human family" (p. 22).

Just how He could be victorious while sharing with us all the limited physical nature of mankind is a mystery beyond human comprehension. But the Scripture declares that while being tempted, He was nevertheless "holy, harmless, undefiled, separate from sinners." In His spiritual nature as the representative of Deity, He was perfect. In His human form as the

representative of humanity, He was perfect and triumphant. We repeat, He had a human nature but not a carnal nature.

In considering this sinless One it is important that we differentiate between those two natures. In common with all mankind He did indeed take upon Himself our infirmities, but infirmities such as debility and frailty, the result of centuries of heredity are not sinful. Those infirmities are clearly indicated in the account of His life while here on earth. We read that He "hungered"; He knew the pangs of "thirst"; He was "wearied"; He "wept"; He was "tempted"; He knew "agony." More than eighty times in the Gospels He speaks of Himself as "the Son of man." He had the appearance of a man, and was indeed a man—the sinless Man, the perfect Man, the God-man, the only One through whom we have access to the Father. He felt His need of prayer, but never once did He have to ask to be forgiven, for He "knew no sin."

"He was a mighty petitioner, *not possessing the passions of our human natures.*"—*Testimonies*, vol. 2, p. 509.

"He is a brother in our infirmities, but not in possessing like passions. As the sinless One, His nature recoiled from evil."—*Ibid.*, p. 202.

Both Matthew and Luke, in giving their accounts of our Lord's advent into the world, emphasize the difference between His birth and that of all others born into the human race. After enumerating the long list of generations from Abraham, Matthew says, "Now the birth of Jesus Christ was on this wise." The expression "on this wise" indicates that the events which brought this birth about were different from those just recorded. Luke quotes the words of the angel: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

By the laws of heredity alone we cannot account for our Lord's generation, for His birth was supernatural. It was a creative act of God, and though He came in the chain of human generation, appearing in human flesh, He was nevertheless God.

In the very first promise of the Redeemer we find the mystery of godliness in embryo. The Lord declared that the power of the serpent would be destroyed by "the seed of the woman," not of the man. His relationship with the human race was on His

mother's side. He was "made of a woman," was the "seed of the woman." He had no human father. He was born into the human family, possessed a human nature, and was known as the Son of man; nevertheless He was the Son of God. His human nature was truly human, yet He was sinless—human, not carnal. The difference between human nature and carnal nature is vital and decisive.

Carnal* nature is not an integral part of original man; it is the result of sin. Before his fall Adam was human, but he was not carnal; he was spiritual, not sensual. When the Eternal God became the second Adam that He might take His place as the representative of a redeemed race, He came "without sin." When the incarnate God broke into human history and became one with the race, it is our understanding that He possessed the sinlessness of the nature with which Adam was created in Eden. The environment in which Jesus lived, however, was tragically different from that which Adam knew before the Fall. The accompanying diagram may be of help to us as we try to comprehend this mighty truth.

Just how God could accomplish this is impossible of explanation. Human language is altogether too limited to encompass the mystery of godliness. But though we cannot explain it, and must regard it as unfathomable, yet we can rejoice in the redemption that is ours in Christ Jesus.

An outstanding theologian of our day says: "Show me your Christology and I will tell you what you are." Another declares: "He who possesses a debased concept of the nature of our Lord will find that its ramifications extend to every facet of his theology, and detrimentally so." This subject demands earnest, prayerful study.

When we meet with an expression in the Spirit of prophecy like this: "He took upon His *sinless* nature our *sinful* nature" (*Medical Ministry*, p. 181), we must understand it in the light of Scripture, which declares that God "made him to be sin for us, who knew no sin" (2 Cor. 5:21). Now at His birth He was declared "holy." During His life and ministry "He did no sin." But in Gethsemane and at Calvary He bore the sin of the whole world. And not the sin only, but also the effects of sin. We read: He "took our infirmities, and bare our sick-

* The word "carnal" is here used in the Pauline sense and not in the general sense of the term, which is simply "fleshy."

nesses" (Matt. 8:17). He died a vicarious death. On that dark day He bore "*our* griefs, and carried *our* sorrows:" was "smitten of God, and afflicted" (Isa. 53:4). *Our* sins were *imputed* to Him. And so *vicariously* He *took* our sinful, fallen nature, died in our stead, and was "numbered with the transgressors" (v. 12).

Sin was laid upon Him; it was never a part of Him. It was outward, not inward. Whatever He *took* was not His inherently; He *took* it, that is, He accepted it. "*He voluntarily assumed human nature. It was His own act, and by His own consent.*"—E. G. WHITE in *The Review and Herald*, Jan. 5,

1887. He "who did no sin" "his own self bare our sins in his own body on the tree" (1 Peter 2:22, 24).

Thank God for such a great salvation. These mighty truths should be our constant theme of contemplation. John exclaims, "Behold, what manner of love the Father hath bestowed upon us." It is a bestowed love. We cannot earn it, we cannot buy it, we cannot comprehend it, we cannot fathom its depths; but we can accept it, and standing in awe before such a mighty revelation of love and grace, we can repeat His name with reverence, "Emmanuel—God with us."

R. A. A.

COMPARATIVE CHART ILLUSTRATING DIFFERENCES BETWEEN CHRIST AS THE
SINLESS ONE, PRESENT MAN IN THE ENVIRONMENT OF SIN, AND
ADAM IN A SINLESS ENVIRONMENT

| | <i>Christ's</i> | <i>Mine</i> | <i>Adam's</i> |
|------------------------------|--|---|---|
| Nature | Sinless—"holy, harmless, undefiled." Perfect as God and man. | Sinful, depraved because of Adam's sin; in Christ, can partake of divine nature. | Sinless and righteous by creation; sinful by choice. |
| Environment | Disharmony of the world. | Disharmony of the world. | Harmonious until the Fall. |
| Companionship | God, angels, and sinners. | Evil angels and sinners; in Christ restoration to divine fellowship. | God, angels, and a sinless companion until the Fall. |
| Relation to the World | <i>In</i> but not <i>of</i> the world. | <i>In</i> and <i>of</i> the world; in Christ free to overcome the world. | <i>In</i> and <i>of</i> a perfect world until the Fall. |
| Physical Abilities or Nature | Voluntarily limited by taking human nature, yet was God in the flesh. | Limited by inheritance of <i>depraved</i> nature. | Created without sin, with freedom and unlimited power to develop. |
| Mind | The mind of God by nature, identity, choice, and supernatural birth. | Carnal mind but may possess mind of God through sanctification of the Spirit. | Could have continued to develop mind in harmony with God. |
| Character | Perfect in every respect while in human nature; grew in wisdom, stature, favor with God and man. | Imperfect by inheritance of depraved nature; in Christ may be restored to image of God. | Created in perfect environment; became depraved through choice of evil. |
| Spirit | God-controlled because continually surrendered to His Father's will. | Naturally devoid of spiritual nature but through Holy Spirit may be restored to image of God. | Could have continued to be perfect and God-controlled. |
| Growth | In conflict with evil, but by choice and faith in His Father triumphant continually. | Born with tendency to sin. In Christ may grow into His likeness. | Harmonious by inheritance; inharmonious by doubting and failing to respond to God's love. |

(This comparison is not set forth as the final answer to every question on this theme, but to stimulate thought.)

Bible Work a Satisfying Calling

OUR times demand positive thinking. The very atmosphere seems to be charged with uncertainty and change. The Bible instructor, who must lead people to make decisions for eternity, shares many conflicts in the lives of her readers. But tension and feelings of indecision are not confined to the lives of those for whom she is working; they may intrude into her own experience until she finds within herself a desire for an easier field of service. But most Bible instructors are straight thinkers, well able to help themselves and others in the path of truth and righteousness. There may be a few younger workers, however, who have not found complete satisfaction in their work, and it may seem to them that other avenues of service would be more congenial.

Miss Ninaj's article on page 37 is thought provoking. Psychology has a place in the work of the Bible instructor, and it seems that of late some of our workers have become deeply interested in learning more about the science of the human mind. In this connection we might consider some of the questions claiming attention and causing a few Bible instructors to become unsettled:

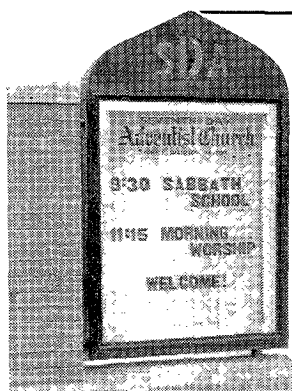
1. Can the psychological counselor hope to fill a larger place in present-day evangelism?
2. Should the Bible instructor receive further education in the field of psychology, psychiatry, and related sciences?
3. Would knowledge of psychological counseling make the services of the field Bible instructor more valuable to her associate pastor?

Counseling is not confined to ministerial and Bible work; every worker in leadership needs to develop this skill. While the purpose of counseling is to guide the confused as they grapple with present-day problems, it does not care for all of them. We should remember that the gospel worker who keeps close to the Lord, and to the people who need help, will be continually guided by the Holy Spirit. She will be growing in an understanding of the operation of the human mind as well as in Bible knowledge. This will bring satisfaction into her life, and her usefulness will expand in the church and in the community where she has been called to labor.

Previously, professional counseling was confined more to the medical profession than it is today; it has now entered the fields of education and industry. Many who are not led by the heavenly Counselor are seeking recognition as professional counselors. Nor does ministerial responsibility clothe one with information, aptitude, and ability to guide the buffeted to sure objectives and to positive thinking. As a people we have been given heavenly instruction on how to deal with the suffering. This is our primary source of guidance in skillful counseling, a source we must never minimize by turning to mere human science. Nor should we assume an attitude of inferiority and become restive in our daily endeavors. None of us will be able to make a study of every science, but we may all become more skilled from day to day in the greatest of all sciences, soul winning.

We now have ministers among us who

(Continued on page 41)



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BIBLE INSTRUCTOR



Ministerial Counseling

BESS NINAJ

Bible Instructor, Washington Sanitarium and Hospital

MINISTERIAL counseling is counseling in a religious setting. It is one of the oldest as well as one of the newer fields of counseling. Most of the books on pastoral counseling date from about 1936. However, in 1656, in England, a Reverend Richard Baxter wrote a book entitled *The Reformed Pastor*. This book shows that he had a definite pastoral counseling program. He visited each family in his parish periodically. He talked with each member of the family individually. He also opened his home to his parishioners every Thursday evening and encouraged them to come there to discuss their problems.

The more recent developments in pastoral counseling are apparent from the books that have been published. In 1936 Dr. Richard Cabot, M.D., and Dr. Russell Dicks, D.D., published a book for the clergy entitled *The Art of Ministering to the Sick*. In 1937 Henry Link published *The Return to Religion*. In 1938 Boswell published a book entitled *Pastoral Psychiatry*. Each year there has been an increasing number of books bearing similar titles. In checking over a bibliography, I found listed books with such titles as *Pastoral Care*, *Pastoral Counseling*, *Pastoral Psychology*, et cetera.

There seems to have been an almost simultaneous awareness by psychologists and by the clergy that people need religion for happy, useful living; and that pastors need a knowledge of human nature and of the techniques for helping people with their problems. More recently we find that the medical field has developed a realization of the fact that religion has a favorable effect on the emotional factors that are involved in illness.

All of this has produced a new viewpoint in pastoral work. The theologian is taught that the "individual in need" is his first responsibility and that all the church program should be seen from the standpoint of human need and personality.

The pastor has always been called on to help people when they are confronted with vital needs. It is stated that 80 per cent of the people first bring their problems to the pastor, not to the physician or the psychiatrist.

From a Biblical background, the earliest reference to pastoral counseling is found in Exodus 18:13-23. Here we are told that Moses "judged" the people. As the volume of work became too great for Moses to handle alone, he appointed judges. These men handled groups of various sizes; some were placed over a group of 1,000, some had a group of 100, and some had a group of 10. This judging was not from a legal aspect, but rather the people brought their problems to the judges. If it was something more than they could handle, it was then referred to Moses.

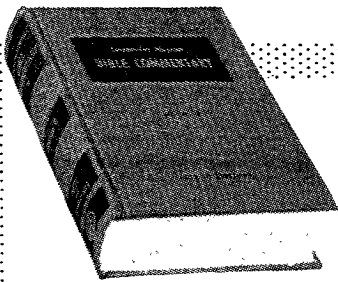
Today theological schools endeavor to prepare the students for counseling. Theoretical courses include such subjects as pastoral case work, mental hygiene, pastoral counseling, and pastoral psychology.

There has been a collaboration of physicians and ministers. This has resulted in clinical programs that give practical experience in helping people. Some theological schools require clinical experience prior to graduation. There are about fifteen hospitals and ninety-eight seminaries that cooperate in this training program. There are two national organizations that sponsor this educational program. They are the Institute of Pastoral Care, in Boston, and the Council for Clinical Training, in New York.

The first clinical program was given at Worcester State Hospital, Massachusetts, in 1925. Then in 1927 the Federal Council of Churches set up a Department of Pastoral Services. This began as a joint committee on religion and medicine and was held at the New York Academy of Medicine.

However, real progress began in 1944, when

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a doctor, Richard Cabot, and a clergyman, Russell Dicks, led out in a clinical program at the Massachusetts General Hospital. Both of these men were inspired by Dr. Anton Boisen, who saw a need for religious ministry in hospitals, mental institutions, prisons, and reformatories. He felt that institutional chaplains needed special training and understanding.

This clinical training is usually a three-month course, for which the student receives twelve hours of university credit. The clergymen live with the interns and residents. This is done to encourage mutual friendship and understanding. The theoretical courses include anatomy and physiology, diseases of various origins, such as cardiovascular, gastrointestinal, respiratory, nervous, psychosomatic. The ministers learn that each type of disease has specific emotional symptoms as well as physical symptoms. They learn to expect these symptoms and also learn how to deal with them. Interviews with patients that have been recorded are studied. The students also hold interviews with patients. The pastor is also taught to be conscious of, and to cooperate with, other agencies and individuals in the community who help people with problems, such as doctors, psychiatrists, psychologists, teachers, social workers, court officers, and lawyers.

An article recently indicated that there is study being given to the idea of having psychoanalysis of theological students prior to graduation. The writer stated that a person's own background has an effect on the success of his work, and that, therefore, unresolved hostilities of childhood color his attitude so that he may tend to be too directive, and thus thwart rather than develop maturity in his parishioners.

The minister is taught to regard himself primarily as a pastor, not as an amateur psychologist, that he is not to go beyond the areas in which he is trained. He is to go beyond physical health and social adjustment; he should help his parishioners to live lives that are rich and useful, and to put them in a personal relation with God.

Ministerial counseling is conducted in a variety of areas that touch human needs. These include:

1. Church pastoral work. Here the pastor conducts a positive program through public work such as preaching, and through his contacts with the various organizations within his church. He also carries on a program of personal work. He may visit his parishioners at home, and he may have specific hours for counseling at his office. He must be prepared to

deal with specific problems that deal with death, marriage, divorce, loss of employment, alcoholism, sickness, and old age.

2. Hospital chaplain. This may be in a general hospital, a psychiatric hospital, or a tuberculosis hospital. He may conduct vesper programs, church services, and visit patients personally.

3. Institutional chaplains. This would include prisons and reformatories.

4. Armed forces. World War II popularized the work of the chaplain.

Perhaps the newest area of pastoral counseling is in the medical setting. There is a growing awareness that religion has a positive effect on emotional life and that spiritual guidance can accelerate recovery and also help patients to accept disease.

The director of professional services at Veterans Hospital, New Jersey, Dr. J. A. Rosenkrantz, makes this statement in the magazine *Hospitals*: "The patient often needs someone who is concerned with more than a specific disease. He needs someone who is interested in his total personality, in his fears and his aspirations, one who can help him to adjust to new circumstances and to the emotions evoked by hospital life."—November, 1955.

Another statement says: "The chaplain comes to the patient as a friend. He is not identified with the scientific mysteries of the medical profession, nor does he give the personal service of a nurse. He can come to the patient on a different level. He represents values that are significant to the patient. He assists in the total well-being of the patient."

The same statements apply to ministerial counseling in general. The pastor is interested in the total personality, the fears and aspirations, the total well-being of his parishioners. He has as a motivating factor the fact that God, too, is interested in him and in his parishioner.

Disaster and Famine Relief

(Continued from page 30)

are here. These disasters are turning the hearts of men to God.

Our General Conference treasury must be supplied with funds to meet these emergencies as they come. We are looking forward to our pastors making a strong appeal in every church in North America on Sabbath, May 25, 1957. We may wish to ask our people now to begin saving for the Disaster and Famine Relief Offering, May 25.

ADLAI A. ESTEB, General Conference
Home Missionary Department

PASTOR -- Shepherding the Flock



Holding Our Members

RALPH S. LARSON

Pastor, Hawaiian Mission

[The author of this article is a pastor of one of our large churches. We know that our readers will appreciate his very helpful suggestions. In writing us he said, "Somewhere, doubtless, there is a church that I will pastor when I am through here. I wish, oh, *how* I wish that the man who is there now would catch a vision and set up this system before I get there. It would save me literally months of ill-directed effort, working, as it were, in the dark. It would eliminate that perilous period after the changing of pastors when weak members slip away and are lost, because the new pastor doesn't know who they are. It would make it possible to win more souls faster."

And that is the objective of all true ministry. Anything that will aid the pastor to care for the flock and yet permit him to spend more time with those outside the fold is really worth while. However, this would require an efficient assistant, a church secretary of some kind, to keep records up to date. But the possibilities are wonderful.—EDITORS.]

OF ALL the methods I have tried in seeking pastoral efficiency among the six hundred members of Honolulu Central church, none has been so satisfying and rewarding as the church attendance record combined with a visible index file system.

At the suggestion of our treasurer, Brother John Smith, a used visible index file, size 6 by 11 inches, was purchased from war surplus. On a card in the visible portion of this file each member's name appears opposite a row of fifty-two small squares, one for each Sabbath of the year. A grease pencil mark on the surface of the card holder, over each square, makes a cumulative attendance record for one year. At the end of the year the grease marks can be wiped off for a new start.

Each Sabbath morning, at an agreed time during the service, the deacons unobtrusively start through each section of seats a neat chipboard and paper with pencil attached, bearing the following suggestion:

To help us help you—Please record your attendance at the worship service this morning by placing your name in a space below. Thank you.

The board is hardly noticeable as it moves back through the room, and members and visitors alike sign it without hesitation.

On Monday morning the associate pastor and I, with our wives, spend about one hour trans-

ferring this information to the record on the visible index file. No visitors escape our attention. If not known to us, they can usually be identified by contacting the member who is revealed by the list as having sat next to them. We make many helpful contacts that lead to Bible studies by paying them a prompt return visit. We also are able to quickly and easily identify the unbaptized youth of the church.

We set up this system at the beginning of 1955, and just let the records accumulate for a while. After two months they told a remarkably clear and revealing story.

Conspicuous on the list were the names opposite which there were no marks at all—the "total absentee" group. By knowing so accurately who they were and directing some effort toward them, we have been able to reclaim quite a number, although it was soon learned that some had been missing for years. This emphasized the danger of relying on the fullness of the building as an evidence that all the members are attending. Sometimes the building may be filled with persons other than local members.

Also clearly evident on the list were the "faltering" group—those attending quite irregularly. We gave them our attention also, and mailed them a "missed you" card faithfully every time they failed to appear. This has brought very gratifying results. Whereas at the beginning of the year we sent out an average of forty cards a week to absentees other than the "total absentee" group, the number is now down to an average of ten per week, and these not to the same individuals. This is probably an irreducible minimum. That many will visit other churches or be unavoidably indisposed each week.

This simple system has definitely proved a help in retaining the interest of our members and thus preventing loss by apostasy. Instead

of the "total absentee" group growing, we are slowly but surely reducing it, and the movement in that direction has been very nearly checked. Somewhat to our surprise, we found that the members are pleased when the pastor takes notice if they miss even a single attendance at church. Some telephone to explain their absence.

The visible index file is worth its cost for this purpose alone, but it affords many other ways of simplifying our work. Colored tabs on the visible portion reveal to us, by their presence or absence in certain positions, whether the member is faithful in the matter of tithes, his pledges for church expense, his commitments for *Signs of the Times*, has his children in our church school, subscribes to the *Review and Herald*, is an Ingathering solicitor or donor, is Hawaiian, Chinese, Japanese, et cetera, and whether he is at present on this island or somewhere else.

Before going to visit a member, we are able to check his relation to all of these vital questions at a single glance by reading the visible portion of his card horizontally. Then at campaign time we glance down the column of colored tabs vertically and know how to approach our work, because we know where our support among the members lies on any given point.

The card itself is planned to be a personality portrait of the member, containing a record of his service in various offices, his special talents, possession of tools and equipment, et cetera. In the reverse side of the card holder, another card of the same size provides a complete financial ledger for that member for the year. This is also of immense help to the pastor.

A new pastor may learn as much about his congregation in a few weeks with this system as he could in years without it. And best of all, it eliminates guesswork from his shepherding of the flock.

You will find that new visible index systems are expensive, but say, Brother Pastor, what businessman spends a hundred thousand dollars for his building and then balks at setting up a system for inventory control? Is not our inventory more precious than his?

Bible Work a Satisfying Calling

(Continued from page 36)

have developed true counseling skills. Some reserve a portion of their time each week for appointments in the pastoral office.

This plan has its place in our larger centers, provided it is not undertaken as a substitute for personal work in the homes of the people. The pastor's assistant and the Bible instructor may be called on to help in this counseling work, which soon becomes very fascinating. In some areas our ministers have become very conscious of such counseling techniques, and this newer science in the ministry impresses them as being the best way of doing personal work. Here let us remember that a little education can be a dangerous thing. The art is still in the hands of a few ministers, and fewer Bible instructors. We are not ready to surrender our contacts with people in their homes. However, if some must supplement their Bible work with counseling at the church office, let them do so. The pattern is still a God-ordained work.

But let us not become too constricted in our vision of service. The Bible instructor's work in our medical institutions may require psychological counseling and a knowledge of related sciences. The many distressed and nervous people who come to our institutions for help must be cared for, and intelligent planning by administrators will provide workers who can fill this need. These special talents are in place in the medical field and belong to the gifts of healing (1 Cor. 12). The chaplain's assistant or Bible instructor may be called on to do more comforting and counseling than direct Bible teaching, but she will also do the latter. The average Bible instructor is not ready to do this type of work without specialized preparation.

Another consideration might be the title such a worker should carry. Professions have their distinctive titles, but whether we should always follow the ways of non-Adventists in such matters is open to question. Adventism has a right to its "traditions," and God has always blessed us when we have remained distinctive.

God is laying the burden of this calling on the hearts of our most consecrated young women just as definitely as He is extending the call to the ministerial candidate. They are finding the Bible work a most satisfying gospel ministry. We commend our conference presidents for helping in the selection of such promising Bible instructors for their fields. The Bible work is on the upgrade!

L. C. K.



"Go ye therefore
and teach"

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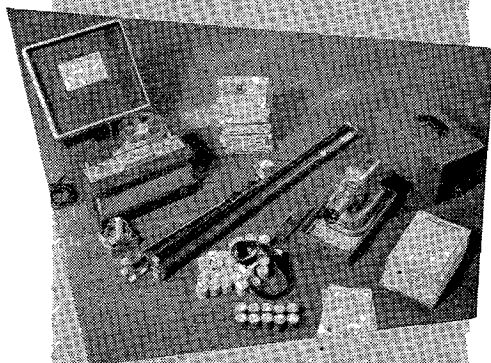
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We must individually know for ourselves what is truth, and be prepared to give a reason of the hope that we have with meekness and fear, not in a proud, boasting, self-sufficiency, but with the spirit of Christ.—*Evangelism*, p. 69.

2. NOT TO BE CONTENT WITH SURFACE TRUTHS.—Nine tenths of our people, including many of our ministers and teachers, are content with surface truths.—*The Review and Herald*, April 21, 1903.

3. SUPERFICIAL KNOWLEDGE NOT SUFFICIENT.—The cause of God needs men of intellect, men of thought, men well versed in the Scriptures, to meet the inflowing tide of opposition. . . .

It is not enough for our ministers to have a superficial knowledge of the truth.—*Testimonies*, vol. 4, p. 415.

4. MINISTERS TO MAKE CONTINUAL IMPROVEMENT.—The true minister of Christ should make continual improvement. The afternoon sun of his life may be more mellow and productive of fruit than the morning sun. It may continue to increase in size and brightness until it drops behind the western hills.—*The Review and Herald*, April 6, 1886.

5. BENEFITS DERIVED FROM DILIGENT STUDY.—If the Bible were studied as it should be, men would become strong-minded and intellectual. The subjects treated upon in the word of God, the dignified simplicity of its utter-

ances, the grand and noble themes which it presents to the mind, are calculated to develop faculties in man which cannot be otherwise developed.—*Ibid.*, May 13, 1890.

6. TO ATTAIN STATURE OF INTELLECTUAL GIANTS.—Our ministers will have to render to God an account for the rusting of the talents He has given to improve by exercise. They might have done tenfold more work intelligently had they cared to become intellectual giants. Their whole experience in their high calling is cheapened because they are content to remain where they are. Their efforts to acquire knowledge will not in the least hinder their spiritual growth if they will study with right motives and proper aims.—*Testimonies to Ministers*, p. 194.

7. SOLEMN RESPONSIBILITY TO PRESENT FAITH INTELLIGENTLY.—Of all men upon the face of the earth, those who are handling solemn truths for these perilous times should understand their Bibles and become acquainted with the evidences of our faith. . . . Those who are ambassadors for Christ, who stand in His stead, beseeching souls to be reconciled to God, should be qualified to present our faith intelligently and be able to give the reasons of their hope with meekness and fear.—*Testimonies*, vol. 2, pp. 342, 343.

8. EXERT UNDERSTANDING TO COMPREHEND SCRIPTURES.—We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner.—*The Great Controversy*, p. 599.

9. NOT TO VINDICATE OWN OPINIONS.—If you search the Scriptures to vindicate your own opinions, you will never reach the truth. Search in order to learn what the Lord says. If conviction comes as you search, if you see that your cherished opinions are not in harmony with the truth, do not misinterpret the truth in order to suit your own belief, but accept

the light given. Open mind and heart that you may behold wondrous things out of God's word.—*Christ's Object Lessons*, p. 112.

10. METHOD OF BIBLE STUDY.—One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained. . . .

The importance of your position as a representative of Christ, should urge you to most diligent habits in acquiring all the knowledge possible to be obtained. . . .

Every one should seek to understand the great truths of the plan of salvation, that he may be ready to give an answer to every one who asks the reason of his hope.—*The Review and Herald*, April 24, 1888.

11. SEARCH FOR LIGHT AND KNOWLEDGE.—The Bible is in our hands, and the task of searching for a knowledge of the truth as it is in Jesus, is appointed us. . . .

There can be no greater peril to the souls of those who profess to believe the truth, than to cease their research for light and knowledge from the Scriptures. . . . You are to pray, and search for the truth on every point of faith and doctrine.—*Ibid.*, Sept. 4, 1888.

12. NEW VIEWS OF TRUTH YET TO BE SEEN.—At no period of time has man learned all that can be learned of the word of God. There are yet new views of truth to be seen, and much to be understood of the character and attributes of God,—His benevolence, His mercy, His long forbearance, His example of perfect obedience. . . . This is a most valuable study, taxing the intellect, and giving strength to the mental ability.—*Fundamentals of Christian Education*, p. 444.

13. DORMANT AND NEWLY REVEALED TRUTH FOR THE SEEKER.—Every mind should turn with reverent attention to the revealed word of God. Light and grace will be given to those who thus obey God. They will behold wondrous things out of His law. Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new.—*Ibid.*, p. 473.

14. TRUTH IS AN ADVANCING TRUTH.—We must not think "Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge." The truth is an advancing truth, and we must walk in the increasing light.—*Evangelism*, pp. 296, 297.

15. CRITICALLY EXAMINE OUR POSITIONS OF TRUTH.—The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. . . .

Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light.—*Testimonies*, vol. 5, pp. 707, 708.

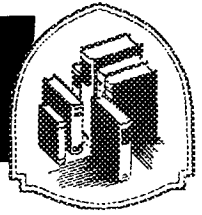
16. EXAMINE THE PILLARS OF OUR FAITH.—It is essential that we study the Scriptures far more earnestly than we do. With fervent prayer we should earnestly and thoroughly examine the pillars of our faith, to see that we have no false support. God will not bless men in indolence, nor in zealous, stubborn opposition to the light He gives to His people.—*The Review and Herald*, Feb. 25, 1890.

17. TRUE DOCTRINES CAN BEAR INVESTIGATION.—There is no excuse for any one in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation.—*Ibid.*, Dec. 20, 1892.

18. RESULTS OF INVESTIGATION OF VITAL DOCTRINES.—When the human agents shall exercise their faculties to acquire knowledge, to become deep-thinking men; when they, as the greatest witnesses for God and the truth, shall have won in the field of investigation of vital doctrines concerning the salvation of the soul, that glory may be given to the God of heaven as supreme, then even judges and kings will be brought to acknowledge, in the courts of justice, in parliaments and councils, that the God who made the heavens and the earth is the only true and living God, the author of Christianity, the author of all truth.—*Fundamentals of Christian Education*, pp. 374, 375.

In the March issue of THE MINISTRY a typographical error needs correction. On page 7, the article should begin: "Hinduism is the religion of three hundred million people," not three million.

BOOKS -- For Your Library



***Fellowship in the Life Eternal*, George G. Findlay, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1955, 431 pages, \$5.00.**

This is an exposition of the three epistles of the apostle John. This reviewer first read this work a quarter of a century ago, and it made a profound impression on his mind and exercised a lasting influence on his life. It is, without any exaggeration, among the most spiritual expositions ever written regarding a part of the Holy Scripture. Its penetration and spiritual insight into the deep things of the Christian faith are unsurpassed. It is calculated to bring a great upsurge of devotion and spiritual understanding into the experience of any person who gives himself to an examination of its pages.

This is a reissue of the old volume, which has been out of print for many years, by the professor of Biblical literature, exegesis, and classics in Headling College, Leeds, England. Bible students of today will feel themselves richly rewarded with its reissue in this large and handsome volume.

CARLYLE B. HAYNES

***A Christian Approach to Philosophy*, Warren C. Young, Van Kampen Press Inc., Wheaton, Ill., 1954, 252 pages, \$4.00.**

From the etymological standpoint philosophy means the "love of wisdom." Basically, philosophy is man's effort to solve the problems of the universe by means of human reason. The question may rightly be raised whether there is any place for such study in the thinking of the Christian. The answer lies very definitely in the affirmative, for philosophy deals with the fundamental issues of life, and we do well to discover and organize what the Bible has to say in regard to these matters.

Warren C. Young, professor of philosophy of religion at Northern Baptist Theological Seminary, is one of a rising group of brilliant young thinkers in the evangelical churches. In a concise and convincing volume he shows the superiority of the Christian realistic world-view in contrast with other philosophical conceptions. Based on the postulate of special revelation and centered in the person and work of Christ, such philosophy enables us to think coherently about the whole of experience. Though written from the evangelical Christian perspective, this book gives a fair presentation of the arguments of non-Christian thinkers. Dr. Young's outline of criteria for testing truth is excellent. His treatment of the pragmatism, or instrumentalism, theory of John Dewey is done in masterly fashion. Dealing with the empirical approach to religion, he shows how defective are such theories. The chapter on

"The Origin of Living Forms" presents invaluable material to those who have to meet the claims of emergent, theistic, or organic evolution.

This notable work on Christian philosophy is worth the attention of preachers and teachers.

CLIFFORD A. REEVES

***A History of Preaching*, F. R. Webber, Northwestern Publishing House, Milwaukee, Wis., 1956, 3 volumes, more than 2,000 pages, \$15.00.**

Here is a masterful combination of scholarly research and dramatic narrative. It is the most exhaustive covering of the subject that has come under the observation of this reviewer. Moreover, the mechanical work, both in binding and printing, is excellent. The theological library or individual who obtains this set will possess a real treasure.

The author presents the lives and sermons of the famous preachers of Scotland, Wales, Cornwall, Ireland, England, and America. He does it exceedingly well. He depicts their manner and style of preaching. He traces the recurrent cycles of spiritual decay and revival in these countries. He covers an amazing amount of biographical material. These three volumes are marked with dramatic episodes from the lives of more than eight hundred outstanding princes of the pulpit. In addition to a description of their manner and style of preaching, their doctrinal position is described, including their attitude toward such matters as verbal inspiration and justification, and toward such fads as evolution, higher criticism, rationalism, and modernism.

The story of preaching in Continental Europe has been often told. But only fragmentary material is available in regard to the famous preachers of Scotland and England. The history of preaching in the United States, Ireland, Cornwall, and Wales has never been told. The enormous influence of the Celtic Church (as distinguished from the Roman) previous to A.D. 664 is scarcely referred to by most writers, probably because of their inability to read the Celtic languages. As a consequence of Webber's painstaking research in forgotten writings of Gaelic and Welsh origin, it is now possible to understand many things concerning the Celtic Church, an early adversary of Rome, as well as dramatic incidents from the lives of eminent preachers. Much of this is told now for the first time in English.

Volume one of this set begins with the story of the Celtic Church, and also covers that of the English Church; volume two covers the church in Scotland and preaching in Wales, Cornwall, and Ireland; volume three is on American preaching.

CARLYLE B. HAYNES

Tools for Bible Study, ed. by **Balmer H. Kelly and Donald G. Miller**, John Knox Press, Richmond, Va., 1956, 159 pages, \$2.00.

An extremely important book for every minister, who needs to know the tools available for Bible study and sermon preparation. That there is a great need for just such a book I know from experience, because frequent requests come to my desk from ministers in the field to give them advice with regard to books on Bible geography or archeology, on the value of certain encyclopedias, grammars in Biblical languages, concordances, or other books of a similar nature.

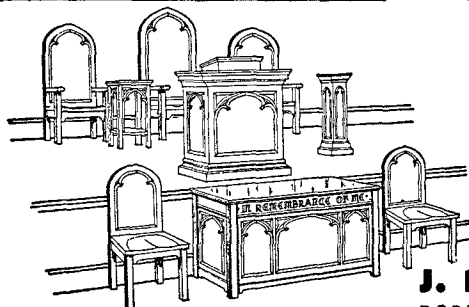
How important it can be to know immediately how to choose the right books at a moment's notice was demonstrated to me by an unforgettable experience that came to me at the beginning of the last war. It was on a certain Friday evening in 1940 that I was forced to make a decision in a split second as to which two books to choose from my well-stocked library when I was suddenly arrested in my home to be taken to an internment camp. The books I took were a Bible and a one-volume Bible dictionary. It was a good choice, as I found out later on, and these two volumes formed for several months the basis of all my studies. When we internees finally received permission to have books from our own libraries sent to us by our wives, I had books sent that proved to be invaluable aids in Bible studies during the six years of forced isolation from the outside world. They were Bibles in Hebrew, Greek, and Latin, dictionaries and grammars of the same Biblical languages, one-volume source books in archeology and ancient history, and the most helpful Spirit of prophecy books for Bible study: *Patriarchs and Prophets*, *Prophets and Kings*, and *The Desire of Ages*. With this small but selected group of books I was kept

busy every hour of every day during the six years of confinement, without being plagued by boredom, one of the worst diseases of prisoners.

Having thus experienced the benefits of having access to the right tools for Bible study in an emergency situation, I read with great interest a series of articles in *Interpretation, A Journal of Bible and Theology*, which appeared in the years 1947-1949 under the general title, "Implements of Interpretation." These articles were written by first-class experts in their field, like the one on "Grammars of the Greek New Testament," by Bruce M. Metzger, of Princeton University, or the one on "The Versions of the New Testament," by Edgar J. Goodspeed, well-known Bible translator. I have therefore frequently recommended them to studious inquirers. It is a matter of satisfaction that the John Knox Press has republished eleven of the original twelve articles in book form, and I am sure that many Bible students will be grateful for the help thus offered in a more permanent and accessible form than the articles were.

A minister's efficiency depends to a certain degree on the effectiveness of his tools just as a carpenter's workmanship is influenced by the tools he uses. And as a progressive carpenter will no longer be satisfied with a handsaw only, but uses fast-working power tools, we ministers of the Word should equally well be acquainted with the latest tools available to us. Great scholars have provided extremely useful aids for the study of the Bible, which, if used regularly and wisely, can make our work so much more efficient. They have given us concordances, arranged in different ways to suit various needs and tastes; they have provided us with dictionaries and encyclopedias on the Bible, on the life of Christ, on the early church, or on religious thought, and on many other subjects; they

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Since a book review seems to be incomplete without some criticism, one shall be added to the praise I have for the book under review. The production of new tools does not cease, and new works have appeared since the original articles appeared in *Interpretation* some seven or eight years ago. It would have added greatly to the usefulness of this book if the latest publications and their evaluations had been included, and if the various chapters had thus been brought up to date.

SEIGFRIED H. HORN

Revival Times in America, Fred W. Hoffman, W. A. Wilde Company, Boston, Mass., 1956, 189 pages, \$2.50.

This book challenges Christians of all denominations to pray for a national religious revival. Addressing himself to America, the author stresses the point that it is the only way for us to survive in this atomic age. His message is urgent, for he hopes to awaken Christians to pray for an immediate revival. He is burdened to startle our national leadership to interpret these portentous times. He emphasizes "divine laws," which produce revival. There is a strong note on prevailing prayer in the planning of revivals. Seventh-day Adventists will recognize the sincere ring of the writer's message and be sobered by it. Whether the church can hope to enlist the leadership of the Government remains a question. Though slanted toward evangelicalism, these revival techniques are worthy of study, and the author's numerous illustrations of their workability are faith inspiring. Simple in expression, the book is interesting and readable.

One of the helpful features of *Revival Times in America* is its survey of American revivalism from the time it was founded by the Pilgrim Fathers. Each awakening with its results is well analyzed, as will be seen from the chapters: "The Need of the Hour," "America's Spiritual Background," "Edwards, Whitefield and the Great Awakening," "The Revival of 1800," "The Work of Charles G. Finney," "The Revival of 1857-58," "The Era of Dwight L. Moody," "The Early Twentieth Century," "Mid-Century Awakening," "The Pathway to Revival."

The author does not treat these periods lightly; his reflections are worthy of study by evangelists and revivalists. We can heartily recommend the work to Bible instructors, and the evangelistic

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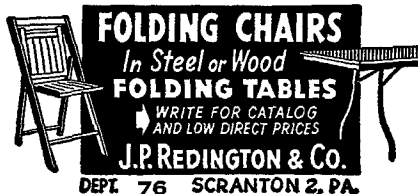
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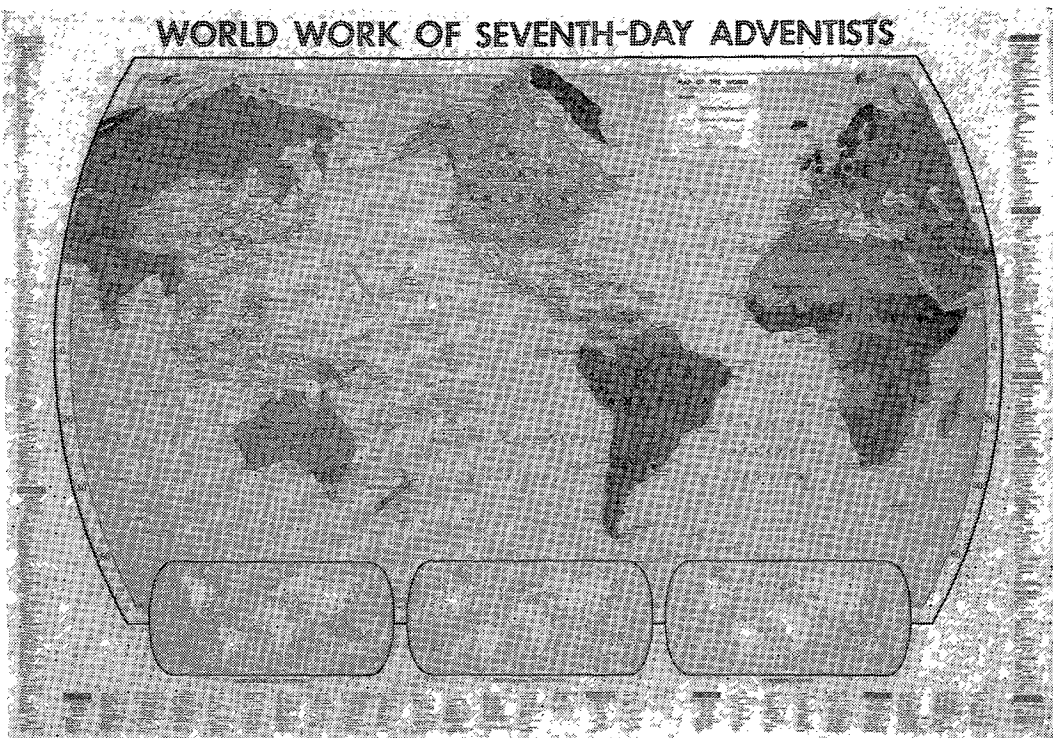
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trainee will gain many ideas as well as sound techniques. Emotion in revival is here well balanced. One wishes that the author had been better informed on the Millerism awakening, but this should not detract from the strength of the presentation on American revivals.

Mr. Hoffman brings to the reader's attention a galaxy of Spirit-filled revival preachers, from the turn of the century to our day, including Billy Graham. There is a strong emphasis on the great need of the Spirit's power for awakenings and revivals. The work is practical, and it will stir the Seventh-day Adventist worker. One could not read this book without being convicted that revival fires must be lighted in our own ranks, for the outpouring of the Spirit is long overdue.

Although the author of *Revival Times in America* centers his attention on the American Continent, his chapter "America's Spiritual Background" and other references in his book show that the need of a true revival is worldwide.

LOUISE C. KLEUSER

Effective Bible Study, Howard F. Vos, Zondervan Publishing House, Grand Rapids, Mich., 1956, 224 pages, \$3.50.

Apart from the outpouring of the Holy Spirit, the greatest need of our church today is a mighty revival of Bible study. Although the spirit with which one approaches the study of God's Word is of prime importance, method also looms large as its basis and in its procedure. Here is a most useful guide to sixteen different methods of Bible study, written by Dr. Howard Vos, Bible and theology instructor at Moody Bible Institute. Those who are anxious to mine precious gems from God's Book will find this volume of great help and interest. This work represents a worthy contribution in an important and somewhat neglected field.

Among the practical ways of studying the Bible described are the inductive, synthetic, analytical, biographical, historical, theological, geographical, psychological. The bibliographies are excellent and

should be of great assistance to anyone wishing to do further study in this field. Dr. Vos mentions the new *Seventh-day Adventist Commentary* with this favorable notation: "The introductory chapters of each of these volumes are of special value in that they deal with historical and chronological problems of the Bible in the light of the latest discoveries of modern scholarship."—Page 72. Reference is also made to Dr. Thiele's chronology (page 44).

The closing chapter is a commendable treatment on methods of teaching the Bible. The two appendixes dealing with "Effective Outlining" and "Filing" are also well done. This book would provide a good text for a class in methods of studying the English Bible, in the local church or college classroom.

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FAILURES IN PRAYER

¶ I HAVE a friend who took his little seven-year-old boy fishing with him one day. They put out the trout line and then went up to the cabin. After an hour, they went back down to the river to see if they had caught anything. Sure enough, there were several fish on the line. "I knew there would be, Daddy," said the boy. "How did you know?" asked the father. "Because I prayed about it," said the child. So they baited the hooks again and put out the line and went back to the cabin for supper. Afterward, they went back to the river; again, there were fish on the line. "I knew it," said the boy. "And how?" asked his father. "I prayed again." So they put the line back out into the river and went to the cabin. Before bedtime, they went down again. This time, there were no fish. "I knew there wouldn't be," said the child. "How did you know?" asked the father. "Because," said the boy, "I didn't pray about it this time." "And why didn't you?" asked the father. "Because," said the boy, "I remembered that we forgot to bait the hooks."

I wonder if many times the apparent failures we have in prayer are not the result of some failure on our part, and not on God's.—ROBERT E. GOODRICH, JR., in *What's It All About?* (Fleming H. Revell Co.).

News

(Continued from page 52)

¶ Giving to Protestant churches in the United States is expected to reach the 2-billion-dollar mark in 1956. This would be a 9 per cent increase over the total for 1955. Protestant church contributions have increased about 10 per cent annually for each of the past 15 years. About 31 per cent of all local congregational expense now is going for new buildings.

¶ Plans for extensive expansion of the American Bible Society's program during the next 25 years were disclosed at the 38th annual meeting of its advisory council. Dr. Eugene A. Nida, associate secretary in charge of translations, said it was "likely" that within the next quarter century the society would accomplish 110 revisions of whole Bibles, 150 translations of Old Testaments, 200 translations of New Testaments, and 225 translations of Gospels into new languages. The expansion program is necessary, he said, because of an unprecedented increase in world literacy and a growing nationalism that makes Bibles in so-called "trade or colonial" languages unacceptable.

¶ Christianity is helping keep morale high among the Chinese on Formosa, reports Dr. Wei-Ping Chen, personal chaplain to Generalissimo Chiang Kai-shek, and pastor of a nondenominational church in Taipei. "Before we came to Formosa from the mainland nine years ago," he said, "one person out of every 1,000 was a Christian. This is still true on the mainland. But today on Formosa one person in every 100 is a member of some Christian denomination."

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¶ The first center for mechanized indexing and analyzing of the world's great religious, literary, and scientific works was formally opened at Aloisianum, one of Italy's leading schools of philosophy. The director of the center said it constituted a "major contribution to worldwide efforts to place information hitherto difficult to obtain at the instant disposal of researchers." He added that the center's facilities would be put at the disposal of any scholar engaged in compiling "any type of concordance." One of the first projects to be done at the new center will be the completion of indexes of the Dead Sea scrolls.

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¶ Members of four New Zealand Protestant denominations will vote next June on the question of union. The vote will be on principle only. Involved in the referendum will be the Methodist, Presbyterian, and Congregational churches, and the Associated Churches of Christ. The Church of England in New Zealand also is taking a growing interest in the possibilities of union with other bodies.

¶ Some 15,000 laymen are canvassing the membership of 200 churches between Ottawa and Windsor, Canada, in the biggest Protestant stewardship campaign ever undertaken in that country. Under the program, known as the sector plan, a house-to-house solicitation of church members is made by fellow members who have been intensively trained in congregational fund raising. The program seeks to make every church member responsible for his congregation's budget.

¶ Evidence from what may be the oldest synagogue in the world indicates that ancient Jews once made illustrated books of the Bible despite bans against pictures of human beings. Prof. Carl H. Kraeling, director of the Oriental Institute at Chicago, and formerly Yale archeology professor, said that paintings on the walls of a synagogue of Dura-Europos, a city that lay under the desert sands of Syria for 1,700 years until its rediscovery in 1921, reveal the existence of a long-forgotten tradition of Jewish representation art. Painted on the walls of the synagogue were pictures representing 59 Biblical episodes, including incidents from the Exodus and the life of Moses. Professor Kraeling had inferred that the artists copied other paintings that had their origin in illustrated books, since the succession of scenes shows close following of the Biblical text. The author believes it unlikely that illustrated Bibles in the Jewish language existed, since the strict rules and regulations regarding the preparation of official scrolls were probably enforced. But he thinks it possible that liberal interpreters of the Jewish prohibition against images of humans may have illustrated Greek translations of books of the Bible. He contends that this narrative tradition in Jewish art probably provided the source of early Christian art.

¶ One thousand new billboards carrying a drawing by Warner Sallman entitled *Christ Looking at the City* are going up across the country, it was announced by Miss Jo Peterson, founder and director of Best Seller Publicity, which is handling the project. Mr. Sallman is famous for his *Head of Christ*. The billboards show a compassionate Christ looking over skyscrapers, and point up the verse, "Whosoever liveth and believeth in me shall never die" (John 11:26). Best Seller Publicity was organized in 1937 by a group of lay people interested in promoting Bible reading through newspaper ads, car cards, and billboards.

¶ The Reverend Robert Eugene Richards, of La Verne, California, 30-year-old 1956 Olympic pole

vault champion, was named by the U.S. Junior Chamber of Commerce as one of the Teu Outstanding Young Men of 1956. An announcement said that as minister, amateur athlete, and teacher, he "exemplifies youth with a purpose for the benefit of mankind." Mr. Richards is former pastor of the First Church of the Brethren at Long Beach, California. He resigned his pastorate in 1955 to devote more time to evangelistic work and prepare himself for the 1956 Olympic games.

¶ A program of spiritual ministry by telephone on a 24-hour-a-day basis was launched by the Stockholm diocese of the State Lutheran Church. By dialing a number, persons emotionally or spiritually upset, or faced with some difficult problem, can receive a personal message from one of a number of pastors assigned to receive their calls.

¶ Education in our Melanesian neighbor New Guinea is hampered by the numerous languages spoken by the natives. It was the diversity of tongues in Melanesia that was responsible for the introduction there of Pidgin English, a hybrid jargon which serves as a common tongue not only for the Europeans in the region but also for the natives, whose own tongue is often unintelligible to their neighbors in the next valley. Australian Pidgin is a mixture of English and Melanesian and has a reasonably scientific basis, but many regard it as an abomination and would have it stamped out. Nevertheless, the British and Foreign Bible Society has commenced to publish the Scriptures in this tongue, beginning with the Gospel of Mark. In defense of its decision the society maintains that Pidgin is a language in its own right and an adequate medium of instruction on all levels. It points out that although the government has tried to replace it with standard English, Pidgin has gained such a hold in the various islands that it will persist for at least another 50 years. However, the designation "Pidgin English" has been abandoned in favor of "Neo-Melanesian."—*The Christian Century*.

¶ Concerned because so few factory workers attend Sunday worship services and encouraged by projects reported from the United States, West German churchmen have begun to sponsor evangelistic meetings in factories. Before a meeting is held, plans are discussed with management and trade union representatives. The response has usually been enthusiastic. Management agrees to pay regular wages for the time off during the meeting, and is generally very helpful. Normally, the meeting lasts half an hour. After opening music by a brass band, one or two factory workers testify to their religious faith. Then there is more music and hymns. Pamphlets are distributed, and the workers are encouraged to bring to the sponsors any questions they may have about religion. It is hoped that the plan will help break down the deep-rooted prejudice so many workingmen have against clergymen and the church generally.—*The Christian Century*.

NEWS -- From Current Journals



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

¶ McCormick Theological Seminary, Chicago, Illinois, has purchased nine Dead Sea scroll fragments for \$6,000. The purchase was made from Bedouins through the agency of the Jordan Government. The manuscripts were found by tribesmen in Cave IV, Qumran, on the northwestern edge of the Dead Sea. The manuscripts will remain in the Palestine Archeological Museum for study and editing and be released to the seminary after publication.

Eight of the manuscripts are written on leather. They include a manuscript of Jeremiah, dating probably from the end of the second century B.C., the only known Hebrew manuscript representing the shorter text used by the translators of the ancient Greek version of Jeremiah. There are two manuscripts from the Book of Daniel. The oldest, extremely fragmentary, dates from the close of the second century B.C., and probably was written not much more than 50 years after the original work. A manuscript of Ecclesiastes dates from around 150 B.C. The other leather documents are non-Biblical, sectarian manuscripts identified as a paraphrase of Genesis, an Essene liturgy, a hymnic work, and a wisdom writing.

¶ A rock-hewn subterranean labyrinth unlike any ever before found in the Middle East was unearthed by Hebrew University archeologists excavating in northern Galilee. It is believed to be the first unopened royal tomb of the Hyksos period ever discovered. Historical records of the period are rare, and few archeological traces of it have ever been found. In an effort to gain access to the tomb's innermost chamber from various directions, diggers uncovered the maze of passages. Those so far explored appear to honeycomb the area of the Biblical town of Tel Hazor, where the excavation is taking place.

¶ Evangelist Otis Gatewood, church of Christ missionary who recently visited Russia, said that the Soviet Union's minister of cults had told him that American missionaries could be sent there. "We need American missionaries to witness for Christianity in the Soviet Union," he said. "Moscow, a city of 8 million people, has only eight congregations of all faiths." The evangelist said the number of Protestants is increasing in the Soviet Union, with between 10,000 and 20,000 baptisms held every year.

He said there were about 500,000 Protestants in Russia.

¶ Buddhism is "on the march" and "in competition with Christianity for the minds and hearts of men throughout Asia," reported Dr. Harold A. Bosley, a Methodist clergyman who recently returned from a six-week tour of Japan. "Buddhism is not a dying cult," he said. "It has some of the strongest leaders it has ever had in its history." He called on the mission leaders to rethink their policies so as to "guarantee the continued relevance of the Christian gospel."

¶ American churches are faced with a "leadership crisis" in their mission work overseas, said David W. Proffitt, moderator of the Presbyterian Church in the U.S.A. He said the leadership crisis could be partly overcome if the churches sent more highly trained technicians to missions overseas. These should include, he said, doctors, hospital workers, teachers, engineers, agriculturists, and sanitation specialists. Too, more foreign students should be encouraged to study in this country with the intention of returning to their native lands, where they could work to improve living conditions there.

¶ Plastic disks that slip over the center of standard telephone dials will promote prayer support throughout the country for Evangelist Billy Graham's eight-week crusade in New York this spring. In announcing the unique advertising device, Crusade headquarters said the disks would bear the reminder: "Pray for Billy Graham, New York Crusade, Madison Square Garden, begins May 15, 1957." Goal is to distribute the disks by the thousands in homes and offices across America.

¶ Nearly 500,000 persons attended 125 rallies in the first two months of a national evangelistic mission conducted by the United Church of Canada. The missions were held in cities across the country. Dr. W. G. Berry, director of the crusade, said the missions are "only a small part of a much larger plan of the United Church to conduct the greatest evangelistic campaign in its history." In conjunction with the missions, the United Church plans a series of ten conferences on "Christianity and the National Life." Among the topics to be considered are marriage, sex and family life, community and moral problems, war and peace, and national politics and problems.

(Continued on pages 50, 51)

EVANGELISM -- Winning Men for God



Evangelism in Japan

L. R. VAN DOLSON

Evangelist, Osaka, Japan

THE second article of this series presented the opportunity that still exists in Japan for public evangelism. Now I want to deal with some of the unique problems and the methods of meeting these problems in evangelism in this land of Buddhism and Shintoism. These thoughts are presented with the hope that they may be of interest and use to evangelists in other lands who may face somewhat similar problems. First the specific problem is presented, and then the way of dealing with the situation.

In soul-winning work here it is necessary that one continually remind himself that the Japanese people have no Christian background whatsoever. In fact, although the Japanese pride themselves in being a very religious people, they have very little actual religious understanding. Buddhism, to the average person, is useful for those ceremonies surrounding birth, marriage, and death. Shintoism is associated primarily with the colorful yearly festivals and reverence for their ancestors. Outside of these occasions, religion has relatively little meaning



P. H. Eldridge and Kamoda-san of the Voice of Prophecy staff taking part in Voice of Prophecy rally that introduced an evangelistic campaign in Kobe, spring of 1956.

for a large share of the people of this island country. Certainly whenever there is a conflict between their religion and their livelihood, or if there should be a conflict between their religion and the laws of the land, the average Japanese would not let his religious views interfere with the making of a living or his duty to his country. Thus it becomes an extremely difficult task to teach the Japanese people that true Christianity means a willingness to place family, home, livelihood, and even national loyalty secondary to one's obligation to God, and that Christian religious principle cannot be compromised.

Therefore, our evangelistic approach must be suited to this situation. We cannot expect those who have no understanding of the Bible to grasp its truths the first time they are presented. This means they must be presented over and over again in a varied and interesting manner. Also, it is necessary to begin where their interest is and build a good foundation of belief in God, His written Word, and Christ before even mentioning the distinctive and special truths for this time.

In a three- to four-month campaign I usually spend the first six weeks in building this foundation of faith, and then launch into the presentation of our more specific doctrines.

Why Are There So Many Christian Denominations?

There are now about sixty different Christian bodies teaching the Christian faith in Japan. This in itself presents a somewhat confusing picture to those desiring to study the Christian religion. "All these teachings cannot be truth," they say. "How can we know which is really right?" This kind of question I have had to answer innumerable times. The Buddhist religion itself is also divided into a large number of sects with differing interpretations, but merely to try to explain the divisions in Christianity by making such a comparison does not satisfy the one who has found no soul-satisfying solution to the problems of life in the various other religious teachings. He may be longing to find the way to Christ, but how can he do so in the midst of such varying Christian presentations?

In meeting this problem I found a very helpful approach in *THE MINISTRY* magazine several years ago from the pen of J. L. Shuler (see *THE MINISTRY*, February, 1954, p. 11). After the preliminary building of a foundation for Christian faith, I then present the entire present truth in the setting of Revelation 14. Use and study of this method has built a system

through which our message can be presented logically and in perfect sequence by following the very order of the text. I have found that this approach appeals very much to the Japanese people, and there seems to be no question at all in the minds of those going through an entire series of this kind as to the unique place of Seventh-day Adventists and their message in the presentation of the gospel today. My heart has been thrilled to hear testimony after testimony from those who have found the saving grace of Christ after attending such a series as this as they express their faith and happiness in God's special message for this hour.

Just one example. After one young policeman had decided to be baptized I went with him to see his police chief to help explain his decision. It was a privilege for me to hear his straightforward testimony. First of all he explained that from boyhood he had a desire to be of service to mankind and finally had chosen to be a policeman. "Then God's message for today began to be preached here in our town," he added. "I went every night to the meetings. God's Spirit greatly impressed my heart. I was inspired by love for Jesus. However, I faced the problem of obedience to my new-found Lord. And that involved my keeping the Sabbath. I thought about it for some time and prayed about it. Finally I made my decision. I knew I would have to quit my job as policeman, but I want to do God's will. I want to be faithful in my obedience to Him. In my heart is great joy and love for Christ. Chief, this is my attitude on religion. I will willingly give up my job. I am not afraid for the future because I believe my God is guiding me and will provide for me."

The chief was greatly impressed to find a young Japanese man so interested in religion and so willing to make personal sacrifice for it. He said that this was the first time he had ever met such a young man and deeply regretted his loss to the police service. I was particularly pleased to hear this young man testify often to his joy in the Lord and the privilege he feels is his for having heard God's special message for today. This approach had led him to see without question the distinctiveness of our witness for truth.

Test of Loyalty

In a land where most schools are operated on Saturday, where competition for employment is keen, and where there is a lack of sympathy for Christian principles, the keeping of the Sabbath is a tremendous test of one's love for God. Because of almost impossible



Baptismal group, November 21, 1953. Shinohara-san, the police officer mentioned in this article, stands in the center of the back row.

government restrictions it is difficult to establish church schools, and at present we have only six or seven in all Japan. Thus the children, from their early years, are presented with a Sabbathkeeping problem, and too often in the past, children from Seventh-day Adventist homes have been allowed by their parents to attend school on Sabbath. The end result has been the loss of a majority of our children and the setting of a bad example for those led into the church through evangelism.

Upon graduation from school the Japanese young people must undergo stiff examinations and competition for whatever type of work they wish to enter. This makes it very difficult for them to willingly give up such hard-earned jobs in order to keep the Sabbath. Very seldom are employers willing to make any concession to allow their employees to observe God's rest day and continue in their employment.

In presenting the important aspects of our message it is necessary to emphasize and re-emphasize the joyful privilege we have of revealing our love for Christ our Saviour, i.e., by observing the Sabbath. Also, it impresses Japanese audiences greatly on the nights appeals for decisions are made on this point of obedience to have two or three short testimonies from those who have faced similar decisions and

have discovered that God has rewarded their faithfulness. And God certainly has blessed these faithful ones.

One example will suffice to demonstrate that there are many, even in this land where it is so difficult, who heed such appeals and follow God unhesitatingly despite personal inconvenience and self-sacrifice.

Masayuki Kushida first came into contact with our work five years ago when he subscribed to the *Signs of the Times*. A local colporteur made the contact, and three years later that colporteur called again and sold him a copy of the book *Education*. Last fall evangelistic meetings were begun in the Kobe church, and the faithful colporteur called on Kushida-san once again, inviting him to attend the meetings. The first night he attended the prophecy of Revelation 13 was set forth. The presentation of this subject in this land requires particular tact. The Holy Spirit touched his heart, and he made his decision to obey the Lord and keep the very next Sabbath. This presented a real difficulty, as he was a section chief in the financial affairs division of the prefectural office. But he determined to follow God no matter what the cost. The next morning he wrote to the governor explaining his new-found faith and asking permission to have Saturdays off and to

work on Sundays instead. The next Sabbath he came to church for the first time, bringing his wife and four children with him. The children had been taken out of school in order to attend the church. Two of his neighborhood friends were also with him. Since that day Kushida-san and his wife and children have attended church and Sabbath school, and he and his wife are now baptized members. A few weeks after submitting his letter to the governor he was granted Sabbath privileges although that entailed demotion and removal to another office. The faithfulness of this family in the matter of obedience has been a real inspiration to our Kobe church.

Christianity a Western Religion

Since its introduction here by the Portuguese and Francis Xavier about four hundred years ago, Christianity has been looked upon as a Western religion. This gave it temporary popularity during the occupation following World War II, but in times past it has been repressed by the government. There still exists much prejudice against Christianity in the minds of many Japanese, and this must be recognized in all our evangelistic approaches.

It is helpful to stress that Christianity and the Bible are actually Oriental in their inception, but that the message of salvation is not limited to any particular culture or people. The Bible is the book of all nations, and Christ is the Saviour of the world. It is interesting to point out that the family system, which is still so important today, is very similar to the ancient patriarchal system of the Bible. The Shinto shrine in many respects is very similar to the ancient Jewish temple. Christ's calling outside the door of the heart cannot be clearly understood by the Westerner until he has stood outside a Japanese house softly calling, "Gomen kudasai," and has patiently waited for someone within to respond. The Bible, a truly Eastern book, can be so much better understood by the Westerner after he has been to the Orient.

The evangelist has many problems to meet in Japan today, but the thrilling versatility of the Word of God enables him to meet men everywhere. The unique situation of these dear people today demands that larger plans be made for entering these great Japanese cities, where scores of millions await the saving gospel of Christ.

Disaster and Famine Relief Offering—May 25

SEVENTH-DAY ADVENTIST ministers do not need to be told of the increasing disasters of these last days. We all realize that we are standing on the dizzy edge of disaster. The newspapers, magazines, and press releases from all around the world daily multiply the mounting evidence that this is true. It is not only true politically, but the world itself is waxing "old like a garment." It is apparent that the time of trouble, predicted long ago, is here. This is the condition in every part of the world. I know of no section that has been immune from the dark, stark tragedies of floods, hurricanes, tornadoes, fires, earthquakes—to say nothing of the tragedies in the wake of war. These disasters, along with the drought and famine and increasing economic pressure, are affecting and afflicting millions of peoples in various parts of the world.

If ever there was a time for Christians to manifest the spirit of Christ in supplying the needs of the hungry, the sick, and the needy—this hour has come. We are to be the good Samaritans of these last days. And at the taking of the offering in all of our churches in the North American Division on the last Sabbath of May (25) an appeal should be made to every church member to share with the hungry world the food we have. To feed the hungry,

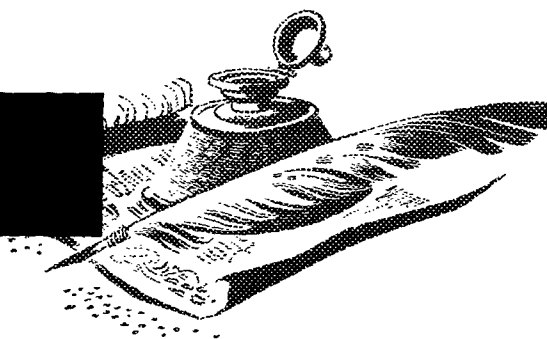
to clothe the naked, to visit the needy—this is pure religion before God the Father.

I am sure no appeal needs to be made to our pastors to make this Famine and Disaster Relief Offering a challenging one to our people. We never know when tragedies will come, like the one in Hungary, where tens of thousands of people have fled for their very lives to find refuge any place where open hearts, open arms, and open doors would welcome them. But, remember, there are many who cannot flee, who do not have the doors open as, for instance, America's doors have opened to the Hungarian refugees. There are millions who must stay where they are and endure the hardships brought on by floods and famines or other disasters.

Personally, I can tell you that when I flew over Northern India a few months ago, my heart was torn as I saw village after village inundated by the flood waters. Literally millions of people lost everything through those floods. Or I could take you to some of the islands that I have seen where hurricanes, such as Hurricane Hazel or Hurricane Betsy or many others that we could name, have wrought their devastating work. Surely the signs of the times tell us that troubles of the last days

(Continued on page 39)

EDITORIAL



ADVENTISM'S NEW MILESTONE

RECENTLY a thrilling chapter in the history of Adventism was written. We feel that our denomination, for so long looked at askance by some Protestant leaders, is on the road to better relationship. It would indeed be unwise for us to go overboard about this experience, but we would certainly be remiss if we failed to recognize the significance of having reached this milestone. The point is that the confusion about Adventism's classification with some of the more "undesirable cults" has been clarified. Without taking the initiative in this significant gesture, we have been accepted by a fundamentalist sector of Protestantism as "born again" Christians.

The main issue in question seemed to be whether Adventists believed in the deity and divinity of Christ, in His atoning sacrifice, and in a finished work on the cross. While some among us wonder why these facets of our faith have not been discovered sooner it might be well for us to weigh the significance of such changes of feeling. We must assume that the readers of *THE MINISTRY* have kept pace with the articles and special theological features of recent months. We would merely point up a few of our own impressions relative to these recent theological investigations.

It appears that this (on our part) unsought discussion of our doctrines with Evangelical brethren has been most profitable. Adventists recognize such experiences as providences. It does not go to our heads; it rather humbles us as we try to learn some lessons from this recent stir in the ranks of our Evangelical brethren in Christ, whose motives we wish to recognize as pure and solicitous. Truth can bear investigation and it speaks for itself when God's time comes.

In this connection we turn to an appropriate text for guidance. "Ye have compassed this mountain long enough: turn you northward" (Deut. 2:3). In the experience of the Israelites at Mount Seir (which means "rough") we recognize ourselves. As a denomination we have wandered around the obstacle of misunderstanding long enough, and we do well to now turn northward to God's throne. At times the Christian is placed where he must contend earnestly for the faith, but contention as between Christian groups should be avoided. If these recently gained impressions of Adventism will help Protestants to become more unified, then we may rejoice together.

While engrossed in a restudy of the principles of Bible interpretation as set forth by eminent Bible scholars of our day, we have been impressed with the variations in hermeneutical skill. These emphases of Bible interpretation are not between Jewish and Catholic interpreters alone; they are more pronounced between fundamentalists and modernist scholars. Truly we humans may progress in our understanding of theology, and a methodology for teaching it, but we shall remain human until eternity lifts the veil and we shall know even as we are known! At best our research is limited, and defined laws for interpretation do not take care of all the problems involved in handling Bible theology. As one of our solicitous friends stated in another publication concerning his own group, "It hardly behooves any of us to throw stones at another group of Christian believers." And this should be our attitude also. We are not alarmed over these discussions pro and con, but rather we desire to become more conscientious

as we seek spiritual guidance for thorough research. The shafts must sink deeper into the mine of Bible truth.

Let us give a little consideration to our "isolated ways" as related to our unique doctrines, which, in the thinking of some, are responsible for our drawing away from fundamentalist Protestantism. We question the accuracy of this appraisal on the point of our isolationism, for we are much alert on Christian thinking, and especially on prophetic interpretation. Protestant Bible interpretation developed out of the doctrinal conflicts of the Reformation, but what Protestant would venture to say that the movement as such was heretical? The voices of the Reformers had a variety of emphases, but the Reformation was still the work of God. Adventists feel that they, too, have a right to startle fellow Christians with some distinctive views on the ministry of Christ, the judgment, the return of our Lord, and so forth. These, however, must be more than traditional doctrines; they must be interpreted as convictions in the lives of believers. So in our zeal for Protestant unity, let us leave room for diversity, allowing the other man also to exercise his conscience, provided he knows his Saviour.

God wonderfully led in the rise and progress of the Advent Movement. Honest scholars everywhere have given study to the truth and timeliness of its message to the

world. We have gained many friends by our humanitarian works, as well as with our forthright distinctiveness. With all other Christian believers who cherish the hope of Christ's imminent return, we are preparing for the greatest event of the ages. In this we are not exclusive. If we have failed at times in satisfactorily interpreting our doctrines, we have nevertheless been sincere in our purpose. Our exclusiveness has not been from choice; perhaps earlier in our history it was the lack of response on the part of fellow Christians regarding this "blessed hope" that produced the Adventist way of life.

We are a people with convictions, but we seek fellowship with all true Christians. Let us now ask one another: Has the full purpose of the Protestant Reformation been accomplished, or should we unitedly continue its forward march until Christians everywhere are conscious of, and have prepared themselves for, the soon return of our Lord? We must continue to uphold God's ten-commandment law as the standard of life. Jesus taught this in the Sermon on the Mount. Our lawless age indicates that Christianity should raise its standard higher and higher. Through the grace of Christ and by the power of the indwelling Spirit, God's law will be written in the hearts of all who are looking for the return of our blessed Saviour.

L. C. K.

"God With Us"

THE teachings of Seventh-day Adventists are being widely discussed today. This should not surprise us, for in unfolding such prophecies as Revelation 18:1, have we not preached for many years that before the end of all things this message will come into the spotlight of world interest? Moreover, much counsel has been given us to prepare ourselves for such a time as this. Note these words:

Our people have been regarded as too insignificant to be worthy of notice, but a change will come; the movements are now being made. The Christian world is now making movements which will necessarily bring the commandment-keeping people to notice. . . . Every position of our faith will be searched into, and if we are not thorough Bible students, established, strengthened, settled, the wisdom of the world's great men will be too much for us.—Ellen G. White letter 12, 1886.

This issue of *THE MINISTRY* emphasizes some aspects of theology. The theology we espouse makes us what we are. To help our readers better understand certain trends in theological thought, we have gathered some forthright articles, two of which are from outstanding leaders not of our faith. These times demand a much deeper study of God's Word than many of us have realized.

We must never forget that great preaching comes out of clear theological concepts. More important than his method is the content of the preacher's message. And the very heart of that message is Christ, the Eternal Word, the Saviour of mankind, the God-Man—our Priest and coming King. That is why we have given so much space to this theme in recent issues.

One minister from overseas sought guid-

ance in making clear the differences between the nature of Adam in Eden, of Christ during the incarnation, and of ourselves as members of a fallen race. Feeling that others might be helped to a clearer understanding of this tremendous issue and that it would stimulate study, we include herewith a comparative chart setting forth similarities as well as contrasts.

There is nothing more clearly taught in Scripture than that when God became man through the incarnation He partook of the nature of man; that is, He took upon Himself human nature. In Romans 1:3 we read that Jesus Christ was born "of the seed of David according to the flesh," and in Galatians 4:4, that He was "made of a woman." He became a son of humanity by a human birth and submitted Himself to the conditions of human existence, possessing a human body. (Heb. 2:14.)

The Roman Catholic Church by her dogma of the immaculate conception seeks to get around the very real difficulty of the sinless nature of God in the flesh by claiming that Mary, the mother of Jesus, was preserved from what they speak of as original sin. But such teaching does not meet with all the scriptural requirements. If Mary had been sinless, then why would she have said in the Magnificat, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour"? To declare that she was sinless raises more problems than it solves, for how could she be born free from sin when *both* her parents were sinners? Such a thing would be even more miraculous than the virgin birth itself.

We must never lose sight of the fact that the birth of our Lord was supernatural. It was the result of a special act of God, by the power of the Holy Ghost. When God became flesh it was to fulfill His eternal purpose in bringing a lost race back into fellowship with the universe.

When Adam sinned, the effects of his fall passed upon the whole human family. Since then we have been a dying race. Into that race the Saviour came. At the time Jesus was born, centuries of sin had left their tragic mark upon humanity. Human nature had deteriorated; moreover, Satan claimed this world as his domain. When God became incarnate in the person of His Son, and identified Himself with humanity, it was after the race had been weakened by thousands of years of sin and degradation.

It was in a human form that He came, and He was beset by the infirmities of our physical nature. In the physical form of man He was to feel the stroke and effects of sin. He knew what it was to feel forsaken.

"I have trodden the winepress alone; and of the people there was none with me" (Isa. 63:3).

Bearing the weakness of humanity, and burdened with its sorrow and sin, Jesus walked alone in the midst of men. . . . He was in loneliness of spirit, in a world that knew Him not.—*The Desire of Ages*, p. 422.

When we read of Jesus Christ taking the nature of man, it is imperative that we recognize the difference between human nature in the physical sense of the word, and human nature in the theological meaning of the term. He was indeed a man, but withal He was God manifest in the flesh. True, He took our human nature, that is, our physical form, but He did not possess our sinful propensities. Over and over again Ellen G. White stresses "the perfect sinlessness of the human nature of Christ."—Quoted from *The Seventh-day Adventist Bible Commentary*, vol. 5, p. 1131.

Note these words: "*Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him. . . . Because of sin his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature. . . . But not for one moment was there in Him an evil propensity.*"—*Ibid.*, p. 1128.

He entered the human family and became one with our race, which from the days of Adam had been procreatively degenerating. Yet He was "without sin."

In the September, 1956, issue of *THE MINISTRY*, eight pages of quotations appear from the pen of Ellen G. White on the theme of the incarnation. Among them is this: "He was *born without a taint of sin*, but came into the world in like manner as the human family" (p. 22).

Just how He could be victorious while sharing with us all the limited physical nature of mankind is a mystery beyond human comprehension. But the Scripture declares that while being tempted, He was nevertheless "holy, harmless, undefiled, separate from sinners." In His spiritual nature as the representative of Deity, He was perfect. In His human form as the

representative of humanity, He was perfect and triumphant. We repeat, He had a human nature but not a carnal nature.

In considering this sinless One it is important that we differentiate between those two natures. In common with all mankind He did indeed take upon Himself our infirmities, but infirmities such as debility and frailty, the result of centuries of heredity are not sinful. Those infirmities are clearly indicated in the account of His life while here on earth. We read that He "hungered"; He knew the pangs of "thirst"; He was "wearied"; He "wept"; He was "tempted"; He knew "agony." More than eighty times in the Gospels He speaks of Himself as "the Son of man." He had the appearance of a man, and was indeed a man—the sinless Man, the perfect Man, the God-man, the only One through whom we have access to the Father. He felt His need of prayer, but never once did He have to ask to be forgiven, for He "knew no sin."

"He was a mighty petitioner, *not possessing the passions of our human natures.*"—*Testimonies*, vol. 2, p. 509.

"He is a brother in our infirmities, but not in possessing like passions. As the sinless One, His nature recoiled from evil."—*Ibid.*, p. 202.

Both Matthew and Luke, in giving their accounts of our Lord's advent into the world, emphasize the difference between His birth and that of all others born into the human race. After enumerating the long list of generations from Abraham, Matthew says, "Now the birth of Jesus Christ was on this wise." The expression "on this wise" indicates that the events which brought this birth about were different from those just recorded. Luke quotes the words of the angel: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

By the laws of heredity alone we cannot account for our Lord's generation, for His birth was supernatural. It was a creative act of God, and though He came in the chain of human generation, appearing in human flesh, He was nevertheless God.

In the very first promise of the Redeemer we find the mystery of godliness in embryo. The Lord declared that the power of the serpent would be destroyed by "the seed of the woman," not of the man. His relationship with the human race was on His

mother's side. He was "made of a woman," was the "seed of the woman." He had no human father. He was born into the human family, possessed a human nature, and was known as the Son of man; nevertheless He was the Son of God. His human nature was truly human, yet He was sinless—human, not carnal. The difference between human nature and carnal nature is vital and decisive.

Carnal* nature is not an integral part of original man; it is the result of sin. Before his fall Adam was human, but he was not carnal; he was spiritual, not sensual. When the Eternal God became the second Adam that He might take His place as the representative of a redeemed race, He came "without sin." When the incarnate God broke into human history and became one with the race, it is our understanding that He possessed the sinlessness of the nature with which Adam was created in Eden. The environment in which Jesus lived, however, was tragically different from that which Adam knew before the Fall. The accompanying diagram may be of help to us as we try to comprehend this mighty truth.

Just how God could accomplish this is impossible of explanation. Human language is altogether too limited to encompass the mystery of godliness. But though we cannot explain it, and must regard it as unfathomable, yet we can rejoice in the redemption that is ours in Christ Jesus.

An outstanding theologian of our day says: "Show me your Christology and I will tell you what you are." Another declares: "He who possesses a debased concept of the nature of our Lord will find that its ramifications extend to every facet of his theology, and detrimentally so." This subject demands earnest, prayerful study.

When we meet with an expression in the Spirit of prophecy like this: "He took upon His *sinless* nature our *sinful* nature" (*Medical Ministry*, p. 181), we must understand it in the light of Scripture, which declares that God "made him to be sin for us, who knew no sin" (2 Cor. 5:21). Now at His birth He was declared "holy." During His life and ministry "He did no sin." But in Gethsemane and at Calvary He bore the sin of the whole world. And not the sin only, but also the effects of sin. We read: He "took our infirmities, and bare our sick-

* The word "carnal" is here used in the Pauline sense and not in the general sense of the term, which is simply "fleshly."

nesses" (Matt. 8:17). He died a vicarious death. On that dark day He bore "*our* griefs, and carried *our* sorrows:" was "smitten of God, and afflicted" (Isa. 53:4). *Our* sins were *imputed* to Him. And so *vicariously* He *took* our sinful, fallen nature, died in our stead, and was "numbered with the transgressors" (v. 12).

Sin was laid upon Him; it was never a part of Him. It was outward, not inward. Whatever He *took* was not His inherently; He *took* it, that is, He accepted it. "*He voluntarily assumed human nature. It was His own act, and by His own consent.*"—E. G. WHITE in *The Review and Herald*, Jan. 5,

1887. He "who did no sin" "his own self bare our sins in his own body on the tree" (1 Peter 2:22, 24).

Thank God for such a great salvation. These mighty truths should be our constant theme of contemplation. John exclaims, "Behold, what manner of love the Father hath bestowed upon us." It is a bestowed love. We cannot earn it, we cannot buy it, we cannot comprehend it, we cannot fathom its depths; but we can accept it, and standing in awe before such a mighty revelation of love and grace, we can repeat His name with reverence, "Emmanuel—God with us."

R. A. A.

COMPARATIVE CHART ILLUSTRATING DIFFERENCES BETWEEN *CHRIST AS THE SINLESS ONE*, PRESENT MAN IN THE ENVIRONMENT OF SIN, AND ADAM IN A SINLESS ENVIRONMENT

| | <i>Christ's</i> | <i>Mine</i> | <i>Adam's</i> |
|------------------------------|--|---|---|
| Nature | Sinless—"holy, harmless, undefiled." Perfect as God and man. | Sinful, depraved because of Adam's sin; in Christ, can partake of divine nature. | Sinless and righteous by creation; sinful by choice. |
| Environment | Disharmony of the world. | Disharmony of the world. | Harmonious until the Fall. |
| Companionship | God, angels, and sinners. | Evil angels and sinners; in Christ restoration to divine fellowship. | God, angels, and a sinless companion until the Fall. |
| Relation to the World | <i>In</i> but not <i>of</i> the world. | <i>In</i> and <i>of</i> the world; in Christ free to overcome the world. | <i>In</i> and <i>of</i> a perfect world until the Fall. |
| Physical Abilities or Nature | Voluntarily limited by taking human nature, yet was God in the flesh. | Limited by inheritance of <i>depraved</i> nature. | Created without sin, with freedom and unlimited power to develop. |
| Mind | The mind of God by nature, identity, choice, and supernatural birth. | Carnal mind but may possess mind of God through sanctification of the Spirit. | Could have continued to develop mind in harmony with God. |
| Character | Perfect in every respect while in human nature; grew in wisdom, stature, favor with God and man. | Imperfect by inheritance of depraved nature; in Christ may be restored to image of God. | Created in perfect environment; became depraved through choice of evil. |
| Spirit | God-controlled because continually surrendered to His Father's will. | Naturally devoid of spiritual nature but through Holy Spirit may be restored to image of God. | Could have continued to be perfect and God-controlled. |
| Growth | In conflict with evil, but by choice and faith in His Father triumphant continually. | Born with tendency to sin. In Christ may grow into His likeness. | Harmonious by inheritance; inharmonious by doubting and failing to respond to God's love. |

(This comparison is not set forth as the final answer to every question on this theme, but to stimulate thought.)

Bible Work a Satisfying Calling

OUR times demand positive thinking. The very atmosphere seems to be charged with uncertainty and change. The Bible instructor, who must lead people to make decisions for eternity, shares many conflicts in the lives of her readers. But tension and feelings of indecision are not confined to the lives of those for whom she is working; they may intrude into her own experience until she finds within herself a desire for an easier field of service. But most Bible instructors are straight thinkers, well able to help themselves and others in the path of truth and righteousness. There may be a few younger workers, however, who have not found complete satisfaction in their work, and it may seem to them that other avenues of service would be more congenial.

Miss Ninaj's article on page 37 is thought provoking. Psychology has a place in the work of the Bible instructor, and it seems that of late some of our workers have become deeply interested in learning more about the science of the human mind. In this connection we might consider some of the questions claiming attention and causing a few Bible instructors to become unsettled:

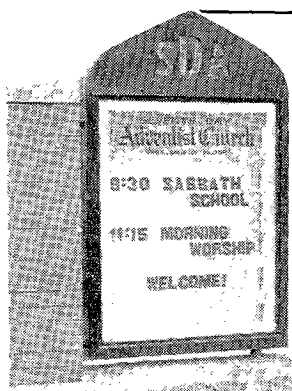
1. Can the psychological counselor hope to fill a larger place in present-day evangelism?
2. Should the Bible instructor receive further education in the field of psychology, psychiatry, and related sciences?
3. Would knowledge of psychological counseling make the services of the field Bible instructor more valuable to her associate pastor?

Counseling is not confined to ministerial and Bible work; every worker in leadership needs to develop this skill. While the purpose of counseling is to guide the confused as they grapple with present-day problems, it does not care for all of them. We should remember that the gospel worker who keeps close to the Lord, and to the people who need help, will be continually guided by the Holy Spirit. She will be growing in an understanding of the operation of the human mind as well as in Bible knowledge. This will bring satisfaction into her life, and her usefulness will expand in the church and in the community where she has been called to labor.

Previously, professional counseling was confined more to the medical profession than it is today; it has now entered the fields of education and industry. Many who are not led by the heavenly Counselor are seeking recognition as professional counselors. Nor does ministerial responsibility clothe one with information, aptitude, and ability to guide the buffeted to sure objectives and to positive thinking. As a people we have been given heavenly instruction on how to deal with the suffering. This is our primary source of guidance in skillful counseling, a source we must never minimize by turning to mere human science. Nor should we assume an attitude of inferiority and become restive in our daily endeavors. None of us will be able to make a study of every science, but we may all become more skilled from day to day in the greatest of all sciences, soul winning.

We now have ministers among us who

(Continued on page 41)



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BIBLE INSTRUCTOR



Ministerial Counseling

BESS NINAJ

Bible Instructor, Washington Sanitarium and Hospital

MINISTERIAL counseling is counseling in a religious setting. It is one of the oldest as well as one of the newer fields of counseling. Most of the books on pastoral counseling date from about 1936. However, in 1656, in England, a Reverend Richard Baxter wrote a book entitled *The Reformed Pastor*. This book shows that he had a definite pastoral counseling program. He visited each family in his parish periodically. He talked with each member of the family individually. He also opened his home to his parishioners every Thursday evening and encouraged them to come there to discuss their problems.

The more recent developments in pastoral counseling are apparent from the books that have been published. In 1936 Dr. Richard Cabot, M.D., and Dr. Russell Dicks, D.D., published a book for the clergy entitled *The Art of Ministering to the Sick*. In 1937 Henry Link published *The Return to Religion*. In 1938 Boswell published a book entitled *Pastoral Psychiatry*. Each year there has been an increasing number of books bearing similar titles. In checking over a bibliography, I found listed books with such titles as *Pastoral Care*, *Pastoral Counseling*, *Pastoral Psychology*, et cetera.

There seems to have been an almost simultaneous awareness by psychologists and by the clergy that people need religion for happy, useful living; and that pastors need a knowledge of human nature and of the techniques for helping people with their problems. More recently we find that the medical field has developed a realization of the fact that religion has a favorable effect on the emotional factors that are involved in illness.

All of this has produced a new viewpoint in pastoral work. The theologian is taught that the "individual in need" is his first responsibility and that all the church program should be seen from the standpoint of human need and personality.

The pastor has always been called on to help people when they are confronted with vital needs. It is stated that 80 per cent of the people first bring their problems to the pastor, not to the physician or the psychiatrist.

From a Biblical background, the earliest reference to pastoral counseling is found in Exodus 18:13-23. Here we are told that Moses "judged" the people. As the volume of work became too great for Moses to handle alone, he appointed judges. These men handled groups of various sizes; some were placed over a group of 1,000, some had a group of 100, and some had a group of 10. This judging was not from a legal aspect, but rather the people brought their problems to the judges. If it was something more than they could handle, it was then referred to Moses.

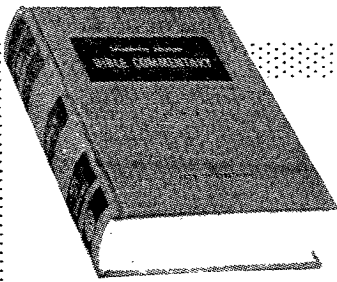
Today theological schools endeavor to prepare the students for counseling. Theoretical courses include such subjects as pastoral case work, mental hygiene, pastoral counseling, and pastoral psychology.

There has been a collaboration of physicians and ministers. This has resulted in clinical programs that give practical experience in helping people. Some theological schools require clinical experience prior to graduation. There are about fifteen hospitals and ninety-eight seminaries that cooperate in this training program. There are two national organizations that sponsor this educational program. They are the Institute of Pastoral Care, in Boston, and the Council for Clinical Training, in New York.

The first clinical program was given at Worcester State Hospital, Massachusetts, in 1925. Then in 1927 the Federal Council of Churches set up a Department of Pastoral Services. This began as a joint committee on religion and medicine and was held at the New York Academy of Medicine.

However, real progress began in 1944, when

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a doctor, Richard Cabot, and a clergyman, Russell Dicks, led out in a clinical program at the Massachusetts General Hospital. Both of these men were inspired by Dr. Anton Boisen, who saw a need for religious ministry in hospitals, mental institutions, prisons, and reformatories. He felt that institutional chaplains needed special training and understanding.

This clinical training is usually a three-month course, for which the student receives twelve hours of university credit. The clergymen live with the interns and residents. This is done to encourage mutual friendship and understanding. The theoretical courses include anatomy and physiology, diseases of various origins, such as cardiovascular, gastrointestinal, respiratory, nervous, psychosomatic. The ministers learn that each type of disease has specific emotional symptoms as well as physical symptoms. They learn to expect these symptoms and also learn how to deal with them. Interviews with patients that have been recorded are studied. The students also hold interviews with patients. The pastor is also taught to be conscious of, and to cooperate with, other agencies and individuals in the community who help people with problems, such as doctors, psychiatrists, psychologists, teachers, social workers, court officers, and lawyers.

An article recently indicated that there is study being given to the idea of having psychoanalysis of theological students prior to graduation. The writer stated that a person's own background has an effect on the success of his work, and that, therefore, unresolved hostilities of childhood color his attitude so that he may tend to be too directive, and thus thwart rather than develop maturity in his parishioners.

The minister is taught to regard himself primarily as a pastor, not as an amateur psychologist, that he is not to go beyond the areas in which he is trained. He is to go beyond physical health and social adjustment; he should help his parishioners to live lives that are rich and useful, and to put them in a personal relation with God.

Ministerial counseling is conducted in a variety of areas that touch human needs. These include:

1. Church pastoral work. Here the pastor conducts a positive program through public work such as preaching, and through his contacts with the various organizations within his church. He also carries on a program of personal work. He may visit his parishioners at home, and he may have specific hours for counseling at his office. He must be prepared to

deal with specific problems that deal with death, marriage, divorce, loss of employment, alcoholism, sickness, and old age.

2. Hospital chaplain. This may be in a general hospital, a psychiatric hospital, or a tuberculosis hospital. He may conduct vesper programs, church services, and visit patients personally.

3. Institutional chaplains. This would include prisons and reformatories.

4. Armed forces. World War II popularized the work of the chaplain.

Perhaps the newest area of pastoral counseling is in the medical setting. There is a growing awareness that religion has a positive effect on emotional life and that spiritual guidance can accelerate recovery and also help patients to accept disease.

The director of professional services at Veterans Hospital, New Jersey, Dr. J. A. Rosenkrantz, makes this statement in the magazine *Hospitals*: "The patient often needs someone who is concerned with more than a specific disease. He needs someone who is interested in his total personality, in his fears and his aspirations, one who can help him to adjust to new circumstances and to the emotions evoked by hospital life."—November, 1955.

Another statement says: "The chaplain comes to the patient as a friend. He is not identified with the scientific mysteries of the medical profession, nor does he give the personal service of a nurse. He can come to the patient on a different level. He represents values that are significant to the patient. He assists in the total well-being of the patient."

The same statements apply to ministerial counseling in general. The pastor is interested in the total personality, the fears and aspirations, the total well-being of his parishioners. He has as a motivating factor the fact that God, too, is interested in him and in his parishioner.

Disaster and Famine Relief

(Continued from page 30)

are here. These disasters are turning the hearts of men to God.

Our General Conference treasury must be supplied with funds to meet these emergencies as they come. We are looking forward to our pastors making a strong appeal in every church in North America on Sabbath, May 25, 1957. We may wish to ask our people now to begin saving for the Disaster and Famine Relief Offering, May 25.

ADLAI A. ESTEB, *General Conference*
Home Missionary Department

PASTOR -- Shepherding the Flock



Holding Our Members

RALPH S. LARSON

Pastor, Hawaiian Mission

[The author of this article is a pastor of one of our large churches. We know that our readers will appreciate his very helpful suggestions. In writing us he said, "Somewhere, doubtless, there is a church that I will pastor when I am through here. I wish, oh, *how* I wish that the man who is there now would catch a vision and set up this system before I get there. It would save me literally months of ill-directed effort, working, as it were, in the dark. It would eliminate that perilous period after the changing of pastors when weak members slip away and are lost, because the new pastor doesn't know who they are. It would make it possible to win more souls faster."

And that is the objective of all true ministry. Anything that will aid the pastor to care for the flock and yet permit him to spend more time with those outside the fold is really worth while. However, this would require an efficient assistant, a church secretary of some kind, to keep records up to date. But the possibilities are wonderful.—EDITORS.]

OF ALL the methods I have tried in seeking pastoral efficiency among the six hundred members of Honolulu Central church, none has been so satisfying and rewarding as the church attendance record combined with a visible index file system.

At the suggestion of our treasurer, Brother John Smith, a used visible index file, size 6 by 11 inches, was purchased from war surplus. On a card in the visible portion of this file each member's name appears opposite a row of fifty-two small squares, one for each Sabbath of the year. A grease pencil mark on the surface of the card holder, over each square, makes a cumulative attendance record for one year. At the end of the year the grease marks can be wiped off for a new start.

Each Sabbath morning, at an agreed time during the service, the deacons unobtrusively start through each section of seats a neat chipboard and paper with pencil attached, bearing the following suggestion:

To help us help you—Please record your attendance at the worship service this morning by placing your name in a space below. Thank you.

The board is hardly noticeable as it moves back through the room, and members and visitors alike sign it without hesitation.

On Monday morning the associate pastor and I, with our wives, spend about one hour trans-

ferring this information to the record on the visible index file. No visitors escape our attention. If not known to us, they can usually be identified by contacting the member who is revealed by the list as having sat next to them. We make many helpful contacts that lead to Bible studies by paying them a prompt return visit. We also are able to quickly and easily identify the unbaptized youth of the church.

We set up this system at the beginning of 1955, and just let the records accumulate for a while. After two months they told a remarkably clear and revealing story.

Conspicuous on the list were the names opposite which there were no marks at all—the "total absentee" group. By knowing so accurately who they were and directing some effort toward them, we have been able to reclaim quite a number, although it was soon learned that some had been missing for years. This emphasized the danger of relying on the fullness of the building as an evidence that all the members are attending. Sometimes the building may be filled with persons other than local members.

Also clearly evident on the list were the "faltering" group—those attending quite irregularly. We gave them our attention also, and mailed them a "missed you" card faithfully every time they failed to appear. This has brought very gratifying results. Whereas at the beginning of the year we sent out an average of forty cards a week to absentees other than the "total absentee" group, the number is now down to an average of ten per week, and these not to the same individuals. This is probably an irreducible minimum. That many will visit other churches or be unavoidably indisposed each week.

This simple system has definitely proved a help in retaining the interest of our members and thus preventing loss by apostasy. Instead

of the "total absentee" group growing, we are slowly but surely reducing it, and the movement in that direction has been very nearly checked. Somewhat to our surprise, we found that the members are pleased when the pastor takes notice if they miss even a single attendance at church. Some telephone to explain their absence.

The visible index file is worth its cost for this purpose alone, but it affords many other ways of simplifying our work. Colored tabs on the visible portion reveal to us, by their presence or absence in certain positions, whether the member is faithful in the matter of tithes, his pledges for church expense, his commitments for *Signs of the Times*, has his children in our church school, subscribes to the *Review and Herald*, is an Ingathering solicitor or donor, is Hawaiian, Chinese, Japanese, et cetera, and whether he is at present on this island or somewhere else.

Before going to visit a member, we are able to check his relation to all of these vital questions at a single glance by reading the visible portion of his card horizontally. Then at campaign time we glance down the column of colored tabs vertically and know how to approach our work, because we know where our support among the members lies on any given point.

The card itself is planned to be a personality portrait of the member, containing a record of his service in various offices, his special talents, possession of tools and equipment, et cetera. In the reverse side of the card holder, another card of the same size provides a complete financial ledger for that member for the year. This is also of immense help to the pastor.

A new pastor may learn as much about his congregation in a few weeks with this system as he could in years without it. And best of all, it eliminates guesswork from his shepherding of the flock.

You will find that new visible index systems are expensive, but say, Brother Pastor, what businessman spends a hundred thousand dollars for his building and then balks at setting up a system for inventory control? Is not our inventory more precious than his?

Bible Work a Satisfying Calling

(Continued from page 36)

have developed true counseling skills. Some reserve a portion of their time each week for appointments in the pastoral office.

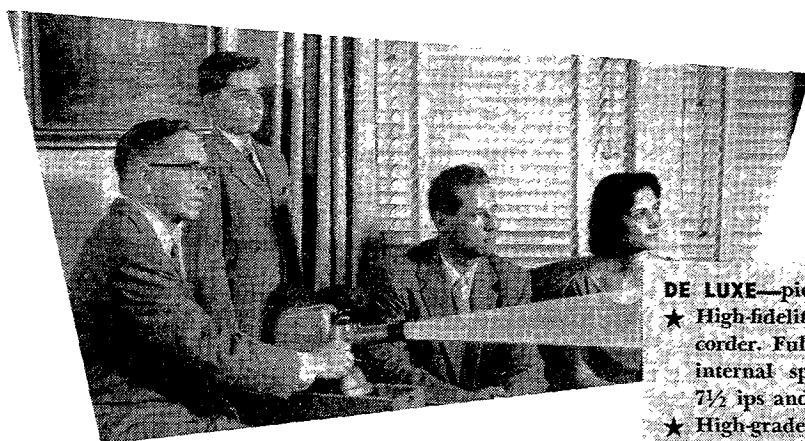
This plan has its place in our larger centers, provided it is not undertaken as a substitute for personal work in the homes of the people. The pastor's assistant and the Bible instructor may be called on to help in this counseling work, which soon becomes very fascinating. In some areas our ministers have become very conscious of such counseling techniques, and this newer science in the ministry impresses them as being the best way of doing personal work. Here let us remember that a little education can be a dangerous thing. The art is still in the hands of a few ministers, and fewer Bible instructors. We are not ready to surrender our contacts with people in their homes. However, if some must supplement their Bible work with counseling at the church office, let them do so. The pattern is still a God-ordained work.

But let us not become too constricted in our vision of service. The Bible instructor's work in our medical institutions may require psychological counseling and a knowledge of related sciences. The many distressed and nervous people who come to our institutions for help must be cared for, and intelligent planning by administrators will provide workers who can fill this need. These special talents are in place in the medical field and belong to the gifts of healing (1 Cor. 12). The chaplain's assistant or Bible instructor may be called on to do more comforting and counseling than direct Bible teaching, but she will also do the latter. The average Bible instructor is not ready to do this type of work without specialized preparation.

Another consideration might be the title such a worker should carry. Professions have their distinctive titles, but whether we should always follow the ways of non-Adventists in such matters is open to question. Adventism has a right to its "traditions," and God has always blessed us when we have remained distinctive.

God is laying the burden of this calling on the hearts of our most consecrated young women just as definitely as He is extending the call to the ministerial candidate. They are finding the Bible work a most satisfying gospel ministry. We commend our conference presidents for helping in the selection of such promising Bible instructors for their fields. The Bible work is on the upgrade!

L. C. K.



"Go ye therefore
and teach"

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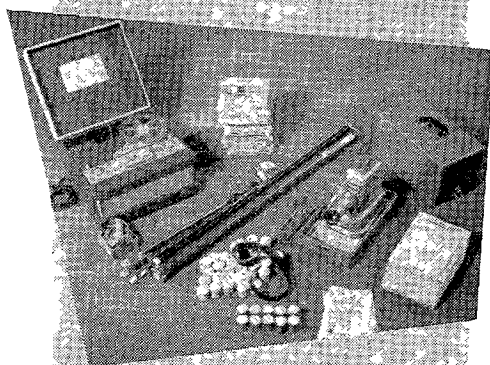
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We must individually know for ourselves what is truth, and be prepared to give a reason of the hope that we have with meekness and fear, not in a proud, boasting, self-sufficiency, but with the spirit of Christ.—*Evangelism*, p. 69.

2. NOT TO BE CONTENT WITH SURFACE TRUTHS.—Nine tenths of our people, including many of our ministers and teachers, are content with surface truths.—*The Review and Herald*, April 21, 1903.

3. SUPERFICIAL KNOWLEDGE NOT SUFFICIENT.—The cause of God needs men of intellect, men of thought, men well versed in the Scriptures, to meet the inflowing tide of opposition. . . .

It is not enough for our ministers to have a superficial knowledge of the truth.—*Testimonies*, vol. 4, p. 415.

4. MINISTERS TO MAKE CONTINUAL IMPROVEMENT.—The true minister of Christ should make continual improvement. The afternoon sun of his life may be more mellow and productive of fruit than the morning sun. It may continue to increase in size and brightness until it drops behind the western hills.—*The Review and Herald*, April 6, 1886.

5. BENEFITS DERIVED FROM DILIGENT STUDY.—If the Bible were studied as it should be, men would become strong-minded and intellectual. The subjects treated upon in the word of God, the dignified simplicity of its utter-

ances, the grand and noble themes which it presents to the mind, are calculated to develop faculties in man which cannot be otherwise developed.—*Ibid.*, May 13, 1890.

6. TO ATTAIN STATURE OF INTELLECTUAL GIANTS.—Our ministers will have to render to God an account for the rusting of the talents He has given to improve by exercise. They might have done tenfold more work intelligently had they cared to become intellectual giants. Their whole experience in their high calling is cheapened because they are content to remain where they are. Their efforts to acquire knowledge will not in the least hinder their spiritual growth if they will study with right motives and proper aims.—*Testimonies to Ministers*, p. 194.

7. SOLEMN RESPONSIBILITY TO PRESENT FAITH INTELLIGENTLY.—Of all men upon the face of the earth, those who are handling solemn truths for these perilous times should understand their Bibles and become acquainted with the evidences of our faith. . . . Those who are ambassadors for Christ, who stand in His stead, beseeching souls to be reconciled to God, should be qualified to present our faith intelligently and be able to give the reasons of their hope with meekness and fear.—*Testimonies*, vol. 2, pp. 342, 343.

8. EXERT UNDERSTANDING TO COMPREHEND SCRIPTURES.—We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner.—*The Great Controversy*, p. 599.

9. NOT TO VINDICATE OWN OPINIONS.—If you search the Scriptures to vindicate your own opinions, you will never reach the truth. Search in order to learn what the Lord says. If conviction comes as you search, if you see that your cherished opinions are not in harmony with the truth, do not misinterpret the truth in order to suit your own belief, but accept

the light given. Open mind and heart that you may behold wondrous things out of God's word.—*Christ's Object Lessons*, p. 112.

10. METHOD OF BIBLE STUDY.—One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained. . . .

The importance of your position as a representative of Christ, should urge you to most diligent habits in acquiring all the knowledge possible to be obtained. . . .

Every one should seek to understand the great truths of the plan of salvation, that he may be ready to give an answer to every one who asks the reason of his hope.—*The Review and Herald*, April 24, 1888.

11. SEARCH FOR LIGHT AND KNOWLEDGE.—The Bible is in our hands, and the task of searching for a knowledge of the truth as it is in Jesus, is appointed us. . . .

There can be no greater peril to the souls of those who profess to believe the truth, than to cease their research for light and knowledge from the Scriptures. . . . You are to pray, and search for the truth on every point of faith and doctrine.—*Ibid.*, Sept. 4, 1888.

12. NEW VIEWS OF TRUTH YET TO BE SEEN.—At no period of time has man learned all that can be learned of the word of God. There are yet new views of truth to be seen, and much to be understood of the character and attributes of God,—His benevolence, His mercy, His long forbearance, His example of perfect obedience. . . . This is a most valuable study, taxing the intellect, and giving strength to the mental ability.—*Fundamentals of Christian Education*, p. 444.

13. DORMANT AND NEWLY REVEALED TRUTH FOR THE SEEKER.—Every mind should turn with reverent attention to the revealed word of God. Light and grace will be given to those who thus obey God. They will behold wondrous things out of His law. Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new.—*Ibid.*, p. 473.

14. TRUTH IS AN ADVANCING TRUTH.—We must not think "Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge." The truth is an advancing truth, and we must walk in the increasing light.—*Evangelism*, pp. 296, 297.

15. CRITICALLY EXAMINE OUR POSITIONS OF TRUTH.—The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. . . .

Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light.—*Testimonies*, vol. 5, pp. 707, 708.

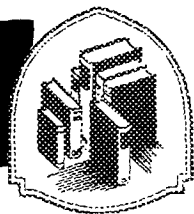
16. EXAMINE THE PILLARS OF OUR FAITH.—It is essential that we study the Scriptures far more earnestly than we do. With fervent prayer we should earnestly and thoroughly examine the pillars of our faith, to see that we have no false support. God will not bless men in indolence, nor in zealous, stubborn opposition to the light He gives to His people.—*The Review and Herald*, Feb. 25, 1890.

17. TRUE DOCTRINES CAN BEAR INVESTIGATION.—There is no excuse for any one in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation.—*Ibid.*, Dec. 20, 1892.

18. RESULTS OF INVESTIGATION OF VITAL DOCTRINES.—When the human agents shall exercise their faculties to acquire knowledge, to become deep-thinking men; when they, as the greatest witnesses for God and the truth, shall have won in the field of investigation of vital doctrines concerning the salvation of the soul, that glory may be given to the God of heaven as supreme, then even judges and kings will be brought to acknowledge, in the courts of justice, in parliaments and councils, that the God who made the heavens and the earth is the only true and living God, the author of Christianity, the author of all truth.—*Fundamentals of Christian Education*, pp. 374, 375.

In the March issue of THE MINISTRY a typographical error needs correction. On page 7, the article should begin: "Hinduism is the religion of three hundred million people," not three million.

BOOKS -- For Your Library



***Fellowship in the Life Eternal*, George G. Findlay, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1955, 431 pages, \$5.00.**

This is an exposition of the three epistles of the apostle John. This reviewer first read this work a quarter of a century ago, and it made a profound impression on his mind and exercised a lasting influence on his life. It is, without any exaggeration, among the most spiritual expositions ever written regarding a part of the Holy Scripture. Its penetration and spiritual insight into the deep things of the Christian faith are unsurpassed. It is calculated to bring a great upsurge of devotion and spiritual understanding into the experience of any person who gives himself to an examination of its pages.

This is a reissue of the old volume, which has been out of print for many years, by the professor of Biblical literature, exegesis, and classics in Headling College, Leeds, England. Bible students of today will feel themselves richly rewarded with its reissue in this large and handsome volume.

CARLYLE B. HAYNES

***A Christian Approach to Philosophy*, Warren C. Young, Van Kampen Press Inc., Wheaton, Ill., 1954, 252 pages, \$4.00.**

From the etymological standpoint philosophy means the "love of wisdom." Basically, philosophy is man's effort to solve the problems of the universe by means of human reason. The question may rightly be raised whether there is any place for such study in the thinking of the Christian. The answer lies very definitely in the affirmative, for philosophy deals with the fundamental issues of life, and we do well to discover and organize what the Bible has to say in regard to these matters.

Warren C. Young, professor of philosophy of religion at Northern Baptist Theological Seminary, is one of a rising group of brilliant young thinkers in the evangelical churches. In a concise and convincing volume he shows the superiority of the Christian realistic world-view in contrast with other philosophical conceptions. Based on the postulate of special revelation and centered in the person and work of Christ, such philosophy enables us to think coherently about the whole of experience. Though written from the evangelical Christian perspective, this book gives a fair presentation of the arguments of non-Christian thinkers. Dr. Young's outline of criteria for testing truth is excellent. His treatment of the pragmatism, or instrumentalism, theory of John Dewey is done in masterly fashion. Dealing with the empirical approach to religion, he shows how defective are such theories. The chapter on

"The Origin of Living Forms" presents invaluable material to those who have to meet the claims of emergent, theistic, or organic evolution.

This notable work on Christian philosophy is worth the attention of preachers and teachers.

CLIFFORD A. REEVES

***A History of Preaching*, F. R. Webber, Northwestern Publishing House, Milwaukee, Wis., 1956, 3 volumes, more than 2,000 pages, \$15.00.**

Here is a masterful combination of scholarly research and dramatic narrative. It is the most exhaustive covering of the subject that has come under the observation of this reviewer. Moreover, the mechanical work, both in binding and printing, is excellent. The theological library or individual who obtains this set will possess a real treasure.

The author presents the lives and sermons of the famous preachers of Scotland, Wales, Cornwall, Ireland, England, and America. He does it exceedingly well. He depicts their manner and style of preaching. He traces the recurrent cycles of spiritual decay and revival in these countries. He covers an amazing amount of biographical material. These three volumes are marked with dramatic episodes from the lives of more than eight hundred outstanding princes of the pulpit. In addition to a description of their manner and style of preaching, their doctrinal position is described, including their attitude toward such matters as verbal inspiration and justification, and toward such fads as evolution, higher criticism, rationalism, and modernism.

The story of preaching in Continental Europe has been often told. But only fragmentary material is available in regard to the famous preachers of Scotland and England. The history of preaching in the United States, Ireland, Cornwall, and Wales has never been told. The enormous influence of the Celtic Church (as distinguished from the Roman) previous to A.D. 664 is scarcely referred to by most writers, probably because of their inability to read the Celtic languages. As a consequence of Webber's painstaking research in forgotten writings of Gaelic and Welsh origin, it is now possible to understand many things concerning the Celtic Church, an early adversary of Rome, as well as dramatic incidents from the lives of eminent preachers. Much of this is told now for the first time in English.

Volume one of this set begins with the story of the Celtic Church, and also covers that of the English Church; volume two covers the church in Scotland and preaching in Wales, Cornwall, and Ireland; volume three is on American preaching.

CARLYLE B. HAYNES

Tools for Bible Study, ed. by Balmer H. Kelly and Donald G. Miller, John Knox Press, Richmond, Va., 1956, 159 pages, \$2.00.

An extremely important book for every minister, who needs to know the tools available for Bible study and sermon preparation. That there is a great need for just such a book I know from experience, because frequent requests come to my desk from ministers in the field to give them advice with regard to books on Bible geography or archeology, on the value of certain encyclopedias, grammars in Biblical languages, concordances, or other books of a similar nature.

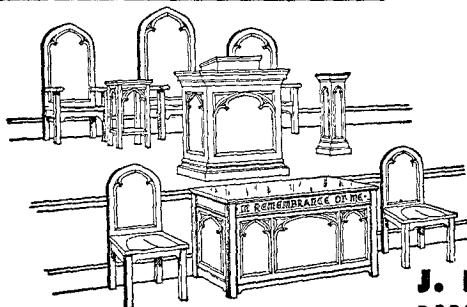
How important it can be to know immediately how to choose the right books at a moment's notice was demonstrated to me by an unforgettable experience that came to me at the beginning of the last war. It was on a certain Friday evening in 1940 that I was forced to make a decision in a split second as to which two books to choose from my well-stocked library when I was suddenly arrested in my home to be taken to an internment camp. The books I took were a Bible and a one-volume Bible dictionary. It was a good choice, as I found out later on, and these two volumes formed for several months the basis of all my studies. When we internees finally received permission to have books from our own libraries sent to us by our wives, I had books sent that proved to be invaluable aids in Bible studies during the six years of forced isolation from the outside world. They were Bibles in Hebrew, Greek, and Latin, dictionaries and grammars of the same Biblical languages, one-volume source books in archeology and ancient history, and the most helpful Spirit of prophecy books for Bible study: *Patriarchs and Prophets*, *Prophets and Kings*, and *The Desire of Ages*. With this small but selected group of books I was kept

busy every hour of every day during the six years of confinement, without being plagued by boredom, one of the worst diseases of prisoners.

Having thus experienced the benefits of having access to the right tools for Bible study in an emergency situation, I read with great interest a series of articles in *Interpretation*, *A Journal of Bible and Theology*, which appeared in the years 1947-1949 under the general title, "Implements of Interpretation." These articles were written by first-class experts in their field, like the one on "Grammars of the Greek New Testament," by Bruce M. Metzger, of Princeton University, or the one on "The Versions of the New Testament," by Edgar J. Goodspeed, well-known Bible translator. I have therefore frequently recommended them to studious inquirers. It is a matter of satisfaction that the John Knox Press has republished eleven of the original twelve articles in book form, and I am sure that many Bible students will be grateful for the help thus offered in a more permanent and accessible form than the articles were.

A minister's efficiency depends to a certain degree on the effectiveness of his tools just as a carpenter's workmanship is influenced by the tools he uses. And as a progressive carpenter will no longer be satisfied with a handsaw only, but uses fast-working power tools, we ministers of the Word should equally well be acquainted with the latest tools available to us. Great scholars have provided extremely useful aids for the study of the Bible, which, if used regularly and wisely, can make our work so much more efficient. They have given us concordances, arranged in different ways to suit various needs and tastes; they have provided us with dictionaries and encyclopedias on the Bible, on the life of Christ, on the early church, or on religious thought, and on many other subjects; they

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have presented us with short and lengthy grammars, exegetical and homiletic, liberal and modern commentaries, works on preaching, and other books helpful for effective Bible study. A wealth of material is available, but a wise choice has to be made, since a minister's book budget usually does not permit him to purchase at random every book in the field of Biblical studies on the market. For this purpose the new book *Tools for Bible Study* can be of great assistance to every minister, Bible teacher, or any other student of the Bible, in choosing the right books for his particular needs, which at the same time suit his educational background and preference.

Since a book review seems to be incomplete without some criticism, one shall be added to the praise I have for the book under review. The production of new tools does not cease, and new works have appeared since the original articles appeared in *Interpretation* some seven or eight years ago. It would have added greatly to the usefulness of this book if the latest publications and their evaluations had been included, and if the various chapters had thus been brought up to date.

SEIGFRIED H. HORN

Revival Times in America, Fred W. Hoffman, W. A. Wilde Company, Boston, Mass., 1956, 189 pages, \$2.50.

This book challenges Christians of all denominations to pray for a national religious revival. Addressing himself to America, the author stresses the point that it is the only way for us to survive in this atomic age. His message is urgent, for he hopes to awaken Christians to pray for an immediate revival. He is burdened to startle our national leadership to interpret these portentous times. He emphasizes "divine laws," which produce revival. There is a strong note on prevailing prayer in the planning of revivals. Seventh-day Adventists will recognize the sincere ring of the writer's message and be sobered by it. Whether the church can hope to enlist the leadership of the Government remains a question. Though slanted toward evangelicalism, these revival techniques are worthy of study, and the author's numerous illustrations of their workability are faith inspiring. Simple in expression, the book is interesting and readable.

One of the helpful features of *Revival Times in America* is its survey of American revivalism from the time it was founded by the Pilgrim Fathers. Each awakening with its results is well analyzed, as will be seen from the chapters: "The Need of the Hour," "America's Spiritual Background," "Edwards, Whitefield and the Great Awakening," "The Revival of 1800," "The Work of Charles G. Finney," "The Revival of 1857-58," "The Era of Dwight L. Moody," "The Early Twentieth Century," "Mid-Century Awakening," "The Pathway to Revival."

The author does not treat these periods lightly; his reflections are worthy of study by evangelists and revivalists. We can heartily recommend the work to Bible instructors, and the evangelistic

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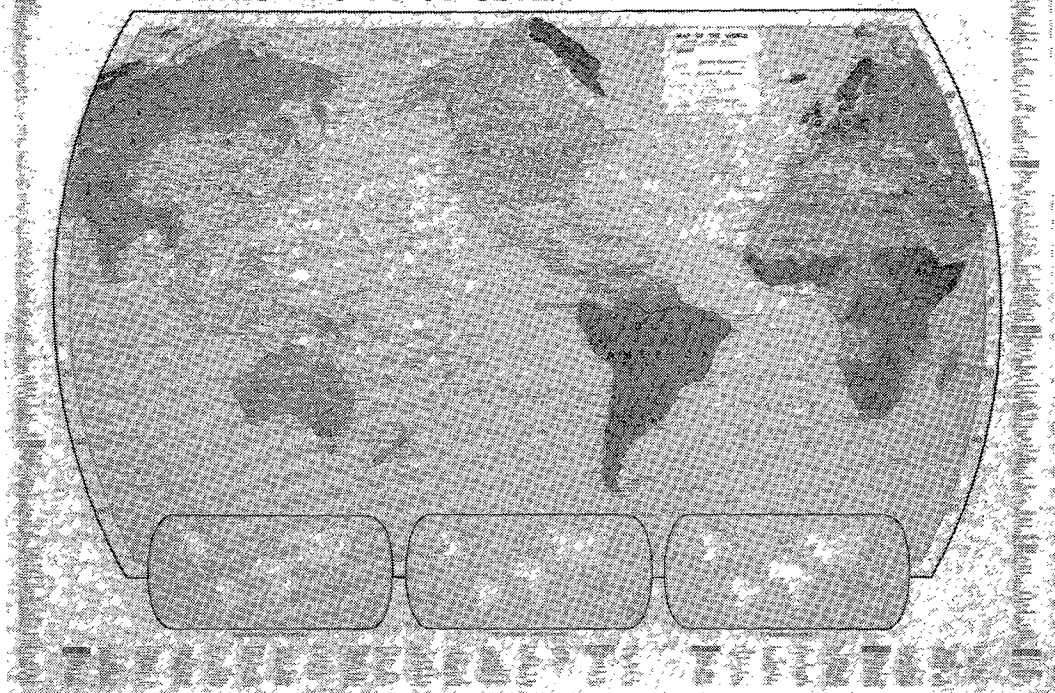
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trainee will gain many ideas as well as sound techniques. Emotion in revival is here well balanced. One wishes that the author had been better informed on the Millerism awakening, but this should not detract from the strength of the presentation on American revivals.

Mr. Hoffman brings to the reader's attention a galaxy of Spirit-filled revival preachers, from the turn of the century to our day, including Billy Graham. There is a strong emphasis on the great need of the Spirit's power for awakenings and revivals. The work is practical, and it will stir the Seventh-day Adventist worker. One could not read this book without being convicted that revival fires must be lighted in our own ranks, for the outpouring of the Spirit is long overdue.

Although the author of *Revival Times in America* centers his attention on the American Continent, his chapter "America's Spiritual Background" and other references in his book show that the need of a true revival is worldwide.

LOUISE C. KLEUSER

Effective Bible Study, Howard F. Vos, Zondervan Publishing House, Grand Rapids, Mich., 1956, 224 pages, \$3.50.

Apart from the outpouring of the Holy Spirit, the greatest need of our church today is a mighty revival of Bible study. Although the spirit with which one approaches the study of God's Word is of prime importance, method also looms large as its basis and in its procedure. Here is a most useful guide to sixteen different methods of Bible study, written by Dr. Howard Vos, Bible and theology instructor at Moody Bible Institute. Those who are anxious to mine precious gems from God's Book will find this volume of great help and interest. This work represents a worthy contribution in an important and somewhat neglected field.

Among the practical ways of studying the Bible described are the inductive, synthetic, analytical, biographical, historical, theological, geographical, psychological. The bibliographies are excellent and

should be of great assistance to anyone wishing to do further study in this field. Dr. Vos mentions the new *Seventh-day Adventist Commentary* with this favorable notation: "The introductory chapters of each of these volumes are of special value in that they deal with historical and chronological problems of the Bible in the light of the latest discoveries of modern scholarship."—Page 72. Reference is also made to Dr. Thiele's chronology (page 44).

The closing chapter is a commendable treatment on methods of teaching the Bible. The two appendixes dealing with "Effective Outlining" and "Filing" are also well done. This book would provide a good text for a class in methods of studying the English Bible, in the local church or college classroom.

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FAILURES IN PRAYER

¶ I HAVE a friend who took his little seven-year-old boy fishing with him one day. They put out the trout line and then went up to the cabin. After an hour, they went back down to the river to see if they had caught anything. Sure enough, there were several fish on the line. "I knew there would be, Daddy," said the boy. "How did you know?" asked the father. "Because I prayed about it," said the child. So they baited the hooks again and put out the line and went back to the cabin for supper. Afterward, they went back to the river; again, there were fish on the line. "I knew it," said the boy. "And how?" asked his father. "I prayed again." So they put the line back out into the river and went to the cabin. Before bedtime, they went down again. This time, there were no fish. "I knew there wouldn't be," said the child. "How did you know?" asked the father. "Because," said the boy, "I didn't pray about it this time." "And why didn't you?" asked the father. "Because," said the boy, "I remembered that we forgot to bait the hooks."

I wonder if many times the apparent failures we have in prayer are not the result of some failure on our part, and not on God's.—ROBERT E. GOODRICH, JR., in *What's It All About?* (Fleming H. Revell Co.).

News

(Continued from page 52)

¶ Giving to Protestant churches in the United States is expected to reach the 2-billion-dollar mark in 1956. This would be a 9 per cent increase over the total for 1955. Protestant church contributions have increased about 10 per cent annually for each of the past 15 years. About 31 per cent of all local congregational expense now is going for new buildings.

¶ Plans for extensive expansion of the American Bible Society's program during the next 25 years were disclosed at the 38th annual meeting of its advisory council. Dr. Eugene A. Nida, associate secretary in charge of translations, said it was "likely" that within the next quarter century the society would accomplish 110 revisions of whole Bibles, 150 translations of Old Testaments, 200 translations of New Testaments, and 225 translations of Gospels into new languages. The expansion program is necessary, he said, because of an unprecedented increase in world literacy and a growing nationalism that makes Bibles in so-called "trade or colonial" languages unacceptable.

¶ Christianity is helping keep morale high among the Chinese on Formosa, reports Dr. Wei-Ping Chen, personal chaplain to Generalissimo Chiang Kai-shek, and pastor of a nondenominational church in Taipei. "Before we came to Formosa from the mainland nine years ago," he said, "one person out of every 1,000 was a Christian. This is still true on the mainland. But today on Formosa one person in every 100 is a member of some Christian denomination."

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¶ The first center for mechanized indexing and analyzing of the world's great religious, literary, and scientific works was formally opened at Aloysianum, one of Italy's leading schools of philosophy. The director of the center said it constituted a "major contribution to worldwide efforts to place information hitherto difficult to obtain at the instant disposal of researchers." He added that the center's facilities would be put at the disposal of any scholar engaged in compiling "any type of concordance." One of the first projects to be done at the new center will be the completion of indexes of the Dead Sea scrolls.

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¶ Members of four New Zealand Protestant denominations will vote next June on the question of union. The vote will be on principle only. Involved in the referendum will be the Methodist, Presbyterian, and Congregational churches, and the Associated Churches of Christ. The Church of England in New Zealand also is taking a growing interest in the possibilities of union with other bodies.

¶ Some 15,000 laymen are canvassing the membership of 200 churches between Ottawa and Windsor, Canada, in the biggest Protestant stewardship campaign ever undertaken in that country. Under the program, known as the sector plan, a house-to-house solicitation of church members is made by fellow members who have been intensively trained in congregational fund raising. The program seeks to make every church member responsible for his congregation's budget.

¶ Evidence from what may be the oldest synagogue in the world indicates that ancient Jews once made illustrated books of the Bible despite bans against pictures of human beings. Prof. Carl H. Kraeling, director of the Oriental Institute at Chicago, and formerly Yale archeology professor, said that paintings on the walls of a synagogue of Dura-Europos, a city that lay under the desert sands of Syria for 1,700 years until its rediscovery in 1921, reveal the existence of a long-forgotten tradition of Jewish representation art. Painted on the walls of the synagogue were pictures representing 59 Biblical episodes, including incidents from the Exodus and the life of Moses. Professor Kraeling had inferred that the artists copied other paintings that had their origin in illustrated books, since the succession of scenes shows close following of the Biblical text. The author believes it unlikely that illustrated Bibles in the Jewish language existed, since the strict rules and regulations regarding the preparation of official scrolls were probably enforced. But he thinks it possible that liberal interpreters of the Jewish prohibition against images of humans may have illustrated Greek translations of books of the Bible. He contends that this narrative tradition in Jewish art probably provided the source of early Christian art.

¶ One thousand new billboards carrying a drawing by Warner Sallman entitled *Christ Looking at the City* are going up across the country, it was announced by Miss Jo Peterson, founder and director of Best Seller Publicity, which is handling the project. Mr. Sallman is famous for his *Head of Christ*. The billboards show a compassionate Christ looking over skyscrapers, and point up the verse, "Whosoever liveth and believeth in me shall never die" (John 11:26). Best Seller Publicity was organized in 1937 by a group of lay people interested in promoting Bible reading through newspaper ads, car cards, and billboards.

¶ The Reverend Robert Eugene Richards, of La Verne, California, 30-year-old 1956 Olympic pole

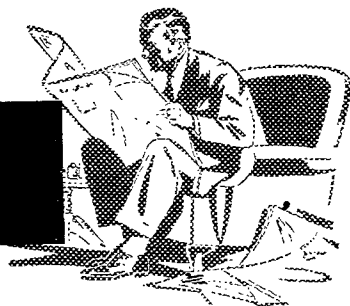
vault champion, was named by the U.S. Junior Chamber of Commerce as one of the Ten Outstanding Young Men of 1956. An announcement said that as minister, amateur athlete, and teacher, he "exemplifies youth with a purpose for the benefit of mankind." Mr. Richards is former pastor of the First Church of the Brethren at Long Beach, California. He resigned his pastorate in 1955 to devote more time to evangelistic work and prepare himself for the 1956 Olympic games.

¶ A program of spiritual ministry by telephone on a 24-hour-a-day basis was launched by the Stockholm diocese of the State Lutheran Church. By dialing a number, persons emotionally or spiritually upset, or faced with some difficult problem, can receive a personal message from one of a number of pastors assigned to receive their calls.

¶ Education in our Melanesian neighbor New Guinea is hampered by the numerous languages spoken by the natives. It was the diversity of tongues in Melanesia that was responsible for the introduction there of Pidgin English, a hybrid jargon which serves as a common tongue not only for the Europeans in the region but also for the natives, whose own tongue is often unintelligible to their neighbors in the next valley. Australian Pidgin is a mixture of English and Melanesian and has a reasonably scientific basis, but many regard it as an abomination and would have it stamped out. Nevertheless, the British and Foreign Bible Society has commenced to publish the Scriptures in this tongue, beginning with the Gospel of Mark. In defense of its decision the society maintains that Pidgin is a language in its own right and an adequate medium of instruction on all levels. It points out that although the government has tried to replace it with standard English, Pidgin has gained such a hold in the various islands that it will persist for at least another 50 years. However, the designation "Pidgin English" has been abandoned in favor of "Neo-Melanesian."—*The Christian Century*.

¶ Concerned because so few factory workers attend Sunday worship services and encouraged by projects reported from the United States, West German churchmen have begun to sponsor evangelistic meetings in factories. Before a meeting is held, plans are discussed with management and trade union representatives. The response has usually been enthusiastic. Management agrees to pay regular wages for the time off during the meeting, and is generally very helpful. Normally, the meeting lasts half an hour. After opening music by a brass band, one or two factory workers testify to their religious faith. Then there is more music and hymns. Pamphlets are distributed, and the workers are encouraged to bring to the sponsors any questions they may have about religion. It is hoped that the plan will help break down the deep-rooted prejudice so many workingmen have against clergymen and the church generally.—*The Christian Century*.

NEWS -- From Current Journals



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

¶ McCormick Theological Seminary, Chicago, Illinois, has purchased nine Dead Sea scroll fragments for \$6,000. The purchase was made from Bedouins through the agency of the Jordan Government. The manuscripts were found by tribesmen in Cave IV, Qumran, on the northwestern edge of the Dead Sea. The manuscripts will remain in the Palestine Archeological Museum for study and editing and be released to the seminary after publication.

Eight of the manuscripts are written on leather. They include a manuscript of Jeremiah, dating probably from the end of the second century B.C., the only known Hebrew manuscript representing the shorter text used by the translators of the ancient Greek version of Jeremiah. There are two manuscripts from the Book of Daniel. The oldest, extremely fragmentary, dates from the close of the second century B.C., and probably was written not much more than 50 years after the original work. A manuscript of Ecclesiastes dates from around 150 B.C. The other leather documents are non-Biblical, sectarian manuscripts identified as a paraphrase of Genesis, an Essene liturgy, a hymnic work, and a wisdom writing.

¶ A rock-hewn subterranean labyrinth unlike any ever before found in the Middle East was unearthed by Hebrew University archeologists excavating in northern Galilee. It is believed to be the first unopened royal tomb of the Hyksos period ever discovered. Historical records of the period are rare, and few archeological traces of it have ever been found. In an effort to gain access to the tomb's innermost chamber from various directions, diggers uncovered the maze of passages. Those so far explored appear to honeycomb the area of the Biblical town of Tel Hazor, where the excavation is taking place.

¶ Evangelist Otis Gatewood, church of Christ missionary who recently visited Russia, said that the Soviet Union's minister of cults had told him that American missionaries could be sent there. "We need American missionaries to witness for Christianity in the Soviet Union," he said. "Moscow, a city of 8 million people, has only eight congregations of all faiths." The evangelist said the number of Protestants is increasing in the Soviet Union, with between 10,000 and 20,000 baptisms held every year.

He said there were about 500,000 Protestants in Russia.

¶ Buddhism is "on the march" and "in competition with Christianity for the minds and hearts of men throughout Asia," reported Dr. Harold A. Bosley, a Methodist clergyman who recently returned from a six-week tour of Japan. "Buddhism is not a dying cult," he said. "It has some of the strongest leaders it has ever had in its history." He called on the mission leaders to rethink their policies so as to "guarantee the continued relevance of the Christian gospel."

¶ American churches are faced with a "leadership crisis" in their mission work overseas, said David W. Proffitt, moderator of the Presbyterian Church in the U.S.A. He said the leadership crisis could be partly overcome if the churches sent more highly trained technicians to missions overseas. These should include, he said, doctors, hospital workers, teachers, engineers, agriculturists, and sanitation specialists. Too, more foreign students should be encouraged to study in this country with the intention of returning to their native lands, where they could work to improve living conditions there.

¶ Plastic disks that slip over the center of standard telephone dials will promote prayer support throughout the country for Evangelist Billy Graham's eight-week crusade in New York this spring. In announcing the unique advertising device, Crusade headquarters said the disks would bear the reminder: "Pray for Billy Graham, New York Crusade, Madison Square Garden, begins May 15, 1957." Goal is to distribute the disks by the thousands in homes and offices across America.

¶ Nearly 500,000 persons attended 125 rallies in the first two months of a national evangelistic mission conducted by the United Church of Canada. The missions were held in cities across the country. Dr. W. G. Berry, director of the crusade, said the missions are "only a small part of a much larger plan of the United Church to conduct the greatest evangelistic campaign in its history." In conjunction with the missions, the United Church plans a series of ten conferences on "Christianity and the National Life." Among the topics to be considered are marriage, sex and family life, community and moral problems, war and peace, and national politics and problems.

(Continued on pages 50, 51)