

The Ministry

February, 1958





The Creator Spake

FRANCES OSGOOD

The Creator spake! In grand reverberations
Through space rolled on the mighty music tide,
While to its low, majestic modulations
The clouds of chaos slowly swept aside.

And wheresoever in His rich creation
Sweet music breathes—in wave, or bird, or soul,
'Tis but the faint and far reverberation
Of that great tune to which the planets roll.



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Our Cover

NIAGARA's stilled cataracts, as winter's artistic hand ices in Horseshoe Falls, is but another mood of one of nature's wonders, all of which witness to the glorious power of a Creator-God. This photo by Underwood and Underwood is a fitting cover for our February MINISTRY, which features the theme of Science and Religion. Everywhere we look, all nature speaks to us of God.

Evolutionism the Antithesis of Creationism

REU E. HOEN*

Professor Emeritus, Department of Chemistry, Pacific Union College

MANIFOLD and sometimes even harsh have been the discussions concerning the relation of religion and science. Some scientists have accused theologians of extreme dogmatism, while certain religionists have decried science as the handmaid of atheism. It is unfortunate that too frequently the problem has been described as a battle between *science* and *religion*. Instead, the differences in belief and doctrine have been between certain groups of *religionists* and *scientists*.

Just as true religion is not necessarily the teaching of a particular brand of theology, so also the theories of one or several scientists do not constitute science. Since theologians differ widely among themselves concerning interpretation of the basis of their creeds, and scientists likewise propound quite diverse theories, it is not surprising that there should be marked disparity of belief between large segments of these two groups.

Nevertheless, compromise is not a condition of agreement between true religion and verifiable science.

Since the book of nature and the book of revelation bear the impress of the same master mind, they cannot but speak in harmony. By different methods, and in different languages, they witness to the same great truths. . . . The book of nature and the written word shed light upon each other.¹

He who has a knowledge of God and His word

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With the exception of his ten-year program of graduate study in education and chemistry at the University of Chicago, from which institution he received his Master's degree in 1928 and his doctorate in 1933, Professor Hoen is a product of Christian home and church school education. He tells us he never spent a day in public school in his life. His mother, a schoolteacher, taught him until he was eleven years of age, and his high school and college training was taken in Adventist educational institutions.

Author of the book *The Creator and His Workshop*, Dr. Hoen in his teaching and writing has ever sought to present a rational, Biblical correlation of nature and revelation.

We are deeply indebted to Dr. Hoen for providing us a series of articles on science and religion, of which this is the first.—EDITORS.]

through personal experience has a settled faith in the divinity of the Holy Scriptures. . . . He knows that in true science there can be nothing contrary to the teaching of the word; since both have the same Author, a correct understanding of both will prove them to be in harmony.²

When apparent discrepancies are noted between theories advanced by scientists and interpretations of Scripture adopted by theologians, it is necessary to examine *both* views critically. One or both may be in error. In the days of Galileo, churchmen erroneously interpreted certain Biblical texts as implying that the earth is flat and that the sun actually revolves around it. Verbally, Galileo compromised. Though he retained faith in the Scriptures, he was convinced from his observations of the heavens that the round earth rotated. Now, as it was then, it is unwise to adopt or promote dogmatic, ofttimes unwarranted and irrational, interpretations of Scripture that obviously contradict the positive, unequivocal facts of God's other book, the book of nature. On the other hand, debatable theories based on certain scientific observations must be scrutinized carefully and thoroughly in the light both of revelation and of other pertinent facts of nature.

No area in which the divergent views of scientists and theologians have been discussed has been so widely publicized as that of creation versus evolution. In more or less literal fashion creationists accept the Mosaic record in the book of Genesis. Evolutionists on the other hand almost or entirely ignore the Biblical account of creation in favor of the idea of spontaneous origin and development of the presently observable physical and biological features of nature from remotely ancient forms of unorganized matter and/or energy.

Interpretations of the Genesis Record

The line of demarcation between these two philosophies, however, is not everywhere so sharply drawn. Some who accept

the Genesis record interpret it in terms of ultraprophetic "days," and presume that the organizational acts performed during creation "week" were divinely accomplished through long ages in an evolutionary fashion. Other religionists envisage a Creator at whose behest the universe was set in motion, organized in primitive fashion, and left to develop itself through the agency of implanted urges. The most severely literal proponents of the Biblical account insist that no material in the universe antedates the first day of creation week, some six thousand years ago, and believe that each day of that week witnessed the absolute origin at the hand of the Creator of new materials and functions, both nonliving and living.

Lack of Unanimity in Evolutionary Hypothesis

Evolutionists likewise are far from unanimous in their concepts of origins. Some would have the universe begin with uniformly distributed matter, which by attraction or repulsion congregated in cosmic units. Others presume that diffuse energy units ultimately became masses of matter throughout space. A few even think that the universe began as a giant cosmic molecule that at some fortuitous instant in the long ago disintegrated to form varied celestial masses. Nevertheless, all evolutionists concur with some sort of theory of terrestrial biological development leading from the inorganic materials of earth through various simpler and intermediate stages of living forms to man himself.

Christian Scientists and the Genesis Creation

Scientists, however, who are sincerely Christian and who accept the Bible as God's revelation to man hold that the Genesis record is literally true. As such a scientist, I firmly believe upon adequate foundation that the day-by-day record, beginning with the divine fiat on the first day of creation week, "Let there be light," upon the erstwhile dark, cloud-enshrouded earth materials, and ending with the completion of terrestrial creative work when the seventh-day Sabbath was sanctified as a memorial of that finished creation, is an authentic account of earthly origins. How long before, in the eternal existence of God the Father and His Son, they chose to create the materials of the universe, the innumerable suns and stars and systems, and all the heavenly host, is not revealed in the Scrip-

tures, nor is it within our province to know or to speculate upon the time of their origin.

There is Biblical information, however, as recorded in the New Testament by the apostles John and Paul, that Jesus Christ, the eternal Son of God, was the immediate agent in carrying out the will of the Father in creative activities. "Yet for us there is one God, the Father, *from whom* are all things and *for whom* we exist, and one Lord, Jesus Christ, *through whom* are all things and *through whom* we exist."³ "In the beginning was the Word, and the Word was with God, and the Word was God. He

ALL NATURE SPEAKS TO ME OF GOD

Silence

I need not shout my faith. Thrice eloquent
Are quiet trees and the green listening sod;
Hushed are the stars, whose power is never
spent;
The hills are mute: yet how they speak of
God!

—CHARLES HANSON TOWNE

Immanence

Earth is instinct with spirit everywhere;
Each tree an inspiration; every clod
A lowly lyric; every star a prayer;
Each mountaintop a steppingstone of God.

—THOMAS DURLEY LANDELS

was in the beginning with God; all things were made *through him*, and without him was not anything made that was made. *In him was life*, and the life was the light of men." "And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only son from the Father."⁴ "He [Christ] is the image of the invisible God, the first-born of all creation; for *in him* all things were created, in heaven and on earth . . . —all things were created *through him* and *for him*. He is before all things, and *in him* all things hold together."⁵ "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, *through whom* also he created the world."⁶ All these Scriptures are in perfect accord with the words, "Let *us* make man in *our* image, after *our* likeness."⁷

Creation by Evolution a Misnomer

There seems to be but one point of even partial agreement between evolutionists and creationists; namely, that at the outset of earth's history the entire mass of the earth was unorganized and empty, homogeneous and unpopulated, as the common version of the Bible states: "without form, and void." Anyone who continues to think that evolutionism and true Biblical religion are compatible surely is blind to the studied efforts of evolutionists to side-step or entirely ignore the creation record of Genesis. In spite of the personal claim of Henry Ward Beecher, there can be no such individual as a "cordial Christian evolutionist." *Creation by evolution* is a misnomer, a catchy phrase intended to lure the unwary into a path of materialism or atheism.

"For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths."⁸

Education Exploited in Favor of Evolution

In practically every field of learning, evolution either is taught as a fact or is tacitly assumed to be true. The entire educational program of most public and private schools is being exploited in favor of evolutionism through the textbooks in use and through teacher-training programs. Progressively, the teaching profession has been brought practically to a lock-step procession by certain leaders in the scientific world. With the doctrine of evolution considered as the only acceptable philosophy of life, it is small wonder that the youth of the growing generation have all but forgotten the Bible and the principles of the golden rule.

Is it really true that educators are being coerced into the teaching of evolution as the basis of instruction? Let us consider some facts:

While attending the University of Chicago some years ago, I had opportunity to listen to a lecture by Dr. Downing, onetime professor in the field of secondary science education. His theme was methods of promoting the teaching of evolution in science courses in high school. When the lecture was finished he was asked, "What would you do if in your locality the teaching of

evolution was forbidden, as it once was in Tennessee?" His reply was, "As a law-abiding citizen I would obey, but I would move just over the line from that area and proclaim evolution as loudly as possible." His zeal for evolutionistic promotion was comparable to that exhibited by the most ardent missionary for the gospel.

In a periodical supplied without charge by a large educational supply house, with a circulation that reaches practically every

Design

This is a piece too fair
To be the child of Chance, and not of Care.
No Atoms casually together hurl'd
Could e'er produce so beautiful a world.

—JOHN DRYDEN

biology classroom in the United States, there have appeared such statements as the following:

Though the beginning student thinks he knows of man, biologically he knows nothing of him, can know nothing of him without all the background that the true evolutionary approach includes. . . . We do not believe that each student must check every fact and personally evaluate all the evidence to be able to understand the phylogenetic picture [developmental race history]. Indeed, such an undertaking is impossible for the professor, who actually takes much of his teaching material on trust. . . . But it is our thesis that the student can and does better understand the branching and multi-branching Animal Kingdom—tremendous, fascinating, all-important—if he has a clear picture of the evolutionary pattern.⁹

In another issue of the same publication, in an article entitled "Evolution by Accumulation," was the following:

Thanks to the popular press and to the gradual accumulation of knowledge, our college freshmen of today are not shocked by the idea that man was created through a process of evolution. Nevertheless, the problem of developing the concept of evolution is one of the major challenges of the biology teacher. . . . My purpose here is to describe one of the several tricks which I find useful in the teaching of organic evolution.¹⁰

Evolution Promulgated by Press and Pulpit

Not long ago a popular magazine published a series of colorful articles devoted to the evolutionary development of man. In connection with the introductory chapter of the series, the editors suggested that "modern Sunday school courses, if they mention them at all, have little to say

about Adam and Eve. When they look at the pictures of their ancestors (in this article) not many kids will miss these two." Further editorial comments indicated that the trend is to consider Adam as a special member of the evolutionary sequence, a hominid into whose nostrils God breathed His spirit, thus placing "a moral restriction on his animal liberty," and bestowing upon him a "conscience—the sign of human divinity."¹¹

It is evident that evolutionism is being promoted through every possible medium, even the pulpit in some instances, and most people accept it as a scientific truth though often they do not recognize to where it leads.

One World

From *The Divine Comedy*

I raised my eyes aloft, and I beheld
The scattered chapters of the Universe
Gathered and bound into a single book
By the austere and tender hand of God.

—DANTE ALIGHIERI

Premises of Biological Evolution

Some of the assumptions upon which theories of biological evolution are based are the following:

1. *Uniformitarianism*, the postulate that the rates at which changes are observed to occur at the present time constitute a criterion for all past time.

2. *Chance*, by which almost any type of chemical compound or simple form of living creature could have resulted by the accidental union of other compounds or of simple elements.

3. *Accidental but progressive elaboration and addition* of functions and structures in living creatures as need or opportunity arose.

4. *Natural selection*, a process that presumably limits the accidentally produced plants or animals to those fitted to survive in a given environment.

5. "*Ontogeny recapitulates phylogeny*," the idea that the embryonic development of an individual animal proceeds through stages similar to those in evolution of higher creatures from simpler ones.

6. *Stratigraphy*, a study of the biological content of deposits laid down by water or otherwise, by which the relative "age" of a stratum is indicated.

7. *Mineral content* of a fossil as a clue to the age of the fossil.

8. *Further criteria for the "age" of a fossil associated with radioactive materials*, dependent on the radioactivity of uranium, potassium, carbon, et cetera, found within or in the proximity of the fossil.

Our attention in this article is directed to the first of these assumptions.

Though uniformitarianism is the cornerstone of evolutionary philosophy, evolutionists themselves obviously recognize that many catastrophic changes have occurred during earth's past, vastly different in kind and degree from phenomena now in progress. In tacit contradiction of their own philosophy, they freely refer to enormous uplifts and depressions in the course of mountain building, of tremendous glacial movements of subcontinental scope, and of unprecedented volcanic action producing igneous rocks. But almost to a man they have distinct qualms about admitting the possibility of a universal deluge such as is depicted in the Bible. The attitude displayed in both these respects is clearly set forth in the prophecy given through the apostle Peter:

Scoffers will come in the last days . . . saying, "Where is the promise of his coming? for ever since the fathers fell asleep, all things have continued as they were from the beginning of creation." They deliberately ignore this fact, that by the word of God heavens existed long ago, and an earth formed out of water and by means of water, through which the world that then existed was deluged with water and perished.¹²

Note the uniformitarian doctrine that was predicted—"all things have continued as they were from the *beginning* [not the end or close] of creation." Also note the denial of a worldwide catastrophic deluge. The significant increase in such professed beliefs is one of the positive signs of the approach of the day of God's judgment.

Uniformitarianism Unsupportable

In no particular can uniformitarianism in its larger aspects be supported by field observation. Extensive populations of animal and plant life are not being buried and fossilized under conditions prevailing at present. A century ago millions of bison roamed the Midwestern prairies of North America. Now scarcely a single bone of these abundant recent creatures can be found in all that area, for predatory animals and decay have utterly destroyed their carcasses. To have fossilized such remains would require sudden and extensive burial such as has not occurred in recent times.

Uniformitarianism would require that spontaneous generation of living forms should still be in progress. But even ardent proponents of the theory admit freely that

such is not observed nor possible under present conditions. The same uniformitarian philosophy would demand present-day spontaneous appearance of new forms of life, both new species and new genera as well as still more diverse variants, as modifications and improvements upon these already known throughout the entire historical period. However, dogs are still dogs with the same habits as in the heyday of ancient civilizations, horses still are horses, and men are still indubitably men. True, there are wide variations of breed or race in each species or genus, but these variants are all clearly within the same classifications as formerly.

Attempts have been made to incite or accelerate an evolutionary process in certain insects, notably in the fruit fly, *Drosophila*, by radiation or by chemical treat-

ment. In thousands of generations, in untold numbers of experiments and observations, much has been learned about heredity. Countless variant forms have been discovered, but *every one* of the new insects is still a member of the genus *Drosophila*. The variations have been only in such respects as eye color, banding, wing wize, and the like. If, as has been claimed, the present is the index of the past, there is no evidence that evolution ever occurred.

¹ Ellen G. White, *Education*, p. 128.

² White, *The Ministry of Healing*, p. 462.

³ 1 Cor. 8:6, R.S.V.

⁴ John 1:1-4, 14, R.S.V.

⁵ Col. 1:15-17, R.S.V.

⁶ Heb. 1:1, 2, R.S.V.

⁷ Gen. 1:26.

⁸ 2 Tim. 4:3, 4, R.S.V.

⁹ *Turtlex News*, May, 1953.

¹⁰ *Ibid.*, May, 1954.

¹¹ *Life*, November 7, 1955, p. 47.

¹² 2 Peter 3:4-6, R.S.V.

Studies on Creation—1

The Biblical Doctrine of Creation

H. W. CLARK*

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MODERN science and theology have generally taken the position that the Genesis record of creation is merely a symbolical explanation, made to an ignorant race of Hebrew slaves in terms they could understand, of the great facts of the origin of the world—facts that scientists now interpret in terms of long geological ages. In any study of the problem of creation versus evolution, therefore, we are immediately faced with the question, Is the Genesis record to be accepted literally or only in figure? A clear understanding of the problem requires a discussion of various aspects, which we shall present in question-and-answer form.

[Prof. Harold Willard Clark has had a long and distinguished service as head of the Biology Department of Pacific Union College, Angwin, California, which position he has held for thirty-five years, from 1922 to 1957. He received his Master's degree from the University of California in 1933.

He has served as director of the Pacific Union College Field Nature School and as associate editor of *The Naturalist*. He is the author of a number of books, including *Genes and Genesis* and *Creation Speaks*, and has written a number of scientific articles for our various journals.

Professor Clark has held membership in numerous scientific societies, including the following: American Association for the Advancement of Science, Ecological Society of America, American Ornithologists' Union, and History of Science Society.

His hobbies include nature photography and oil painting. We appreciate very much the series of articles he has especially written for *THE MINISTRY*, the first of which appears in this issue.—EDITORS.]

1. *Is the Genesis record to be taken literally?*

Jesus said to the Pharisees: "But from the beginning of the creation God made them male and female" (Mark 10:6). This is no allegory, but the straight statement of the Son of God, who was in a position to know whereof He spoke, for "all things were made by him" (John 1:3). He said, "from the beginning of the creation." Man did not develop by slow processes; Adam and Eve are not symbolic of early man; they were real flesh-and-blood persons. They existed at "*the beginning*." They had no long, barbarous past. While a modernistic interpretation of the Bible might suppose that the writer of Genesis used symbolism, it would be denying the divinity of Christ to propose that He did not actually and fully comprehend the truth in regard to man's origin. And yet He gave no hint whatsoever as to anything except a literal interpretation of the Genesis record of creation.

2. *How does the Bible set forth the truth of creation?*

"In the beginning God created the heaven and the earth" (Gen. 1:1). "By the word of the Lord were the heavens made.

... For he spake, and it was done; he commanded, and it stood fast" (Ps. 33:6-9).

Here a direct act is indicated. It does not say that He created the heavens and the earth by any kind of natural processes. Rather, "he spake, and it was done." The picture is that of giving a command and having that command instantly obeyed.

3. *How did God distinguish Himself in ancient times from the gods of the heathen?*

"Lift up your eyes on high, and behold who hath created these things" (Isa. 40:26). "Thus saith God the Lord, he that created the heavens" (Isa. 42:5), "I the Lord have created it" (Isa. 45:8). Many other statements in Isaiah portray God's superiority because of His creative power.

The gods of the heathen were not creator-gods. Matter and energy were supposed to be eternal entities. The gods were either personifications of natural forces or else beings of superior wisdom who had gained control over some of the forces of nature. This principle is seen in all pagan worship. For instance, many of the gods of ancient times were sun-gods. The sun, because of its influence on the earth, was personified as a living god.

The transfer of divine attributes to created things, and their deification, is clearly portrayed by Paul in the first chapter of Romans. Notice these points: (1) glorified Him not as God (verse 21), (2) became vain in their imaginations (verse 21), (3) changed the glory of God into images of created things (verse 23). All ancient paganism was nature worship in one form or another.

4. *What persons of the Trinity are specifically mentioned as having a part in creation?*

God. In Genesis 1: He said, "Let us make."

Christ. "The same was in the beginning with God. All things were made by him" (John 1:2, 3).

Holy Spirit. "And the Spirit of God moved upon the face of the waters" (Gen. 1:2).

Thus, according to the Bible, all members of the Godhead had a part in creation.

5. *How much time was occupied in the creation of this earth?*

"For in six days the Lord made" (Ex. 20:11).

"And on the seventh day God ended his work which he had made" (Gen. 2:2).

6. *What reason is there for believing that these were literal days, and not long periods of time?*

After each day the record states: "And the evening and the morning were the — day" (Gen. 1:5, 8, 13, 19, 23, 31).

The Hebrew day began at sunset. Each day consisted of a dark portion and a lighted portion. This same sequence is given for the days of creation. Therefore these days could not have been symbolic of long time periods.

In the latter part of the eighteenth century the French philosopher Buffon propounded the theory of "epochs of the earth," assuming that past time had been divided into six or more geological epochs of unequal length. Theologians seized upon this idea as a means of harmonizing Genesis with the growing science of geology. They adopted the viewpoint that made the days of Genesis merely symbolic of geological epochs. This new theological interpretation became the "day-age" theory of the middle nineteenth century. However, as geological knowledge grew, it became impossible to fit the details of geological facts into the day-age scheme, and eventually full-fledged geological ages replaced the "days."

7. *If every day had an evening and a morning, how could this be possible if the sun was not created until the fourth day?*

Creationist scientists now generally regard the record of the fourth day as referring to the establishment of the heavenly bodies as time markers, and not to their being brought into existence. The language of the first chapter of Genesis seems to be significant, in that two words are used in describing the events of Creation Week—

WHEN LIFE KNOCKS YOU TO YOUR KNEES

¶ ONE DAY Ethel Barrymore was asked the secret of her productive life. Among other things, she answered, "You must learn, above all, not to waste your soul and energy and brain and strength on all the little things. I suppose the greatest thing in the world is loving people and wanting to destroy the sin but not the sinner. And not to forget that when life knocks you to your knees—which it always does and always will—well, that's the best position in which to pray, isn't it, on your knees? That's where I learned."—MELVIN E. WHEATLEY, JR., in *Going His Way* (Fleming H. Revell Company).

bara and *asah*. The first, as used in Genesis 1, refers to an act of God in bringing into being that which had had no previous existence. It is found in verse 1, referring to the production of the material substance of the earth; in verse 21, referring to animate creatures; and in verse 27, referring to man created in the image of God. In chapter 2, verse 3, both words are used, speaking of the things which God created (*bara*) and made (*asah*).

The word *asah*, translated "made," means to form, establish, or set in order. Thus, in chapter 1, verse 16, the record says that God made (*asah*) two great lights. That is, He set them in order, or established them as time markers for the earth. When they were actually brought into existence we have no way of knowing. Much speculation has been indulged in regarding this point, but there are no facts available to give any definite support to any particular theory.

The record of Genesis is consistent, however, with the interpretation here presented, for it makes every day of the six alike in having an evening and morning marked by the rising and setting of the sun as the earth rotated on its axis. It would be impossible to find any reasonable explanation for the light and dark sides of the earth on any other basis. The events of the fourth day were doubtless due to changes in the earth's atmosphere that allowed the heavenly bodies to show through. The statement in verse 16, "he made the stars also," precludes the actual creation (*bara*) of these bodies at this time, as we know that the stars are much older than the earth.

Viewed in this light, the command in verse 14, "Let there be lights in the firmament of the heaven," would simply mean, Let lights appear in the sky.

Although Spirit of prophecy statements cannot be used in presenting these points to non-Adventist audiences, yet it is of interest for us to note what Ellen G. White has said on this point. Notice these statements:

When the Lord declares that He made the world in six days . . . He means the day of twenty-four hours, which He has marked off by the rising and setting of the sun.—*Testimonies to Ministers*, p. 136.

The first week . . . was just like every other week. The great God, in his days of creation and day of rest, measured off the first cycle as a sample for successive weeks till the close of time.—*Spiritual Gifts*, vol. 3, p. 90.

Nature's Creed

I believe in the brook as it wanders
From hillside into glade;
I believe in the breeze as it whispers
When evening's shadows fade.
I believe in the roar of the river
As it dashes from high cascade;
I believe in the cry of the tempest
'Mid the thunder's cannonade.
I believe in the light of shining stars,
I believe in the sun and the moon;
I believe in the flash of lightning,
I believe in the night bird's croon.
I believe in the faith of the flowers,
I believe in the rock and sod,
For in all of these appeareth clear
The handiwork of God.

—Author Unknown

8. How is the creation of plants described?

Verse 11 says: "Let the earth bring forth." This implies some kind of process whereby the substance of the ground was formed into plant material. Frank L. Marsh makes this comment:

Verse 12 records that the earth caused the plants to "go out" (*yatsa*). The indication is that plants appeared as a result of growth which was accelerated so as to occupy but a moment of time. . . . Thus the substance of the plant was the substance of the earth.—*Studies in Creationism*, p. 221.

Another interesting comment on the plants is found in chapter 2, verse 5, where two types of plant are mentioned as being restrained because there was no man to cultivate them. The King James Version calls them the "plant of the field" and the "herb of the field." Another translation, by H. C. Leupold, reads "shrub of the field" and "plant of the field." (See Marsh, *loc. cit.*, pp. 210, 267.) Apparently this comment refers to types of plants that required care by man. Doubtless similar plants were formed on the third day, but the plants as we know them were either planted by Jehovah in the Garden of Eden, to which chapter 2 refers, or were later domesticated by man.

The statement of verse 6 regarding the watering of the earth is also interesting. With a perfect watering system, implied in the rivers flowing *outward* from Eden, water would be properly distributed over the whole earth. With proper shielding of the earth from the intensity of the sun's rays

by the atmospheric moisture (waters above the firmament) and a mist ascending from the earth each night and condensing as dew, the surface of the ground would have been maintained in a perfect condition for the maintenance of plant life.

9. *How is the creation of animals described?*

In Genesis 1:20 the command is given, "Let the waters bring forth," and in verse 24, "Let the earth bring forth." Then it says that God not only created (as has already been mentioned) but that He made the living creatures. A comment on this is found in chapter 2, verse 3, where God is said to have rested from all His work "which God created and made." Both principles were involved, the bringing of new material and new beings into existence, and their formation or construction from the materials of the earth.

10. *What of man?*

Although man was created (Gen. 1:27)

and made (verse 26), he differed from the other creatures in being created in the image of God. Note that he was created, not made, in God's image. No kind of purely physical formation could have given man his Godlike character. Only the divine creative act could endow him with possibilities that no other created being possessed.

11. *What conclusion does the record give for creation week?*

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens" (Gen. 2:4).

We could correctly translate the word *generations* as *origins*. Here is the only authentic record of the origins of the earth and the heavens. Human theories are mere speculation, but here is a record certified by the authority of the One who performed the creative acts. Why, then, has man pretended to tamper with the Genesis story? Our next study will attempt the answer.

The Creation of Elementary Matter

R. H. BROWN

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THE first reference to the planet Earth describes its surface as covered with water which was obscured from the light of celestial objects.¹ If one were to assume that at each stage of creation the planet was in a "natural" condition, *i.e.*, the condition one would expect if the work of creation had not gone further, he would conclude that this water was in strong tidal motion and probably also driven by severe winds.² The Hebrew wording of Genesis 1:2 may be taken to suggest, or at least allow, this supposition.³

On the first day of Creation Week the power of God in a supernatural (*i.e.*, extraordinary) manner caused light to reach one side of the water-covered surface of the globe. Inspiration does not reveal whether this light originated from the sun or from God's presence, but presumably it came from the sun, since it marked off a regular twenty-four-hour day of the weekly cycle. The change that allowed light to reach the surface of the water may well have involved

an original creation of elementary matter that was not previously in the atmosphere during the preceding dark portion of the day.

The creative work of the second day evidently produced an atmosphere that was suited to the plant and animal life to follow. The lacking atmospheric constituents would need to have been produced by direct creation of elementary matter, or else abstracted from the solid material in the earth and the water covering it. The considerations to follow indicate the former possibility to be the more acceptable.

God's superiority over matter and natural law is clearly established in the events of the third day of Creation Week. On this day in less than twenty-four hours (probably in an instant) *dry* land appears over most of the globe, and a worldwide raging ocean becomes streams, lakes, and small seas dispersed over the landscape. At the end of this transformation the planet is left in a stable state to provide man for

millenniums to come a home unthreatened by earthquakes, tidal waves, and vulcanism. The nature of this accomplishment will be appreciated when one considers the seismic and volcanic activity that shows that the earth has not yet reached a stable state following the changes associated with the Flood.

Genesis 1:9 shows that either (1) God can take the incomprehensible number of atoms in the earth's crust⁴ and in a moment rearrange them into a different pattern which thereafter will be stable in accord with natural (normal) physical laws, or (2) God can take a mass of matter the size of the earth's crust and in a moment cause to disappear those atoms that do not suit His purposes, replacing them with and/or adding to them the number and types of atoms that in each position do suit His purposes. Alternative (2) is equivalent to (1) and includes a capacity for creating original elementary matter; which is required by other aspects of the creation record.

On the third day the earth was covered with plant life ranging from submicroscopic viruses through soil bacteria to the mighty giants of the forest. The formation of a single mature tree in full fruit would have been an incomprehensible achievement. With the creation of a single tree there is brought into existence a host of previously nonexistent organic molecules; and, furthermore, these molecules are organized into the highly complex cellular structure of the tree. The number of distinct kinds of organic molecules in a tree is unknown, but one is safe in saying that it exceeds by manyfold the number of different kinds of atoms that existed in the earth before organic matter was created.⁵ The number of distinct kinds of organic molecules in all the vegetable life of the newly created world is beyond estimate with our present limited knowledge.

In Creating Elementary Atoms God Not Dependent Upon Pre-existing Matter

The creation of a plant involves not only the formation of the plant itself but also the creation of the soil conditions in which that plant will thrive. The necessary minerals, organic material, and bacterial life must be placed in the soil at the location of the plant. In the formation of a plant and its proper soil conditions, did God use elementary atoms that He had

previously created, pulling the necessary material together from various parts of the earth, or did He make an original creation of elementary matter as required for each

Suppressed Desire

When I'm adjacent to a pew
Where there's a snuggly couple who
Are conversational, even though
Their talk is pianissimo,
I long for muzzles firm and bright
And more than moderately tight!

—GRACE V. WATKINS
Christian Herald

plant? In view of the capabilities demanded for creation according to the Genesis account, the first proposal is rather crude. It would seem that a creator having the capacity to bring into existence the comparatively simple elementary matter would produce it "fresh," as and where needed throughout the creation process. Thus God would not be dependent upon pre-existing matter at any step in the creation of the earth.⁶

For the abilities displayed in bringing the earth's plant life into existence it would appear to be an exceedingly simple thing to produce the inorganic atoms in whatever distributions, relative abundances, or isotopic compositions they may be found. The God who can speak into existence thousands on thousands of square miles of mature forest certainly can in a moment⁷ bring into existence rocks and soils having any radioactive "age" that might suit His purposes.

It seems appropriate to think that when the birds were created they came into being acting as they would had they existed for a considerable time. Thus an observer of Creation Week might be looking up into a lifeless sky to suddenly see an eagle soaring overhead, uttering its piercing cry (and possibly with a nest of eaglets in a tall tree on a nearby peak!). In bringing that eagle into existence did God scoop up the necessary elementary atoms from places in the earth where they could be found and assemble them in the air into the infinitely more complex organic compounds and cellular structure of the adult bird? It is more satisfactory to think that there was an original, on-the-spot formation of the elementary matter in each animal and vegetable creation.

But the reader may say, "All this is rather interesting speculation; but of what use is it? Is there any inspired witness that God actually produced elementary matter after the first day of Creation Week?" The answer is Yes. There certainly were not enough electrons, protons, and neutrons in Adam's rib to form an adult female body.⁸ Obviously there was a production of original elementary matter in the creation of Eve.

The statement that Adam was made of the dust of the ground does not necessarily imply that the matter in Adam's body was drawn from the earth and existed on the first day of Creation Week. With Moses'

to this question one must adopt the principle that "the book of nature and the written word shed light upon each other."⁹ Scientists lacking a knowledge of (or faith in) the written Word have drawn some unsound conclusions about the material world. Throughout history well-meaning religious people have, through an insufficient knowledge of the facts of nature, sometimes also taken untenable positions.

The fourth commandment states that during Creation Week God made "heaven and earth, the sea, and all that in them is."¹⁰ We today do not point to a cow and insist that God made that very cow by direct creation. The book of nature—our experience and observation—testifies that this cow came about in a natural manner from her parents. This light from the book of nature plainly explains the meaning of the fourth commandment to be that during Creation Week God made the original animals from which every subsequent animal has descended.

The statement "all that in them is" either simply refers to the plant and animal life in the air, on the land, and in the water or else it refers to this plant and animal life plus the elementary matter of the earth. If it also refers to elementary matter, the some one-thousand tons of meteoric dust that falls on the earth each day¹¹ must have been brought into existence during the Genesis Creation Week. Since this material was not part of the earth at that time, one may question that the Genesis account was intended to include it—except under the general reference to the stars,¹² which assures the reader that stars, meteors, and all things in the universe have their origin in God. As meteoric material is a part of our solar system,¹³ one may take the position that our entire solar system was brought into existence along with Earth, in order to make the statement under discussion apply to elementary matter.

There are at least two processes by which the earth is continually acquiring elementary matter from outside the solar system. One of these is collision with interstellar matter as the solar system moves through space. It is well established that the space between solar systems, and even between galaxies, is not a perfect vacuum but contains small amounts of gases and dust.¹⁴

The other process is the bombardment of Earth by cosmic radiation. The primary cosmic radiation is high energy atomic

God of the Earth, the Sky, the Sea

God of the earth, the sky, the sea,
Maker of all above, below,
Creation lives and moves in Thee;
Thy present life through all doth flow.

Thy love is in the sunshine's glow,
Thy life is in the quickening air;
When lightnings flash and stormwinds blow,
There is Thy power, Thy law is there.

We feel Thy calm at evening's hour,
Thy grandeur in the march of night,
And when the morning breaks in power,
We hear Thy word, "Let there be light."

But higher far, and far more clear,
Thee in man's spirit we behold,
Thine image and Thyself are there,—
Th' in-dwelling God, proclaimed of old.

—SAMUEL LONGFELLOW, 1819-1892

vocabulary God could not have told him how Adam was made of the basic elements in our periodic table. In what better way could He have expressed this truth than by saying Adam's body was formed from the dust of the ground?

Vast Quantities of Elementary Matter Required in Creation

The preceding discussion has aimed to establish that vast quantities of elementary matter were brought into existence throughout the first six days of Creation Week. Many will ask, "Was *all* the elementary matter now in the earth formed during Creation Week?" To find a worthy answer

nuclei that strike the earth from all directions in space. Atoms of hydrogen, helium, and more complex elements, which originated in remote regions of the Milky Way, are in this way being continually added to the earth.¹⁵

It is difficult, and to many seems utterly unreasonable, to take the position that the entire Milky Way, a galaxy with a diameter in the order of 100,000 light-years, was created together with our earth, and none of the inspired comments on Creation Week suggest that one should do so. The conclusion appears to be that *the Genesis account is a simple outline of the creative work done in shaping the earth and fitting it with organic life so that it could become a member of the family of inhabited worlds*; that this account deals only with aspects of the creation that could have been seen by the unaided eye of an observer on the surface of the planet. One should not attempt to read too much into the words found in the inspired statements concerning creation, for the original Bible writers and the translators through whom their messages come to us did not possess the vocabulary with which to record Scripture so that it would answer all the questions that modern atomic and nuclear knowledge suggest regarding the formation and the history of matter.

Radioactive Age Determinations Uncertain

The radioactive age given for a specimen expresses both its present isotopic composition and some assumptions concerning its physical history. The present isotopic composition may be determined precisely, but the assumptions that must be made concerning the radioisotope distribution at the formation of the elementary matter in the specimen and concerning its subsequent thermal, chemical, and radiation history make uncertain the relation between the specimen's radioactive age and its age in terms of our solar years.

To illustrate the uncertainties concerning radioactive age determinations, let us suppose we had a specimen of uranium ore that we were certain had since its original creation never been subjected to either temperatures which would evaporate a portion of some of the more volatile radioactive elements or radiation which would change its isotopic composition. Laboratory analysis could not determine whether the present isotope distribution in

that specimen indicated God's will for it 6 thousand, 6 million, or 6 billion years ago. Not until we have opportunity for open communion with angels and the inhabitants of unfallen worlds can we be certain of a solar year interpretation of the radioactive age obtained from laboratory analysis.

The Genesis account does not give the answers to many questions we would like to ask regarding the creation and history of elementary matter; but it presents something vastly more important—a God unlimited in time and space who is superior to and independent of matter, a God who can in a moment arrange a world of atoms to suit His purposes, a God who can at the expression of His will bring into existence vast quantities of elementary matter organized into the surface structure and the complex organic life of an inhabited planet.

Still more incomprehensible is the knowledge that the supreme object of this God's concern is man, that all His resources are available for man's aid, and that He loves and cares for each individual of us as though there were not another object of His love in existence.¹⁶ One purpose of the Genesis account is to lead us to demonstrate what implicit and active faith in these truths can accomplish in a human life.

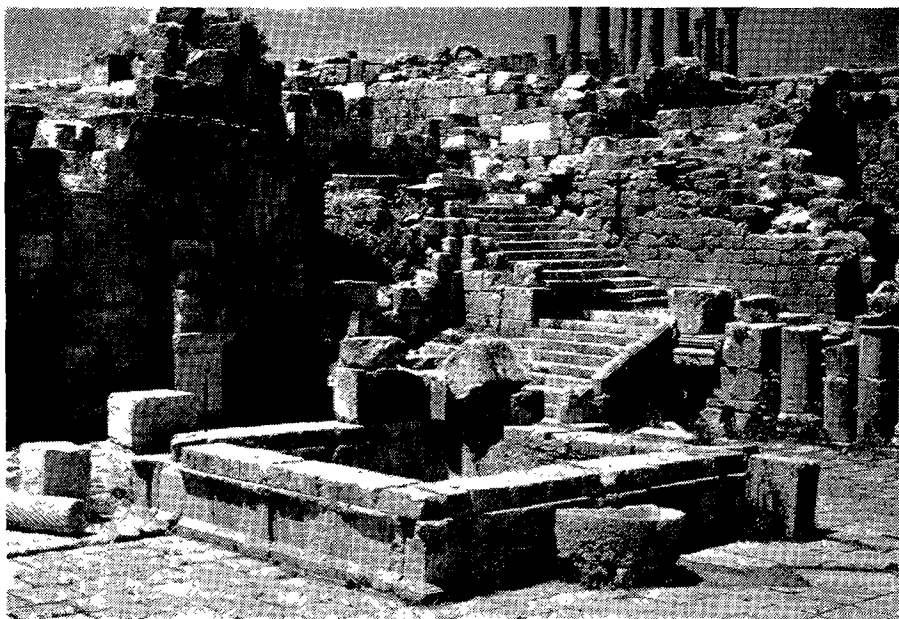
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- ² The presence of water implies at least a water vapor atmosphere.
- ³ *The SDA Bible Commentary*, vol. 1, p. 209.
- ⁴ There are 384 million million million atoms in one U.S. gallon of water.
- ⁵ There are only 92 different types of atoms found in the material of the earth. The total number of natural isotopes of these atoms is but 329.
- ⁶ Ellen G. White, *Testimonies*, vol. 8, p. 258.
- ⁷ Ps. 33:9.
- ⁸ Gen. 2:21, 22.
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- ¹¹ *International Geophysical Year* (Document 124. U.S. Government Printing Office), p. 20. (1956.)
- ¹² Gen. 1:16.
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- ¹⁴ *Ibid.*, pp. 267-271.
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- ¹⁷ Serge A. Korff, "The Origin and Implications of the Cosmic Radiation," *American Scientist*, vol. 45 (September, 1957), p. 281.
- ¹⁸ Philip Morrison, "On the Origins of Cosmic Rays," *Reviews of Modern Physics*, vol. 29 (April, 1957), p. 235.
- ¹⁹ White, *Steps to Christ* (Pocket ed.), p. 100.

**If God hath made this world so fair,
Where sin and death abound,
How beautiful, beyond compare,
Will Paradise be found!**

—J. Montgomery

Baptistry
in early
Christian
church at
Gerasa,
Jordan.



S. H. HORN

Gerasa—A City of Christ's Time

WALTER F. SPECHT

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PALESTINE in the days of Jesus was not a strictly Jewish country. It was, in fact, a battlefield where Hellenistic culture clashed with Jewish and Semitic interests. Greek influences had infiltrated for more than three centuries, and in Jesus' day there were many cities in Palestine whose organization and cultural connection were definitely Hellenistic. Among these the New Testament refers to the Decapolis—a federation of Greco-Roman cities, whose number, though originally ten, varied from time to time. This league, which was under the protection of the Roman governor of Syria, not only served to aid in defending the cities and their trade from the attacks of the Nabataeans and Parthians but also fostered the interests of Hellenistic culture against the opposition of the orthodox Jews and other Semites.

Some of the Decapolis cities were probably known and visited by Jesus. The Gospels tell us that among the great crowds who followed Him were inhabitants of the Decapolis region (Matt. 4:25). The demoniac who was healed early in the morning on the eastern shore of the Lake of Galilee proclaimed in the Decapolis "how

much Jesus had done for him" (Mark 5:20, R.S.V.). When Jesus returned from His brief retirement to Syrophenicia, He passed "through the region of the Decapolis" (Mark 7:31, R.S.V.). It would be interesting to know just what cities He visited. Included in the Decapolis were Scythopolis, Philadelphia, Hippos, Pella, Gadara, Gerasa, and others.

The most vivid impression of the culture and life of these Greco-Roman cities of Jesus' day is presented by the monumental remains of Gerasa. The architectural monuments of this city have been so well preserved that it has been called the Pompeii of Palestine. It is the best-preserved Palestinian city of Greco-Roman times.

Gerasa is not mentioned in the New Testament. Some of the best Greek manuscripts locate the scene of the healing of the Peraean demoniac as the "country of the Gerasenes" (Mark 5:1, R.S.V.; Luke 8:26, R.S.V.; cf. Matt. 8:28, R.S.V.). But since Gerasa, now known as Jerash, is about thirty-five miles southeast of the Lake of Galilee, it is doubtful whether this is the place to which the Gospel writers refer. A



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The ruins of the Artemis temple at Gerasa (Jerash).

more likely site would be the present Kersa on the eastern shore of the lake.

Even though Gerasa may not be specifically mentioned in the Gospel accounts as connected with the life of Jesus, the city is of great importance for the Bible student, as it furnishes the best illustration we have of a Greco-Roman city of Palestine. A visit to this archeological site gives a vividness, a concreteness, and realistic impressions that make the age in which Jesus lived glow with life.

The meticulous excavation of Gerasa was a cooperative project carried on between 1928 and 1934 by the British School of Archaeology in Jerusalem, Yale University, and the American Schools of Oriental Research. The publication of separate preliminary studies and reports on individual campaigns, churches, inscriptions, monuments, special objects, et cetera, which appeared from time to time, were climaxed in 1938 by the publication of the massive and well-illustrated volume, *Gerasa, City of the Decapolis*. This systematic and comprehensive publication by the American Schools of Oriental Research is a great monument of American and British collaborative scholarship under the able editorship of Dr. Carl H. Kraeling.

For several years I had been interested in Gerasa and had carefully read the archeological reports of excavations carried on there. I had, in fact, written a paper on this elegant city in a university seminar in Early Christian Archeology. It was, therefore, a thrilling experience to accompany the Seminary Bible Lands Tour to see this fascinating site at first hand.

We Visit Gerasa

As we approached the city by car on the road north from Amman, Jordan, the first monument that came into view was the Triumphal Arch, built to honor the Emperor Hadrian, who visited the city in A.D. 129-130. Such an arch is a

characteristic feature of a Greco-Roman city. This one, however, is about fifteen hundred feet south of the city wall. Perhaps it was the intention of its builders to bond it into a new wall to which it would serve as a gate, but the projected expansion of the city did not materialize. This seventy-foot structure, with its three archways, was built in late Roman times.

Immediately after passing the arch we saw on our left the remains of the hippodrome, or stadium, which was made of limestone and was large enough to seat fifteen thousand people. It was designed primarily for races, athletic contests, and gladiatorial combats, but Rostovtzeff thinks that it also served as a market for horses, camels, and cattle.¹

Looking ahead of us to the north, we could see the main thoroughfare of the city, which ran from north to south the full length of Gerasa. It was flanked by more than five hundred Corinthian and Ionic columns, about seventy-five of which are still standing. The street was paved with heavy blocks of stone laid diagonally and had a curb that was pierced at intervals by semicircular apertures through which surface water was drained into the great sewer beneath the street. At intervals of less than fifty feet one can still see the round stone covers of the manholes. We also noted the ruts that were worn in the paved streets by the wheels of the chariots, carts, and wagons that went up and down there nearly two thousand years ago.

But before going up this street, we turned to our left (west) just within the walls to see the Temple of Zeus, erected in A.D. 161-166 to take the place of an older sanctuary upon an eminence there. Nearby to the west was the south theater, with a seating capacity of well over three thousand. This theater is very well preserved. As we explored its stone seats we could still make out in many places the seat numbers that had been carved in the rock.

We next visited the huge circular Forum, which is at the southern end of the main street. It was largely enclosed by Ionic colonnaded porticoes, and beautifully paved with heavy blocks. The purpose of this plaza, the reason for its peculiar shape, and its date are all problematical. No doubt it was a kind of public meeting place for festivities and public ceremonies. Rostovtzeff thinks that the Forum was the market place where the caravan camels were unloaded, the goods placed in storerooms, and the travelers assumed clean attire before entering the clean and elegant city.²

Since our time at Gerasa was limited, we took a quick walk up the full length of the main street. The colonnaded vaulted arcades on

either side were once lined by shops and public buildings. The Gerasene shoppers were thus protected from the scorching sun, as we were not, when hastening along on a hot day.

We noted that the main street was intersected at almost right angles by two east-and-west colonnaded streets, which were about sixteen feet wide. At the intersections originally stood two fourfold gates—the tetrapylons so typical of Syrian towns. Most of the public buildings of the city were in its western half.

It was interesting to look at the remains of the city's two and one-half miles of wall. The wall was about ten feet thick and was fortified by towers at each break or turn in its course. It followed the natural lines of defense as far as this was consistent with the enclosure, and it was penetrated by eight gates.

Gerasa was blessed with an abundant and steady supply of water. To the north of the city there was a very fine spring; and the Chrysorroas, a tributary of the Jabbok, which was fed by abundant springs farther north, ran southward through the center of the city, in a narrow gully. The seemingly impregnable water gate where the stream emerged in the south consisted of a sluice defended by two towers. The water was confined to a narrow channel and fell over a rock scarp about thirty-two feet high.³ The course of the stream within the city was confined by heavy walls to prevent erosion. At least two bridges connected the eastern and western sections of the city.

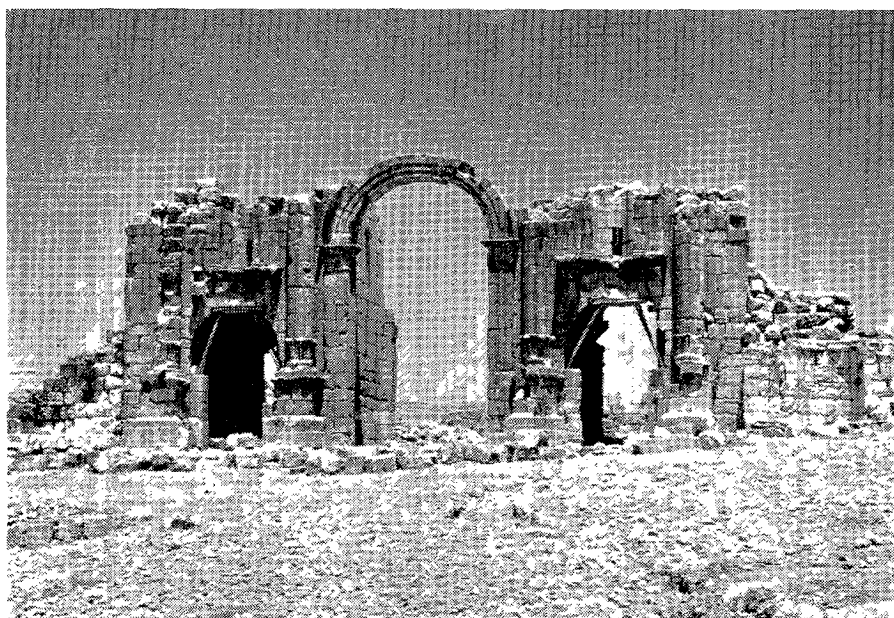
The detailed attention given to water supply and sanitation in this Hellenistic-Roman city, makes it seem very modern indeed. Excavations west of the main street have revealed a hill honeycombed with water and sewer pipes.⁴ In this regard the city of Jesus' day was far ahead of the modern village of Jerash, which is largely built of stone from the ancient ruins.

Religion in Gerasa

The focal point of Gerasa's architectural plan was the majestic temple dedicated to her tutelary deity—Artemis, or Diana, the queen and patron goddess of the city. This temple, set in a spacious court on a hill west of the main street, dominated the entire landscape. Twelve of the great columns of this imposing structure are still standing. A sacred processional way from the east led through elaborate approaches to the temple. It began nearly a thousand feet from the portico of the temple across the Chrysorroas River. Remnants of the bridge spanning the stream are still visible. Across the street was the propylaeum, with a monumental triple gate, from which a great staircase led to the temple proper. Artemis was the goddess of fertility as well as of hunting, and the most degrading rites were a part of her worship.

To the south of the Artemis temple stood another temple that was probably dedicated to the god Bacchus, or Dionysus. Near the temple was a fountain court, where, during the Feast of Bacchus, the fountain supposedly gushed forth

Arch of
Triumph
at Gerasa,
Jordan.



S. H. HORN

wine.⁵ In later times when Gerasa became Christian, a cathedral complex was built around this court, and it was claimed that the miracle of turning water into wine was here repeated annually.⁶ The transformation of the pagan Dionysus wine festival into a re-enactment of a Christian miracle is certainly amazing.

Space does not permit a description of other structures, such as the smaller temples, the water fountain known as the Nymphaeum, the north theater, and the magnificent baths. For these and other details the reader is referred to Dr. Kraeling's large volume mentioned above. Perhaps enough has been presented to show that the Greco-Roman cities were well-planned and luxurious centers of Hellenistic civilization.

The student of the early history of the Christian church can also find much of interest in

ancient Gerasa. At least eleven churches have been discovered there. Some of these supplanted earlier pagan temples and shrines and took over their facilities, and one church is superimposed upon a Jewish synagogue. Many inscriptions bear witness to the powerful hold Christianity gained in the city. In the central pavilion of the hippodrome, for example, there was found an ornamented block, on either side of which was a Maltese cross within a circle. In the center was a larger cross with the following inscription in the four angles: "There is one God, Christ conquers."⁷

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- ⁴ C. C. McCown, *The Ladder of Progress in Palestine*, p. 317.
- ⁵ Kraeling, *op. cit.*, p. 63; footnote 10, p. 37.
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- ⁷ Kraeling, *op. cit.*, p. 490.

Committee for Biblical Study and Research

As some time has elapsed since the Committee for Biblical Study and Research was formed, and as quite a number of communications have been received from the field indicating that many of our workers do not know why this committee was set up, we feel we should once again state the purposes and objectives of this committee.

At the time of the Autumn Council in 1952, in view of the specific counsels from the Spirit of prophecy relative to the precautions that should be taken in examining new interpretations of Scripture, an action was taken to recommend:

1. That a committee be appointed by the General Conference to encourage, organize, and coordinate this Biblical exegesis and research and then to function as a body of counsel to give guidance to those who in any part of the world field make what appears to them to be significant discoveries of truth.
2. That this committee be known as the Committee for Biblical Study and Research, and its work be to receive and examine such manuscripts as may be sent in from time to time.

The committee authorized by this action was appointed by the General Conference shortly after the council closed.

Thus, provision was made for the consideration of the results of special study on Biblical themes on the part of our ministers and other workers. To manuscripts setting forth such study, three copies of which should be submitted by the writer, the committee is prepared to give sympathetic and prayerful consideration.

However, this committee has not been formed

to receive manuscripts from those not of our faith, or from offshoot movements, or from any person or persons, even though members of the church, who feel they have a grievance against the cause, or who consider it their duty to call attention to the faults and failings of either leaders or members. Such manuscripts would be outside the scope of the work of this committee.

Nor is the committee prepared to receive manuscripts, in either mimeographed or printed form, which have been sent to workers around the world field. All manuscripts for study and appraisal to be considered by us must be sent, *in the first instance*, to the Committee for Biblical Study and Research. The fact that a writer has mimeographed or printed a document, and circulated it, raises a clear presumption that he is not seeking counsel, but rather is asking for approval of his thesis. The committee cannot give approval to an unapproved manuscript that has been thus circulated. . . .

Many of our workers, as they "sink the shaft deep in the mine of truth," and thus find their way into certain avenues of thought that are new to them, may desire to take counsel before presenting the matter publicly, or before their convictions become too settled. For this purpose the committee has been appointed. It will seek to carry out its task under the guidance and direction of the Spirit of God.

Those wishing further information are invited to address either the chairman or the secretary of the committee at the General Conference office, Takoma Park, Washington 12, D.C.

W. E. READ, *Chairman*
M. R. THURBER, *Secretary*



S. H. HORN

The Acropolis of Athens as seen from the hill Musaeon.

With Paul in Athens

LESLIE HARDINGE

Chairman, Department of Religion, Washington Missionary College

PAUL'S flight from Berea was sudden and unexpected because of violent persecution. The brethren "promptly sent Paul down to the sea-coast" (Acts 17:14, Weymouth), a distance of twenty-five miles by road. Did Paul go to Athens by land or sea? This text would have little meaning if his journey had been overland. The Greek Church has a tradition that when Paul was hurried from Berea, he was first taken to Aeginion, and then to the coastal village of Methoni, and that there he found a boat sailing for Athens. (H. V. MORTON, *In the Steps of St. Paul*, p. 254.)

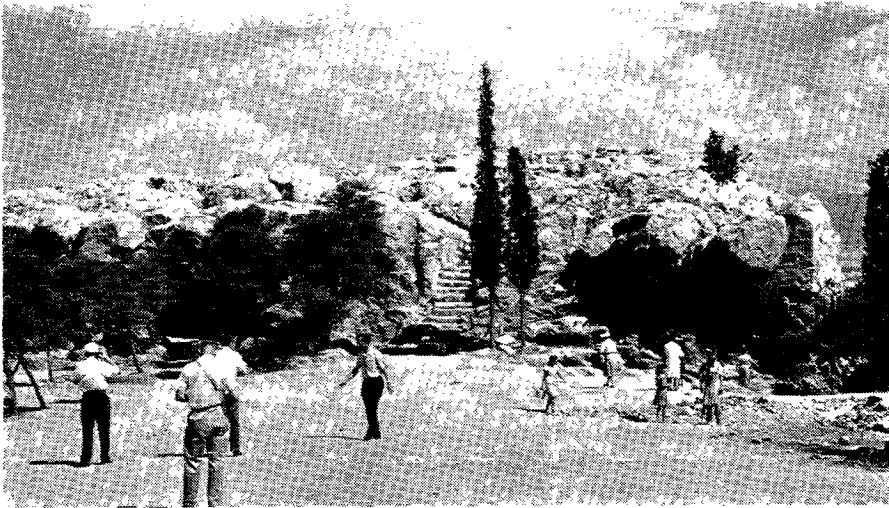
With snow-crowned Olympus to the starboard the ship moved into the Sea of Thrace. As it slowly passed southward, two courses were open to the captain. At the northern end of the island of Euboea he might turn right into landlocked inlets, at the westernmost end of which lay Thermopylae. Paul would recall that there a handful of Greeks had defied the hordes of Asia and earned undying glory. Perhaps he rededicated his life to serve his Master, too. Ten miles in from the open sea the ship turned into the Straits of Euboea, and for 150 miles sailed in a southeasterly direction. Opposite Marathon, where the Greeks routed

the Persian forces, its course was due south. Twenty miles below lay Cape Colonne, the most southerly tip of Attica. This they rounded and passed into the Saronic Gulf.

This point would also be reached should the captain keep to the east of Euboea. On arriving at the southern end of the isle he would turn west, passing north of the island of Ceos, south of Cape Colonne, and into the Saronic Gulf. At Colonne the white ruins of the Temple of Minerva, like bleaching bones, told the mariners it was time to turn northwestward toward the island of Salamis, and to prepare for the landing at Piraeus twenty-five miles away, completing a journey of two hundred miles from Berea.

Appearance of the City

The apostle must first have caught sight of the masts and rigging of the ships tied up at Piraeus. There he found vessels from every port on the Mediterranean. Beyond the harbor, with its clustering houses, the plain of Athens rose slightly, revealing the city spread against its backdrop of hills. In the center of the scene was the Acropolis, five hundred feet above the roofs. Without this, Athens would hardly be Athens.



S. H. HORN

The Arcopagus, or Mars' Hill, now a naked rock, which in Paul's time was the site of the supreme court of justice at Athens, the site from which it is claimed Paul addressed the Athenians.

Shouldering aside the lesser hummocks of rock, this mass of brown stone, with its tonsure of olive trees, climbs high above the city, holding to view its coronet of temples, presided over by the Parthenon. Ancient travelers tell us that their first glimpse of the Parthenon was the light of the sun shimmering on the golden spear in the hand of Minerva Promachus, giant statue of Athens' patron deity, dominating the court of the Parthenon. Perhaps Paul, too, saw this with eager eye!

Athens lies with its back to the mountains and its face to the sea. Ancient Attica, of which Athens was the principal city, is a triangular peninsula, jutting into the Aegean in a southeasterly direction toward the Saronic Gulf. Its southern and eastern shores meet in the Cape of Sunium, while its northern boundaries are the mountains. Athens occupies the center of a plain some five miles long and three wide. On the east it is shadowed by the deeply ravined hills of Hymettus (3,370 feet). To the northeast is Pentelicus, scarred by the picks of ancient quarrymen (3,639 feet). This mountain still provides, as it did in earliest times, great quantities of the famous white Pentelic marble with which most of the venerable buildings and statuary of Athens were made. To the northwest Parnes (4,631 feet) dominates the skyline, crowned by snow in winter, veiled by clouds in summer. The highest point of the range makes a gentle decline westward toward Mount Aegaleos (1,535 feet), which dips its feet in the Gulf of Salamis.

In the center a ridge known anciently as Anshesmus, but now called Turcovuni, marches gently toward the Acropolis. Here an extinct volcano rises into the summit of Mount Lycabet-

tus (909 feet). This hill is now called Hagios Georgios because of the tiny whitewashed Greek Orthodox church that crowns its summit. Lycabettus is the second most prominent feature of the Athenian landscape. Although twice as high as the Acropolis, its top was too small and its ascent too steep to be useful as a part of the city. It was never incorporated within the ancient walls. From it, a magnificent view of the entire city, with the harbor of Piraeus beyond, and the mountains and the sea, may be obtained.

The hills around Athens are similar in appearance to those of southwestern Arizona or southern California. They appear tawny, ribbed and veined with the weathering of centuries, treeless and stark, burning to a rich amber in the glow of setting sun, with valleys filled with blue light. These mountains seem to throw protective arms about the city, and form with the circling sea its natural defense. Two small rivulets, the Cephissus and the Ilissus, both rising in the Pentelic hills, flowed into the Gulf of Phalerum not far from Piraeus. Both these have a mere trickle of water at certain rainy seasons today, owing to the destruction of the trees from the hills around Athens. Plato was the first to point out the fact that the forests of Attica were being cut down at too fast a rate. Today there are no trees on the mountains, and the plain is dry.

While Athens has its back to the mountains and its heart in the plain, its feet are in the sea. The harbor of Piraeus has always been connected with Athens. Anciently, the walls of the city were extended in two double lines of fortifications the five miles to the port, and enclosed the harbor. These walls were known as

The Long Legs, and protected the road up from the sea to the city.

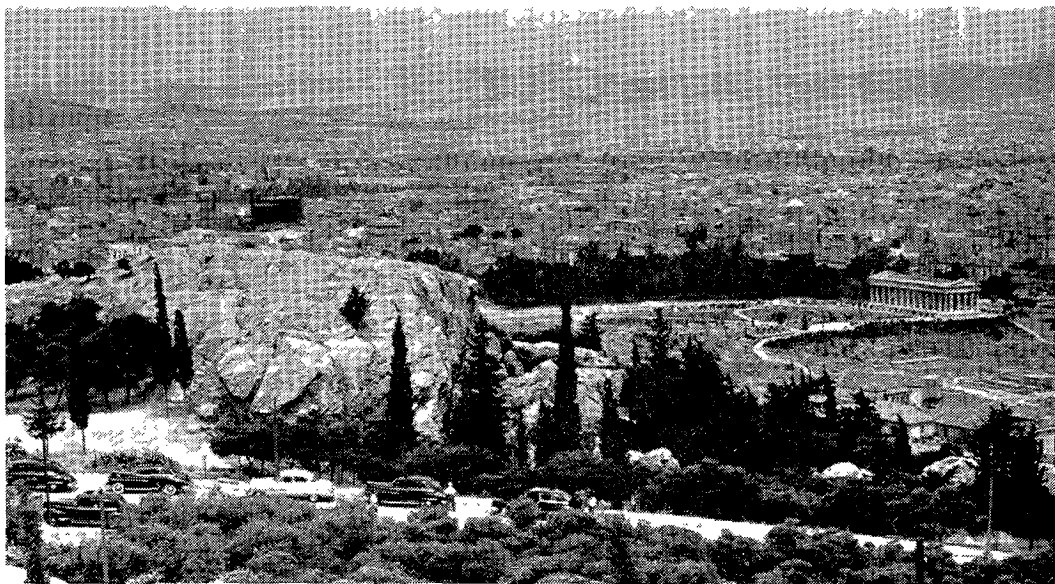
From Lycabettus, Athens looks tawny. The russet-brown tiles on the low-pitched roofs of the houses, the sun-tanned grass, the hills the color of a lion's skin—everything blends into the glow of rich honey. In cultivated patches the drab green of olive orchards, sentineled with cypress trees in their green-black liveries, are in marked contrast, while along the roads and in the parks and gardens crimson hibiscus, scarlet geraniums, red, pink, and white oleanders, gleam like jewels. Around the Acropolis are stunted pines so typical of the Greek landscape. Today the roads are lined with pepper trees from California, eucalyptus trees from Australia, and palms from Florida. In Paul's time plane trees and oaks also thrived. The climate seldom reaches freezing or goes above 95 degrees. It is a pleasant place in which to live.

With what excitement must Paul have stepped ashore at Piraeus and begun the journey of four and a half miles to the city of Athens, the cultural capital of his world! The size and height of the Acropolis are deceiving. It appears much nearer than it is! As Paul traveled toward the city the ruins of the ancient defensive walls, The Long Legs, would be seen here and there to his right and left. Stores and the offices of merchants lined the roads, with temples and altars to multitudes of gods at each street corner. Perhaps Paul passed the venerable

olive tree, called today The Olive of Socrates, halfway to the city. It might very well be nineteen centuries old.

Paul probably entered Athens on foot. To this Hebrew scholar, versed in Greek language, history, and literature, student of the university of Tarsus as well as the theological seminary of Jerusalem, the journey must have been lively with mental pictures of what he had studied coming alive with every mile. His arrival in Athens, queen of the arts, mother of science, cradle of European civilization, to a man as sensitive and full of understanding as Paul, must have been a memorable occasion.

On his arrival at Athens, Paul must quite soon have visited the Agora, or market square. To its north, where the railway now runs, was the road to the Sacred Gate, lined with oleanders and pines. At right angles to this, to the east of the Agora, lay the Stoa of Attalus. This rich gift of the famous king of Pergamum and ancient admirer of Athens, would be filled with philosophers and their disciples. The visitor may today wander in its porticoes and halls, for it has been completely restored. The original extant pieces have been neatly fitted into the new Pentelic marble. They glow like old ivory in the façade of snow. Paul would pass the Odeion, shrines of the temple of Ares, and public buildings. As he moved up the slight incline to the west he saw the Temple of Hephaestus, today called the Theseum. It is the best preserved of all Greek temples. From the Agora a



S. H. HORN

The Areopagus in the left center as seen from the Acropolis. The temple at the right is the Theseum, which overlooks the Agora, the ancient market place.

steep path, four hundred yards long, leads southeastward past the Pnyx on the south and the Areopagus on the north, up to the Acropolis. Mounting more very steep steps to the heights of this great rock, Paul must have stood entranced at the magnificent panorama that spread before him in every direction.

Paul's Thoughts and Feelings

The feelings of the apostle in Athens might be likened to those of a student of Yale or Harvard on his first visit to London and Oxford. Perhaps his sentiments might be compared with those of an Adventist student on his first visit to the New England States and to the towns and villages made important in his mind by connections with the pioneers of this movement and the stalwarts of American literature and history.

As a graduate of the university of Tarsus, Paul was versed in Greek history and philosophy. The educated tourists in Athens visited the Academy of Plato, the Lyceum of Aristotle, the Porch of Zeno the Stoic, and the Garden of Epicurus. To these the solitary Paul must have gone, his mind crowded by the wisps of philosophy connected with each that he remembered. He would recall phrases from the authors and poets of Athens. The Athenian poet Aratus, who was, like Paul, originally from Cilicia, coined a sentence, "We are also His offspring," which elbowed its way back into his memory. The beliefs of the main schools of thought were known to Paul, and he was on familiar ground with the Stoics and Epicureans who discussed the problems of life in the porticoes of the Agora.

But after the initial thrill of seeing all the sights of the great city of Athens, Paul's spirit was provoked within him at sight of the numberless deities worshiped in the city. An ancient cynic observed that there were more gods in Athens than men! The word translated "provoked" is the root from which we get our English word "paroxysm." In the midst of all the beauty and art and history and literature and theater of wonderful Athens, Paul was in a paroxysm, a rage. He noted the genius of man to produce material wonders. He saw this genius devoid of any thought of God while devoted to gods galore. And his soul was in a rage. The zeal of God was eating him up! It was a rage of truth in conflict with a lie, of life in mortal combat with death, of the true God against idols, the way of eternal life displacing the dead philosophies of man's invention.

Paul joined himself to those who were ever ready to discuss any topic in the open Agora,

and was soon locked in arguments with the Epicureans, the Sadducees of Greek philosophies, and the Stoics, those sticklers for virtue who might be compared with the Pharisees of the Hebrew schools of thought.

In the Agora, Demosthenes had rebuked the Athenians for idleness; Solon had explained his legislation; Plato had propounded his views on life and death. In the theater the plays of the comics and tragedians had been performed. The poets had declaimed and the artists in marble and mosaic, in pottery and pigment, had adorned this queen of Greek cities. What would an educated Christian do and say? In spite of himself Paul would remember the methods of the men whom he had studied, who had lived and written in Athens. The rounded phrases of the great orators, replete with poetical quotations and local allusions, would subconsciously crowd his mind. The arguments of the old teachers and lawyers would color his method. And so he joined issue with Athens, which had made a tremendous impact on this learned Greek Jew.

What effect had Paul on Athens? The Athenian reaction was both interested and curiously cynical. Some asked, "What doth this babbler say?" The expression used was one of extreme contempt. It means literally "seed picker or gatherer," and described a pigeon meandering about the street or market square picking up stray seeds for food from the refuse of the passers-by. It described a "beachcomber" of thought, one who was content to pick up tidbits of discarded philosophy and present them as his own! Others said, "May we know what this new teaching is?"

To get away from the noisy Agora, Paul was conducted to the top of Areopagus, or Mars' Hill. Pausanias described this as "the stone of impudence," where men were requested to defend their facts while others sat around and listened. The hills of Attica, drenched with history, looked down on Paul. The Acropolis, proudest memorial to the arts of man, threw her shadow about this Christian apologist. The memory of Socrates, who had been tried and condemned on this very spot, must have pulsed in Paul's brain. The changing views of the philosophers and authors and playwrights, with their emphases on the mutations of semantics, must have disturbed Paul. Alone in Athens, he stood alone on Mars' Hill, yet strangely not alone, as he presented "Jesus, and the resurrection."

**"Man is made of dust, and dust
that is stuck on itself is mud."**

Night in the Roman Colosseum

R. A. RENTFRO

Pastor-Evangelist, Washington Conference

IT IS night as I take leave of the bus at famous Victor Emmanuel Monument. A few quick steps bring me to a view of a part of Rome's ancient ruins. A surge of emotion sweeps over me at the sheer grandeur of these three lone columns—silent witnesses from the past. But tonight my goal, my secret ambition for years, is to visit the Roman Colosseum after dark. In the darkness of this Roman night, I write by flashlight my feelings and impressions.

The towering remains of this unbelievably well-preserved ghost of the past rise above me. In fancy I hear these pleasure-loving Romans of yesteryear cheering—not quite like the cheer of an American football audience—theirs are frenzied voices screaming as I have never heard human voices shout before.

Just below me, with the help of the flashlight I look into the stalls where once were caged half-starved animals. I see the passageways leading to the arena! My ears seem to hear the beasts roar! A vision of the filled Colosseum looms before me. I look about me into a human sea of thousands of horribly expectant faces. They are waiting to see human beings die. Christians will soon be led to their death . . . their bodies torn asunder! How can these human beings be so steeped in cruelty toward their own flesh and bone? The vast Colosseum is filled with them, fifty thousand Romans and Caesar himself with members of the Roman Senate.

Below me a guard opens the doors and a band of Christians is led into the center of the arena. Will not God save them? Is there no pity in this crowd? Can fifty thousand human beings cry unfeelingly for the blood of this little band of men and women? The crescendo of their frenzy increases. My ears—do they deceive? Everyone seems gripped by some fiendish power. Frantically I search for some sympathetic face in all that maddening throng. Lo, who is this? That young woman to my left. She is not shouting. She sits there quietly wiping her eyes. Perhaps her lover must die today!

The little band of Christians await their fate, scarce two hundred feet from me. Some

are on their knees; some quietly stand with upturned faces. Another gate swings open. It is a huge one. The beasts are now visible, drifting into the arena accompanied by the roar of this perverted Roman crowd. They pause as if confused by the screaming throng. The little band remain unmoved. Not one recants his stand for Christ. God alone can save them now or let their martyrs' blood be spilled that more of these bloodthirsty creatures may be saved.

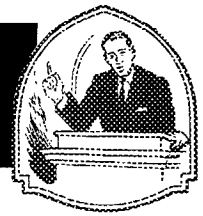
The animals charge the brave little band. Suddenly, the young woman at my left rises to her feet—not weeping, but with a face shining with a holy radiance. She leaps into the arena and rushes to the side of her lover. In a few short terrible moments it is all over. The fight is over—the victory is won—not for Rome, but for Christ. Voices of praise are stilled while Romans cheer.

My God, what have I done for Thee? Tears flood down my face, as I determine to be a better preacher and pray for the Holy Spirit to fully possess my soul.

It is still night in Rome. I stand awed before the visioned scene of the past. The stars shine above me. The Roman crowd have vacated the Colosseum. The Christians have witnessed with their lives to His conquering glory. I stand alone with my Saviour amid the ruins of that pagan Colosseum. In solemn memory of those who once witnessed there with their blood, I plead anew for the outpouring of His Holy Spirit to tell to all the world the good news of this salvation, to exalt the name above every other name for whom these noble fellow Christians died.

No Christian can leave that site of bloody carnage the same man or woman. With tear-stained face I walked from that Colosseum determined by God's help to preach Christ and Him crucified as never before. On that Roman night I heard anew these words deep within my soul: "There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit."—*The Desire of Ages*, pp. 250, 251.

PULPIT -- Pointers for Preachers



Gems From "Gospel Workers"—1

URGENCY!

C. O. SMITH*

Professor Emeritus, Department of Theology, Atlantic Union College

WITH so much help now available, is it possible that our old ministerial textbook, *Gospel Workers*, is being neglected? What a wealth of information and inspiration it contains!

Urgency is written large upon every page of the first section of this wonderful little book. "Not with tame, lifeless utterances is the message to be given, but with clear, decided, stirring utterances. Hundreds are waiting for the warning to escape for their lives" (page 29). The great need of a world on the brink of perdition is for "earnest, self-sacrificing men and women . . . who will . . . plead for the souls that are on the brink of ruin" (page 26). As ministers we know how much nearer we are to that brink than when these solemn words were written—but do we realize it?

As one of my earliest ministerial duties, I was privileged to assist in two of Elder Luther Warren's series of meetings in the city of Vancouver, British Columbia, Canada. None could fail to be impressed by his earnestness. His messages were neither "tame" nor "lifeless." They were "clear, decided, stirring utterances." He seemed to bear a tremendous burden for souls. His experience at Kingston, Jamaica, some years previous, is well known. It was on the evening of January 14, 1907, that he addressed a large audience in that city. Those in charge were annoyed at the delay as he walked back and forth pondering, while the great congregation waited. His message was with power and was most fervent. He felt the hand of God upon him as he pleaded with souls to be ready to meet their

Lord. The urgency of the message arrested their attention, and the Holy Spirit brought conviction. Imagine his reaction as he experienced the earthquake the next morning, and realized that the more than six hundred killed included members of his congregation of the previous evening. He could understand then the reason for the tremendous burden he felt for those people.

Impending global disaster should lead us into more earnest endeavor for God in this judgment hour. "If our ministers realized how soon the inhabitants of the world are to be arraigned before the judgment seat of God, to answer for the deeds done in the body, how earnestly they would work together with God to present the truth!"—*Evangelism*, p. 17. But how can we realize as we should this solemn thought? We are so busy with so many duties. For such realization we must pray, recognizing that it is said of the true minister of God that "feeling his need, he will seek earnestly for the power that must come to him before he can present in simplicity, truthfulness, and humility the truth as it is in Jesus."—*Gospel Workers*, p. 17. Like Paul we cry out, "Who is sufficient for these things?" (2 Cor. 2:16). And like him, we must recognize that "our sufficiency is of God" (2 Cor. 3:5).

To the minister who receives proper heart preparation for his work, "Christ will be . . . an abiding presence, controlling thought, word, and deed."—*Gospel Workers*, p. 23. "As he constantly obeys the divine will, he becomes daily better fitted to speak words that will guide wandering souls to the fold of Christ."—*Ibid*.

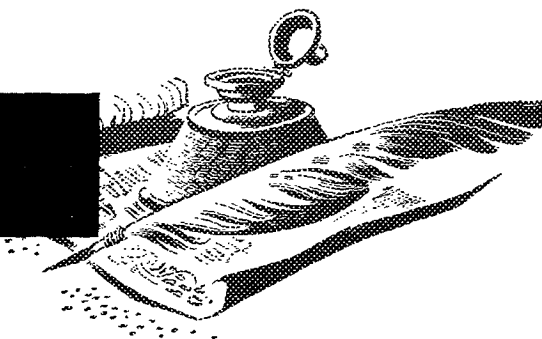
Christ's true ministers have assurance of victory. "He [Christ] makes His ministers a greater blessing to the church, through the working of the Holy Spirit, than are the stars to

* Charles O. Smith has spent forty-two of his forty-six years of service to this denomination, in the educational work—thirty-one years in our academies and colleges in Canada and eleven years as associate professor of Religion and Languages at Atlantic Union College.

the world."—*Ibid.*, p. 14. Who can know the sum total of the blessings the stars bring? We do know, however, that our world is dependent upon a star—the sun—for its life-giving rays. When such God-empowered possibilities of shining service are within our reach, why should it be written: "I feel constrained to say that the labors of many of our ministers lack power" (*ibid.*, p. 35)? How wonderful it is to know that through the Holy Spirit's working

we, as ministers, like our Lord, can have an experience made up of "a series of uninterrupted victories" (*ibid.*, p. 39). We must not relax our vigilance. We must be positive. The counsel that comes to the preachers of the third angel's message in this hour of urgency is, "In trumpet tones their voices are to be lifted, and never should they sound one wavering, uncertain note" (*ibid.*, p. 15). A confused world calls for the certainties of divine revelation.

EDITORIAL



SCIENCE AND RELIGION

MODERN man has developed a mania for being scientific. Almost every contemporary philosophy borrows the terms of science in order to secure its prestige in support of its theories. A credulous public will believe almost anything if it is taught in the name of science.

Science has indeed provided modern man with phenomenal material benefits. Scientism nonetheless has spawned some dogmatic pseudoscientific philosophies that have cursed this modern age with the apparent contradiction of science and religion. But the assumptions of philosophical scientism are no more to be accepted as scientific facts than are the philosophical religious speculations of human thinking to be accorded the status of divine revelation. Both are only human theories.

It is only a pseudoscientific philosophy that is in conflict with true religion. Likewise, it is only a false religion that is in conflict with true science. Theological truth and scientific truth are in agreement.

God Himself is the great scientist of the universe and is the author of all true science, having established the laws upon which scientific data are based. Both science

and religion have their legitimate fields. Science cannot safely ignore the fact that human problems are basically spiritual problems.

Science can describe the facts of nature but it cannot interpret their spiritual meaning. Interpretation belongs to religion. Scientific fact and data describe the observable functions of the universe. Religion interprets them. Religious interpretation has its origin either in human speculation or in divine revelation. Edward LeRoy Long has observed: "The boundaries of science constitute the frontiers of religion."

Conflicting Interpretations

The evolutionary hypothesis is a theological interpretation of scientific observations. The creationist also has his interpretation of these same scientific facts. In both instances the discoveries and findings of science are recognized, but the sources of the interpretations are different.

The evolutionary hypothesis has its origin in human thinking. The doctrine of creation has its origin in divine revelation.

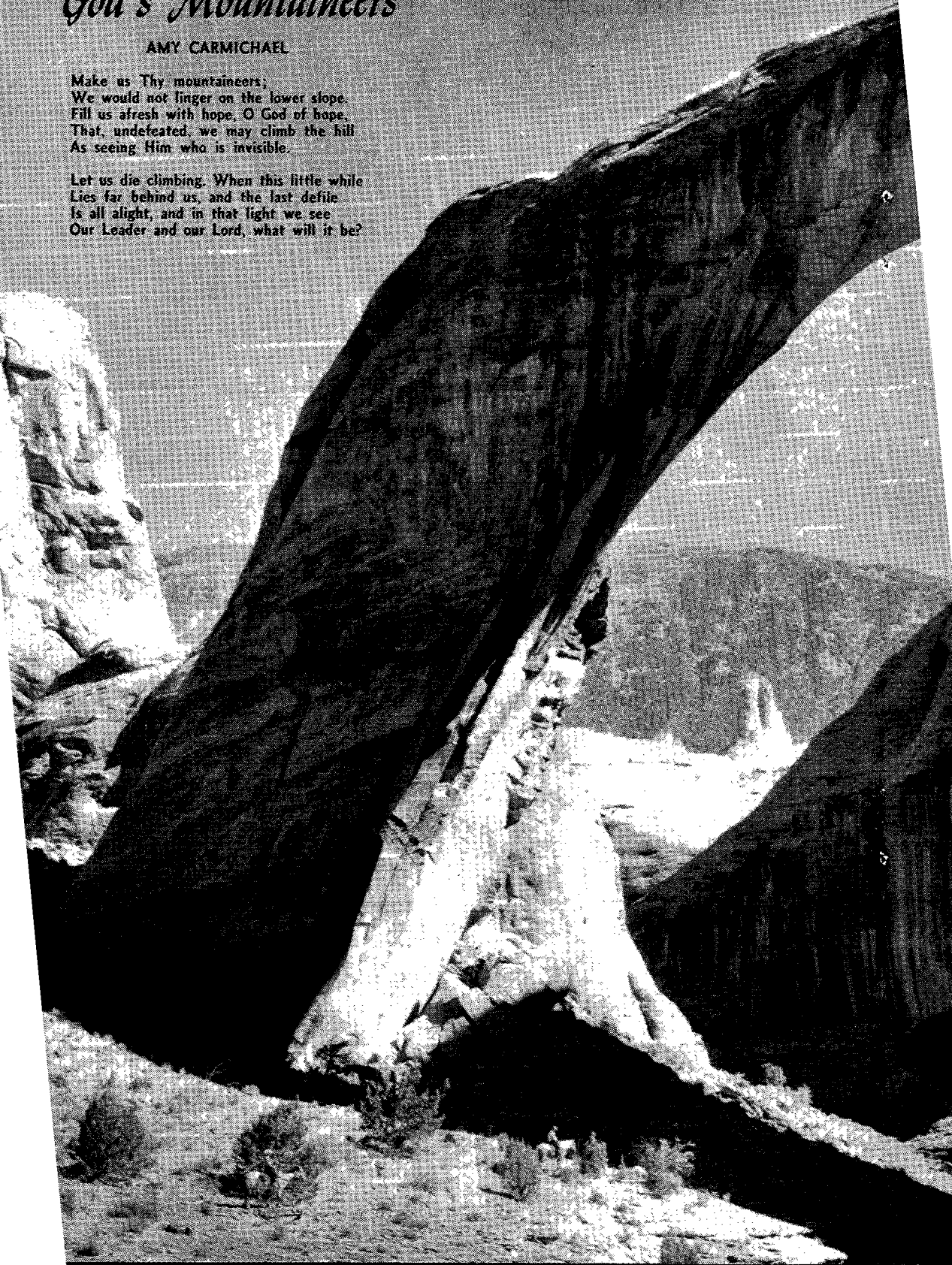
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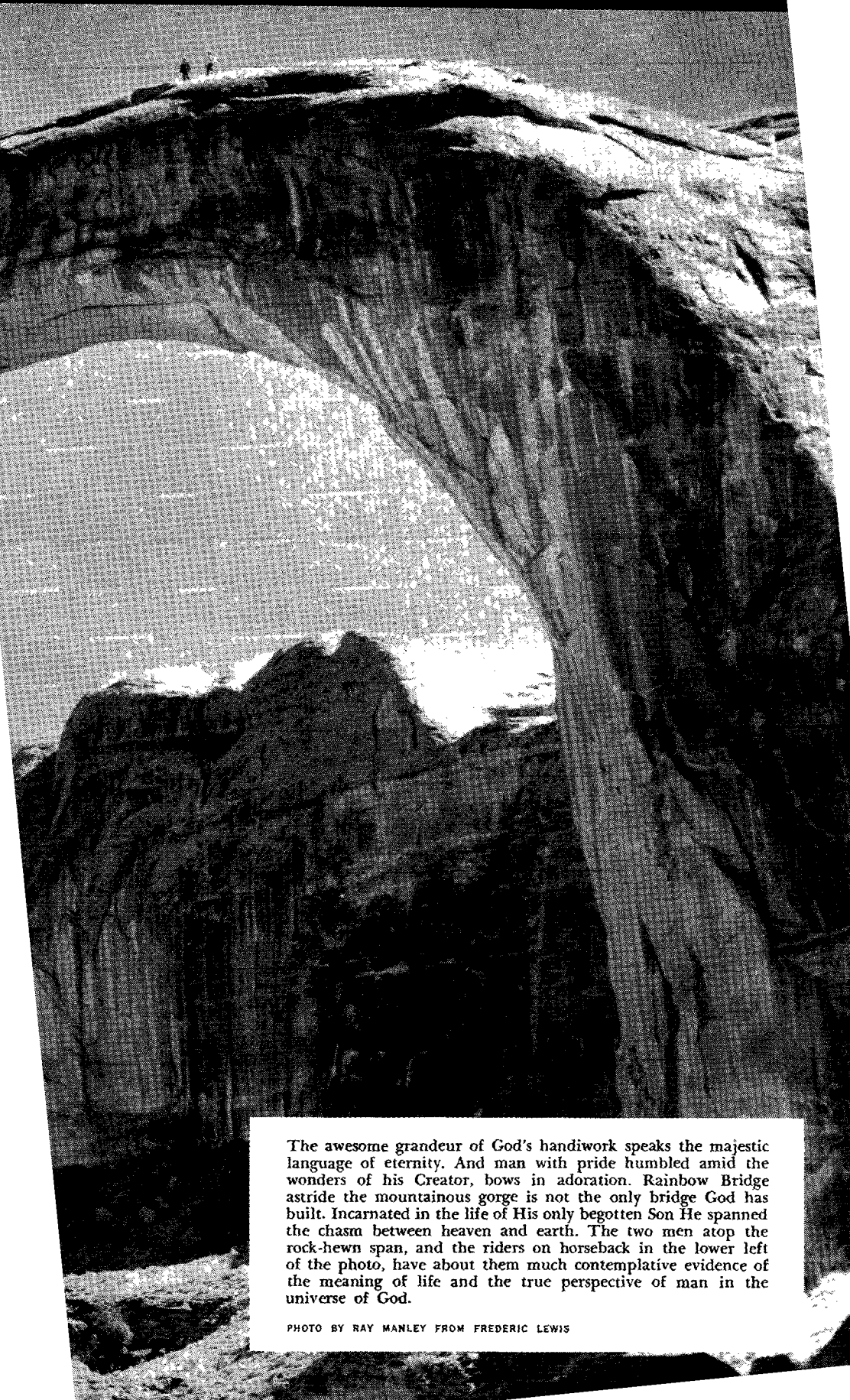
God's Mountaineers

AMY CARMICHAEL

Make us Thy mountaineers;
We would not linger on the lower slope.
Fill us afresh with hope, O God of hope,
That, undefeated, we may climb the hill
As seeing Him who is invisible.

Let us die climbing. When this little while
Lies far behind us, and the last defile
Is all alight, and in that light we see
Our Leader and our Lord, what will it be?





The awesome grandeur of God's handiwork speaks the majestic language of eternity. And man with pride humbled amid the wonders of his Creator, bows in adoration. Rainbow Bridge astride the mountainous gorge is not the only bridge God has built. Incarnated in the life of His only begotten Son He spanned the chasm between heaven and earth. The two men atop the rock-hewn span, and the riders on horseback in the lower left of the photo, have about them much contemplative evidence of the meaning of life and the true perspective of man in the universe of God.

PHOTO BY RAY MANLEY FROM FREDERIC LEWIS

The one is an expression of belief in man's inherent powers of progressive evolution, the other is a profession of faith in divine creation.

The creationist believes that the meaning of certain scientific facts are not clear without the interpretation of divine revelation, and that unenlightened human wisdom is not capable of accurate discrimination between scientific truth and pseudo-scientific error.

Not only does the creationist hold that scientific facts are fully in harmony with his monotheistic faith in one divine, controlling, rational, and personal God who created and sustains the universe, but he also holds that only those scientists who believe in a personal creator can intelligently relate the findings of science to reality. Obviously the interpretations of divine revelation go beyond that of scientific data and human experience.

Both the actual content of science and the meaningful content of religion are necessary for man to comprehend the whole of life. Science limited to the area of description may list what can be done in the world of man's environment, but it cannot tell what ought to be done in the world of man's moral and spiritual relationship with his God and his fellow men.

Character comes with the interpretation of reality, and such interpretation is of a religious nature. For example, one cannot measure behavior by statistics or determine the value of right or wrong by analysis in the test tube of the laboratory. The facts of the case are, however, that although life's "cans" are important, life's "oughts" are more important. To know God, and not scientific know-how, is the secret of living.

Progress or Redemption

Events of this modern age declare in actual world happenings in the context of human tragedy that progressive evolution is an illusion. Only redemptive grace can salvage civilization from disaster.

The hypothesis of progressive evolution is a theory of self-salvation. Each mutation was supposed to make man the superanimal more fit for a godlike utopia. Preferring the animal-man evolution to the Creator-creature relationship, scientism made the theory of progressive evolution an ardent religious belief and proceeded to worship it. Criticism was declared unscientific.

Thus the evolutionary theory became in essence a doctrine of self-worship. It was indeed a revolt against the religious dogmatism of previous centuries, but it fell into the fatal error of attempting to supplant ecclesiastical imperialism with an equally dogmatic belief in scientism. The evolutionist made the mistake of more or less deifying his own philosophical speculations instead of humbly examining them in the light of both true scientific fact and divine revelation. Scientism has no more right to dogmatize Darwin's theory than had the medieval church to dogmatize the theory of purgatory or the practice of indulgences.

Many material blessings provided by science have changed the external character of our environment, but only God, through the gospel of the Lord Jesus Christ, can impart the spiritual blessings that can change the internal character and nature of men. It is not enough for science to change the world outside of us. We ourselves need God to change the inside of our nature.

Internal motives have more to do with the future welfare of man than external factors. Divine redemption, by which men are changed and renewed, is the very essence of true progress, and scientific progress of itself can never be made a substitute for redemption.

It is just here that modern man has misused science in making it the criterion by which he has sought to interpret the meaning of life. Since science is a study developed by created beings, it cannot of itself fully understand or comprehend the Creator, His activities, or the meaning of His acts. All science is dependent upon God's created laws. This very fact exposes the folly of any evolutionary concept in which God is excluded.

Redemption is more ultimate than science. It is the absolute essential for the survival of man. Whatever genuine progress is made in the future welfare of our civilization, and the peace and happiness of its peoples, will be made to the extent in which men understand that the regeneration of the heart is the fundamental condition of all true progress. Never has man known a greater need of the redemptive solution to human problems.

The Bible is God's self-discloser, and all the discoveries of man to date that have any bearing on the subject have attested to the reality of its historical background.

God, the Architect

Who Thou art I know not,
But this much I know:
Thou hast set the Pleiades
In a silver row;

Thou hast sent the trackless winds
Loose upon their way;
Thou hast reared a colored wall
Twixt the night and day;

Thou hast made the flowers
to blow,
And the stars to shine;
Hid rare gems of richest ore
In the tunneled mine—

But, chief of all Thy wondrous
works,
Supreme of all Thy plan,
Thou hast put an upward reach
In the heart of Man.

—Harry Kemp
Enriching Worship, p. 149

In all man's research in the scientific field man has never established a scientific fact that has proved to be contrary to divine revelation. Doubtless the prime reason why men are loath to accept the Biblical interpretation of this life's beginning, meaning, and destination as set forth in the gospel story, is that a Biblical revelation of God and His plan of redemption robs man of self-salvation as the result of his own genius.

Misinterpretation of Science and Religion

We must never make the mistake of confusing the faith of scientism with the facts of science. Men can build false philosophies of scientism upon the misinterpretation of science even as man can build false religious philosophies upon the misinterpretation of Scripture. But neither the facts of science nor the facts of God are altered by such false philosophies.

The essence of pseudoscience is the belief that science itself is wholly adequate to fully meet the needs of men. Its sole dependence is upon human wisdom. Pseudoscience as such, instead of being an impartial search for truth, becomes an arbitrary decision to accept as true only what can be verified by science. Only the most naive accept all the hypotheses of science as

absolutely reliable. Modern science is more than a tabulation of natural laws. It is also a collection of human interpretations of their significance and meaning.

To make science the absolute criterion of truth is to by-pass completely the divine revelation and man's hope of salvation by the power and intervention of God. This is why the creationist cannot agree to the idolatrous worship of scientism and the cult of techniques any more than he can accept the proud arrogance of a church that opposes either true scientific or Biblical fact.

Religious resources are needed to cope with stark realities of scientific skills. Scientific progress, therefore, can never be made a substitute for divine redemption, and if man does not give the worship of his God the supreme place in his life, he inevitably substitutes materialistic gods of his own making.

It is God, however, and not the scientist who is the final arbiter of truth. Modern man must be made more aware of the imperative realities of the interpretation of life as given by divine revelation, lest he succumb to an idolatrous worship of science. The truly enlightened man neither denies science its rightful place nor allows it to usurp the place of religion.

The crowning folly of the devotees of scientism is to make science a new messiah created by man's own genius and to proclaim the philosophy: "Fear man, and give glory to him; for the hour of his achievement has come." It is this fact that makes the urgent appeal of the apocalyptic message of Revelation 14:7 so much needed today. Its summons to "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth," is a message calculated to give modern man the proper perspective with regard to both science and redemption.

J. A. B.

The Cathedral and the Catacombs

In the cathedral at Worcester, there is an ancient slab, bearing as its inscription the solitary word: MISERRIMUS—"most miserable."

Down in the catacombs—those vast underground chambers of the dead, where the early Christians endeavored to hide from their persecutors—engraved on a stone embedded in the wall, stands this beautiful word, FELICISSIMUS—"Most happy."

EVANGELISM -- Winning Men for God



Evangelistic Witness in Poland

G. D. KING

Ministerial Association Secretary, Northern European Division

FOR several years our church in Poland has not enjoyed organizational contact with the rest of the Northern European Division, of which it is a part. Consequently, when the division officers were able to visit Poland recently, it was an event keenly anticipated by them and, we believe, by the worker group and our whole membership throughout the Polish Union.

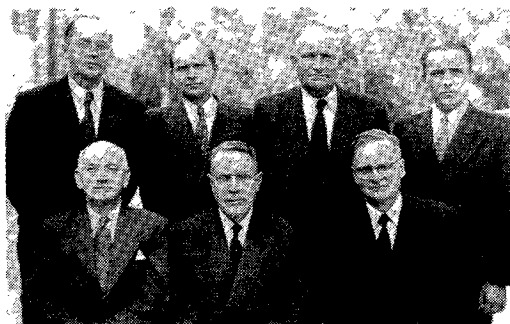
In addition to a union conference session and three local conference sessions, a workers' meeting was held at our Polish Training School near the town of Bielsko, not far from the Czechoslovakian border. About sixty workers were in attendance, and throughout the two days that we were together a deep spirit of prayerful consecration was manifest.

It would be no exaggeration to state that an "atmosphere of Pentecost" prevailed throughout the whole meeting. Brethren long separated by reason of prevailing conditions during recent years expressed with tears of joy the heartfelt rejoicing that was theirs as they met for this time of fellowship and rededication.

While for obvious reasons the usual subjects related to the techniques of public evangelism were not discussed, it is true to say that the broad theme of evangelism was the main topic under discussion. These workers came together with a real consecrated desire to find ways and means to achieve a stronger witness for God's message. Above all, they sought a deeper infilling of God's Spirit, which is the source of all true evangelism.

It was indeed a unique and most satisfying experience to be privileged to enjoy this time of fellowship with a band of workers who had for so long been separated from us, but who in their evangelistic fervor had been so faithful during the years of separation.

One was impressed with the fact that the workers in Poland had followed the apostolic pattern of evangelism as recorded in Acts 5:42.



Back row—Polish Union officers: (Left to right) J. Borody, secretary; G. Baron, vice-president; J. Zielinski, president; S. Dabrowski, treasurer. Front row—Northern European Division officers (Left to right) G. D. King, secretary; A. F. Tarr, president; G. A. Lindsay, treasurer.

Although some avenues of evangelistic service were denied to them, their spirits were undaunted and the witness of their evangelism had borne fruit. The reports rendered sounded like chapters from the book of Acts. Workers were able to give factual evidence of God's manifest blessing upon their methods of evangelism.

District leaders spoke appreciatively of the cooperation of church members in this program of witnessing. One leader reported fifty baptisms this year, with a further twenty-seven attending the baptismal classes. Another reported forty-eight baptisms, and yet another spoke of thirty-nine baptized. And so the story of God's leading and providential blessing on His work in Poland went on as the reports were given. It should be recorded also that in fulfilling their ministerial duties many of these workers, like the apostle Paul, labored with their "own hands," and were not chargeable to the church for their full support.

As we left Poland we felt confident that God will continue to bless and guide His faithful people in that great land.

The Science of Soul Winning

(And the Problem of Free
Moral Agency)

WALTER SCHUBERT

Associate Secretary, General Conference Ministerial Association

SOUL winning is the most exalted of all sciences. On this great theme the messenger of the Lord has written:

The highest of all sciences is the science of soul saving. The greatest work to which human beings can aspire is the work of winning men from sin to holiness. For the accomplishment of this work, a broad foundation must be laid. A comprehensive education is needed. . . . Something more is called for than the culture of the intellect. Education is not complete unless the body, the mind, and the heart are equally educated. The character must receive proper discipline for its fullest and highest development."—*Ministry of Healing*, p. 398.

This means that the minister must study earnestly the greatest of all sciences—soul winning. Many ministers are experts in systematic theology, but have given little study to practical theology, which embraces the science of soul-saving. A medical doctor must study twenty years in different schools before he is qualified to be a licensed physician. But that is not all. He must keep in step with the advance of medical science and take postgraduate studies and refresher courses in order to be a more competent physician and thus prolong for a few years the life of his patients. How much more important it is for a minister to study the science of soul winning, for he is dealing, not with this temporary life of "threescore years and ten," but with eternal life, when mankind will be redeemed from all sickness and death.

A soul winner is duty bound to do research study and work diligently in order to win more people to Christ as the years go by. Here is a challenging statement in Proverbs 10:30: "He that winneth souls is wise." The efficient soul winner has the attribute of being wise. That means he is skilled in the art of soul winning through ever-growing study and constant practical experience.

Today we encounter increasing difficulties in the field of soul winning. Some feel that it is useless to spend time, energy, and money in an attempt to win souls who do not want to be

saved. As a result some have become discouraged and have asked to be transferred to some type of denominational work that is not too directly connected with active soul-winning endeavor. This is a natural outgrowth of a lack of study and experience in the science of soulsaving. In some cases this decision is reached because a minister has tried to win souls in his own strength and power.

While in London two years ago I noticed the following motto in front of a Presbyterian church: "Difficulties are only ladders to success for thinking people." To the man who loves souls, difficulties and perplexities in evangelism are only a challenge to climb higher on the ladder of evangelical success.

Why Soul Winning Is a Science

Soulsaving is a science because "in order to lead souls to Jesus there must be a knowledge of human nature and a study of the human mind."—*Testimonies*, vol. 4, p. 67. The two essentials here stated clearly indicate that the minister must be a fervent student of Christian psychology. He must avail himself of all the means possible to understand the human behavior, and why men decide to follow certain philosophies of life and religious beliefs.

From the book *Evangelism* we learn that dealing with human minds is "the nicest job that was ever committed to mortal man."—Page 348. By "the nicest" is meant the most delicate, the most challenging, and the most thrilling work. It is a very delicate work to deal with souls for whom Christ died. To understand the maneuvering of the human mind and the behavior of human nature means exacting work and study, and above all, practical experience. A knowledge of this science is of capital importance in soul winning. Romans 12:2 gives us the secret—only when a man's mind is transformed and renewed will he be able to understand and accept the perfect will of God.

The important factor in soul winning, then, is to know by experience how to transform and

renew man's mind by the power of the Holy Spirit, so that the Spirit will make him want to be a child of God. In other words, the man who gives himself to soul winning will become a keen student and observer of human nature and the intricacies of the human mind, and will study to determine how best to bring that mind under the influence of the Spirit of God.

The Problem of Free Moral Agency

Man's mind has been endowed by God with the power of choice. He possesses a free will. Man alone can ultimately decide whom he will follow and obey—the Lamb of God or the satanic serpent. We are told in Ephesians 6:11, 12 that man is constantly assailed by the spirit of darkness. Satan subtly tries to induce him to rebel against the will of God. Simultaneously, the Holy Spirit also is striving with man's mind to woo him to a proper use of his free will, to resist the desires of the carnal mind and evil influences. God will not compel man to obey Him; Satan cannot force man to follow his deceit. It is man alone who has to make the final decision for God or against God.

Let us look again at the mind of man. Inspired by the deceitful suggestions of Satan, man says to himself: "There is no God; therefore, I do not need to obey Him." His conscious mind registers No, but his subconscious mind registers Yes, because every man is born with the innate idea of a Supreme Being. A mental conflict results from this internal contradiction, and man is at war with himself. Man can overcome this conflict and its resulting emotional and nervous disorders and restore peace of mind only as harmony is restored between him and his Creator. In essence, rebellion, which is sin, is breaking a relation with God. Salvation is reconciliation.

Evangelistic Empathy

To save a soul one has to study the spiritual, social, and economic condition of the individual the soul winner seeks to bring to Christ. This spiritual problem of personal salvation is analyzed in Ephesians 2:1-3, 12, R.S.V.: "And you he made alive, when you were dead through the trespasses and sins in which you once walked, following the course of this world, following

the prince of the power of the air, the spirit that is now at work in the sons of disobedience. Among these we all once lived in the passions of our flesh, following the desires of body and mind, and so we were by nature children of wrath, like the rest of mankind." "Remember that you were at that time separated from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world."

Man, by nature, is dominated by the spirit of the prince of the power of the air. He is disobedient, alienated from the church, a stranger to the promises of God, and without hope in the world. Here is where the minister must use empathy. In order to understand the other man's thoughts and feelings, and why he acts as he does, the true soul winner must place himself in that man's position and try to look through his eyes. He should consider the will of God for that man which is described in Rev. 18:4, R.S.V.: "Come out of her, my people, lest you take part in her sins, lest you share in her plagues." Only by prayerful study can we be led to pursue a plan of action that will bring to men the high standard described in Revelation 14:12, R.S.V.: "Here is a call for the endurance of the saints, those who keep the commandments of God and the faith of Jesus."

It is a marvelous science that teaches us how to take the sinner, indifferent to salvation or prejudiced against truth, and change the attitude of his mind into that of active love for God and obedience to His commandments. Scientific experiments can be demonstrated in the test tube; but the science of soulsaving, which is God's victory over Satan's power to control the mind of man, is daily demonstrated by evangelism.

Satan's Methods Hinder Soulsaving

In order to turn man away from the beauty of harmony with the will of God, Satan acts upon the mind of man—the seat of free will and choice. He employs two different methods of blinding and paralyzing men's minds, according to the type of people with whom he has to deal. The first method we find in 2 Corinthians 4:4, R.S.V.: "In their case the god of this world

WORKING TOGETHER WITH GOD

¶ A FAMOUS surgeon once made the remark, "When I am operating, I feel the presence of God so real that I cannot tell where His skill ends and mine begins." It is said that Bach, in writing his great music, wrote above each of his compositions the words "Only for the glory of God," and at their close he inscribed the sentence "With the help of Jesus Christ."

has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ."

The reason given why the unbelievers cannot see the light of the gospel is that Satan has blinded their minds, and a blind man cannot see. How does Satan accomplish this? "In the last days there will come times of stress. For men will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, inhuman, implacable, slanderers, profligates, fierce, haters of good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, holding the form of religion but denying the power of it. Avoid such people. For among them are those who make their way into households and capture weak women, burdened with sins and swayed by various impulses, who will listen to anybody and can never arrive at a knowledge of the truth. As Jannes and Jambres opposed Moses, so these men also oppose the truth, men of corrupt mind and counterfeit faith" (2 Tim. 3:1-8, R.S.V.).

The apostle here enumerates a list of twenty sins with which people's minds are contaminated or blinded. Sin separates from God. Sin disorganizes and distracts the beauties and joys of a clear conscience and a happy life. A man who is dominated by some or all of these twenty sins is so blinded that he will oppose the truth because his mind is corrupt. Even if a semicontaminated mind hears the truth, it will never of itself comprehend, much less accept, the message.

Take a look at a twentieth-century sinner blinded by Satan. He is, consciously or unconsciously, a transgressor of the law of God. He smokes and drinks, and violates with impunity all God's commandments. His home life is unhappy because he has to resort to falsehood in order to conceal his unfaithfulness from his wife. As a result of this kind of living he is a nervous wreck, intolerant, impatient, impure, and his family innocently suffers as a result. Sinners always hide from God, as did Adam and Eve, because sin separates them from God. This sort of man is generally indifferent to religious matters and will go out of his way to avoid religious gatherings. Sin has blinded him to his spiritual needs. What can the soul win-

ner do to influence this perverted mind for good?

On the other hand, there are many people who are morally true and hate sin as far as it is known, whom Satan cannot entice to deliberately sin in order to rebel against the truth. For such he has a second subtle method. Instead of blinding their minds, he paralyzes their minds. We find this in Revelation 14:8 and 17:2, K.J.V.: "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

Satan has made the inhabitants of this world drunk with the wine of Babylon's "fornication." A person under the influence of wine or alcohol cannot reason intelligently or understand clearly. Let us analyze the meaning of this text—Rev. 17:2—"drunk with the wine of her fornication." What does adulterated wine symbolize? In 1 Corinthians 11:27 and Matthew 26:27-29 we find that pure wine is a symbol of the blood of Christ, which was shed for the salvation of men. This symbol of the blood of Christ, the pure wine, in the Bible sense represents the true saving doctrine of Christ. Satan makes people drink the wine of "fornication." He gets them drunk with an adulterated plan of salvation, and the people believe error is truth, and truth is error. That is the reason why, when evangelists present the truth, so many of the so-called fine, cultured Christian people reject it. They have drunk avidly and long at the fountain of error because it gives them a sense of salvation. It permits them to live as they please, and thus they are unable to see the truth, because they are drunk with false doctrines.

Satan has wrought with deceiving power, bringing in a multiplicity of errors that obscure the truth. Error cannot stand alone, and would soon become extinct if it did not fasten itself like a parasite upon the tree of truth. Error draws its life from the truth of God. The traditions of men, like floating germs, attach themselves to the truth of God, and men regard them as a part of the truth. *Through false doctrines, Satan gains a foothold, and captivates the minds of men, causing them to hold*

PREACHERS OR UNDERTAKERS

❏ DR. OLIVER WENDELL HOLMES, the poet and famous New England physician, once stated, "I might have been a minister instead of a physician if a certain clergyman whom I had to listen to as a boy had not been so much like an undertaker."—BENJAMIN P. BROWNE, *Let There Be Light*.

theories that have no foundation in truth. Men boldly teach for doctrines the commandments of men; and as traditions pass on from age to age, they acquire a power over the human mind. But age does not make error truth, neither does its burdensome weight cause the plant of truth to become a parasite. The tree of truth bears its own genuine fruit, showing its true origin and nature. The parasite of error also bears its own fruit, and makes manifest that its character is diverse from the plant of heavenly origin. It is through false theories and traditions that Satan gains his power over the human mind.—Evangelism, p. 589. (Italics supplied.)

Take for example a typical Protestant woman, a stanch church member. Although she has been accepting readily of a false doctrine of redemption, her religion offers salvation and heaven without much effort or sacrifice. Eventually, she comes in contact with the truth of God. She would not mind being an Adventist if the church were popular. But the thought of being ostracized by her friends by joining this unpopular church, which observes the so-called Jewish Sabbath, is more than she can bear. Moreover, the question of healthful living and sensible dress does not appeal to her taste and vanity. The Spirit of God keeps pleading with her heart to follow the light she has received. So to ease her conscience she delves into the Bible, not to find the truth, but to prove that truth is error. Now the problem is this: How will the soul winner deal with this mind, paralyzed with the false doctrine of a pseudo salvation? How can she be led to see the truth in its full beauty as it is in Jesus our Lord?

In every soul-winning agency we are in active warfare with Satan, who is powerful and wise, and works with all subtlety and intelligence to deceive whomever he can. Satan even works, if possible, to impress committees with so-called insurmountable difficulties in order to prevent evangelistic plans from being carried out. He impresses workers to suppress the desire to engage in evangelism. He also gets the ministers so engrossed in their minor duties, however necessary they are, that they neglect actively hunting for souls.

We see then that the science of soulsaving embraces a knowledge of human nature and a study of the mind, how to overcome the power of Satan, and to win people for Christ. It means hard constant study, much prayer, and earnest, unrelenting work.

(In next month's MINISTRY we shall seek for a solution with which to counteract the two methods of Satan considered in this article. We must learn how to deal with people whose minds have been blinded by sin.)

Sabbath Worship Reverence*

LOUISE C. KLEUSER

With reverence, Lord, I watch my way,
As in Thy house I kneel to pray;
I give to Thee my mind and heart,
Help me to do my holy part,
To guard my eyes, tongue, hands, and
feet
That I may hear Thy message sweet!

Dear Jesus, come into my heart;
I love Thee, Lord; I'll do my part
To worship Thee in rev'rent way.
Empty my heart of daily play,
And let me always listen well
To what Thy Holy Word would tell!

We stand before God's sacred throne
To worship Him, and Him alone;
We listen to God's holy call,
Please, Jesus, bless us; teach us all!

* Written for churches in need of teaching reverence to juniors during the Sabbath worship service. As they pray in unison at the beginning of the church service, they become conscious of their personal relationship to God during this sacred hour. Miss Kleuser originally prepared these prayer verses for Elder H. E. Boyer, of the Indiana Conference, by special request. Others may find them helpful.

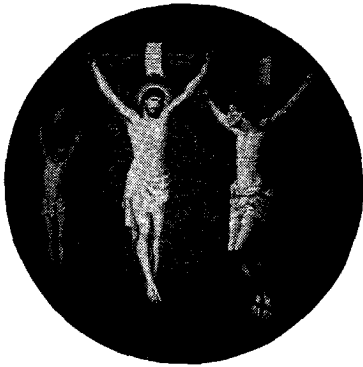
Sermon Illustration

A FATHER recently reported an interesting episode with his young son whom he had provided with a globe of the world. It was an effort on the father's behalf to acquaint the son with the geography of the globe, and the boy took a keen interest in it and kept it in his own bedroom, looking at it frequently and becoming acquainted with the various names of the continents and seas and other geographical areas.

One evening after the young lad had apparently dropped off to sleep, the father wanted to determine a certain longitude and thought perhaps the globe of the world he had given to the boy would be of some help. He tiptoed into the room, picked up the globe, and just as he was going out the door, its creaking awakened the boy, who called out, "Daddy, what are you going to do with my world?"

Not only are the children of today asking their parents this question; God also asks it of each of us. Are we leaving the world better or worse than we found it? What are we doing with His world? Are we corrupting it or helping Him to redeem it?

J. A. B.



THE PROMISE OF CHRIST TO THE DYING THIEF (Luke 23:43) AS FOUND IN FOUR DIFFERENT TRANSLATIONS

✕

"Jesus said to him, Truly I say to you today, you will be with me in Paradise."—The New Testament according to the Eastern Text, translated from original Aramaic sources by George M. Lamsa.

"And he said unto him—[Verily] I say unto thee this day: [With me] shalt thou be in Paradise."—Rotherham's translation.

"And Jesus said to him, 'Verily to you I am saying today, with Me you shall be in the paradise.'"—Concordant version.

"Jesus said to him, Verily I say to thee to-day, that with me, thou shalt be in Eden's Garden."—Curetonian MSS. of the Syriac version, British Museum.

Immediately following His resurrection Jesus said to Mary, "Touch me not; for I am not yet ascended to my Father" (John 20:17).

(PERFORATE HERE)

It is my determination by the grace of God and the righteousness of Christ to surrender my life wholly to Jesus my Lord.

- () I have not been a Christian, but I now accept Jesus as my personal Saviour from sin.
- () I have wandered away from Jesus, but tonight I'm coming home to God.
- () I am a Christian, but I desire a closer fellowship with my Saviour.

Name _____

Address _____

Put X in front of the proposition that expresses your experience and desire.

FRONT OF CARD. TURN PAGE FOR BACK VIEW.

EVANGELISTIC IDEAS

Sample of card distributed to the audience in evangelistic service on "The Thief on the Cross." After an introductory story focusing attention on Calvary, and the reading of the text, the audience is asked to consider the four translations of the text provided on their card. The question is then asked, Which translations accurately render the thought

THE CROSS

Blest they who seek,
While in their youth,
With spirit meek,
The way of truth;

To them the Sacred Scriptures now display
Christ as the only true and living way.
His precious blood on Calvary was given,
To make them heirs of endless bliss in heaven;
And e'en on earth the child of God can trace
The glorious blessings of his Saviour's grace.

For them He bore
His Father's frown;
For them He wore
The thorny crown;
Nailed to the cross,
Endured its pain,
That His life's loss
Might be their gain.
Then haste to choose
That better part,
Nor dare refuse
The Lord thy heart,
Lest He declare,
"I know you not,"
And deep despair
Should be your lot.

Now look to Jesus who on Calvary died,
And trust in Him who there was crucified.

—*Author Unknown.*

(The best-shaped poem ever written, within its compass, is still believed to be this one. It has never been traced to its author.)

THREE CROSSES

on CALVARY

John 19:18

From an inspired commentary on the life of Christ we take this paragraph:

"Christ's position between the thieves was to indicate that He was the greatest criminal of the three. . . . But the full meaning of their act the priests did not see. As Jesus, crucified with the thieves, was placed 'in the midst,' so *His cross was placed in the midst of a world lying in sin.*"—ELLEN G. WHITE, *The Desire of Ages*, p. 751. (Italics supplied.)

The drama of Calvary is a miniature representation of the whole world. Christ's cross divides the world. There are just two sides to Calvary. The penitent side and the impenitent side. On which side of Calvary, my friend, are you?

(PERFORATE HERE)

I desire without cost or obligation

- () A free printed synopsis of this evening's address.
- () I would be interested in the community spiritual education program. (One hour each week consisting of 15 minutes on Health and Dietetics, 15 minutes Pictured Truth, 20 minutes community Bible School, 10 minutes Questions and Answers.)
- () I would be interested in attending a community Bible School in my section of the city.
- () I would be willing to make my home available for such a school, one night a week.

FREE BIBLE INSTRUCTION—Qualified Instructors in your home by request.

of the Christ in His answer to the singular expression of faith on the part of the thief—the King James Version or the various translations printed on the card? This enables the audience to see that there is considerable support among Bible translators for the Adventist interpretation of Christ's promise to the thief. I have found this approach very effective in my evangelistic work.—J. A. B.

You are invited to share your successful evangelistic ideas with your fellow ministers on the pages of the *Ministry*.

SHEPHERDESS -- Her Vital Partnership



Off to a Good Start

LOUISE C. KLEUSER

Associate Secretary, General Conference Ministerial Association

THE point that the purpose of our shepherdess organization is to foster Christian fellowship is of sufficient importance to be repeated. In this lesson we shall be stressing the type of program that will build high ideals. All programs should be inspirational and instructional. Seventh-day Adventist women are busy, and the meetings we attend need to be worth while. The gathering should begin promptly, and the time should be used profitably. Shepherdess groups are to lift the ideals of Christian women in gospel work, and to train them for their high calling in the Master's service.

Receptionists

A garden bouquet on a table at the entrance of the meeting hall radiates cheer and lends an atmosphere of expectancy. But more vibrant than the bouquet's welcome are the gracious smiles of receptionists trained in this heart-warming skill. These women should be well poised and able to concentrate on getting the members of the group acquainted with one another. If it is necessary for secretaries to check on enrollments and records, let this be done after the welcoming, and as inconspicuously as possible. Do not allow a bustle at the door to spoil your well-planned meeting. Rotate your receptionists at the meetings. Young ministers' wives need training in making friendly approaches for Christ. Give occasion for the shy and untrained to learn under experienced women. The gracious hostess is more than a church usher; her work requires a friendlier pattern. Remember that friendliness is a rare flower and must be cultivated.

The Program

To hold the program topics in balance so that eventually a variety of needs will be met requires careful planning. In the previous number of this journal some suggestions were given as to how this can be accomplished. Subsequent

lessons will provide added ideas. Make certain that all shepherdess programs have a real spiritual appeal. Become enthusiastic about the program, and expect that the whole group will share your ardor.

There is usually one typist in the group. Enlist her services in the preparation of a neatly arranged program. This will add interest to the occasion, and besides supplying information on the participants in the program, it will be filed as a record for future reference. The student wife in college may face heavier responsibility in leadership another year.

Lighting, Seating, Decorating

Christian fellowship warms in the atmosphere of illumination. Light lifts the vision of the soul. Good lighting helps to make a good meeting. Vary it occasionally when the mood must be changed. And should the season inspire a little decorating, let it be artistic and not overdone. Good taste makes us color-conscious. "The dignity of simplicity" sets the standard for gospel meetings. Seat your group comfortably. In smaller groups some have enjoyed the homey circle arrangement. Avoid having the light shine directly in the face, for this is tiring. Use some originality for proper seating, lighting, and decorating. A little attention to details may glorify an unattractive meeting place.

Introducing Speakers

Titles and degrees are becoming common enough in our ranks to receive restrained emphasis. The most favored salutation in Adventism is still "brother" or "sister." But for the sake of training workers to meet all classes it may well be "Mrs. Smith" or "Miss Jones." No extreme stand should be taken, however, and a recognized authority such as a medical or educational speaker may be addressed as "Dr. Brown." While we should be gracious and appreciative of guest speakers, it is well to guard

against flattery. Excessive praise can bring embarrassment to the person it is intended to honor, and it is not in harmony with the sincerity of a group of shepherdesses. The college speech teacher might be invited to address the group on the subject of introducing speakers, for this is important and of great interest.

Building the Membership

The membership of the shepherdess group is the responsibility of every member—not of the leadership alone. It is surprising what the use of a graph membership device will accomplish in indicating progress. It will keep the need before the entire group in a stimulating way. Personal work is the secret of growth. List your potential membership, and then assign to the shepherdesses the names of certain persons to be worked with.

The help of baby sitters has become a necessity in building up the regular attendance of busy mothers. Grandmothers, and also juniors, may help to solve the problem. At our larger centers a room adjoining the regular meeting place has interested volunteer baby sitters.

During the Meeting

Some mothers claim that they cannot sit idle during the meeting. They prefer to do mending or some needlework. The question has been discussed freely and our counsel has been sought. While the mending basket would not be out of place at an occasional meeting, we seriously question whether it belongs there every time the group meets. Shepherdesses gather together for a spiritual and professional fellowship. They do not represent a sewing circle. Homemakers and career women may need a change from their routine duties, and this may be provided by interesting them in mental and spiritual growth. Adventist women as a group are exceptionally active. They will do well to emulate the spirit of Mary, who gave first attention to her spiritual needs. The Master commended her for this, and tactfully cautioned her sister, Martha, to follow her example.

Dismissing the Meeting

After the formal dismissal allow members to linger to chat together and to make new friends. If you hold to the scheduled closing time, and make allowance for this need, it will be enthusiastically accepted by all. This is mother's free evening and she enjoys meeting her friends. Each shepherdess, whether minister or doctor's wife, teacher or nurse, Bible instructor or church secretary, will revel in this treat. It leads to the broad road of lasting

friendships. So do not be too hasty about closing the door of the meeting place. Leaders in responsibility will make good use of these lingering moments to interview women who are to assist with the next program.

The Offering

The taking of an offering is entirely optional. Where there is need for a special expense or project this should be left to the discretion of the leaders. In college communities where students must watch every penny it may produce unnecessary hardship, which will be reflected in the attendance. On this point great caution may be the part of wisdom.

★ WOMEN ARE NEEDED IN GOD'S CAUSE

The Lord has a work for women as well as for men. They may take their places in His work at this crisis, and He will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Holy Spirit, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of His countenance, and will give them a power that exceeds that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed.—Ellen G. White, *Welfare Ministry*, p. 145.

Women of firm principle and decided character are needed as active workers in the cause of present truth,—women who believe that we are indeed living in the last days, and that we have the last solemn message of warning to be given to the world. They should feel that they are called to engage in diffusing the rays of light which Heaven has shed upon them. Nothing should discourage them from engaging in this work.—ELLEN G. WHITE in *The Review and Herald*, Dec. 10, 1914.

★ THE TRUE SHEPHERDESS IS:

1. A Keeper of Confidences

"Be a safe keeper of confidences, whether voluntarily given or accidentally imposed. . . . You should remember that whether or not you are asked to keep your knowledge a secret makes not the least difference in the world. Unless you have sense enough to know by intuition what knowledge should be secret, you are not fit to be a shepherdess. For you will con-

stantly be seeing, hearing, sensing things which it is a sacred duty for you to keep to yourself."—ARTHUR W. HEWITT, *The Shepherdess*, pp. 125, 126.

2. A Deterrent to Gossipers

"And you will be a cleansing wave to all your little world. Your very presence will be pastoral. Among the women of the church societies—many of them Samaritan enough, God knows—will be uncharitable tongues. You remember the terrible female who

cheered each dry committee
With tales of absent folk,
And let not truth nor pity
Impair her little joke,
Till loves were soiled, and lives were spoiled
By every word she spoke.

But . . . [she] won't bark that way in your presence. There will be a dignity of personality about you which she will not understand but cannot help respecting."—*Ibid.*, p. 129.

3. A Possessor of Good Common Sense

"The shepherdess must have *common sense*. This is the familiar term by which we indicate an uncommon degree of sanity and wisdom in practical affairs and common relationships. Do you think of the hardheaded, commonsense person as the antithesis of the imaginative soul? *Vehementer erras*. The woman who uses common sense in human relationships is the one who has imagination enough to put herself in the other person's place and realize how things will seem to him.

"The shepherdess who has common sense will know by second nature certain things which her incompetent sister cannot even be told."—*Ibid.*, p. 48.

"Don't worry, shepherdess. The method will come to your mind when the moment comes to your hand. God is interested in these things, too, and will help you, and help the one you are helping. I am assuming three things when I encourage your pastoral work: You have common sense. You are not a social moron—one of those blundering people who through lack of imagination are always saying disconcerting things and never know it. And finally, you are full of lovingkindness."—*Ibid.*, p. 142.

Our Bible Instructors

If the Word of God were studied as it should be, we are told,
We would have "a breadth of mind" today
like greatest men of old,
With "nobility of character" as holy and sublime
And "stability of purpose" rarely seen in this
our time!

Who finds the hidden treasures and connects
them link by link?

Who finds the hidden fountains and invites the
world to drink?

Who gathers hidden manna, sharing it with
those who seek?

Who finds the hidden wisdom from the words
that God doth speak?

The Bible instructor!

Who shows the love and earnestness, sincerity
and grace,

And cultivates the winsomeness to win the
human race?

Who is it daily studies all the techniques and
the skills?

Who is it masters all those arts of guiding hu-
man wills?

The Bible instructor!

Who cultivates these Christian charms and
wears a winning smile?

(Yet none could guess the burdens she is bear-
ing all the while.)

Who pays a price for every soul?—and some are
highly priced.

Who sometimes works around the clock to bring
one soul to Christ?

The Bible Instructor!

Who gathers up these precious gems that others
seem to miss?

Who drinks a little deeper from the fountain-
heads of bliss?

Who lifts the homes she visits, here or in the
fields abroad?

Who daily helps her students climb the altar
stairs to God?

The Bible Instructor!

—ADLAI ALBERT ESTEB

BETHLEHEM'S STORY, AN EXHAUSTLESS THEME

¶ THE story of Bethlehem is an exhaustless theme. In it is hidden "the depth of the riches both of the wisdom and knowledge of God." Rom. 11:33. We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension.—*The Desire of Ages*, pp. 48, 49.

SEMINARY -- Enriching the Ministry



Bible Lands Tour Evaluations by Tour Members

NINE members of the Guided Tour who represent various countries have expressed their reactions to the trip in the paragraphs that follow.

The Tour to the Bible Lands

During many years of Bible teaching in our schools, I had often felt the need of a personal contact with, and more intimate knowledge of, the Bible lands. Yet, as the way opened for this tour, sponsored by the SDA Theological Seminary, to become a reality, the question came to me, as perhaps to others: What will the ultimate results be in the lives of the participants and upon the fruits of their work of teaching, preaching, and other service in the work of God? We are sure that the results will be reflected in better training given to the young people in our schools where these participants are serving, and in other areas.

The inspiration received from the tour, however, will perhaps be of equal or greater importance than the factual information received. The association and interchange of thoughts within the group, as well as with workers in the various mission fields visited, will also tend to a better understanding of our great mission in the world. We are confident that all who participated in this instructive and inspiring visit to the places where God's people sojourned, and where our Lord, His disciples and followers, laid the foundations of true doctrine and faith, and where the hand of God guided in marvelous ways in the affairs of human history, will go back to our people with a new vision and a burning desire to finish the task entrusted to God's church today.

CARL D. CHRISTENSEN, *Head of
Department of Social Science
Montemorelos Vocational and
Professional College, Mexico*

The articles appearing on pages 15 to 23 of this issue were also provided by the Seminary Tour members under the direction of Doctor Horn.

"I Am Debtor"

"I am debtor." These words of the apostle Paul were forcibly impressed upon me many times during the weeks it was my privilege to travel with the Bible Lands Tour. The hours spent on Sinai and the Mount of Olives were undoubtedly the high spots of the tour, and I shall always have sacred memories of the worship periods in each of these places. Naturally my mind turned to the Saviour and my personal debt to Him for His saving grace. But the thought of my debt went beyond this and kept growing as we traveled through Egypt, Palestine, Syria, and Iraq—lands that were the cradle of Christianity but where millions today eke out a most primitive existence under appalling conditions of poverty, illiteracy, and indescribably insanitary living conditions, with disease everywhere. How I thanked God for our small band of missionaries who are giving their lives to bring the story of salvation to the Middle East!

Mentally I made other debit entries in my accounts-payable ledger as we visited the Qumrân caves and the Palestine Archeological Museum and watched the scholars laboriously deciphering the Dead Sea scrolls. Reminders of other scientific and cultural debts seen throughout Europe were too numerous to mention, but as we visited many of the scenes of Paul's labors, from Damascus to the dungeon where he was finally imprisoned at Rome, my personal prayer was that like Paul I might ever remember that life, in so far as we have the spirit of Christ, is a permanent debt we owe to the society around us. The education and inspiration of the Bible Lands Tour has helped prepare me to make larger payments on that debt.

PERCY W. MANUEL, *President
Caribbean Union College
Trinidad*

The world is God's workshop
for making men.—H. W. Beecher.

Some Main Impressions

Adventists have always found that in every field of study the writings given us through the Spirit of prophecy have been vindicated. Our journey to Mount Sinai, where the Exodus story was made alive through the reading of the Bible record and *Patriarchs and Prophets*, confirmed this anew. Only one who has been there could describe the scenes as Mrs. White does. She was never there, yet through the gift given to her "she must have been there." The same could be applied to all her descriptions of the Bible lands. The tour was made much richer because we were among those who "have the testimony of Jesus."

When we stood among the ruins of great cities and empires we received a strong impression of the fulfillment of the prophetic Word. The desert around most of the ruins was not so dismal as those ruins, as they spoke about the past glory of man. The visits to these places reminded me of the words of Pascal: "The mouldering kingdoms built by iron and blood preach about sin and judgment better than any evangelist can do." In this way the Bible showed itself not only as true history and a handbook for the archeologist but as a book with a message that in all generations has been as a hammer and a fire.

Two spiritual experiences stand out among many others—the worship on Mount Sinai led by Neal C. Wilson, president of the Nile Union Mission, and the communion service on Sabbath morning in the Garden of the Tomb.

For one who had never visited the mission fields it was a valuable experience to see the work of our consecrated missionaries in the Moslem countries and feel the unity of the Advent Movement across land and sea.

It was a privilege to trace the steps of Christ on earth, but it deepened the desire that on the earth made new we may "follow the Lamb whithersoever he goeth."

VIGGO NORSKOV OLSEN
*Dean and Chairman of
Department of Religion
Newbold Missionary
College, England*

Reliving the Exodus

Undoubtedly this journey was for me very instructive, besides being agreeable, because of my having been an appreciative student of the prophecies in relation to the ancient peoples and above all the people of God.

The march of the Hebrews from the land of Egypt through the deserts on the way to Ca-

naan was one of the episodes that impressed me most in this trip. Now we can better comprehend that without the continual divine intervention the survival of such a numerous people in such inhospitable and cruel paths as we observed, following in their footsteps, would not have been possible.

When one draws near Sinai he recalls the climax of the experience of the people of God, when they received from the hands of God Himself, by the intermediary of His faithful servant Moses, the most perfect norm of order and life. Yes, the law of God, rejected by the very people who received it, is not a series of prohibitions, but a code of practice for all who accept and obey it.

In this journey through the desert we recalled the murmurings of the Israelites, on several occasions ungrateful to their Creator and to their great and patient leader, Moses. Are we not today repeating the same story in our march from the Egypt of sin to the celestial Canaan? Nevertheless we learn a lesson of obedience and faith, in order not to lose, as did many of them, the Land of Promise.

EMMANUEL ZORUB, *Director
Voice of Prophecy, Brazil*

Unforgettable Moments

Participating in a study trip planned and directed by an Adventist professor is most profitable in acquiring knowledge and gathering materials for better service in the work of the Lord.

Among my unforgettable moments experienced on the journey are the following: The visit to the Mamertine Prison, where the apostle Paul sustained strongly, up to his last moments, the banner of the faith.

The first look toward the desert on descending from the airplane at the Cairo airport. There I comprehended somewhat more the verses of Hebrews 11:27-29, where mention is made of the faith of Moses in leading the people of God from the slavery of Egypt.

The climb to the peak of Mount Sinai, where God gave His law to Moses. I remember, too, the lecture and religious service directed by Neal C. Wilson, when he made a call for consecration to the Lord.

The visit to the ruins of Babylon and Nineveh, which fulfill the prophecies. There I thought of the prophets, especially Daniel and his faithfulness to his God.

Bethlehem, the Mount of Olives, Jacob's Well, Gethsemane, Calvary and the tomb in the rock—all so intimately related with our salvation—have left in my heart a feeling of greater gratitude for the love of God and a greater conse-

cration of heart and life to the work of God.

BENONI CAYRUS, *Minister*
Montevideo, Uruguay

The Historicity and Truthfulness of the Bible

The history of religion, and especially of Bible religion and revelation, has taught us that there is error in the worship of relics, of places and of persons connected with the historical parts of the Bible. On the other extreme we find the error of allegorization, spiritualizing everything away from the actual, factual, and historical material in the Bible, until there is no reality and no place to anchor one's faith. My participation in the tour made the Bible more real and intelligible to me. The Bible is true. The visits to the various museums under the guidance of Dr. Horn were a great inspiration to me, and visiting the different places mentioned in the Bible made me realize the truthfulness of God's Book, and directed my attention to the Lord, who gave us a knowledge of His will and revelation. I mention the following as high points:

To stand in Egypt, where Joseph and Moses witnessed for the true God; to climb to the summit of Mount Sinai, where God proclaimed His law and where Moses twice communed with God for forty days; to stand on Nebo, whence Moses with undimmed vision viewed the Promised Land; to visit Gethsemane, Calvary, and Olivet, which are connected so closely with the stirring events in the Saviour's life and ministration and sacrifice—all these made me realize that I was in the vicinity of the spots where momentous events occurred, and I was drawn nearer to God, and the Bible became more precious and comprehensible to me. To witness how the prophecies were fulfilled regarding Babylon, Nineveh, Tyre, Edom, Moab, et cetera, caused me to exclaim: "We have a

more sure word of prophecy." To notice how the glory of nations, empires, and cities has passed away, strengthened my conviction that the Word of God abides forever, and also everyone who does the will of God. The necessity for early rising, late hours, irregular meals, long and difficult desert journeys, walking and climbing—everything connected with the tour—I willingly, gladly, and joyfully accepted with the prayer that I might receive the utmost of blessings, physically, mentally, and spiritually, from the tour. By God's grace I want to witness more strongly for my Master and His wonderful words of life and truth, to help finish the work, that we may go home.

J. J. B. COMBRINCK, *Minister*
South Africa

The Reality of the Bible

For me the Bible Lands Tour has sketched the outline of a picture that will be enhanced by the skillful touches of Inspiration each time I read my Bible. I have always believed the Bible, and did not visit these lands in order to prove the Bible true. When one actually sees places that are spoken of in the Bible, his heart is impressed with the reality: the things the Bible records actually did happen; these men did live; these places are real.

The predicted judgments of the Bible are true. The nations that rejected God and worshiped the idols of Power and Wealth and Philosophy and Lust are only bleaching bones in the desert today.

When the devil conducts his "Archeological Tour" during the millennium, he will find evidences of the same idolatrous pagan worship in Rome, London, and New York that we have seen in Baalbek, Petra, and Babylon.

Each day I prayed that the Lord would help me to see with my heart, as well as with my eyes. Each day my soul was stirred by snatches of poem and song and sacred text. There is a balm in Gilead. I know it now. There is still a well at Sychar for every thirsty soul. Still there is a vision of the Promised Land from Nebo's height—for all with eyes to see it. Gethsemane remains, and Olivet awaits the touch of "His foot." When Jesus comes, my picture will be complete.

R. H. ABBOTT, *Evangelist*
Australia

A Changed Man—A New Book

Moses returned from the mountaintop where he had met God, a changed man. "Moses did not know that the skin of his face shone because he had been talking with God" (Ex. 34:29, R.S.V.).



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WRITE TODAY FOR BROCHURE

Now that I have returned from the Guided Tour to the Bible Lands I know that in a sense I am a changed man. The Bible has become a new book to me. It has become a living oracle, vibrant in a way that I had never thought possible. I find myself obsessed with an appetite that cannot be satiated. A new craving has been created within me to study history, geography, and archeology—to find out why! Why?

Even now as I look back on this experience it has an unreal quality like a dream. I think of the old Mamertine prison where Paul was imprisoned the second time. The old resort city of Pompeii—victim of sudden destruction much as were Sodom and Gomorrah—has many valuable lessons for us. We climbed the Great Pyramid in Egypt, swam in the Red Sea, stood on the peaks of Mount Sinai, where the voice of God like thunder rolled through their rugged grandeur, proclaiming His everlasting law. We stood on one of the same ridges, perhaps, where Moses stood and viewed the Promised Land from Nebo or Pisgah. We waded through Hezekiah's water tunnel; were led through the stone-paved streets of Jerusalem and out across the Kidron Valley to the Garden of Gethsemane. Our path crossed and recrossed the paths of great men of the Bible and the Reformation. We visited innumerable historically important spots and viewed a wealth of archeological material shedding light on the Bible. Our last Sabbath spent together as a tour group was highlighted by the privilege of taking Communion beside a Garden tomb—an open tomb. Who wouldn't be changed?

This, the greatest single educational opportunity of my life, has created within me a new appreciation of our wonderful heritage, the truths of eternity as expressed in God's last call to men.

FRANK T. MUNSEY, *Minister
Montana Conference*

Realization of a Quarter-Century Dream

Egypt, Sinai, Tyre, Sidon, Damascus, Babylon, Nineveh, Jericho, Bethlehem, and Jerusalem! Our eyes have seen now that of which our mouths have so often spoken. For more than a quarter of a century I have desired to see these countries; the realization has been even more productive of enthusiasm than the dream.

I have been asked, "What impressed you most?" Three summits:

Sinai, rocky range bristling with peaks, can be approached only after a hard journey across successive deserts and a painful ascent. But up on top, what severe majesty, what overwhelming grandeur! It is the perfect setting for the

giving of the law, behind which already appears the cross of Golgotha.

After having traversed the plain of the Jordan, strangely situated more than one thousand feet below sea level, one goes up from Jericho by a dolefully arid valley, and suddenly before one, on its hills, rises Jerusalem. "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation" (Isa. 33:20). "O Jerusalem, Jerusalem, thou that killest the prophets" (Matt. 23:37). "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God" (Rev. 21:10).

What an emotion stirs one, to descend from the Mount of Olives to the Garden of Gethsemane! "Being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44). We would have liked to remain there a long time to pray.

It was a blessed journey because it gave us a new revelation of the Bible, and because it was the occasion of a very sweet manifestation of Christian fraternity. Thanks be given to God! And a very warm Thank you to him whom the Lord had placed at the head of the expedition, who, by his informed science, his remarkable spirit of organization, and his brotherly patience, assured the profitable accomplishment of the trip.

CHARLES WINANDY, *Evangelist
Paris*

"Singing as We Journey"

On our Bible Lands Tour our group of ministers, doctors, nurses, editors, and teachers enjoyed fellowship in song. We sang on buses as we traveled and in churches as we worshiped, but our outstanding and most heartfelt experiences were ones that we expressed in song at significant places.

When our taxies stopped in the sands and

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More Signs More SOULS

heat of the desert in the wilderness on the way to Mt. Sinai, we recalled the journeys of the children of Israel as we blended our voices in singing the words "Is it far to Canaan's land?" We wondered, too, how long it would be until spiritual Israel would be finished with the wilderness of sin and enter into the heavenly Canaan.

On the top of Sinai, while gathered in a service of reconsecration, we again expressed that dedication in the melody of song. As the gospel songs reverberated in the valleys among the peaks of Horeb, we thanked our Father in heaven anew for the giving of His law. Sister White in the book *Patriarchs and Prophets*, page 302, says of this occasion, "Here Israel was to receive the most wonderful revelation ever made by God to men." In song and prayer we pleaded anew that God would reproduce its principles, and thus the character of Christ, in our lives.

As we wended our way through the 1,777 feet of Hezekiah's tunnel under Old Jerusalem and enjoyed the refreshment of the cool water up to our knees, the tunnel resounded with the melody of "The Old Rugged Cross," "I Come to the Garden Alone" and other gospel songs that reminded us of the clear refreshing waters flowing from the "wells of salvation."

Our trip reached its climax when on the last Sabbath of the journey we sat at the mouth of the Garden tomb in Jerusalem for Sabbath school and the celebration of the ordinances of the Lord's house. There we expressed deep feeling in the singing of such songs as "I Come to the Garden Alone," "He Lives!" and "I Need Thee Every Hour." Not all voices were heard throughout the singing of these songs on this touching occasion, for the consciousness of the presence of the Master was so real that tears of joy moistened the eyes of all who stood in solemn rededication of heart and life to the One who lives in the hearts of His people around the world, as well as in the heavenly sanctuary where He makes intercession for us.

HUGH J. CAMPBELL
Department of Religion
Canadian Union College

What Part Does Music Play in the Lives and Labors of God's People?

J. D. REAVIS

Retired Minister, Florida Conference

LET us assume that music is a means to an end—the end of tendering and subduing the souls of men and women to prepare them for the seeds of truth. Quiet instrumental sacred music fits the soil of the soul for the message. In Colossians 3:16 we read: "Teaching . . . one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

A singing church is a working church, and vice versa.

A singing church is a triumphant church, also. It is said of Luther that he stole the hearts of the people by his songs more than by his preaching. We are told that the success of the Methodist Church was due as much to the songs of the Wesleys as to their preaching and organizing ability. Singing arouses the soul to action—to do, to dare. Cromwell led his men into battle singing hymns of deliverance.

While they sang, they marched;
While they marched, they fought;
While they fought, they won.

In Civil War days some thought that it might be possible to economize in band music. Many bands were dismissed, but the soldiers began to fall back. The cry went up: "We do not have enough bands." Some were restored, and at once fresh victories resulted.

Who has more reason to sing than a Christian? Joyful workers in God's cause always attract more converts than those who merely preach of coming calamity. The apostle Paul states that we can be sorrowful, yet always rejoicing. In our march to warn and win a confused world, singing will help much to keep us in step.

While we sing, we march;
While we march, we work;
While we work, we win,
And finally triumph gloriously.

Music, of course, can never take equal place with the spoken word. Musicians who know how to stir emotions, and stir them deeply, are a wonderful means of bringing men and women to decisions.

Many recognize our need of more real choir leaders. Where shall we get them if not from

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our schools and churches? How important then that our music departments take seriously the responsibility of training workers who will make their music soul winning. When people attend our meetings, the spoken word will convince them and hold them, but the Holy Spirit alone is the power to convert them. And the Spirit often speaks through music. Consequently the music during a series of meetings is of vital importance. The music director must plan his program very carefully, and in cooperation with both the minister and organist or pianist. He must study the topics to be presented.

Another important feature is to have a well-drilled choir. The choir can do much in saving the voice of the leader, for often the music is pitched too high for a baritone or bass voice. Actually it is not necessary for the leader to sing very much. He needs to lead the audience, keeping all in the spirit of worship, praise, and prayer. It is imperative that the leader select songs with care as to content and also to pitch. If one song key merges smoothly into the key of each following song, it will add much to the effectiveness of the song feast. To vary the program the leader may hold the interest by giving an occasional song story while the organist modulates into the key of the next song. And the leader should know every song by heart. He must keep his eyes on his audience, not on the songbook. Opera singers never follow the script—they know their role. And so should we.

Heaven smiles upon a jubilant service of song, and angels blend their voices with ours as we "sing unto the Lord a new song" and sing it with new joy.

Seed Thoughts

WHAT CAN YOU DEPEND ON?

I. You Cannot Depend on

Man (Ps. 146:3).
Things (Prov. 23:5).
The future (Prov. 27:1).
Life itself (James 4:14).

II. You Can Depend on

The Word of God (1 Peter 1:25).
Jesus Christ (Isa. 28:16).
Eternal life with God (2 Cor. 5:1; Heb. 6:19).

—Adapted from HERRMANN BRAUNLIN

A conference is a meeting at which people talk about what they should already be doing.—"Sunshine Magazine."

Criticism is a study by which men grow important and formidable at very small expense.—*Samuel Johnson*.

I Believe

According to Quakers in London, these words were found scribbled on the wall of a cellar in Cologne, Germany, where German Roman Catholics had been sheltering some Jews during the war:

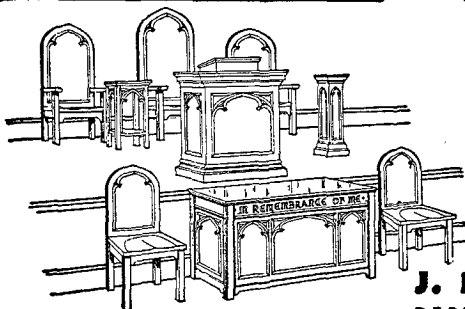
"I believe in the sun, even when it is not shining. I believe in God, even when he is silent. I believe in love, even when it is not apparent."—*New Christian Advocate*.

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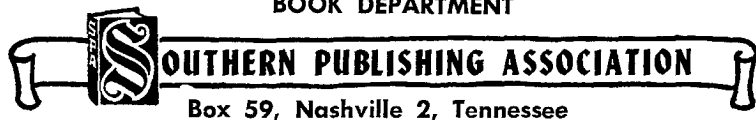
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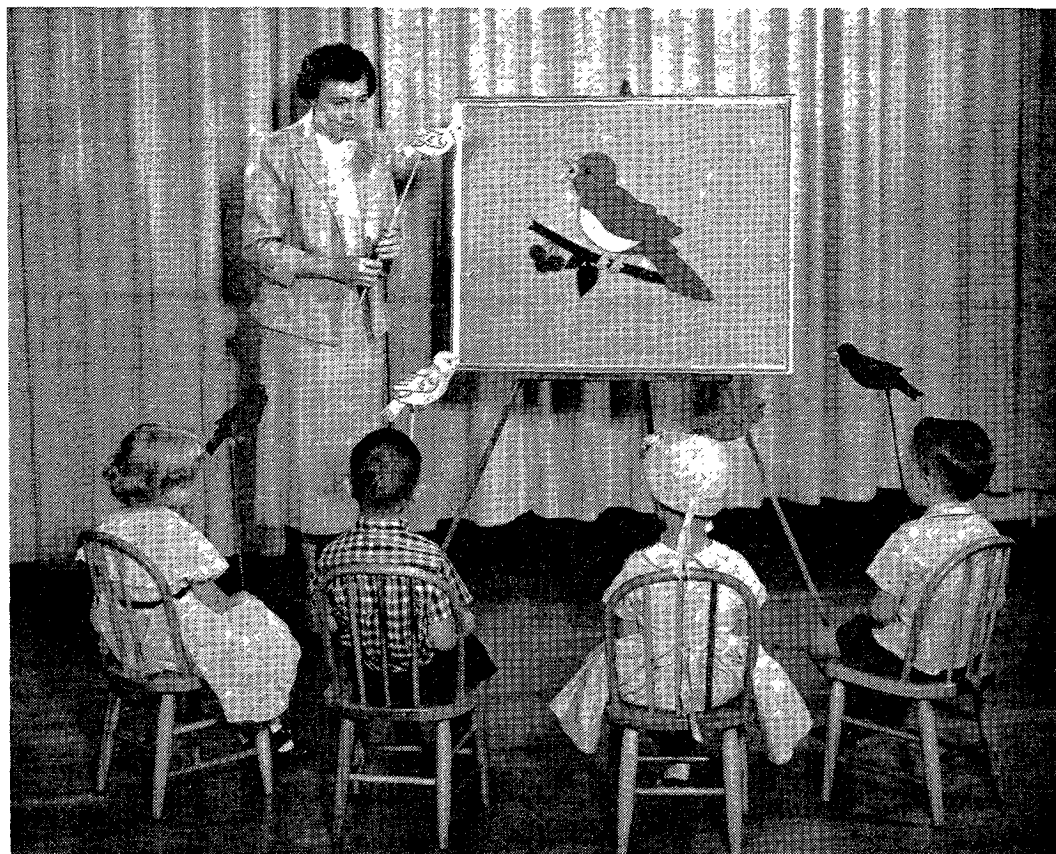
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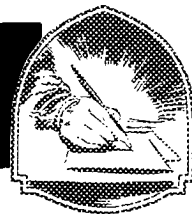
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FRESH EVIDENCES OF GOD'S WISDOM AND POWER.—In the study of the sciences also, we are to obtain a knowledge of the Creator. All true science is but an interpretation of the handwriting of God in the material world. Science brings from her research only fresh evidences of the wisdom and power of God. Rightly understood, both the book of nature and the written word make us acquainted with God by teaching us something of the wise and beneficent laws through which He works.—*Patriarchs and Prophets*, p. 599.

OPENS THE MIND TO VAST FIELDS OF THOUGHT.—God is the author of science. Scientific research opens to the mind vast fields of thought and information, enabling us to see God in His created works. Ignorance may try to support skepticism by appealing to science; but instead of upholding skepticism, true science contributes fresh evidences of the wisdom and power of God. Rightly understood, science and the written word agree, and each sheds light on the other. Together they lead us to God, by teaching us something of the wise and beneficent laws through which He works.—*Counsels to Parents and Teachers*, p. 426.

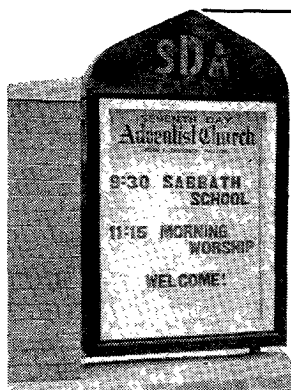
AN AID TO UNDERSTAND GOD.—The mightiest intellects of earth cannot comprehend God. Men may be ever searching, ever learning, and still there is an infinity beyond. Yet the works of creation testify of God's power and greatness.

... Those who take the written word as their counselor will find in science an aid to understand God. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."—*Patriarchs and Prophets*, p. 116.

THE HANDMAID OF RELIGION.—There must be schools established upon the principles, and controlled by the precepts, of God's word. Another spirit must be in our schools, to animate and sanctify every branch of education. ... We may expect the presence of the heavenly teacher. We may see the Spirit of the Lord diffused as in the schools of the prophets, and every object partake of a divine consecration. Science will then be, as she was to Daniel, the handmaid of religion.—*Fundamentals of Christian Education*, p. 99.

HIGHER EDUCATION.—There is a great deal of talk concerning higher education, and many suppose that higher education consists wholly in an education in science and literature; but this is not all. The highest education includes the knowledge of the word of God, and is comprehended in the words, "That they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.—*Counsels to Parents and Teachers*, p. 45.

SCIENCE TO BE TESTED BY THE UNERRING STANDARD.—God would have us students as long



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as we remain in the world. Every opportunity for culture should be improved. The faculties need to be strengthened by exercise, the mind to be trained and expanded by taxing study; but all this may be done while the heart is becoming an easy prey to deception. Wisdom from above must be communicated to the soul. It is the entrance of God's word that “giveth light; it giveth understanding unto the simple.” Ps. 119:130. His word is given for our instruction; there is nothing in it that is defective or misleading. The Bible is not to be tested by men's ideas of science, but science is to be brought to the test of the unerring standard.

Yet the study of the sciences is not to be neglected. Books must be used for this purpose; but they should be in harmony with the Bible, for that is the standard. Books of this character should take the place of many of those now in the hands of students.—*Ibid.*, pp. 425, 426.

Philosophical speculation and scientific research in which God is not acknowledged are making skeptics of thousands. In the schools of today the conclusions that learned men have reached as the result of their scientific investigations are carefully taught and fully explained; while the impression is distinctly given that if these learned men are correct, the Bible cannot be. Skepticism is attractive to the human mind.—*Ibid.*, p. 377.

CONFLICT BETWEEN FALSE SCIENCE AND RELIGION.—I have been warned that henceforth we shall have a constant contest. Science, so-called, and religion will be placed in opposition to each other, because finite men do not comprehend the power and greatness of God. These words of Holy Writ were presented to me: “Of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” This will surely be seen among the people of God, and there will be those who are unable to perceive the most wonderful and important truths for this time, truths which are essential for their own safety and salvation, while matters that are in comparison as the merest atoms, matters in which there is scarcely a grain of truth, are dwelt upon and are magnified by the power of Satan so that they appear of the utmost importance.—*Evangelism*, p. 593.

Science, falsely so-called, is wearing away the foundation of Christian principle; and those who once were in the faith drift away from the Bible landmarks, and divorce themselves from God, while still claiming to be His children.—*Ibid.*, p. 362.

ANNOUNCING REVIEW AND HERALD

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To discover new writers and encourage the preparation of book manuscripts of high spiritual and literary worth, the Review and Herald Publishing Association, along with our other publishing houses, announces this Book Writers' Awards project for 1958.

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Editor, Review and Herald Publishing Association, Takoma Park, Washington 12, D.C. Each manuscript must be accompanied by an official entry blank, which will be supplied on application.

Each manuscript must be free of any contractual commitments to other publishers.

No manuscript may have more than 20 per cent of its material previously published, as for instance, in periodicals or in E. G. White publications.

Authors winning awards will also receive royalty regularly paid on trade or subscription books.

All manuscripts will be judged anonymously and solely on their intrinsic merit.

The judges will be the editors of the Review and Herald Publishing Association, and their decision will be made public on or before December 1, 1958.

Manuscripts not receiving awards but considered printworthy will be accepted on the regular royalty basis.

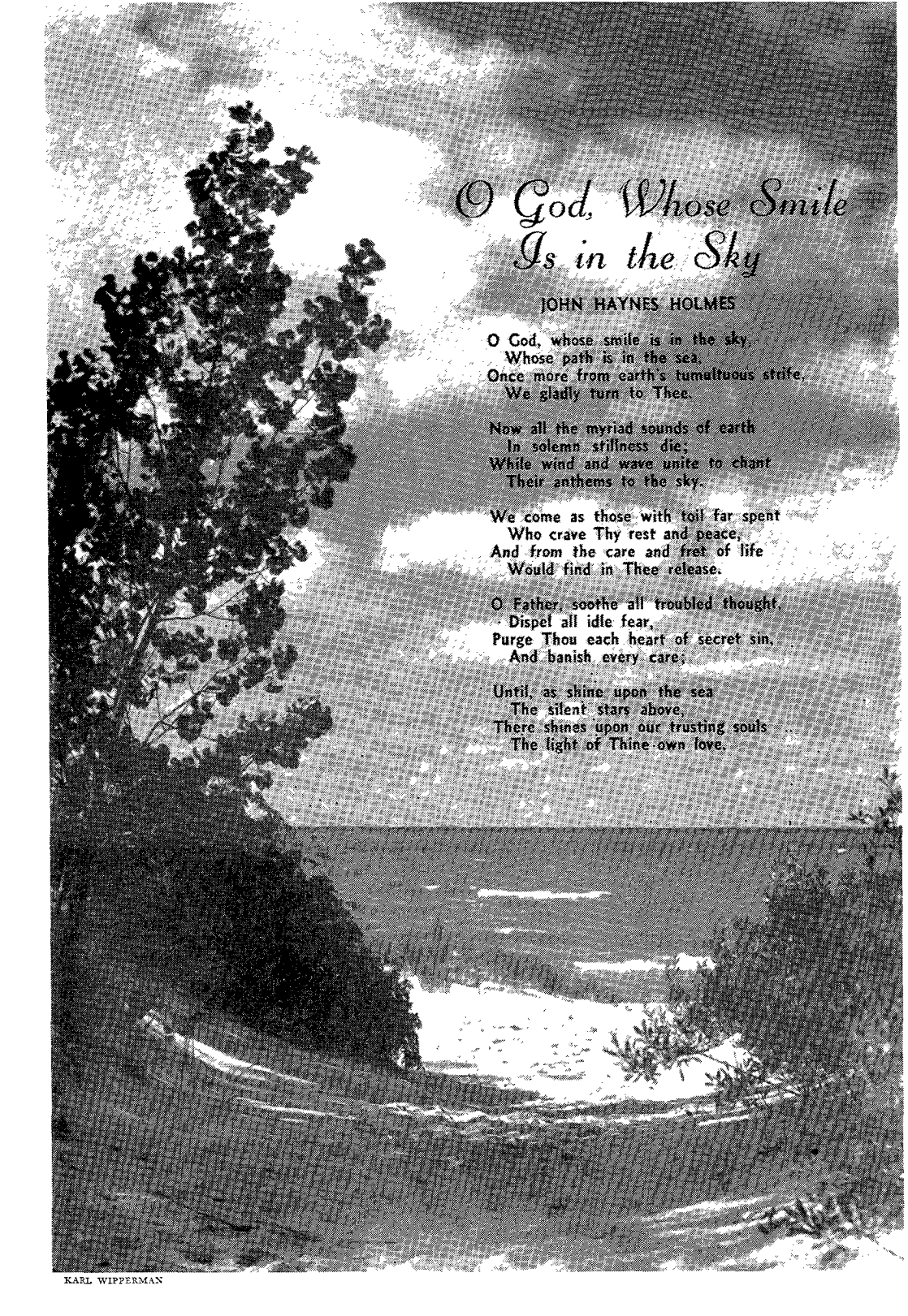
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REVIEW AND HERALD PUBLISHING ASSOCIATION

WASHINGTON 12, D.C.



O God, Whose Smile Is in the Sky

JOHN HAYNES HOLMES

O God, whose smile is in the sky,
Whose path is in the sea,
Once more from earth's tumultuous strife,
We gladly turn to Thee.

Now all the myriad sounds of earth
In solemn stillness die;
While wind and wave unite to chant
Their anthems to the sky.

We come as those with toil far spent
Who crave Thy rest and peace,
And from the care and fret of life
Would find in Thee release.

O Father, soothe all troubled thought,
Dispel all idle fear,
Purge Thou each heart of secret sin,
And banish every care;

Until, as shine upon the sea
The silent stars above,
There shines upon our trusting souls
The light of Thine own love.