

The Ministry

FOR WORLD

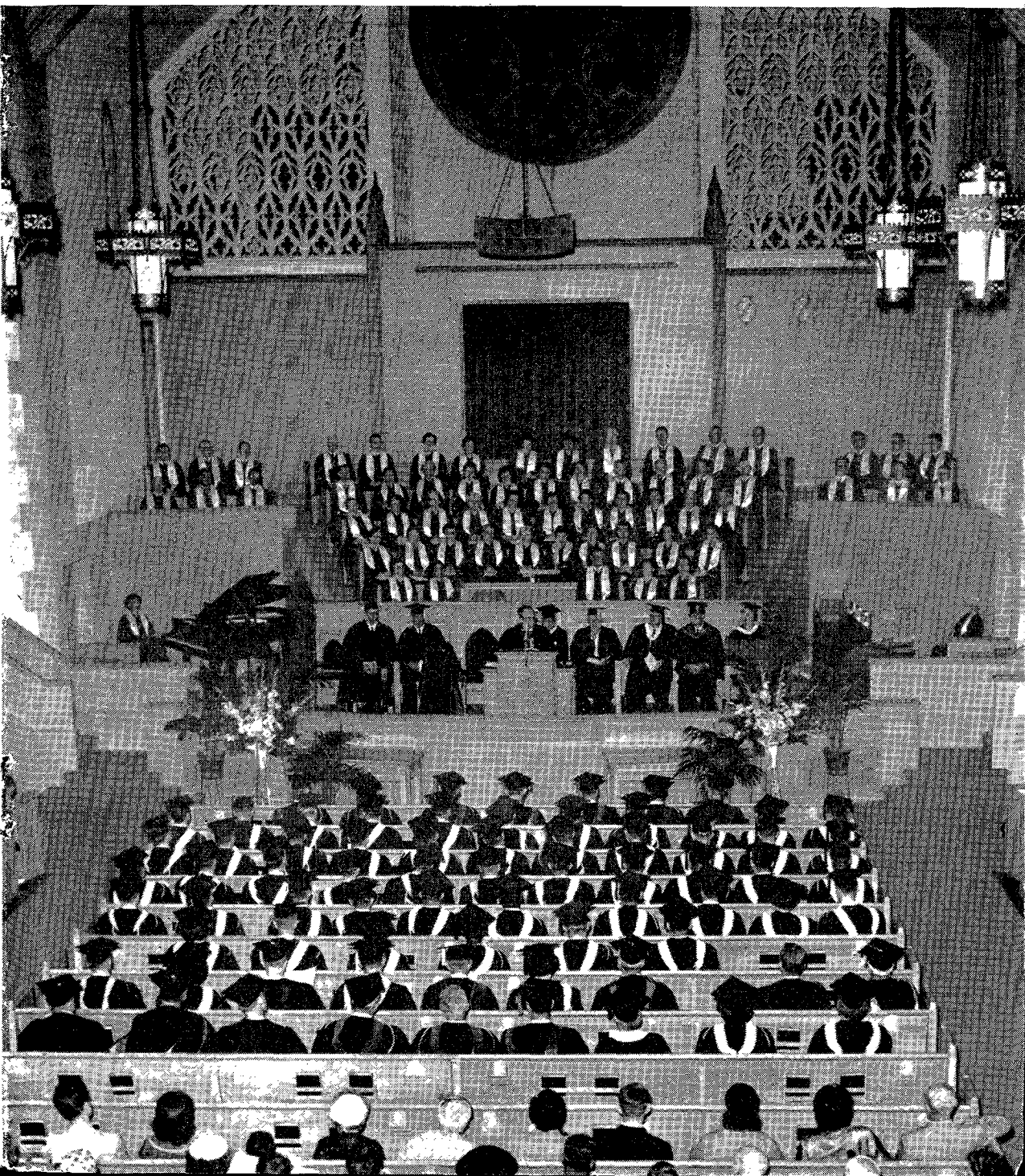


EVANGELISM

VOLUME XXXI

AUGUST, 1958

No. 8



BECAUSE YOU PRAYED

Because you prayed—

God touched our weary bodies with His power
And gave us strength for many a trying hour
In which we might have faltered,
Had not you, our intercessors,
Faithful been, and true.

Because you prayed—

God touched our lips with coals from altar fire,
Gave Spirit-fulness, and did so inspire
That, when we spoke, sin-blinded souls did see;
Sin's chains were broken;
Captives were made free.

Because you prayed—

The dwellers in the dark have found the Light;
The glad good-news has banished heathen night;
The message of the cross, so long delayed,
Has brought them life at last—
Because you prayed.

—CHARLES B. BOWSER



Official Journal of the Ministerial Association of Seventh-day Adventists

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AUGUST, 1958

No. 8

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Our Cover

THIS first graduation scene of the Potomac University calls to mind the words of Christ as recorded in the Syriac translation of Revelation 22:13, "I am . . . the commencement and the completion." Only Christ can make eternal greatness incarnate in the lives of men. Never before has the world needed so much the powerful witnessing of men and women in whose lives Jesus Christ is "the commencement and completion" of all their living and of all their doing.

Photo by Review and Herald.

Spiritualism's "New Look"—Part II

ELMAN J. FOLKENBERG

Evangelist, New Gallery Centre, London, England



THE psychic experiments and practices of Dr. Ralph Alexander reveal the subtle inroads of spiritualism in modern philosophy. Combining a degree in medicine with detailed studies of yoga, psychology, and spiritualism, Dr.

Alexander developed a set of spiritual exercises in an attempt to harness the power of the human will. I must confess that he gives the impression that he has succeeded to an astounding degree. His basic philosophy might be summed up in a belief that the will is an actual Godlike power lying dormant in every human mind. Dr. Alexander believes that the will, if properly developed, is capable of exerting an actual positive influence upon our material surroundings. The method he used to prove his thesis is in itself a sobering sight to behold.

In London, on several different occasions, he has invited numerous members of the press and representatives of television and newsreel companies to witness and photograph demonstrations of what he calls Cloud Kinesis. One such demonstration in famous Hyde Park was attended by at least thirty press photographers, reporters, television and newsreel cameramen, armed with batteries of photographic equipment. Cloud Kinesis can best be demonstrated on a day when the sky is filled with numerous puffy clouds.

Prior to his demonstration Dr. Alexander explained the psychological principles of the human will, asserting that when it is properly developed and combined with ancient occult principles, it is capable of changing the entire course of human destiny, opening the door to undreamed vistas of human accomplishment. His philosophy revives the old story of the serpent's familiar Eden theme, which describes the power within man as undeveloped Godlike capabilities awaiting correct stimulation.

At the beginning of the demonstration, reporters and cameramen were asked to select a group of any three clouds. Two of the selected group were chosen as control clouds. At a given signal watches were checked and cameras began to whirl. During Cloud Kinesis Dr. Alexander stands erect, faces the chosen cloud, and with regular breathing and narrowed eyes places his mind in a self-induced state of a light hypnotic trance. Standing well ahead of the cameras, Dr. Alexander concentrates upon the center cloud of the three. Within the space of two minutes that center cloud is seen to have suffered a definite disruption and a diminishing of its original form. With the passing of two minutes more the target cloud is seen to have completely disappeared, while the control clouds on either side remain unchanged except for normal movement produced by wind. Dr. Alexander casually finishes his experiment, having already presented more than one thousand similar demonstrations. Movies of this demonstration were widely shown by television and newsreel, and photographs appeared in England's daily newspapers.

Church of England Committee Report on Spiritualism

This discussion would be incomplete if reference was not made to the Church of England's Committee Report on Spiritualism. Appointed by the archbishops, this committee of eminent churchmen, educators, psychiatrists, and lawyers for over two years studied the claims of modern spiritualism. Though for some yet unexplained reason the majority report had been officially suppressed for several years, it finally "leaked" to a London newspaper, which ultimately printed it in its complete form. Several committee members attribute its long suppression by the Church of England to certain conclusions it contains, the majority of which are unmistakably favorable to spiritualism.

The following statements in the categories indicated appear in London's Psychic News Publishing Company's pamphlet *The Church of England and Spiritualism*. (1) Theme: Spiritualism enriches fundamental Christian doctrine: "Nevertheless, it is clearly true that the recognition of the nearness of our friends who have died, and of their progress in the spiritual life, and of their continuing concern for us, cannot do otherwise, for those who have experienced it, than add a new immediacy and richness to their belief in the Communion of the Saints. It is necessary to keep clearly in mind that none of the fundamental Christian obligations or values is in any way changed by our acceptance of the possibility of communication with discarnate spirits. Where these essential principles are borne in mind, those who have the assurance that they have been in touch with their departed friends may rightly accept the sense of enlargement and of unbroken fellowship which it brings."

(2) Theme: The spiritual progress of loved ones during life after death: "But there is no reason why we should not accept gladly the assurance that we are still in closest contact with those who have been dear to us in this life, who are going forward, as we seek to do ourselves, in the understanding and fulfilment of the purpose of God."

(3) Theme: The unity of the visible and invisible church: "In general we need much more freedom in our recognition of the living unity of the whole church, in this world and in that which lies beyond death."

The report concludes with these indicative words: "If Spiritualism with all aberrations set aside and with every care taken to present it humbly and accurately, contains a truth, it is important to see that truth not as a new religion but only as filling up certain gaps in our knowledge, so that where we already walked by faith, we may now have some measure of sight as well."

Just before us is the most momentous struggle of the ages. In a thousand ways, both seen and unseen, vast evil forces are amalgamating and confederating for the final assault upon the truth of God. With eager confidence multitudes of deluded souls are readily accepting the deceptions of spiritualism. It was not a mere slip of the pen that led the messenger of the Lord to warn that spiritualism would someday prepare the way for Satan's masterpiece of final deception. Protestants, papists, and worldlings alike are being swept en masse into the ranks of spiritism, which provides a subtle occult basis for their unification. Not only is this prediction being fulfilled, it has already progressed much further than meets the eye.

A Challenge to the Adventist Ministry

It is all well and good to shake our heads while lamenting the staggering speed with which "doctrines of devils" are captivating the world, but this ominous development confronts Seventh-day Adventists with a real problem. How are ministers of this denomination going to set about to counteract these terrible trends? Is our duty that of merely holding and defending the fortress of truth already established amid this revolted world? Are we commissioned only to adopt a defensive stance and merely await the attack that is surely coming? And come it will; soon, and with staggering power. Our gospel commission bids us, "Go ye into all the world." It bids us mount sustained, determined, vigorous assaults upon these consolidating forces of evil. How shall we assault this staggering array of healings, of occult manifestations, of apparent miracles, daily multiplying around us? Humanly speaking, the battle we face cannot be won. Only through divine power can the victory be ours. When it comes to prayer for the sick we must rightly inquire whether their sins are confessed, whether they are willing to obey the laws of health, whether they have faith to believe, and whether they are subservient to God's will

HE OVERCOMES WHO KNOWS HOW TO PRAY

He overcomes the anxiety of the days who in the morning places his faith in God.
 He overcomes the importance of self who bows before God with a heart of humility.
 He overcomes self-centered living who in the name of Christ goes about doing good.
 He overcomes his love for worldly gain who gives more for others; who wants less for self.
 He overcomes the frustrations of the times whose plans and purposes belong to God.
 He overcomes his lonely days who walks with Christ, who walks with man.—*Selected.*

for their lives. Meanwhile the spiritualist healer asks neither a confession of faith nor any surrender to the will of God. He sends the patient away chanting the praises of spirit guides who have supposedly effected a miraculous cure.

Are we prepared for the final fearful struggles against evil spirit powers? Let us suppose we find ourselves forced to occupy the public platform with a clairvoyant able to quote Scripture as readily as we can. But as an accompaniment to his assertions he looses a barrage of astounding psychical phenomena, easily captivating the modern audience, which basically has come to believe that all phenomena must of necessity originate from good sources or advanced learning. The preaching of a literal devil and the reality of evil angels disappeared from the popular pulpits of the world long ago, and multitudes refuse to admit the actual presence of evil!

One of the harshest facts of these closing days is that we are now facing a mighty display of cunning psychic phenomena in miraculous manifestations of devilish "principalities, . . . powers," of "spiritual wickedness in high places." A mere smug assertion that such phenomena are of the devil is utterly worse than useless in the coming struggle for the control of the mind of modern man. Were the apostle Paul alive today he would be wearing "the whole armour of God," and thus be able to "stand against the wiles of the devil." Paul, I believe, would earnestly seek out the enemies of truth. Armed with not only a theory of the truth, he would go forth to preach "in demonstration of the Spirit and of power." However, the apostle would not be content with the mere loosening of a few arthritic joints. He would not be interested in a temporary alleviation of disease. Divine miracles performed through the apostle by the power of the living God could cause organic disease and devils to flee together.

It is high time we face the fact that unless we are personally readying our lives to seek for and receive extraordinary supplies of divine power, we are absolutely in no position to withstand the events that are looming ahead. If we allow ourselves any longer to float along on a "business as usual" attitude, we are doomed to suddenly awake and discover a tragic unreadiness for the type of warfare we shall soon be compelled to fight. Before our eyes there

is occurring a vast amalgamation of spiritualism, the occult sciences, hypnotism, and a runaway psychology. Each claims to analyze and develop certain latent powers within man. Each requires an inordinant amount of self-concern. Each is a subtle enemy of that enduring faith strongly founded upon self-forgetfulness and a total dependence upon God.

If it be necessary, may God give us the strength to make an agonizing reappraisal of our own current experience. May He impart to us clear visions of the Holy Spirit as it yearns for an unreserved surrender of our lives. Only then can we receive the power from Heaven that will enable us to mount sustained and successful assaults upon these bastions of evil. Hence by His grace, God will make us "more than conquerors through him that loved us."

Every step toward Christ kills a doubt. Every thought, word, and deed for Him carries you away from discouragement.—T. L. Cyler.

Gardeners of the Soul

IN AN age not congenial to modern Enochs who endeavor to walk with God, when it is easier to extol great piety than to exemplify it, God is looking for men of high spiritual courage to clear the way for the promised heart-stirring, cleansing work of His last great evangel.

To cope with the spreading blight of sin in the world around us, God calls for true gardeners of the soul, men who will nurture bent and broken lives and bring them to a newness of life through Christ Jesus; men who will prepare the hearts of their fellow men by quiet spiritual instruction and plant in their minds the seeds of faith and hope, then water their souls by streams of grace from fresh revelations of God's Word, and vibrant Christian experience; men who above all else will by noble example and true spiritual perception foster in their followers Christian growth that will flower in full and complete devotion and bring forth the rich fruits of righteousness.

H. M. TIPPETT

Unorthodox Spirit Healings

J. A. BUCKWALTER

Secretary, General Conference Religious Liberty Association



FROM earliest times to the present three ways of healing are recognized in the source literature," affirms Paul Tillich of the Harvard Divinity School. "They are Religious or spiritual healing, magic or psychic healing, and bodily or natural healing."

As Mr. Tillich further observes, these concepts are somewhat vague, and "there is a continuous confusion and overlapping of them. . . . Examples for the distinction as well as the confusion of the three ways of healing are abundant in both ancient and modern times."¹

Religion and magic are not synonymous, however. Neither are their respective healing methods. It is imperative that some clear distinctions be made between divine healing and magical, parapsychological healing. Any emotional or functional improvement or alleviation of distressing symptoms resulting from psychoanalysis, hypnotherapy, psychic therapeutics, or "spirit doctor" healings must not be confused with true faith healing divinely imparted in response to prayer.

Divine healing presupposes the proper human relationship of dependence upon, and submission to, the transcendent power of an omnipotent God. Magical healing, on the other hand, is an exercise of interrelationship between inherent finite powers, or of intercommunication with spirit powers.

Spirit Healings and Hypnotic Therapy

Spiritualistic healing has enjoyed phenomenal growth in various countries of the world. Spiritualist hospitals, staffed by spiritualist doctors and nurses, have been erected. Spirit therapy has brought a modern revival of occult healings. Its appeal, however, is not to Christ or to the Holy Spirit, but rather to the "spirits" of the spirit world. Spirit healing is now attracting the attention of medical science.

In England, Harry Edwards and other spiritualistic healers claim thousands of cures. Edwards says man can "invoke the aid of the spirit healing agencies through mediumship" and that "wiser intelligences than those of man are responsible."²

Modern paranormal cures effected by means of invoking the powers of the spirits are but a modern counterpart of the practices of the occult healers of ancient paganism. Nor is this practice peculiar to civilization. The so-called heathen lands invariably resort to spirit healing. There is an ageless tendency, inherent in the insufficient lives lived by a large segment of society, to run to the wonder-worker who promises cures by magical insight, or by virtue of mysterious prescriptions, or by the actual therapy of spirit entities.

The Dr. Robert Entity

J. J. Thomas, who says he has healed thousands of people is a trance healer who claims to be controlled by the spirit of the dead German physician who returns under the pseudonym of Dr. Robert. At the beginning of his healing séances, the medium, wearing a surgical coat, bows his head as though in prayer and goes into a trance, at which time the Dr. Robert entity takes over. A few sample excerpts from the conversation of this spirit doctor entity with several of his patients follow:

Dr. Robert entity: (To patient, a Mr. Ingham) "I am going to do what none of your earth doctors would dare to do. . . . I am going to open your stomach, then I will sew you up tighter than a Scotsman's purse, as you would say on earth! Oh, we like a joke! We have sense of humour on the other side. . . ." The spirit's parting counsel was: "Send out a little prayer every night when you go to bed. If you hear one knock just say 'Good night.' If people tell you this is the work of the Devil, tell them *he must be a very good Devil if he gets you better and then tells you to thank God for it.* . . . Peace be in your heart, get well, thank God."³

Robert: (To a physician patient) "I think we have very much in common, you and I; that is, getting rid of suffering." As he removed a slipper from the

doctor's foot to massage it: "We'll put a nice little injection there. . . . This is from one doctor to another, eh? . . . When I have finished with you, you will walk out much better than you walked in. *I am a very lively spirit when I get into the man's body!*"⁴

Robert: (To the panel group) "I can take power from any one of you who can spare it and put into the victim who needs it. Every one of you will feel as though you have been revitalized when you leave.

*"There are many spirit people here also. . . . We have twenty-five spirit doctors working on this one. There are also students, nurses, helpers, message bearers, and hundreds of thousands of spirits helping."*⁵

In the case of the first two patients the medium made pseudosurgical hand movements or cutting movements as though in caricature of a surgical operation. The spirit guide before leaving closed the séance with a prayer. Thomas, the medium, seemed dazed as the "entity" took leave, and it was approximately ten minutes before he appeared composed again.

The reader's attention is called to several significant facts:

1. There was no actual proof that the so-called Dr. Robert was who he claimed to be. The investigators had only his word for it.

2. Strong powers of mental suggestion were used to condition the patients into believing they were improved. There was no actual evidence of any cure of any organic disease.

3. There was definitely a marked difference between the healing methods of the spiritualistic trance healer, Mr. Thomas, and those of the apostles, who invariably put men in touch with the healing power of God, through the name of the Lord Jesus Christ.

4. Certain unsavory identification factors are apparent in the comments of the spirit healer: the joking way in which he referred to tying up the patient's stomach "tighter than a Scotsman's purse"; the definite reference to the "Devil"; and the implication that he must be "a very good Devil if he gets you better"; and the positive assertion of spirit possession in the remark, "I am a very lively spirit when I get into the man's body!"

5. The remark of the entity that "there are many spirit people here . . . hundreds of thousands of spirits helping" is all too reminiscent of the Biblical accounts of demonic possession, such as that of the spirit who

confessed, "My name is Legion: for we are many." The religious and magical history of the human race presents many such accounts of spirit healing attributed to occult and to divinely forbidden practices, and even to demonic powers.

Edwards' Spirit Healing

Harry Edwards, one of Britain's most widely famed spirit healers, operates somewhat differently from the way Mr. Thomas does. When investigated he did not go into any trance, wore no surgical garments, and

Common sense is, of all kinds, the most uncommon. It implies good judgment, sound discretion, and true and practical wisdom applied to common life.—Tryon Edwards.

made no pseudomedical gestures. He appears to be a quiet, forceful man who *commands the will of his patients*. To the investigating group Mr. Edwards commented:

"I am nothing. This is beyond the wisdom of man. Therefore it must be done by *someone who is greater than man*. This doesn't just happen. There is a law behind it and *we couldn't work without the spirit friends*. I have never studied osteopathy" (Mr. Edwards had as his patient one of the panel who had a spinal difficulty), "*but sometimes my hands absolutely vibrate*. I know it is definitely a *power beyond me*."⁶

Mr. Edwards' reference to his hands absolutely vibrating recalls a reference in the writings of Ellen G. White, in which she sets forth the premise of demonic electrical currents as a means of counterfeiting divine healing. She speaks of those who "attribute their power to electricity, magnetism, or the so-called 'sympathetic remedies,' while in truth they are but channels for Satan's electric currents. By this means he casts his spell over the bodies and souls of men."⁷

Spirit healing, according to Mr. Edwards, is accomplished by the spirits and not by the mediums themselves: "*It is all by the power of spirits that these changes take place*." Again, it should be noted, there is a complete absence of any claim that these miracles are wrought in the name of, or by the power of, the Lord Jesus

Christ, as were the miracles of the apostles in New Testament times. The healing power is attributed to the spirit agencies of the nether world.

"Wiser intelligences than those of man are responsible. . . . The healing forces . . . need intelligent direction. As man does not know the way to do this, their control can come only from discarnate sources. . . . Thus we have the *modus operandi* of how we can invoke the aid of the spirit healing agencies through mediumship. . . . Every act of healing demands independent, intelligent direction. . . . The human mind cannot be responsible. . . . We are, therefore, forced to the conclusion that the operating mind must be a spirit one; a mind that has acquired greater wisdom than man possesses. *These spirit operators we call the 'healing guides.'*"⁸

"Knowledge without common sense," says Lee, is "folly; without method, it is waste; without kindness, it is fanaticism; without religion, it is death." But with common sense, it is wisdom; with method, it is power; with charity, it is beneficence; with religion, it is virtue, and life, and peace.—Farrar.

From London comes a fantastic story of the removal of a duodenal ulcer by a spirit entity purported to be a materialized discarnate spirit of Dr. Reynolds, who died more than one hundred years ago. After the medium, Mrs. Northage, became entranced in her cabinet and the surgical tools were in readiness, the materialized form of the Dr. Reynolds entity appeared. Those present described the peculiar hard tone of his voice. The entity wore a mustache and a beard.

He informed the patient that he would freeze the area of the body involved. Elaine Elmore in describing this phenomena said that the hands of the spirit seemed to disappear inside the patient's body. This spirit talked to Elaine Elmore and informed her that he was about to bring "the ulcer through a temporary hole in the stomach." The ulcer specimen was analyzed in a Manchester laboratory and declared to be "an acute duodenal ulcer." The medical authority performing the analysis was surprised at the freshness of the tissue and the fact that there was no trace of modern surgical methods having been used.

Spirit Healing in the Ancient World

The ancient pagan world had its spiritualistic healings. The Egyptian goddess Isis is said to have made physical appearances when performing cures, "openly manifesting her own apparition."

Ennemoser describes the demonology and sorcery that prevailed when Egyptian "priestcraft" became "the nurse of civilization," and the priests attended more to the "practical uses of medicine" than to the "observance of religion." The hospitals of Egypt were then the temples, and "unknown effects and appearances were looked upon as synonymous with magic." The mysteries become the inner sanctum of "the sacred healing art." "That wonderful cures were often performed in the temples, is an undisputed fact."⁹

Ennemoser further observes that "the earliest men who had made themselves acquainted with the constitution of man were accustomed to pay particular attention to soothsaying, and to cure diseases by its aid." And again, "*priests were consecrated who practised religion associated with the healing art.*"¹⁰ Modern spiritualistic healing is actually a psychic regression to an archaic age.

Healing by Prayer

Genuine faith healing is inevitably associated with healing through prayer. Divine healing in response to prayer may result from the individual's own personal healing relationship with God, from a congregation's corporate prayer of faith for a sick person, or from the elders of the church praying for a person, particularly when the service of anointing with oil accompanies the prayer. The oil, representing the healing power of the Spirit of God, indicates God's anointing, forgiving, and healing presence. The Holy Spirit enters into the sincere prayer experience of the individual Christian (Rom. 8:26).

The proper procedure in requesting healing by prayer is set forth by James (James 5:14-16). He admonishes the sick to call in the elders and have them unite their prayers for healing with the application of the anointing oil in the name of the Lord.

The holy unction of anointing with oil is a New Testament sacrament (Mark 6:13), associated with confession and forgiveness of sin. It incorporates first spiritual healing, then physical healing. The rela-

tion of sin to sickness is recognized, and it is understood that the right healing conditions between man and God result only when man's attitude is one of humble penitence, confession, and reception of God's healing gifts.

Throughout history there have been occult healers who have phrased great religious truths or half-truths, or even heresies, into magic words and formulas. They have attempted by the incantations of ritualistic magic to utilize paranormal powers for the fulfillment of human desires. This effort to impose the human will upon supernatural powers completely ignores the Christ attitude of true prayer. Jesus said, "Not my will, but thine, be done."

Modern man needs a clearer perception of the vast difference between the dynamic experience of true prayer and the magical, mechanical trickery of occult incantations and repetitions of psychic formulas.

Testing the Healers

Any faith healer who ignores the reality of death and looks for his healing power to supposed disembodied spirits is no longer practicing faith healing but sorcery and magic. The source of the authority and power of such a faith healer is not scriptural, for it is familiar spirit centered rather than God centered.

Another test relates to the quality of the spiritual experience established by the healing procedure. In true healing the patient is led to profess a personal faith in Christ as the master healer, and receives by faith the healing impartation of the Holy Spirit of God.

God-centered or Familiar-Spirit-centered Healing

The failure of any Christian community to distinguish between God-centered, Christ-centered divine healing and the parapsychological phenomena of spirit heal-

ing may ultimately lead to that community's placing its trust in spiritualism rather than in Christianity. Such failure not only enables many charlatans to take advantage of sincere people but stimulates spurious fanatical healing movements which have the unfortunate reaction of driving people away from the vital relationship between true faith and true health as taught in the Scriptures.

True faith healing can never be removed from its center of reality—the person and work of Christ and the healing power of God. It never descends to the forbidden and foreboding level of sorcery in an attempt to harness the resources of the infinite to satisfy finite ends.

The healings known to apostolic Christianity were God centered and Christ centered, and never spirit centered. Those in the New Testament who were honored with the "gifts of healing" were deeply spiritual men and used this special gift for the benefit of their fellow men, and to the honor and glory of God—and always in the name of Jesus. The mystic occult powers of mediumistic spiritistic healings, and the varied forms of mass hypnotic healings in which the devotees undergo tremendous emotional trauma, are as far removed from divine healing in the name of the Lord Jesus Christ as earth is removed from heaven.

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THE BROTHERHOOD OF MAN

¶ WITH her arms around her father's neck, Mary was speaking words of endearment to him. But her mother noticed that over her father's shoulder she was sticking out her tongue at her brother Tom. The mother said, "Take your arms down from your father's neck, Mary; your father loves Tom as much as he loves you, and you can't stick out your tongue at your brother and love your father." When you hurl your curses, by word or deed, at those of another race or class, you must take your arms from around the neck of God.—LOUIS H. EVANS in *Make Your Faith Work* (Fleming H. Revell Company).

Parapsychology and Modern Thought

JAMES W. OSBORN

THE tree of life no longer grows on the earth, but the "tree of knowledge of good and evil" flourishes everywhere. Increasing multitudes are believing, as did Mother Eve, that its fruit is good for food, and that it is a "tree to be desired to make one wise."¹ Satan makes full use of its tempting fruit of mixed knowledge to contaminate the important branches of learning, religion, science, and education, and disastrous spiritual results follow.

Nearly seventy-five years ago Ellen G. White wrote these significant words regarding the dangers of a demonic invasion of the human will through a satanic use of the sciences of the mind:

Serpent-like, he [Satan] imperceptibly creeps in to corrupt the work of God. This entering in of Satan through the sciences is well devised. Through the channel of phrenology, psychology, and mesmerism, he comes more directly to the people of this generation, and works with that power which is to characterize his efforts near the close of probation. . . . And while those who are devoted to these sciences, laud them to the heavens because of the great and good work which they affirm are wrought by them, they little know what a power for evil they are cherishing. . . . Mark the influence of these sciences, dear reader; for the conflict between Christ and Satan is not yet ended.²

The above prediction of occult satanic activity near the close of time could not more accurately state the kind and character of the deceptions with which Satan has approached this generation.

Hypnotism

In the decade just past we have witnessed a tremendous upsurge of interest in hypnotism, the modern successor of mesmerism. This abnormal, this trance, condition is now accorded fellowship and recognition in conservative professional circles. Anesthesia by hypnosis is now quite extensively practiced by the medical profession. Hypnotherapy is also used as a procedure in the correction of certain mental disorders. Correspondence courses and schools of hypnotism teach this occult art. Books, and even phonograph records, are available for those who wish to be self-taught. By many, hypnotism is conceived to be a fascinating field

of exploration of the human mind and its phenomena.

Satan's occult invasions of human thought subtly influence education and religion, as well as the psychical and social sciences. The objective of the great adversary of man is to foul the springs of learning and to counterwork and obscure God's ministry of salvation for mankind. He seeks to mislead man through a false spiritual experience that counterfeits the power of the Holy Spirit.

The mysterious and the occult have a strong appeal to the inquiring mind, and it is easy to see why research in the field of parapsychology has become a part of the curriculum in many universities of the world. Though this research into parapsychology primarily concerns education at the graduate level, it is certain ultimately to reach down into the lower-division college courses that deal with the mental sciences. Manuals and textbooks are being written for psychical research. Psychic tests have been prepared to determine the student's psychic quotient (Psi Q) in much the same manner as standard intelligence tests now ascertain his intelligence quotient (IQ).

Growing Influence of Psychic Science

The modern influence of psychic science is seen in the changing emphasis in considering the nature of man. Psychic scientists work on the theories that the human mind can bridge time and space, and control matter by thought. They believe they are probing extraphysical frontiers of the mind. Many now affirm that the mind transcends the brain, and that man is not a brain-centered but a spirit-centered (psychocentric) being.

The change of emphasis from the material to the spirit-centered life would seem to be in harmony with the teachings of Christianity, for the Christian life is a Spirit-centered life. But the spirit "soul" that is being identified by the psychic experiments conducted in modern psychical laboratories is not the "soul" described in divine revelation. It is a *spiritual entity in its own right*. The only spirit entities that

can thus manifest themselves in laboratory tests are the invisible spirits of the fallen angels.

Several dangerous errors lurk in this spiritualistic concept of the human soul. One such error is the philosophy that God is a Universal Intelligence, pervading the universe, and that man's mind is a segment of this God-Mind.

It means that the existence of a Supreme Spirit, or Spirit-behind all-Spirit—in other words, God,—has been verified.³

Parapsychology now helps us to conceive of a God with Whom we can identify ourselves because of the "spiritual component" which we share with Him.⁴

This is one more advanced step in Satan's studied effort to counterfeit the fundamental truth of the gospel that a supernatural new-birth experience is needed. The deceiver wishes men to believe they have a divine mind by natural birth, and that inherently they possess its divine powers.

Some psychic scientists believe not only that telepathy is a demonstrated scientific fact but that it provides an explanation for prayer and for the power that brings about the conditions prayed for.

May not telepathy, indeed, be the natural and intended means of communication between our minds (or spirits) and the Creator's mind (or spirit)?⁵

Dr. Smith asks: If the mind can demonstrate the psychic power that reaches out in communication to other far-distant minds, as in these laboratory tests, then—is it so amazing . . . to think that the mind that is capable of such feats is capable of "uprising" telepathically toward the Parent Mind from which it came?⁶

Belief in some sort of psychic "telepathic" prayer is stated also by Dr. Norman Vincent Peale in his book *The Power of Positive Thinking*.

Personally, I believe that prayer is a sending out of vibrations from one person to another and to God. . . . When you send out a prayer for another person, you employ the force inherent in a spiritual universe. You transport from yourself to the other person a sense of love, helpfulness, support . . . a sympathetic, powerful understanding—and in this process you awaken vibrations in the universe through which God brings to pass the good objectives prayed for.⁷

Scientific Endorsement of Satan's First Lie

Parapsychological research has given new endorsement to the belief in the inherent immortality of the soul. These scientists reason that if the mind is a spiritual

entity, a part of Universal God-Mind, and capable of performing acts that clearly are not subject to physical law, it must not be subject to death.

Now, all that immortality means is freedom from the effects of space and time; death seems to be purely a matter of coming to a halt in the space-time universe. Therefore the conclusion that there is at least some sort of technical survival would seem to follow as a logical derivation from the ESP research.⁸

Union of Religion and Science

One of the hopes arising out of the ESP research is the reuniting of science and religion.

The significance of parapsychology for these millions is that it now takes the scientific method and leads men toward the spiritual world rather than away from it.⁹

Doctrine, dogma, and form of organization all become secondary to the witness and power of the inner, supersensory life. Parapsychology will help unite Christendom by emphasizing that supernatural element that all denominations have in common and minimizing those divisive elements that have their roots in time obsession.¹⁰

This concept of a united Christendom based on the understanding that all men are spiritually a part of the God-Mind is held out as the hope for a chaotic world.

Parapsychology . . . brings hope—hope for world peace, hope for more brotherly relations among men, hope for new unity of religious faith.¹¹

It means, ultimately, the end of the period of sensate culture and the emergence of some kind of a new Age of Faith, in which spiritual values will be primary.¹²

Purported Uses of Psychic Powers

Parapsychologists believe that psychic power will be put to many practical uses for the benefit of mankind; that it will be used to apprehend knowledge anywhere, to learn diplomatic secrets, to find hidden wealth, to delve into the mysteries of the planets, and to diagnose and cure disease.

The most immediate and obvious significance of parapsychology is in the field of medicine. . . . Consciously directed clairvoyance may now rival the X-ray machine in diagnostic importance, and consciously directed psychokinesis may now permit the tremendous energy locked up in the mind to be used to heal the body.¹³

These are but a few of the ways in which ESP research and technique will make an impact upon the religious and social life of our time. It is not difficult to see how

through the means of occult powers Satan can directly influence the people of this generation and through the phenomena of parapsychology produce "signs and lying wonders."

The occult in modern parapsychology appears to be becoming an ally of the spiritual world and will be seized upon by many because of this new spiritual emphasis. Many will expect it to provide the scientific and spiritual basis for the change of our social and religious life. The old differences between fundamental Christianity and pseudo concepts of science, however, remain unresolved, and some new irreconcilables have been added. The concepts of "God" and the "soul" and the psychic powers with which parapsychology is now toying cannot be accepted as orthodox by the loyal Bible student. Parapsychology is being hailed in many quarters as a great forward move in the evolutionary progress of mankind.

It would be a sane guess that the way is now open for a tremendous leap forward in the evolutionary scale. And this leap will bring us closer to the high place where the mind of man can comprehend the basic secrets of the cosmos and have fellowship with the Creator Mind of which it is a part.¹⁴

More and more world attention is being focused on parapsychology. Its ardent supporters assign to it a major role in the solution of human problems.

As it is, the focus of world interest is turning upon psychology as never before. Of all the branches of science, the study of human nature must be vigorously and earnestly promoted by all the means available, if the world chaos of which we have been solemnly warned and shockingly reminded is to be avoided.¹⁵

The Mind of Jesus

As Christians we need to be susceptible to the influence of the Spirit of God, that we might have the mind of Jesus and the impartation of His divine nature united with our human natures. This alone can be our protection against the pseudo sciences of the mind. Our spiritual safety depends upon our having and preserving this divine-human association.

A union with Christ by living faith is enduring; every other union must perish. . . . After the union with Christ has been formed, it can be preserved only by earnest prayer and untiring effort.¹⁶

In this age, a new life, coming from the Source of all life, is to take possession of every laborer.¹⁷

Floods of spiritual power are to be poured forth upon those prepared to receive it.¹⁸

In these tremendous times, when the increasing powers of the forces of evil are in evidence, how important it is that we be prepared to receive the divine flood of spiritual power which Heaven longs to impart to God's children. The Holy Spirit provides God's communication line into your mind. But Satan is now ready to release a surging torrent of power through his trained agents. When he is permitted to do so, most amazing demonstrations of supernatural power will be seen. God's restraining hand has so far spared His unready people this embarrassing experience. One day that restraint will be lifted and Satan will work unhindered. How will it be with us then? Will we be like the nine unprepared disciples of Jesus on the morning after the transfiguration? They stood mute and helpless while Satan mockingly displayed his power before the multitude. May God spare us that humiliation!

The hour is late. Let us quickly and earnestly prepare the way of the Lord in our own minds, that in the coming crisis God will find the spiritual life line of our souls free and clear for the reception of His power. Let us "pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness."¹⁹

This experience will be the Christian's challenge to parapsychology! May God give to each of us the will and the spiritual dedication to prepare for and accept that challenge.

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"What of Seventh-day Adventism?"*

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HAROLD LINDSELL, in *Christianity Today*, has raised the question, "Is Seventh-day Adventism evangelical?" His article and the decision of the editors to publish it indicate the Christian world is not dismissing Seventh-day Adventism lightly. Apparently SDA is here to stay until the judgment day; so it seems well that responsible evangelical leaders should cross-examine it, provided they can do so with some of the humility and the seeking spirit which they rightly ask of Adventists.

As one from the rank and file of Seventh-day Adventist ministers, and as a lifelong son of the Advent Movement, I am concerned that this cross-examination by responsible religious leaders of other Christian communions be conducted in a way that will be purgative upon us rather than purgatory to us. We have had too much of the prejudiced kind of criticism filled with glaring inaccuracies regarding Adventist beliefs. On the other hand, we welcome a Biblical examination of all our teachings.

It is only fitting, however, that the attention of Mr. Lindsell and the editors of *Christianity Today* be called to certain observations in the Lindsell article which cannot serve the evangelical world any constructive purpose in dealing with Seventh-day Adventism.

Source Material Inadequate

To begin with, Dr. Lindsell's selection of source material precludes his arriving at the facts in the case. His verdict is: Adventism teaches a salvation of grace plus works; but what is the primary reference he asserts makes "the conclusion inevitable"? He bases it largely upon the comments of a lone author, whose Adventist publisher, the Review and Herald, is not a synod of censors. More than half of his pertinent documentation on this point is

from this one pen. It would appear that the question under discussion was: "Have certain isolated Adventists shown some degree of legalism?" rather than the purported question, "Is Seventh-day Adventism evangelical?"

A critic is hard pressed to document his point when Adventism collectively is stamped with the observations of isolated authors, especially so when more significant, indicative, and recent materials are available. Dr. Lindsell omitted the pertinent statements both of Ellen G. White and of *Questions on Doctrine*. It would seem more fitting for our critics to cite materials that clarify our institutional doctrinal position rather than materials that confuse it.

To support his contention that Adventists teach salvation by grace plus works, Mr. Lindsell quotes a statement from *Questions on Doctrine* that appears on pages 410-413 under a different subject, that of "The Investigative Judgment." Why did he not rather quote from the entire chapter that deals with "Questions on the Law and Legalism," and specifically from Question 14, "The Relationship of Grace to Law and Works"? Note these passages:

According to Seventh-day Adventist belief, there is, and can be, no salvation through the law, or by human works of the law, but *only* through the saving grace of God.—*Questions on Doctrine*, p. 135. (Italics supplied.)

Salvation is not now, and never has been, by law or works; salvation is *only* by the grace of Christ.—*Ibid.*, p. 141. (Italics supplied.)

We profoundly believe that no works of the law, no deeds of the law, no effort however commendable, and no good works . . . can in any way justify the sinner. . . . Salvation is wholly of grace; it is the gift of God.—*Ibid.*, p. 142.

Misinterpretation of Source Material

Lindsell further complicates any attempt to arrive at the truth of Adventist teaching by inserting his own words within a source quotation. (Other authors have used deletions also to the same end.) He states: "The following are extracts from SDA

* Two articles by Harold Lindsell, faculty dean at Fuller Theological Seminary, recently appeared in *Christianity Today*, under the above title. Melvin Hickman here presents his observations on Dr. Lindsell's criticism that Adventism is not deserving an evangelical status.—EDITORS.

writings," but in the indented quotation he inserts his own words, without any indication of having done so: "(they are not justified when they receive Christ, but become, as it were, candidates for eternal life)." It is left to appear that this parenthetical inclusion is contained in the book quoted. Yet this is not the case, and, indeed, the inserted statement is diametrically opposite to the truth the book teaches.

How can he say that Adventists teach that men "are not justified when they receive Christ"? As an SDA I have always been taught that I am wholly justified when I receive Christ. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5: 1). Tertullian's interpretation as set forth in the Lindsell article is entirely foreign to our theology.

Lindsell perpetuates another common error by which critics approach Adventism. He gives *his own explanation of what Adventist authors mean by what they say* rather than presenting the understanding and teaching Adventists draw from what their authors say. How a people understand and interpret their own authors to the world determines their collective teaching and belief. *If critics continue to by-pass Adventism's interpretation of its own authors and are to substitute their own interpretation, they cannot get at the real Adventist theology.*

It appears to me that Lindsell proceeded to test Adventist evangelicalism by one of his own "theological accretions." He stated, "According to SDA teaching, men can and do lose their salvation," as though he were among that segment of evangelicals who believe man cannot fall from grace. He is entitled, of course, to believe this if he does, but I cannot see how he has a right to deny Adventists an evangelical index for believing that men can fall from grace. Some Baptists and certain other denominations that are classified as evangelical hold the same viewpoint. For that matter, so does Paul, who describes some who "are fallen from grace" (Gal. 5:4).

The Sabbath and Salvation

As for the bearing our Sabbath position has on our teaching of salvation—the point to which Mr. Lindsell attached most significance—our position is no different in nature from that of certain accepted evangelical churches with respect to other

commandments of the Decalogue, such as the second and the seventh. Many evangelically accepted brethren would deny that a professing Christian could attain heaven or remain saved by grace while knowingly, willfully, and habitually bowing to images or committing adultery. Why then should we be classified as nonevangelical because we hold a similar position about another commandment in the same Decalogue—the Sabbath of the fourth commandment.

If a professed Christian, after receiving all the evidence God has given him in the course of all his opportunity to discern and obey divinely revealed truth, still habitually disregards any of the commandments, including the fourth, not only Adventists but others contend that he has fallen from grace. Numerous evangelicals of many faiths could say this same thing with reference to other habitual practices they consider sin, and yet be considered evangelical. I think all the responsible among us recognize that it is not our right to say just when God holds any person responsible for new light.

Why the Sabbath Emphasis?

Seventh-day Adventists place emphasis on the fourth commandment, not because it has a meritorious bearing on the doctrine of salvation—such a thought is incongruous to us—and not as if the fourth commandment were more important than all the others, but because it has been changed, obscured, and neglected by man. Prevailing practices are in contrast to the practice of Christ and His apostles with respect to the Sabbath. We believe this has had unfortunate theological, moral, and practical consequences upon the church, the individual, and the world.

We do believe that the substitution of the first for the seventh-day Sabbath is a part of the postapostolic apostasy to be repented of by Christians, just as most Protestants in the Reformation era believed that the practice of images in the churches was a part of the Roman apostasy from the second commandment, and therefore to be repented of. We do envision a final test in the world based upon this distinction, for it is the most critical and unmistakable theological holdout of organized Christian religions against the authority of God.

Such tests are not exceptions to the rule in the history of God's revelation. Surely Christians will agree that Biblical evidence

attests the fact that from time to time God has tested, by critical issues, the claims His people have made to divine salvation. Noah was saved by faith, but the test of his faith was whether he would prepare and enter the ark. Israel was saved in the Passover by faith in the blood, yet the test was whether they would sprinkle the blood in a certain place. Christ's sayings declare, "Wherefore by their fruits ye shall know them," and, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven" (Matt. 7:20, 21).

No SDA I know thinks in terms of being "saved by grace and kept by works," as Lindsell puts it. Seventh-day Adventists do not believe that the Sabbath is either a procurer or a preserver of salvation, but rather, that it is a sign of something vital and significant, a *sign* that ultimately will hold a critical meaning for an enlightened world. It is also a test that now holds great meaning for each individual as he comes face to face with it.

Suggestions for Critics

We welcome sincere Christian critics who will employ fair and scholarly methods, not to dig up our past to obscure our present, but to get at the heart of our positions rather than nibbling at the periphery. Such will stick to fundamental issues, and will not create for us associations of beliefs we do not hold. All Christian communions need to face the facts of divine revelation in a prayerful and teachable spirit of humility.

In resolving the question, Does SDA belong to the evangelical fold? it should be remembered that there are various definitions of *evangelical*. The question should be settled as quickly as is reasonably possible. Time is at a premium. We do not want to spend the time to protect our shins, that we need to spend to help God to save men from sins. I believe the question is valid and vital, and that answering it is good for Adventist thinking. But let us get on from here. There are other serious, pertinent questions that need our mutual stimulus and Christian brotherhood.

The question soon should become, not, Is Seventh-day Adventism evangelical? but, *How can the movement better implement its evangelical ministry to its fellow men?* To hasten the further implementation of an evangelically oriented theology will be no small task for Adventists.

Flexibility of Spiritual Progress

The most hopeful aspect of the scene is that Seventh-day Adventism is experiencing a brighter day of sincere Christian scholarship. Some in its ranks have undergone the pain of discovering that our history is not without its problems, that Adventism was not suddenly handed the whole truth on a platter, and that we have much to learn as well as much to share. It behooves us to humble ourselves among Christian brethren. We believe we have something to offer and we had better be examining the reasons why we have not yet fulfilled the destiny we believe we should have fulfilled a half century ago.

To some SDA ministers the question has become, not, Is something wrong with the message God has commissioned us to present? but, How well do we comprehend the message that is essentially ours to bear? How may we purify our concepts, modify the content of our evangelism, and engineer the appropriate corresponding methods?

We would be haughty souls, indeed, to suppose we cannot find stimulus and inspiration from the critics outside our ranks if they will practice toward us the principles of Christian scholarship, and if they will extend to us the hand of Christian brotherhood.

Those Who Serve

Singers, sing! The hoary world
Needs reminder of its youth:
Prophet, tell! The darkness lies
On the labyrinths of truth:
Builder, build! Let rocks uprise
Into cities 'neath thy hand:
Farmer, till! The sun and rain
Hearken for the seed's demand:
Artist, paint! Thy canvases
Patiently convey thy soul:
Writer, write! With pen blood-dipped
Trace no segment, but the whole:
Teacher, teach! Thyself the creed—
Only that a child may know:
Dreamer, dream! Nor hide thy face
Though thy castles crumble low.
Where the toiler turns the sod
Man beholds the living God.

—RICHARD WIGHTMAN

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SEMINARY -- Enriching the Ministry



The Marks of a Christian Scholar*

WALTER R. BEACH

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I CONSIDER it indeed a signal privilege to participate in the exercises of this hour. From my viewpoint we share today the honors of an epoch-making event. Let me explain.

Since the early days of the Advent Movement we have been committed to a program aimed at providing a complete Christian education within our own denominational educational system. In pursuance of this concept the church undertook in 1934 to meet the increasing requirements of theological training and to provide courses in advance of those offered theretofore at the senior college level. The Seventh-day Adventist Theological Seminary was founded. Our thinking and planning advanced further. At the spring meeting of the General Conference Committee of 1956 the leadership of the church faced squarely the fact that our most promising and dedicated youth were forced to attend non-Adventist institutions of higher learning in order to provide our denominational institutions with the required skills and qualifications. The implications were disturbing. We felt compelled by duty to make this advanced training available within the framework of Christian education.

Thus at the 1956 Autumn Council the development of a university-type educational institution was agreed upon, and Potomac University was organized. The first courses offered in the School of Graduate Studies began with the 1957 summer quarter. Now the first degrees are to be granted.

This, indeed, is an epoch-making event, long overdue. At such a time it is highly proper, it appears to me, that we rethink the basic objectives of this undertaking.

On academic standards and educational tech-

niques we all agree. These must be the highest and the best possible. The church could not settle for less. We are clear, too, on utilitarian purposes. Scholarly attainments here must prepare well-qualified, successful workers for the various areas of church endeavor. However, over and above and through all this must emerge clearly the basic aims and achievements of our educational procedure.

There have been countless systems of education, and each to some extent, at least, has had a particular ideal of the educated person. One could almost say that each period of history has had its own plan and purpose in education, and it would be very easy to go down through history and point this out. Education today, for instance, aims chiefly at producing active, scientific, pragmatic men and women.

Now, looking at the past and the present, there is much to be commended in the advances of education. And in a way our educational philosophy should be eclectic, bringing into proper relationship the accumulative attainments of the past and the present. However, undergirding and penetrating and summing up all the rest must be this apostolic goal: "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). The realization of this objective is our high ideal of what the Christian scholar should be—having the mind of Jesus.

What then shall be the sure marks of this educational process? What shall we look for in the Christian scholar, the man "furnished unto all good works"? We shall set down briefly five points.

Humility

The first, we hesitate not to say, is *humility*. True learning is inconceivable without the grace of humility. Indeed, the first step to knowledge is awareness of human frailty and ignorance.

Yet, the so-called educated man is particularly

* Address given at the commencement exercises of Potomac University, May 22, 1958.

susceptible to the pitfall of pride. This is when he goes through a curriculum without the curriculum's going through him! The man who is not humble about his learning can accumulate intellectual baggage of some dimensions, but he does not assimilate this knowledge, nor does he bring it into proper perspective with the whole. He may know many things, but he does not truly understand anything. Real breadth of knowledge and understanding should make the most humble, the most magnanimous, the most tolerant of men.

The beginning and the end of our educational process will have the stamp of Christ's humility. Knowing Christ, we will be humble; knowing ourselves truly, we cannot be proud. Nor do we mean the humility that is proud of being humble.

This is not the humility of weakness. Of John the Baptist, who considered himself unworthy even to unloose the latchet of his Master's shoes, it is said: "He could stand erect and fearless in the presence of earthly monarchs, because he had bowed low before the King of kings."—*The Desire of Ages*, p. 103. The scholar trained here in this institution will bear the mark of humility—the humility of boldness, power, and action; the humility that opens an effectual door to growth and to service.

Service

Service is the next part of this Christian scholar's ideal of life. Potomac University therefore will be dedicated to service, and the Christian scholar likewise.

Training in this institution must respect and enhance the urge to accomplishment embedded deep within the human heart. This urge comes from God. Nor can Heaven be satisfied unless His representatives do all in their power to scale the high walls of achievement. It is here, however, that a gulf separates the Christian from the worldling. The worldling responds to his urge and uses his educational advantages for his own benefit, his own advancement; the Christian response uses them for service, that is, for the advancement of others and the advancement of God's cause.

There is a philosophy that makes self the center of the world. But over against this ego-centrism the Master set the selfless life. "Whoever would be great among you," said He, "must be your servant" (Matt. 20:26, R.S.V.). Saint Paul accepted this viewpoint, and added, "I am debtor" to all (Rom. 1:14).

Service is therefore a human duty—a duty that points to true greatness. Service changes small, provincial individuals into universal men

and women. It so operated in behalf of Christ's first disciples, including Saul of Tarsus, the puny Jew who became a spiritual giant in the service of the world. It has continued down through the centuries to perform like miracles.

Service is also the end of a perfect life. Jeanie Deans, in Scott's *The Heart of Midlothian*, has life straight. Says she, "When we come to the end of life, it is not what we have done for ourselves, or received, but what we have done for others and given, that will be our help and comfort." How true!

The educational process of this institution must build service into the life and career of every graduate. Here you acquire academic standing, not to be served, to achieve ego status, but to serve more and with less bungling; to use sharper, better tools to do the job—and the job must be done.

The station of service, lowly or great, will be of little importance. We know full well that "all the world's a stage, and all the men and women merely players." Why should he who plays the part of a king glory in his tinsel crown and tin sword and believe that he is better than the one who plays the part of the lowly human? Both are men. When we respond to the last curtain call of judgment, we will not be asked what part we played, but how well we played the part that was assigned to us.

This spirit of service will emerge with perfect beauty in the epopee of God's work; and God's work is the ultimate goal of those who receive their training in this institution. This institution must prepare men and women to cross the street and to cross the seas with Heaven's messages. God forbid that Potomac University might ever stray from this essential purpose. Yes, to the north and to the south; in the burning tropics, in the midst of eternal snows; on the high plateaus of Kenya and in the tangled empire of wood and water in the Amazon, must those who get their training here be ready to serve. "I'll go where you want me to go, dear Lord" must ever remain a glorious reality. The only alternative is "Ichabod"—The glory is departed, and the *raison d'être* also.

Sense of Responsibility

Yet another basic mark of this institution's educational process will be a *sense of responsibility*, and a very particular, definite sense. Here men and women accept not only the fact of human independence, so much talked of in the world today and so much sought after, but also the consequence of this independence, which is the sense of personal responsibility.

A destructive though popular doctrine is

making inroads in the world today. People, some claim, are simply creatures—the products of heredity and environment. But for the Christian scholar there is a third factor: personal response stemming from personal ability. For him, life consists not only of what heredity and environment and knowledge make of us, but of what we, under God, make of what they make of us. Objects react to stimuli. The Christian educated mind can do more: it responds. Reaction is mechanical; response is based on personal responsibility.

Christian education has three goals. First, to give a correct understanding of God and His ways. This leads to responsibility toward God. Second, to give a correct understanding of oneself. This leads to responsibility toward oneself. Third, to give a correct understanding of the world's need and how to meet it. This leads to responsibility toward fellow men.

Purely academic training fails often to equip men and women for this responsibility. The product is stereotyped: a machine, a gramophone playing back what has been learned and told. But the Christian scholar must think and reason, not in circles with thoughts in juxtaposition, but from cause to effect, with ideas in logical relationship to one another. In reality, this sense of personality and responsibility and logic and wisdom distinguishes real men and women from just ordinary, smooth-skinned, featherless bipeds. That is the goal and aim of educated scholars in this part of the world and in this institution.

Balance

Christian education must produce *balanced minds*. This is very important, for it has to do with all other aspects of education and character formation. Balance establishes fundamental relationships and proportions. Without balance, life is an uncomely, sterile chaos.

Who of us has not been taught that education is "the harmonious development of the physical, the mental, and the spiritual powers"?—*Education*, p. 13. Harmony means balance. The educated mind must know how to function on a well-balanced, well-integrated level.

Watchmakers tell us that quite often when a

watch does not work right, the mischief lies in the balance wheel. So it is with men and women. We find many of them who even are counted brilliant along certain lines, but who are not likely to occupy positions of responsibility or to set the pace and pattern for this church on its spiritual trek to the ends of the earth. These individuals are inadequate because they do not have correct judgment. Their basic lack is a lack of balance, proportion, and judgment.

I believe firmly that nine times out of ten the story of failure, misunderstanding, pain and suffering, is the story of a lack of balance. This can be moral, spiritual, intellectual, or physical. Plato was not very far from the truth when he set down his golden mean. "Not too much, not too little," said he, "but the just middle." If there is too much or too little, imbalance and defeat result, and ugly conduct appears in the life of the individual.

If there is too little courage, we are beset with weakness; if there is too much, we meet foolhardiness.

If there is a shortage of meekness, it is pride; too much meekness can become subjugation.

Too much humility becomes pride; too little achieves the same result.

A lack of honesty is evil; too much flaunted honesty becomes stubbornness.

A lack of seriousness is ugly; too much is ridiculous.

Too much humor is light; too little is grotesque.

Pessimism is weakness; too much optimism is stupidity.

Weakness spells failure; too much strength becomes brutality.

A lack of diligence fails to take advantage of fleeting opportunity; too much speed is haste, chaos, and loss.

The aim of our educational process is the maturity of Jesus Christ. His maturity alone enables men to find balance between too much and too little, and to choose between what is essential and what is not. Only a Christlike balance of mind and purpose can produce the ability to do the right thing, at the right time, and in the right place. And this, fundamentally, is the ability to do and to succeed. The mind

BE PATIENT WITH YOURSELF

❑ BE PATIENT with everyone, but above all with yourself. I mean, do not be disturbed because of your imperfections, and always rise up bravely from a fall. I am glad that you daily make a new beginning; there is no better means of progress in the spiritual life than to be continually beginning afresh, and never to think that we have done enough.—ST. FRANCIS OF SALES.

that discerns the right thing and the right time and the right place can bring knowledge, understanding, and service, in the setting of personal responsibility, into perfect focus, and he must achieve great things.

The person who has attained to this perfect balance can do the right thing because he has tuned his mind to truth and its requirements. He has learned to adjust knowledge in the light of revelation and has resolved to follow the biddings of duty. He who understands the right time has acquired the sense of flux and change. There is a time and tide in the affairs of men—Shakespeare recognized that. For man there exists a program, a timetable, in which the larger aspects of life, with the minutest detail, find an orderly sequence. A realization of the right place implies a sense of organization in which personal roles and achievements are adjusted to those of fellow participants. Thus the individual endeavor contributes to the effective harmony of the whole—the right thing, the right time, the right place.

Actors on the human scene may stray from the path of truth, make mockery of appropriateness and justice, deny the requirements of place; they may reject all the marks and achievements of right—they may for a time; but an unspeakable nemesis pursues them.

The Corsican lieutenant finds profit and advantage for a time, and is hailed by men as a genius; he ends, however, on a prison rock in the sea.

The Austrian corporal may build his house with the eagle's nest in the high Alps and march his armies over Europe and Africa; he nevertheless comes to his end in the smoking ruins of his Reich's chancellory.

The worldling may enjoy the pleasures of the "wide gate" and the "easy way" for a season; he may be restricted in his vision to academic pursuits, overlooking God's purposes for his life; but he will live and die oblivious of the lasting joys of the right and the timeless, and the invisible, which is the crowning part indeed of the Christian scholar.

Sense of the Eternal

We come thus to the supreme mark of the Christian mind: the *sense of the timeless, the invisible, the eternal*. Here emerge the end and the glory of our educational process.

The pragmatic aims of modern education have produced a keen awareness of time. Men's thoughts nowadays are much preoccupied with time. Some years ago, before physics became the fashionable science, the human mind was wont to conceive of time as something in which

things took place. Now it is looked upon as the very fabric of the universe. Einstein incarnated this concept of the universe.

This mood of temporalism has penetrated every nook and corner of our world. Under the sovereignty of time any action is moral, provided the time in which we live regards it as such—the sovereignty of time. Popular religion has drunk deep of this intoxicating draught of temporalism. It often preaches salvation for time, sometimes regardless of eternity. Men are asked to save their bodies for time rather than for eternity. This fits into the picture of time as the fabric of the world.

The god of such a belief is not the God of eternity but of time. He is produced by cosmic floods of time. The eventual purposes of such a god are not certain, but, they tell us, time will reveal them if we give time time enough!

Indeed, the "children of this world" are bound by time. However, this concept of life and eternity is false. The Christian educated person transcends time and discerns the implications of the timeless. He is able to escape from time, to understand that there will be an end to time, and that through ages on end there will be no more "before" or "after" but only "now," eternally. In this perspective of the timeless, the joys of truth, life, love, and existence are reduced to a single focal point: eternity. This is the Christian's sense of the world.

And what joys these joys are! They surpass all that we can see and hear and imagine in time. And yet there is so much to see and to hear and to understand in this world—books to read and knowledge to acquire—pebbles to pick up along the seashore. What beauties untold—the snow-crowned Alps, with their evening glow; the majestic redwoods of California; the red-tinged plateaus of Madagascar; the gaping glory of Grand Canyon; the castles on the Rhine, and Andalusia; the sunset on the Mediterranean, when the clouds come down like pillars to form a brilliant red tabernacle for the sun; the glittering Taj Mahal; the towers and the minarets of Constantinople; the villas of Rome, with their long lanes of ilex and laurel; the stately hills of Tuscany, with their cypress trees standing guard; the overwhelming grandeur of the Sahara; the Gothic cathedrals aspiring heavenward like prayers; the irresistible glamour of Piazza San Marco; Paris; the world—and friends!

Then we can imagine the beauty of the Hanging Gardens of Babylon, the splendor of the Temple of Jerusalem, the garden where fourfold rivers flowed through lands rich with gold and onyx.

And there is much more we cannot imagine; a world in which there never will be pain, or disease, or death; a world in which every man and woman will live without complaint, anxiety, fear, misery, misunderstanding; a land where flowers will never fade and the sun never set; a world of happiness and joy unbroken.

And, marvel of marvels, in Christ all this becomes a reality today. Such is the Christian's sense of the timeless and the eternal—the crowning work of true education and redemption. This attainment lifts all who reach it out of earth's fog into God's ceaseless sunshine. Surely

this makes the task worth while, the aim, the result, wonderful and glorious.

This crowning work, this attainment, must be the glory of Potomac University and the scholars it trains, and you who sit here tonight. Let us then this night rededicate this institution and our lives in a way to maintain bright and clear this program, to defend and expand this philosophy of education, so that the workers who terminate their training here and set the pace and pattern for their church may be able to say with the apostles, "We have the mind of Christ" (1 Cor. 2:16).

EVANGELISM -- Winning Men for God



The Evangelistic Preaching Wheel*

EVANGELIST J. L. SHULER



THE common figure of the old-time wagon wheel provides an excellent illustration of what I like to call the spiritual preaching wheel Jesus has provided all preachers of the gospel. This spiritual preaching wheel will enable you to obtain lasting results in winning souls. As everyone knows, there are three parts to the ordinary wheel—hub, spokes, and rim.

The Hub

No Christian minister should have any difficulty in identifying the *hub* of the preaching wheel, because the center of all preaching is the One who is altogether lovely, the chiefest among ten thousand, the Lord Jesus Christ. Four texts of Scripture indicate that Christ is the hub of the preaching wheel:

"Where there is neither Greek nor Jew, . . . bond nor free: but Christ is all, and in all" (Col. 3:11).

"Which is his body, the fulness of him that filleth all in all" (Eph. 1:23).

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

"In whom are hid all the treasures of wisdom and knowledge" (Col. 2:3).

Three references selected from the messenger of the Lord emphasize this great truth that Christ is the hub, or the center, of preaching. "Jesus is the living center of everything."—*Evangelism*, p. 186. This statement includes all the subject matter for every sermon a gospel preacher is ever called upon to preach. To whatever extent Jesus is not in the center of what we preach, to that extent our preaching is not rightly centered. "Christ is the center of all true doctrine."—*Counsels to Parents and Teachers*, p. 453. "Every true doctrine makes Christ the center."—*Testimonies*, vol. 6, p. 54.

Please take note that any doctrine that does not make Christ the center is not really a true doctrine. It is possible that what a man preaches may be doctrinally correct, but if Christ is not in the center of it, it is not the true doctrine for the true children of the Lord. Any preaching that does not have Jesus in the center is not true doctrine, regardless of how forceful, how well constructed, or how interesting the preaching may be. The hub of the gospel preaching

* From a tape recording of chapel talks by J. L. Shuler at the Theological Seminary.

wheel, the center of all its attraction, is the lovely Jesus.

The Spokes

What are the spokes of the preaching wheel? Spokes always proceed from the hub of a wheel. Since Jesus is the hub of the preaching wheel, the spokes that proceed from Him must be the doctrines of Jesus. As every spoke needs to be centered in the hub, so every doctrine we preach needs to be centered in the Lord Jesus Christ. Ellen G. White has beautifully expressed this thought in the words: "He [Christ] is the chain upon which the jewels of doctrine are linked." —*The Review and Herald*, Aug. 15, 1893.

The Rim

What is the rim of this preaching wheel? "A great work is to be accomplished in setting before men the saving truths of the gospel. . . . To present these truths is the work of the third angel's message." —*Testimonies*, vol. 6, p. 11. Since the third angel's message includes all the saving truths of the gospel, it may well be likened to the rim of this preaching wheel.

The rim of the wheel includes within its scope every spoke that proceeds from the hub. So the third angel's message, as the rim of our preaching wheel, includes within its scope all the saving truths of the gospel, all the doctrines of Christ.

The rim of the wheel, as you know, binds all the spokes into a unity to serve the appointed purpose of movement. So the threefold message binds all the truths of the gospel into a harmonious unit of belief and conduct for making ready a people for the Lord.

Some erroneously think that unless an Adventist evangelist quite generally confines his preaching specifically to the items mentioned in the threefold message as recorded in Revelation 14:6-12, he is not preaching the message. Such people fail to comprehend the tremendous breadth and depth of the last message of God, for the third angel's message includes *all the saving truths of the "everlasting gospel."*

The threefold message is introduced in Revelation 14:6 as the "everlasting gospel," the gospel of the ages. The final preaching of the saving truths of the gospel is to be in the *setting* of the threefold message. Noah preached in the setting of the impending flood. John the Baptist preached in the setting of the impending appearing of the Messiah. Seventh-day Adventists are to preach in the setting of the threefold message, which is to prepare the world for the second coming of Christ.

Christ and His righteousness have been the

heart and the center of every revelation God ever has made, or ever will make so long as time shall last. Christ and His righteousness are the very heart and center of the threefold message. Indeed, "it [the message of justification by faith] is the third angel's message in verity." —*Evangelism*, p. 190.

God has been pleased to gather up the gems of truth and reset them in this threefold message as His present truth for this closing age. There is no essential spiritual truth that is not embraced under God's threefold message.

Picture this preaching wheel that Christ gives us for these last days. The central hub is the One altogether lovely, the precious Jesus, the Son of God. The doctrines of Christ are the spokes. There is a spoke that is labeled "justification," another one, "sanctification," another, "glorification," another, "the Second Advent." Then there are spokes labeled "judgment," "the sanctuary," "the law," "the Sabbath," "the state of the dead," "the home of the saved," "Christian temperance," "baptism," et cetera. And the threefold message of Revelation 14:6-12 binds all these truths together as a rim. In one united movement this preaching wheel summons a people from every nation under heaven to "keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

In the case of the wagon wheel the rim is what breaks the way for the wagon to move forward. The rim is what makes *contact* with the road. So the threefold message, as the rim of our preaching wheel, is to be our point of contact with the public. It is to break the way for the advance of the great gospel wheel.

How to Preach the Doctrines

This preaching wheel illustrates how to present the doctrines of the faith. Do the spokes proceed from the rim, or from the hub? Obviously from the hub. Do you see the significance of this in evangelistic preaching? It suggests that we are not to present the doctrines merely as being the teachings of the Adventist Church, or merely as being from the Adventist Church. They are to be presented as proceeding from Jesus Christ.

How does our preaching check with this? I think it must be admitted that the doctrines are often presented in the spirit of being something which our church stands for, in the attitude that people have to accept them or they cannot be baptized. There is a more excellent way. Every doctrine and every practice of this people must be brought to the attention of the world as the Christian steps to take in walking with Jesus our Lord.

If we present the doctrines merely as being the teachings of the Adventist Church, then we have a disarrangement of the preaching wheel. We are then trying to fasten the spokes in the rim first, and then endeavoring to figure out how to get them into the hub. This is not the right way. When we rightly present the doctrines, the people will see *Jesus in the center of the Sabbath*, in the center of the 2300 days, in the center of the judgment, in the center of baptism, and at the heart of every subject preached.

In our evangelistic preaching we need to be particularly on our guard with respect to two subtle perils. (1) We have such a vast array of doctrines and logical evidences to present to establish the points of our faith that we do face the subtle peril of having Christ on the outer fringe of the sermon, when He should be in the center. (2) In placing emphasis on Christ-centered preaching, we face the subtle peril of failing to preach the threefold message as it should be preached. The threefold message must be Christ centered, and our Christ-centered preaching must include God's special threefold message for these last days.

The preaching of the apostles was pre-eminently Christ centered, but they did not and could not in their day preach the threefold message. The preaching of Luther was Christ centered, but Luther did not and could not preach Revelation 14:6-12. The Christ-centered preaching for our day includes this Christ-centered last warning message.

The Threefold Message

Think again of the figure of the wheel. If the spokes in the wagon wheel are to serve their needed purpose, each one must be fastened into the rim at the outer end, even as each must be fastened into the hub at the inner end. So Adventist evangelistic preaching must not only be Christ centered, fastened into the hub on the inner end, but it must be fastened into the rim of the threefold message on the outer end.

Make no mistake about it. The threefold message of Revelation 14:6-12 is what our God has foreordained to be preached, believed, and obeyed in these days. These are the most decisive, identifying verses in all Holy Scripture for locating the truth of God, and the special work of God, the people of God, and the way of the Lord for these last days. This is why the Christ-centered, threefold message must be kept to the forefront in all our evangelistic preaching.

Have you ever considered what decisive matters in religion are settled once for all in Revelation 14:6-12 and Revelation 12:17? These

scriptures reveal God's present truth for this present time. They define what the Lord wants people to do in these last days. They identify God's remnant as the last part of Christ's true church in these last days. They reveal the only adequate reason for the existence of Seventh-day Adventists as a separate people in the religious world. They identify the special work of God for our day. They reveal the people of the faith of Jesus who are the continuation in these last days of that church which our Lord founded when He was here nineteen hundred years ago.

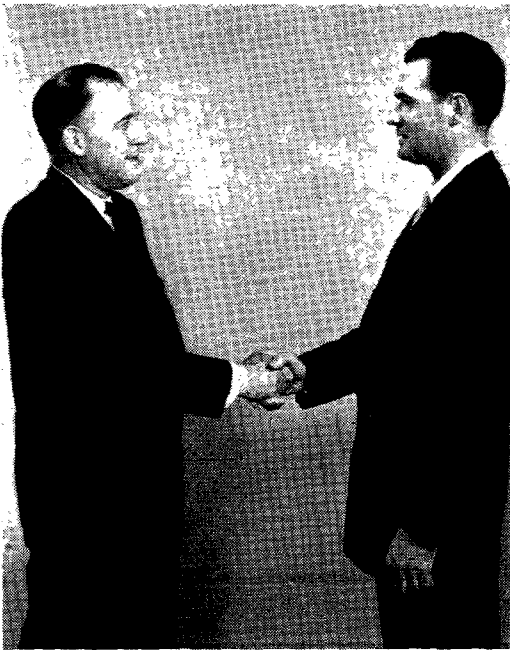
In view of these great truths, why are we not more zealous in proclaiming the dynamic message of Revelation 14:6-12 and 12:17 in our evangelistic preaching and teaching? We may well raise the question, What advantage then have Seventh-day Adventists? Chiefly because unto them have been committed God's present truth for this closing age, the threefold message as the consummation of the gospel. Other churches may have pulpit giants. The only aspect in which Seventh-day Adventist ministers can really excel is in the preaching of God's special message for this hour.

We face the subtle peril of losing our sense of vividness and the importance of the threefold message. Make no mistake about this: as surely as we lose sight of the threefold message, we lapse into the status of an ordinary denomination instead of being God's special last-day movement of prophecy foretold in Revelation 14:6-12. Every sermon preached, whether in the evangelistic campaign or on the Sabbath day, should be Christ centered in the setting of the threefold message.

(To be continued)

Ten Marks of an Educated Man

1. He keeps his mind open on every question until the evidence is all in.
2. He always listens to the man who knows.
3. He never laughs at new ideas.
4. He cross-examines his daydreams.
5. He knows his strong point and plays it.
6. He knows the value of good habits and how to form them.
7. He knows when to think and when to call in the experts to think for him.
8. You cannot sell him magic.
9. He lives the forward-looking, outward-looking life.
10. He cultivates a love of the beautiful.—*The Cathedral Chimes.*



Evangelists Court In Unique Ordination

Preaching is a divinely ordained way of carrying forward His work on the earth. He intends His work through the instrumentality of men as His representatives."—*The Acts of the Apostles*

Remarks by

We are to have a unique ordination service today. The fathers are present, and their two sons are to be ordained. The father is the pastor of the Covina, California, church, and his father-in-law is preaching this wonderful gospel to thousands of people. This is the day for both Elder Reeves and Elder H. M. S. Richards to have their ordination service.

Brother Kenneth Richards is pastor of the Azusa church. Both of these fathers, I am sure, have given their sons the best of counsel. It seems most fitting for them to give a word of counsel to their sons.

Elder Reeves to His Son:

John, this is a mighty moment in your life and ministry. This sacred hour marks the fulfillment of a prayer that had its inception years ago when you were born. Your mother and I dedicated you to the Lord. We named you John Mark Reeves, and we prayed that as your namesake in Bible days was exhorted by the apostle Paul to be profitable even unto the ministry, so you would grow up through the years, and be so guided of God's Spirit that this sacred service to which we have now come might be possible. May God guide your steps, John. May He keep you from the pitfalls that are peculiar to the ministry. May God help you ever to remember that intellectual attainment, mere human ability, the praise of men, and worldly success can never take the place of the greatest thing in the life of the minister—the constant, transforming friendship of Christ, with the anointing of the Holy Spirit of God.

May the Lord help you to share the joy I have known in some small measure through thirty years of evangelistic ministry around the world. May I tell you, John, now, on this sacred occasion that the greatest joy this side of the kingdom of God is the joy of seeing souls won to Christ. And may God help you ever to exalt in your life and ministry the living Christ, the crucified Saviour. May you ever hide self behind the Christ of Calvary, and may there be seen in and through your ministry a power which shall ever draw men to Him. John, it is my joy, my overwhelming joy, and the joy of your dear mother, who is also here today, to witness this sacred moment. You, my son, now take your place in a family of consecrated workers, for six of your uncles are ministers of the gospel. And now with joy I salute you, not only as a son, my firstborn, but now, more significantly as my brother in the ministry.

The Welcome

It is a very real source of satisfaction to have had at least four years most of us have known one another. We have studied the program of the church together. Your entrance has been a source of joy and satisfaction and growth. Now, it is our privilege to welcome you into the joys of the ministry; to welcome you into the fellowship of true shepherds of the pastures. I pray that the Lord will give you faith and courage to do a work of the ministry. So we not only welcome you in our group of ministers here in the Southern California Conference, but we welcome you to labor to win souls for Him.

Jesus Christ is a God to whom we can approach without pride, and before whom we may abase ourselves without despair.—Pascal.

Counsel Their Sons in Ministry Service

life. "Since His ascension Christ has
chosen ambassadors. . . . [He] super-
natural of men ordained by God to act
as *Apostles*, p. 360.

R. R. Bietz

Two of the outstanding evangelists of our denomina-
tion to the gospel ministry. Brother John Reeves is the
father, Elder Clifford A. Reeves, has spent many years in
the various lands. It must be a real source of joy
to be here today and to participate in their sons'

church. His father is the speaker of the Voice of Prophe-
cy to his sons valuable instruction through the years, and it
is at this moment.



Elder H. M. S. Richards to His Son:

Kenneth, you heard these good things that
Brother Bauer just read in the ministerial
charge he gave to you, and the wonderful ad-
vice and counsel Brother Reeves gave his son
John. Accept them with fullhearted confidence
and faith. The gospel that your father preached,
and your grandfather, and your great-grandfa-
ther, is the same gospel that you have now be-
gun to preach. There may be changes in its
presentation; different words may be used in a
changing language, but it is the same gospel.

You live in a time of greater opportunity,
and probably of greater trials and tests. Satan
will come to you in many temptations differ-
ent from those met by John Wesley, John Cal-
vin, Martin Luther, Sister White, and all of
God's servants. And so, with all these other
young men, I charge you, be faithful to the
Lord Jesus, who gave His life for you. Be faith-
ful to His Word, uphold it, always. Never devi-

ate from the highway of truth along sidetracks
or heed the clarion calls and the subtle whis-
pers from the side. Never play to the grand-
stands, but keep your eye always on Christ.
What would Jesus think, what would He do?

Make Him your criterion and make your de-
cisions accordingly. And so, your brother who
preceded you into the ministry by one year,
your younger brother, and your sister, and your
mother, your grandmother, and all of us, bring
you our love and our prayers for God's richest
blessings upon your ministry until the work is
done!

* * *

"God foresaw the difficulties that His servants
would be called to meet; and in order that their
work should be above challenge, He instructed
the church to set them apart publicly to the
work of the ministry."—*Gospel Workers*, pp.
441, 442.

—R. R. Bietz:

I find the pleasure of associating with you young men. For
many years. We have counseled together, prayed together,
and your enthusiasm and your consecration have been to me a real
privilege. I welcome you into the gospel
ministry and the hardships of the ministry; to welcome both
of you—shepherds who will lead their flocks into green
pasture and grace and the patience that is necessary to do the
work of the ministry at large but we welcome you into the
conference, and wish you God's abundant blessing as

There was never any heart truly
great and generous, that was not
also tender and compassionate.—
South.

Public Relations Spearhead in Dark-County Evangelism

J. G. CONMACK

Evangelist, Carolina Conference

IT PAYS to launch a public relations program before conducting a major evangelistic campaign. This conviction evolved out of years of experience on the part of the writer and other evangelists in meeting icy prejudice or fiery antagonism in work in virgin fields. Wisdom, experience teaches us, is the better part of valor—and machinery runs best when properly oiled.

We should like to cite a concrete example of the extreme measures sometimes taken by uninformed, prejudiced people. A young worker and his wife just out of school were assigned the job of doing some groundwork preparatory to an evangelistic campaign in a key city. Previous to this time some of our brethren had met with severe opposition. Their tent had been burned, and malicious plans had been set afoot to harm them, and consequently they were forced to leave the city. In fact two of them, through misunderstanding, were detained in jail for a night or two. You may ask, Were those who treated our workers in this way wicked men?

J. G. Conmack presenting a copy of *Listen* magazine to W. H. Gregg, former mayor of Boone, North Carolina, and secretary-treasurer of Wetauga Savings and Loan Company.



Our reply is, Not necessarily, but they were *totally ignorant* of the high principles of Seventh-day Adventists and of our worldwide missionary program. But no one had ever taken the trouble to inform them.

Contrast these attacks with what actually happened when the same persons became acquainted with us through the public relations program promoted there a number of years later. Even though this was done through the mail, it turned the tide in our favor! Today we have an organized church group and a choice lot on which to build a representative edifice in that city. The city fathers stand ready to assist us in our building program, besides giving most liberally to our Ingathering. They are our well-wishers and appreciate our work. Before this they did not know us. It is human nature to be skeptical of what we do not understand.

We observe that when Jesus was engaged in His ministry on earth, He sent forerunners ahead of His visits: "The Lord sent them two and two . . . into every city and place, whither he himself would come" (Luke 10:1). Shall we say then that this was a public relations program building up good will before the great Evangelist arrived to conduct His important and sacred work?

Our Spearhead Campaign

We named our program the American Bible Reading Club, and by way of introduction mentioned the fact that we were connected with the American Temperance Society. This gave us favor at once. Then the people did not seem to care to which denomination we belonged. They knew that we were doing a good work; we were meeting them on the common ground of uplifting humanity. This is the way we made friends with the business people in our new field. Some of the influential men have been good friends, always ready to assist us in any way to make our program a success. The following public relations program of planned literature distribution proved effective in our work in the dark counties of the Carolinas.

Step No. 1: First, visitation to the business and professional men with our temperance magazine, *Listen*. To the doctors and nurses a complimentary copy of *Life and Health* was also given; and to the ministers, officials, and lawyers we presented our religious liberty journal, *Liberty*.

Step No. 2: Second call upon our business friends about three weeks later. This time we gave them small books, such as *Prophecy Speaks* or *Steps to Christ*. These books were received readily. In some isolated cases when we gave the religious literature before we had given the health papers, the Bible books were received reluctantly. If the statement that the health message is the entering wedge is true anywhere, it is doubly so in the conservative South.

Free copies of *Listen* magazine were sent to all the teachers in the public schools in two of these counties. In Avery County the superintendent of schools asked for a year's subscription for himself.

Step No. 3: On our third visit we distributed the little book *God and I Are Partners*, by D. E. Rebok, or the *Legion of the Tenth*, by C. B. Haynes.

Step No. 4: As we continued the consecutive visits and our business friends showed a further interest in religious matters, we left some of the larger books—*The Desire of Ages*, *What Jesus Said*, or *The Great Controversy* (Christian Home Library Series editions), from our lending library.

The Results of Public Relations

There is a private phase of public relations that may be more important than what we have discussed thus far, and that is the practice of the principles of Christian relationships and the prompt payment of bills. We always try to be careful on this point. In fact, in this part of the country one's Christianity is evaluated in this way—"He is a good Christian. He pays his bills."

After completing our spearhead campaign in these dark counties, we were able more intelli-

gently to decide where our major effort should be held. In this case Newland, North Carolina, a county seat town, was chosen. As we were preparing for the evangelistic meetings, a wealthy merchant whom we had visited with our truth-filled literature offered us a beautiful city lot to use for our tent, free of charge. He said, "You are doing a good work and I want to contribute to your program," and gave us a good offering. This man particularly appreciated our temperance work.

As a part of our get-acquainted endeavor we visited the local churches of other denominations. One of our non-Adventist pastor friends is now reading *The Midnight Cry*, by F. D. Nichol. When the time came for our last baptism and we needed a baptistry, this kind man offered us the one in his imposing stone church. "We are delighted to help you," said the pastor.

A service station owner from whom we bought our gas and oil one day gave us a happy surprise.

"Mr. Conmack," he said, "I understand that your organization conducts a lending library program."

"Yes, we do," I answered enthusiastically.

"Well, I am the librarian for two county libraries, and I would like to place in our two libraries all the books that your denomination publishes," he continued.

What an order! We soon put Leslie Pitton, director of the public relations department of the Carolina Conference, in touch with this librarian.

Our public relations program created good will and also gained excellent cooperation. When we needed stencil work done, the Chamber of Commerce supplied us with a private secretary. We were told, "The charge is \$10, but for you it is free, because we have made you a member of the Chamber of Commerce." When our mimeograph work had to be done, we were referred to the local college, whose doors were open to us. There the wife of a pastor did the copy work at a nominal fee, with the kind assistance of her minister husband.

THE CALL OF THE LAYMEN

MEN ought to preach the gospel who do not make preaching their profession. The judge, the lawyer, the artist, the schoolmaster, the physician, the mechanic, the engineer, the day laborer. . . . It therefore becomes necessary for men to engage in the intervals of their regular occupations, in the work of preaching the gospel, who are not highly educated or ordained. Any man in business who loves God and man, and has opportunities and gifts, should preach—and not occasionally either, but often. There is no reason why men should not feel it to be a part of the duty of every week to make known somewhere the truth as it is in Jesus Christ.—HENRY WARD BEECHER.

A number of businessmen, including the postmaster, remarked upon our leaving, "Pastor, we are sorry to see you go." We felt well paid for our relations program—both public and private.

In another instance our precampaign public relations paved the way for obtaining a difficult hall in an important center. Some weeks before the meetings I had personally distributed *Listen* magazine and some of our other periodicals to all city officials. They associated us with the literature and remembered my visit. The city council decided we could have their courthouse for spearhead meetings. The spokesman said, "Of course, you may have the courthouse. We are acquainted with the fine work you are doing."

I asked, "And the rent will be how much?" "Not a penny," was the reply. "It is free."

Our Mailing Program

When announcements of spearhead meetings were sent by mail to every family in the respective county, one of the Good News tracts was also sent along, with an invitation for the people to send in to the American Bible Reading Club for the complete series of this little publication. At the spearhead meeting we gave the audience an opportunity to furnish their names for the Bible reading course. There were 850 families throughout the four dark counties who requested this reading course. Quiz sheets accompany the Good News, but regardless of whether the reader answers and returns them, he continues to receive the complete series. Through our lending library, larger books, such as *The Desire of Ages*, *What Jesus Said*, and *The Great Controversy*, are made accessible to the readers of the Bible Reading Club.

Upon completion of the entire series of Good

News, all the readers are automatically signed up for the Bible correspondence lessons of the School of Bible Prophecy, directed by E. L. Cardey, of Atlanta, Georgia. In six months' time 90,000 pieces of truth-filled literature, which we believe will inevitably bear much fruit, were sent out into these dark counties. This mailing program was made possible by the faithful assistance of the three nearest churches, Marion, Banner Elk, and Valle Crucis. Taking the lead were Dr. S. G. Dobias and Dr. Francis Miles, who conducts the Bible Reading Club program.

Associated with the Conmack evangelistic team in our county-wide effort at Newland were Elder A. D. Livengood, Brother N. N. Price, and Elder Jack Martz. Elder L. P. Knecht also gave us valuable assistance at different times. Through the generosity of Dr. J. A. Oliver, a mimeograph copy of the book *Pioneer Stories*, by A. W. Spalding, was mailed to every family in Avery County. The Asheville Quartet made a wonderful contribution in music to our major effort, traveling nearly two hundred miles at the opening meeting, as well as on a number of subsequent occasions.

Although the 50- by 80-foot tent was erected on the highway three miles from town, it was packed to capacity the first night, with about fifty standing and many sitting in the cars outside. At our first Sabbath service, to our happy surprise, 250 people were present to worship with us. One sister remarked, "It seems just like camp meeting!" The good interest continued, and after ten weeks, thirty-one new believers were united with the church and five people were rebaptized. Surely this number of dear ones is only the first fruits of a rich harvest that must come as a direct result of the public relations program and the complete coverage of all



Converts from
"dark-county
evangelism" effort
held in Newland,
North Carolina.

the families in four dark Carolina counties—Alleghany, Ashe, Watauga, and Avery—with gospel ammunition, the Word of God in printed form.

In the Spirit of prophecy writings we are told: "‘Never lose sight of the fact that the message you are bearing is a world-wide message. It is to be given to all cities, to all villages; it is to be proclaimed in the highways and the byways.’ . . . You are to sow the seeds of truth in every place. . . . Sow beside all waters. You may not at once see the result of your labors, but be not discouraged."—*Testimonies*, vol. 7, pp. 35, 36.

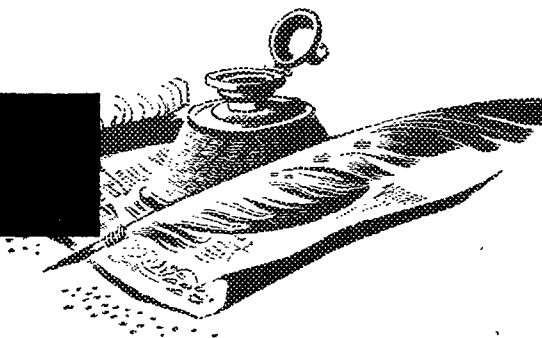
We solicit the earnest prayers of our friends everywhere that the seed that has been sown will be watered by the Holy Spirit and a great revival and reformation will come in these hitherto unentered places. We have the com-

forting assurance in Holy Writ: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:5, 6).

The servant of the Lord has rightly said that if more tact, love, kindness, and gentleness were practiced, one hundred souls would be saved where we now see one saved. Surely this is a challenge to every minister of the gospel and to each member of the church! When the whole church conducts this kind of relations program, God will do great things through them in the finishing of the work.

Public relations is the golden rule in action. May the Lord help us to see the tremendous importance of little things—may He anoint our eyes with eyesalve, that we may see.

EDITORIAL



Our Responsibility to the Deaf

GOD'S commission to us is clear; we are to give the everlasting gospel to every nation and kindred and tongue and *people*. Naturally we think of this text as referring to the many different races, languages, and people scattered throughout the world. But what about the thousands of handicapped people who live in our own cities? In this country alone there are more than half a million deaf people who can never hear a preaching service or a radio program! There are also 14 to 15 million other men and women in the United States who have some degree of hearing impairment in one or both ears. And yet all of these dear folks need the message we love.

At the Oregon camp meeting last summer we were deeply impressed as we saw a large group in one section of the gallery, all of whom were receiving the message through the sign language of an interpreter. As we watched we noted that these alert people were entering into every feature of the

service. The expressions on their countenances told they were understanding and enjoying it all. How glad we were that one specially trained was able to bring it to them.

But this was only a handful as compared with the thousands who never had such opportunity. Actually we as a people are far behind in meeting this need. Other denominations are setting a noble example. Our Lutheran friends, for example, have five churches for the deaf in the San Francisco area alone! And they are giving special courses to students who are willing to dedicate their lives to this important work. Other denominations also are training ministers for this work.

Although the sign language is not too difficult to learn, it requires a particular dedication of heart and life, however, on the part of the one called to such a ministry. These handicapped people live, to some extent, in a world of their own. We

who have all our senses scarcely realize what such folk suffer through their handicaps. But the fact that they enjoy fellowship makes is highly commendable that they meet in groups for worship. There are a number of churches of other denominations where the sign language is used exclusively.

I well remember remarking to a group of blind people I had baptized a short time before that I felt particularly sorry for them, because, being blind, they missed so much in life. At once one of them spoke up and said, "Don't feel sorry for us. True, we miss some things, but think of how much worse off we would be if we were deaf. The deaf people are the ones who need your sympathy. You see, we can enter into so much because we can hear, and being able to hear, we can speak. But folks who have no hearing are robbed also of the joy of speech. When we go to meetings, we are able to enter into the whole program intelligently. You know yourself how much we enjoy music. But if we were deaf, life would be different." And it certainly would have been different for these folks because all were excellent musicians. But music can mean nothing to those who are robbed of the wonder of sound.

This need surely should challenge us. If consecrated and efficient instructors for this work could be found, then with the Lord's blessing some wonderful results would soon be seen. The deaf, the dumb, the crippled, held a large place in the ministry of our Lord. And by His messenger we have been told that the blind, the deaf, and the lame "have been placed in close Christian fellowship to His church" in order "to prove His people and develop their true character." Furthermore, "Angels of God are watching to see how we treat these persons who need our sympathy, love, and disinterested benevolence. This is God's test of our character."—*Testimonies*, vol. 3, p. 511.

If other Christian groups are alert to the need, should not we as Adventists feel the urge to bring God's last message to these precious people? Other denominations offer sign-language classes in some of their colleges and foster sign-language clubs. Should not we have dedicated workers giving full time to this important work? We rejoice in the excellent work being accomplished for the blind, but can nothing be done for those who spend their lives in silence?

R. A. A.

Nutrition Today

ALICE G. MARSH, M.S.

Chairman, Community Education Committee
SDA Dietetic Association

Question: What is converted rice? Why is it neither brown nor white?

Answer: The mineral and vitamin content of polished rice may be improved by a process called conversion. The rough rice is parboiled so that the water-soluble B-complex vitamins and the minerals from the hulls, the bran layer, and the germ are more uniformly distributed throughout the entire grain. The rice is then dried and milled. The converted rice is somewhat higher in thiamine, riboflavin, and niacin than the white, or polished, rice, though it is not equal to the brown rice.

The Agriculture Handbook No. 8, United States Department of Agriculture, gives the following figures for the thiamine, riboflavin, and niacin content of one cup each of the three following types of uncooked rice:

Rice	Amount Uncooked	Thiamine mg.	Ribo- flavin mg.	Niacin mg.
Brown	1 cup	.66	.10	9.6
Converted	1 cup	.38	.06	7.2
White	1 cup	.13	.05	3.1

When rice is steamed in the husk some of the pigments also enter the rice kernel. The flavones, which are responsible for the creamy-yellow color, are white if the cooking water does not have an alkaline reaction. A little lemon juice or citric acid added to the water will keep the rice very white even though the water is not acid enough to taste sour.

Question: Are foods that contain oxalic acid harmful?

Answer: A number of plants contain oxalic acid in small amounts. In such plants much of the calcium is in chemical combination with the oxalic acid in the form of calcium oxalate. In this form the calcium is quite insoluble and is not absorbed readily into the blood.

Spinach and other green food plants that contain calcium oxalate should be eaten for their excellent nutritional qualities other than the calcium content. Dark-green leaves are among the best sources of carotenes that yield vitamin A.

There is no evidence that the oxalic acid in food plants robs calcium either from other food sources or from the body.

SHEPHERDESS -- Her Vital Partnership



Planning Your Vacation

LOUISE C. KLEUSER

Associate Secretary, General Conference Ministerial Association

MY FRIEND greeted me one fair morning with the cheering news, "We'll soon be leaving for our vacation. We can hardly wait for next Monday. The children are all keyed up for it." I listened with interest to plans for the family trip, which would include a visit to all the grandparents. Vacations were not the order of the day with this busy group, but good planning, even for a holiday, was their pattern. Our little chat has given me an inspiration to discuss vacations with our shepherdesses. A worker's family provides a good setting for a treatise on such an exhilarating topic.

All workers should be encouraged to take an annual vacation. Those more recently out of college are already vacation-conscious. Having set up their own home, they want to get back to visit their parents, taking in a few special friends on the way. And the more weathered workers need this period of relaxation away from office, telephone, church duties, visiting the sick, and whatever else is included in the busy worker's daily schedule. The man of the past who would declare in martyr tones, "I never take a vacation!" has ceased to fit into our thinking. The diligent worker deserves and needs a vacation. Jesus' example in dealing with His disciples justifies this declaration (Mark 6: 31). Of course all workers plan for their vacations in season, cooperating with the plans of their employing organization.

Planning a vacation for the family is just another organized procedure—a part of the responsibility to which a denominational worker must give attention. Usually his wife and children are his best counselors; and with the return of the bluebirds and robins, the family's vacation may become good table talk. By the end of the school year the vacation issue will become more urgent. Some of this planning may need to be around the conference camp meeting, and the JMV Summer Camp may well have some influence on the direction of the vacation trip.

In planning a vacation the minister must consider some factors that enter into his professional calling. The ministerial family cannot just pick up and go when they want to and where they would like to. The minister is a servant of the people and will need to plan for emergencies and make certain that his sheep will be properly cared for during his absence.

In the case of a younger couple, their budget may not match their daydreams. When thousands of miles lie between them and their parental homes, rare vacations may have to satisfy the wife's homesickness. But these are not hardships to the consecrated worker. He and his wife considered all this when they were called into the ministry. They know it is done for Christ's sake. The shepherdess will surely refrain from referring to such experiences in terms of sacrifice. She will balance her lot with her unusual blessings in her Master's service.

Encouraging the Home Folks

The family vacation planned around a visit to the home folks, after years of parental sacrifice to educate a son or daughter for God's work, may become the happiest occasion of the year. Grandparents often fill their days talking about their grandchildren's interesting ways, learned about through letters. The annual visit of their children to the old homestead is an event dreams make very real. The days of the visit pass all too soon—and then the aging parents must again sit back with their memories. Each member of the ministerial family must fill these rare days with sunshine and Christian cheer. Laughter, music in the heart and from the lips, kind attentions to one another, especially to the grandparents, will be rewarding. The family worship circle will be enlarged and solemnized. What a golden opportunity to talk together about the realities of eternity.

While the vacation trip may have been planned mainly for visiting the home folks,

other sight-seeing interests may be enjoyed. Children should become acquainted with the history and lore of their country and learn to develop a love for fellow believers in churches that may be visited on the way. But the planning of a too-crowded daily schedule tends to spoil a vacation trip. There should be time for family play and for some daydreaming in relaxed mood while en route. Experience teaches that it is a wise plan to tuck a few good books into the family auto while packing for the trip, also some simple games, sensible garments, and comfortable shoes.

Sabbath apparel should not be overlooked while making our preparations. While vacation clothes may allow for sunshine and fresh air, our Sabbath dress should be dignified, modest, and appropriate. Children should be helped by their parents' example. When not worshipping with fellow Christians, time should be set aside for conducting a group Sabbath school. Arrangements for a little service of this nature may become a most interesting assignment for the children of the family. These vacation Sabbaths may become a stimulating memory. We can worship God in His great outdoor sanctuary as well as in a church edifice.

Behavior on Vacation

The family's outdoor meals become one of the high points of anticipation. A quiet, shady spot where the contents of the family lunch basket can be spread out attractively and with grace adds joy to the outing. Appetites will be keen and younger children may become a little impatient to get started. Too often a vacation trip brings a letdown in good manners. It is better for the children to help mother and father get the food in readiness so that all may sit down together as a family group and enjoy the repast. We have all been made conscious of the "litter bug" at picnic areas. Big brother's help may be enlisted to serve as captain of the cleaning-up squad so that such odium will not be attached to loyal citizens.

End of a Delightful Vacation

"Home, Sweet Home!" Father strikes up the tune and mother joins him enthusiastically. Everything about the place seems to have taken on a new luster. The children, who have been dragging boxes and suitcases, coats and sweaters, into the house, join in the frolic. Big daughter gives mother a bear hug and teases her about her sun tan. Bert informs the group that he has gained three pounds on this holiday. Mary's sense of humor inspires her to recount a few of the funny incidents of the trip—stories

she will relate to her girl friends. It is soon time to retire, and lullabies are entirely unnecessary. But we should mention that prayers at worship that evening express gratitude for a delightful vacation and for safe travel.

A well-spent vacation has a mellowing overtone. Irritations of the past are forgotten and new ideas have expanded the family's horizon. Its invigorating influence has produced clearer thinking and stability for handling the daily problems. So plan well for your vacation and catch the pleasure of anticipating it for a while before it comes. Then enjoy to the fullest every moment of it, and let its memory linger as a peaceful benediction after a glorious sunset.

Discussing the Vacation

1. Ideas for family devotions while on vacation.
2. Plan a sensible vacation wardrobe.
3. Give attention to simple and wholesome vacation meals.
4. An opportunity to make others happy.
5. How to relax and play with the family.
6. How to take a vacation when the family budget does not allow it.

A Feature (ten minutes)

Let some shepherdess briefly relate the high points of a vacation trip.

This may be an illustrated talk.

These are the things I prize
And hold of dearest worth:
Light in the sapphire skies,
Peace of the silent hills,
Shelter of the forests, comfort
of the grass,
Music of the birds, murmur of
little rills,
Shadows of clouds that swiftly pass,
And often showers,
The smell of flowers
And of the good brown earth—
And best of all, along the way,
friendship and mirth.

—HENRY VAN DYKE

(Quoted in *Christian Herald*, March, 1957)

That there should be a Christ, and that I should be Christless; that there should be a cleansing, and that I should remain foul; that there should be a Father's love, and I should be an alien; that there should be a heaven, and I should be cast into hell, is grief embittered, sorrow aggravated.—Spurgeon.

PULPIT -- Pointers for Preachers



Gestures in Delivery

IT HAS been said that gesture is the language of the heart. Speech is a revelation of thought; inflections of the voice are the impartation of feeling, and gesture reveals what speech is powerless to express.

Gestures are also of value in clarifying description, for movements are often very simple and expressive when words may be complex. Then, too, a suitable gesture often eliminates the use of unnecessary words. A sweep of the hand may tell the story. The principal laws of gesture are:

1. Gestures Should Be Spontaneous

One should never make a gesture or stage a gesture. It must be born in the natural feeling of the emotion or passion of the heart. An element of naturalness is vital. Is one supposed to be natural everywhere but in the pulpit? To never use gesture is to miss a motivating factor. Someone has said, "Why call in the aid of paralysis to piety?" To gesture about everything is to become ridiculous. One of the cautions to observe is to avoid monotonous repetition of a solitary gesture.

2. Gesture Must Picture Thought

A gesture is effective only when it expresses the idea better or helps to picture it as living truth. This is why it is not best to inhibit a natural impulse to gesture.

3. Equilibrium

Another law of gesture is that of balanced, graceful movements. The arms should move in an easy flow from the shoulders and not from the elbow. The hand movements should be recognized as a complement of the facial expressions of the speaker. The speed, force, and timing of a gesture are determined by the thought itself.

4. Gesture as a Climax of Thought

There are times when a clenched fist, or a pointed finger, or a hand flicking open punctuates a thought in a dramatic way.

Common Faults in Gesture

One fatal error is to concentrate on thinking of the gesture itself while preaching. In the act of delivering a sermon one should forget all about gesture. It should be a part of the speaker's automatic expression. The body, arms, and fingers should be kept alive, ready for action as the thought or feeling may require.

The common faults to be avoided are rigidity, mechanical artificiality, common or monotonous gestures, and a violent display that mistakes perspiration for inspiration.

Dr. A. Phelps has aptly observed: "Genius is not essential to good preaching, but a live man is." J. A. B.

There's not much practical Christianity in the man who lives on better terms with angels and with seraphs, than with his children, servants and neighbors.—H. W. Beecher.

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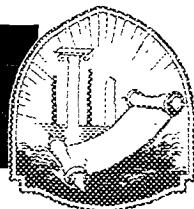
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Christ the "Logos"—The Word of God

W. E. READ

Field Secretary, General Conference

AMONG the many names and titles applied to the Saviour of mankind, none is more significant or full of meaning than the term *the Word*. Jesus is called by this title several times in the New Testament, mainly by the beloved apostle. This is seen in his Gospel, his epistles, and in the book of Revelation. Seven times is this title so applied, but if we list also the pronouns used in connection with these references (and there are about eighteen instances of their use), it will total fully twenty-five. However, the seven specific references are as follows:

- "In the beginning was the *Word*" (John 1:1).
- "The *Word* was with God" (John 1:1).
- "The *Word* was God" (John 1:1).
- "The *Word* was made flesh" (John 1:14).
- "The *Word* of life" (1 John 1:1).
- "The Father, the *Word*, and the Holy Ghost" (1 John 5:7).
- "His name is called The *Word* of God" (Rev. 19:13).

There are, of course, other passages where "the word" is used, and which might with good reason be applied to Christ Jesus the Lord. (See 2 Peter 3:5, 7; Phil. 2:16; etc.)

Furthermore, the term *word* in relation to God was not unknown in Old Testament days. We read concerning Elijah in 1 Kings that the "*angel of the Lord*" came to him (19:7), but on another occasion it was the "*word of the Lord*" that came to him (19:9). This can be seen also in the case of Moses. In Exodus the Divine Record says that the "*angel of the Lord* appeared unto him" (3:2), but Isaac C. Lesser, in his notes on this verse, remarks:

The angel who appeared to Moses does not address him; the bodily appearance of the peculiar conflagration, was to arrest attention; but imme-

diately after, when Moses attempted to inspect it more closely, he is arrested by the *Divine word*.—*Holy Scriptures* (New York: Bloch Publishing Company, 1914).

In the Septuagint, Logos is not used specifically in a Messianic sense, but it is the word used for the ten "words" (Deut. 10:4, margin) of the Decalogue. It is the word used by the prophets when they declare: "The word [*logos*] of the Lord came unto me" (Jer. 1:4; Hosea 1:1; etc.).

Let us give closer study to this statement and especially to the three uses of the epithet *Word* as applied to Jesus in the first verse of John's Gospel. There we read: "In the beginning was the *Word*, and the *Word* was with God, and the *Word* was God."

In this verse are emphasized some vital and important truths. Let us observe:

1. That the *Word* Was in the Beginning

The word *beginning* used here is from the Greek word *archē*, and though it is rendered in several ways in the New Testament, it is used in connection with creation. It is found in Hebrews 1:10, where, referring to Christ the *Word*, we read: "And, Thou, Lord, in the beginning hast laid the foundation of the earth."

And in referring to the first marriage in the Garden of Eden, the Saviour remarked, "He which made them at the beginning made them male and female" (Matt. 19:4).

It is reiterated in John's Gospel, in chapter 1:2, in the words: "The same was in the *beginning* with God."

But the Logos was not only *in* the beginning; He was *from before* all things.

On this the Spirit of prophecy declares:

The Son of God declares concerning Himself: "The Lord possessed me in the beginning of his

way, before his works of old. I was set up from everlasting. . . . When he appointed the foundations of the earth, then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him."—*Patriarchs and Prophets*, p. 34.

With this agree also the inspired words of the great apostle to the Gentiles when he declared concerning our blessed Lord, "He is before all things" (Col. 1:17).

An excellent note on this thought is found in the *Pulpit Commentary*. It reads as follows:

There can be no doubt that he [the writer of the proverb] was guided in his diction so as to give expression to the idea of Him whom St. John calls the Word of God. The language used is not applicable to an impersonal quality, an abstract faculty of God. It describes the nature and office of a Person; and who that Person is we learn from the later Scriptures, which speak of Christ as the "Wisdom of God" (Luke xi. 49) and the "Power of God and the Wisdom of God" (1 Cor. i. 24). . . . There is, then, nothing forced or incongruous in seeing in this episode a portraiture of the Second Person of the blessed Trinity, the essential Wisdom of God personified, the Logos of later books, and of the gospel.—*The Pulpit Commentary* (Chicago: Wilcox and Follett Company), on Prov. 8:22-31, p. 164.

2. That He Was With God

The word *with* in the text is of greater significance than what we usually mean when we use this word. The Greek word is *pros*, and means "in common with," "by or through," or even "among." It signifies also "before the face of."

On this we might observe the testimony of Christopher Wordsworth:

He says *προς*, not *ἐν*, *with* God, not *in*; showing the Word's Eternity, and that the Son was not circumscribed by any limits of space; and that He was without time, but never without God.—*Greek Testament*, on John 1:1.

Furthermore, H. R. Reynolds remarks:

And the Word (Logos) was with God. . . . The preposition is difficult to translate; it is equivalent to "was in relation with God," "stood over against," not in space or time, but eternally and constitutionally. . . . In addition to the idea of proximity, there is that of "motion towards." . . . The personality of the Logos is therefore strongly forced upon us.—*The Pulpit Commentary*, on John 1:1, pp. 6, 7.

3. That He Was God

Here the deity of the Divine Son is clearly expressed. The word *God* in the Greek text is without the article, and used in this way it means the divine nature or essence. The stress is upon His essential character rather than upon His definiteness as God. Jesus possesses

the same nature, the same attributes, the same divine prerogatives, as God the Father. He is, as declared by the apostle John in his epistle, "the true God, and eternal life" (1 John 5:20).

The word in the Greek text for "word" is *logos*. There are certain Greek words that are rendered "word" in our English New Testament, but two of them are vitally important, *logos* and *rhēma*. The former is used about three hundred times, and rendered "word" about 215 times. The latter is used on about seventy occasions, and rendered "word" about fifty-six times. The two words differ somewhat in meaning. *Rhēma* denotes that which is spoken, that which is uttered in speech, or expressed in writing; *logos* is the expression of thought—not so much the spoken word as the conception, or idea, that is conveyed by that word. So John emphasizes that Christ is this Word (*logos*) of God.

"As the spoken word reveals the invisible thought, so the Living Word reveals the invisible God."—*The Companion Bible*, on John 1:1.

William Austin in his *Meditation for Christmas Day*, cited by Ford on John, has an excellent note on this thought:

"The name *Word* is most excellently given to our Saviour; for it expresses His nature in one, more than in any others. Therefore St. John, when he names the Person in the Trinity (1 John v. 7), chooses rather to call Him *Word* than *Son*; for *word* is a phrase more communicable than *son*. *Son* hath only reference to the *Father* that begot Him; but *word* may refer to him that *conceives* it; to him that *speaks* it; to *that which is spoken* by it; to *the voice* that it is clad in; and to the effects it raises in him that hears it. So Christ, as He is *the Word*, not only refers to His Father that begot Him, and from whom He comes forth, but to all the creatures that were made by Him; to the flesh that He took to clothe Him; and to the doctrine He brought and taught, and which lives yet in the hearts of all them that obediently do hear it. He it is that is *this Word*; and any other, prophet or preacher, he is but a *voice* (Luke iii. 4). *Word* is an *inward conception of the mind*; and *voice* is but a *sign of intention*. St. John was but a sign, a *voice*; not worthy to untie the shoe-latchet of this Word. Christ is the *inner conception* 'in the bosom of His Father,' and that is properly *the Word*. And yet the Word is the intention uttered forth, as well as conceived within; for Christ was no less the Word in the womb of the Virgin, or in the cradle of the manger, or on the altar of the cross, than He was in the beginning, 'in the bosom of His Father.' For as the intention departs not from the mind when the word is uttered, so Christ, proceeding from the Father by eternal generation, and after here by birth and incarnation, remains still in Him and with Him in essence; as the intention, which is conceived and born in the mind, remains still with

it and in it, though the word be spoken. He is therefore rightly called *the Word*, both by His coming from, and yet remaining still in, the Father."—Quoted in M. R. Vincent, *Word Studies in the New Testament* (New York: Charles Scribner's Sons, 1918), vol. 2, pp. 32, 33.

The epithet *word* was in current use in the Alexandrine philosophy in the days of the apostle John. With this, of course, John was undoubtedly well acquainted, and some critics have even thought that John borrowed his ideas concerning the Logos from that source. Such writers as Philo and others made reference to the Logos. They entertained certain conceptions of the functions of the being or idea, as they thought of it, bearing that name, but what a difference between their concept and that of the apostle John!

The Writings of Philo

Let us look at the writings of Philo, a Jewish philosopher who flourished from about 10 B.C. and who lived during the days of Jesus and the early apostles. Observe the following extracts:

The wise man is ever longing to discern the Ruler of the Universe. As he journeys along the path that takes him through knowledge and wisdom, he comes into contact first with divine words, and with these he makes a preliminary stay.—*De Posteritate Caini* (On the Posterity of Cain and His Exile), vol. 2, sec. 6, pp. 337-339.

To His Word, His chief messenger, highest in age and honour, the Father of all has given the special prerogative, to stand on the border and separate the creature from the Creator. This same

Word both pleads with the immortal as suppliant for afflicted mortality and acts as ambassador of the ruler to the subject.—*Quis Rerum Divinarum Heres* (Who Is the Heir of Divine Things), vol. 4, sec. 42, p. 385.

One of these is a Divine Word, the other God Who was before the Word. . . . But when he has his place in the divine Word he does not actually reach Him Who is in very essence God, but sees Him from afar.—*De Somniis* (On Dreams), vol. 5, book 1, sec. 11, p. 331.*

But we do not believe that John borrowed his concept from pagan philosophy. He had no need to do so. He had access to divine records, records of certainty and truth. He had access to the Jewish commentaries on the Word of God. He was not groping among the subtleties of philosophical reasoning and the vain imaginings of men's minds for truth. He knew the truth of God, and with sublime dignity expressed in no uncertain language the glory of Him who is the Logos, the Divine Son of the eternal God.

* These three quotations are taken from Philo's works as published in the Loeb Classical Library, George Putnam's, New York, 1884. Volume references as given above are from this edition. There are also many other references, of which the following are part:

Immutabilis Sit (On the Unchangeableness of God), vol. 3, sec. 13, pp. 41-43.

De Mutatione Nominum (On the Change of Names), sec. 3, vol. 5, p. 151; sec. 13, vol. 5, p. 185; sec. 20, vol. 5, p. 201; sec. 38, vol. 5, p. 253.

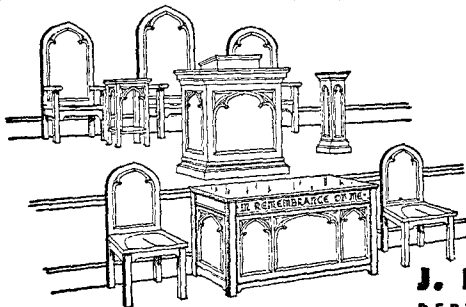
De Opificio Mundi (On the Account of the World's Creation Given by Moses), sec. 6, vol. 1, p. 21.

Legum Allegoria (Allegorical Interpretation of Genesis II., III.), book 2, sec. 21, vol. 1, p. 279; book 3, sec. 73, vol. 1, p. 443.

De Agricultura (On Husbandry), vol. 3, sec. 12, p. 135.

Vincent comments on this as follows:

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But John's doctrine is not Philo's, and does not depend upon it. The differences between the two are pronounced. Though both use the term Logos, they use it with utterly different meanings. In John it signifies *word*, as in Holy Scripture generally; in Philo, *reason*; and that so distinctly that when Philo wishes to give it the meaning of *word*, he adds to it by way of explanation, the term *ὁῦμα*, *word*.—*Word Studies in the New Testament*, vol. 2, p. 31.

The Cambridge Bible also has a good note on this thought:

The Logos of S. John, therefore, is not a mere attribute of God, but the Son of God, existing from all eternity, and manifested in space and time in the Person of Jesus Christ. In the Logos had been hidden from eternity all that God had to say to man; for the Logos was the living expression of the nature, purposes, and Will of God. . . . Human thought had been searching in vain for some means of connecting the finite with the Infinite, of making God intelligible to man and leading man up to God. S. John knew that he possessed the key to this enigma.—*The Cambridge Bible* (Cambridge: University Press, 1923), St. John, p. 62.

Note also the following from the writings of Ellen G. White: "Through Christ the Word, a personal God created man and endowed him with intelligence and power."—*The Ministry of Healing*, p. 415.

Targums of the Old Testament

Apart from the few references we gave to the Old Testament at the beginning of this article, what other ancient records were there to which John might have had access? How did he know the truth on this question? How could he sublimate this wonderful revelation of God, that Christ was the Eternal "Word" of the ever-living God? Undoubtedly he was informed by divine inspiration. But it should be remembered that John, like others in the early group of apostles, knew about the Targums of the Old Testament. These had been part of their heritage as members of the Jewish congregation. The Targums, or paraphrases of the Old Testament, had been in use for a long time before the days of the early church. It seems that they were used in the synagogue, and as a Jew, John must have known about them.

On the use of the "Word" in the Targums, notice the following excellent editorial note from Moffatt in his *New Testament Commentary*:

In the Old Testament, and particularly in the prophetic writings, the idea of the "Word of the Lord" as such a vehicle is of frequent occurrence; in poetical passages that "Word" is sometimes all but personified. The process is carried farther in the popular Aramaic paraphrases of the Old Testament

known as Targums, in which reverence forbids the assumption of direct contact between God and the world, and the "Memra," or "Word of God," is supplied as the vehicle of intermediate action in God's dealings with men. Thus Gen. 3:8 in the Targum reads, "They heard the voice of the Memra of the Lord God walking in the Garden." The parallelism of the first verses of the Prologue with the opening verses of Genesis seems to prove that John is moulding his thought of the creative Logos upon this Old Testament conception of the Word as the vehicle of Divine activity.—*The Gospel of John* (Harper and Brothers), p. xxxv.

Furthermore, we quote also from the introduction to the Targums of the Pentateuch, the English translation, as given to us by Etheridge:

Among the momenta of the Targums there is one of such great importance to the Christian theologian, that it would be unpardonable to omit it in these brief notices. I allude to the remarkable use in them of the title . . . MEMRA DA-YEYA, "the Word of the Lord."

The Aramaic term . . . Memra, is a noun, composed with the formative . . . [M], from the root . . . [amar], "to speak." In the numerous passages referred to, it is employed with the genitive of the Divine Name, . . . [Jehovah], . . . answering to the New Testament epithet, ὁ Λόγος τοῦ θεοῦ, as applied to the Messiah.—J. W. ETHERIDGE, *Introduction to the Targums of Onkelos and Jonathan ben Uzziel on the Pentateuch* (London: Longman, Green, Longman and Roberts, 1862), pp. 14, 15.

The Aramaic word *Memra* is used in the Targums as applied to the Word of God nearly six hundred times, about three hundred of which are classified as reasonably certain, according to Alfred Edersheim.* In his article he deals with the "Memra or Logos of Onkelos," and lists the number of times the word is used in the Targums, not only of Onkelos but in the Jerusalem Targum and the Targum of Jonathan ben Uzziel. A study of the paraphrases, or Targums, on the Pentateuch is certainly interesting, illuminating, and instructive. In many places where the word "God" is used, they give the epithet "Word"; they give "Word" also for the "angel" of the Lord. We list the following instances from the many which might be given with the expression as it occurs in the King James Version first, and next from the Targums:

<u>The King James Version</u>	<u>Targum</u>
Gen. 1:27 "So God created man."	"And the Word of the Lord created man."
Gen. 3:8 "And they heard the voice of the Lord."	"And they heard the voice of the Word of the Lord."

* These figures are based on an article entitled "Philo of Alexandria and Rabbinic Theology," Appendix 2, *The Life and Times of Jesus the Messiah* (New York: Longmans, Green and Company, 1896), vol. 2.

Gen. 7:16
"And the Lord shut him in."
Gen. 15:6
"And he believed in the Lord."
Ex. 12:23
"The Lord will pass over the door."
Ex. 33:19
"I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee."
Ex. 33:22
"I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by."
Num. 6:27
"And they shall put my name upon the children of Israel; and I will bless them."
Num. 23:16
"And the Lord met Balaam, and put a word in his mouth."
Deut. 26:14
"I have hearkened to the voice of the Lord my God."
"And the Lord protected them by His Word."
"And he believed in the Word of the Lord."
"And the Word of the Lord will spread His protection over the door."
"I will make all the measure of My goodness pass before thee, and I will give utterance in the name of the Word of the Lord before thee."
"I will put thee in a cavern of the rock, and My Word shall overshadow thee until I have passed."
"And they shall bestow the benediction of My Name upon the children of Israel, and I, by My Word, will bless them."
"And the Word from before the Lord met Balaam . . . and said."
"I have been obedient to the Word of the Lord my God."

Hence we can see several ways in which John could have become well acquainted with the expression. He did, however, what had never been done before. By divine inspiration he gathered up what had been revealed in earlier days and in a very clear and forceful manner applied this expression to Christ the Lord in the sublime language we find in the opening verses of the Gospel that bears his name.

The Pulpit Commentary has this good note on this thought:

The Jewish translators and commentators had so thoroughly grasped the idea, that they were accustomed, in their Chaldee paraphrases of the Old Testament, to substitute for the name of the Most High, the phrase *Memra-Jah*, "The Word of the Lord," as though the Lord, in his activities and energies, and in his relations with the universe and man, could be better understood under the form of this periphrasis than in that which connoted his

eternal and absolute Being. The Targum of Onkelos—the oldest, most accurate, and precious of these documents—in numerous places substitutes "the Word of the Lord" for Jehovah, "the Word of the Lord" for Elohim, and "the Word of the Lord" for the angel or messenger of Jehovah. Thus in Gen. vii. 16 it is said, "The Lord protected Noah by his Word;" xxi. 20, "The Word of the Lord was with Ishmael in the wilderness." In Gen. xxviii. 21 Jacob made a covenant that "the Word of the Lord should be his God;" Exod. xix. 17, "Moses brought forth the people to meet the Word of God."—on John 1:1, pp. 5, 6.

Observe still further on Frederic Godet. He remarks in his *Gospel of St. John*:

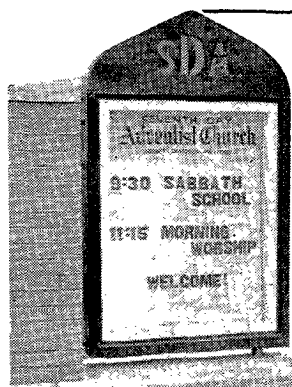
"To those Hellenists and Hellenistic Jews, on the one hand, who were vainly philosophizing on the relations of the finite and infinite; to those investigators of the letter of the Scriptures, on the other, who speculated about the theocratic revelations, John said, by giving this name Logos to Jesus: 'The unknown Mediator between God and the world, the knowledge of whom you are striving after, we have seen, heard, and touched. Your philosophical speculations and your scriptural subtleties will never raise you to Him. Believe as we do in Jesus, and you will possess in Him that divine Revealer who engages your thoughts.'"—Quoted in M. R. Vincent, *Word Studies in the New Testament*, vol. 2, pp. 30, 31.

Ellen G. White comments:

Christ, the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, in purpose,—the only being that could enter into all the counsels and purposes of God.—*Patriarchs and Prophets*, p. 34.

Let us then revere the name of Him who enters into the fullest counsels of the Most High, He who is the thought of God made audible, He who is the Alpha and the Omega, He who is also the everlasting Word of the Eternal God.

The character that needs law to mend it, is hardly worth the tinkering.—Jerrold.



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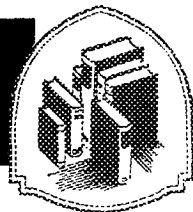
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Greek-English Concordance to the New Testament, J. B. Smith, Herald Press, Scottdale, Pennsylvania, 1955, 430 pages, \$12.75.

A prodigious work of unique value to the Bible student. It is not often that a tool of such value is made available. This book will find its place alongside Young's *Analytical Concordance* and Strong's *Exhaustive Concordance*, at least as far as the New Testament is concerned. It is by no means a duplicate of either of these valuable works; in fact, its pattern is very different from the general procedure.

Its preface tells the clear purpose of this unique classification. It lists 5,524 Greek words and their usage in clear, understandable displays. As an example, the Greek word is given by both a serial number and in Greek letters with an English transliteration alongside. There is a column listing the books where the word occurs, the number of times it is found in each book, and then the actual Scripture references, as well as the places where the Greek word appears in the original but has not been translated in the King James Version. At the end is found the total number of times the particular word occurs. It was the aim of the author to provide a useful tool for the ordinary reader who knows no Greek, as well as to meet the need of the technical scholar who will naturally enjoy the comparative study of English with the underlying Greek texts.

Dr. Bruce M. Metzger, of Princeton Theological Seminary, declares that no other concordance of the King James Version of the New Testament has provided as much information so accurately and definitely displayed. Laymen or ministers without a background of Greek, as well as well-equipped scholars, will find in this book something that will "not only lighten their labors, but enlighten them as well."

A scholar in the Renaissance period, Joseph J. Scaliger, once remarked that "a part of the daily prayer of every educated man should be thanksgiving to God that He has been pleased to make lexicographers and grammarians." And into this category fall the makers of concordances and indexes.

One of the unique features of this concordance is the index found at the back, which is really an English-Greek index. All too often those who build up their sermons and Bible studies from English translations alone attach undue importance to a particular English word, when the Greek word may have a somewhat different meaning. When we use an English concordance only we may often find ourselves building sermonic material around the

use of certain words that have no real affiliation in fact. This index, together with the concordance, will be of great assistance in making a philological and exegetical study of the actual Greek words. This emphasizes the importance of every minister and Bible teacher having a working knowledge of the original language. But for those not so equipped this new concordance will prove of tremendous help.

In the preface the publishers state that this "tabular presentation provides a quick and easy way to study related word meanings and translations classified according to writers and books of the New Testament. Through the Concordance one may work from Greek to English, and through the Index from English to Greek. It puts at the disposal of the reader of the English Bible many of the insights which come through a knowledge of the Greek language."

The author passed to his rest in 1951, but the manuscript for this excellent work was completed before he was called to lay down his pen. He is well known in the circles of theological and Biblical literature as an exacting scholar of Bible languages. This excellent and monumental work is a tribute to the painstaking work of a scholar whose love for the Word inspired him to leave to posterity one of the finest handbooks in the possession of the church.

This concordance is the outgrowth of a lifetime of study and twenty years of indefatigable work. The producer of such works as this can never be fully repaid. As Samuel Johnson in his preface to his *English Dictionary* said, the writer of dictionaries is "doomed only to remove rubbish and clear obstructions from the path through which learning and genius press forward to conquest and glory, without bestowing a smile on the humble drudge that facilitates their progress." Christians of all denominational groups, at least in the English-speaking world, will owe a debt of gratitude to this painstaking scholar of the Mennonite Church.

R. ALLAN ANDERSON

The Small Woman, Alan Burgess, E. P. Dutton & Co., Inc., New York, 1957, 256 pages, \$3.95.

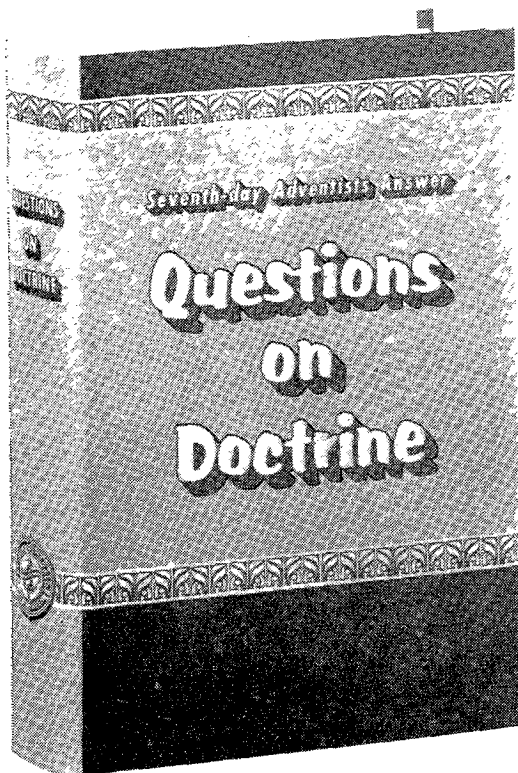
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faraway China. Unable to convince anybody that she could be of much use in the mission field, and facing the impossible task of carrying out what she firmly believed to be God's will, she cried, "Oh, God, here's my Bible! Here's my money [three copper coins]! Here's me! Use me, God!" And how marvelously God answered that prayer!

This is a book that could be used successfully to demonstrate that truth can be more thrilling than fiction, and infinitely more satisfying. It will be appreciated and enjoyed by all age groups.

LEILA ADAIR

Books on Catholicism

***American Freedom and Catholic Power*, Paul Blanchard, Beacon Press, Boston, 1958, second edition, revised and enlarged, 402 pages, \$3.95.**

During the ten years since Paul Blanchard issued the first edition of this book he has found nothing that has caused him to change his three cardinal criticisms of American Catholicism: that it is Italian dominated, that the American Catholic layman has no influence within his church, and that its autocratic form of ecclesiastical government presents a threat to American cultural, social, and political democracy, should the Roman church continue to grow in influence. The author, in his new edition, seems to think, however, that Catholic influence has not really grown in the United States in the last ten years; he finds that resistance to Catholic pressures is now somewhat more firm. The fact that the *New York Times*, which in 1949 refused advertisements of the book, this year is allowing them, might be taken as a straw in this wind. On the other hand, the increasing Roman Catholic influence over Protestant clergy and laymen in regard to religious legislation, for example, is not discussed by Blanchard at all, nor is the increasing reverence for Catholic ideals and personnel in recent Hollywood productions analyzed. Catholic doctrinal influence and Roman influence over Protestant circles as to church polity and ritual remain outside the scope of Blanchard's book.

Blanchard's work is indispensable to the student of the contemporary religious scene in the United States (and the world generally), particularly because it includes a rich collection of factual material carefully gathered from impeccable sources. The new edition brings the material up to date. The added "Calendar of Significant Events, 1947-1957" is helpful.

LEIF KR. TOBIASSEN

***The Catholic Church in the Modern World: A Survey From the French Revolution to the Present*, Edward E. Y. Hales, Hanover House, Garden City, 1958, 312 pages, \$4.50.**

This highly readable and dispassionate survey of recent Roman Catholic European and American history has Cardinal Spellman's imprimatur. The English author briefly but not superficially discusses the Roman church in France before and during the Revolution; its combat with the liberal forces in the nineteenth century, particularly in its

home country; the rise of Catholic power in the United States; the evolution of papal ideas regarding social welfare; the conflicts with European governments; the relations with the three dictators: Mussolini, Hitler, and Franco; and the clash with Communism, especially after World War II. Professor Hales, an educational officer with the government of Great Britain, writes calmly, admits much, and suppresses relatively few of the significant facts (such as the Vatican's highly compromising collaboration with Mussolini in the shameful Italo-Ethiopian War and the pope's unexplained indifference to Nazi atrocities 1939-1945). For the reader who is interested in studying recent church history also from the Catholic point of view, this work is excellent. Its scope is comprehensive, its organization penetrating and easily grasped, its style lucid and smooth. The bibliography is scant and the author's sources mostly remain obscure; the book is not well documented but nevertheless is representative of the best in Catholic scholarship.

LEIF KR. TOBIASSEN

***Democracy and Catholicism in America*, Currin V. Shields, McGraw-Hill, New York, 1958, 310 pages, \$5.00.**

The publishers acclaim this volume as an "answer to Paul Blanchard's *American Freedom and Catholic Power*," but Shields's book is really not wholly relevant to Blanchard's. Shields concludes that there is no incompatibility between American political democracy and Roman Catholicism. The vehicle in which he arrives at this reassuring conclusion is a contrast that he has laboriously constructed between "Democracy" and "Liberalism." The former is majority rule, the latter is constitutional government limited by the traditional three-fold divisions of powers tempered by judicial review. "Democracy" the author endorses and claims that the Catholic can well accept. "Liberalism," however, extends to minorities elaborate privileges that neither Dr. Shields nor the orthodox Catholic seems to tolerate. The United States Constitution appears particularly "undemocratic" from the author's point of view.

Dr. Shields is a teacher formerly at Yale and currently at the University of California; he is not himself a Catholic, but his book is partly influenced by Dean Gerard F. Yates, S.J., of Georgetown University. The work is seriously theoretical and suffers from an almost total (but understandable) absence of concrete application to current developments. The bibliography is extensive.

LEIF KR. TOBIASSEN

***Catholic Viewpoint on Censorship*, Harold C. Gardiner, S.J., Hanover House, Garden City, N.Y., 1958, 192 pages, \$2.95.**

The Jesuit author of this book for many years has been the literary editor of the *America* magazine, and in this rather abstractly written treatise he has presented a thoroughly thought out and carefully composed apology for the Roman Catholic



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principle of subjecting matters of morals and belief to legislation and legal control. Father Gardiner invites Protestants and Jews to join in the efforts of the Legion of Decency to employ the weapons of economic boycott and social and political pressure in the areas of the press and the other means of communication and entertainment. The appendix containing recent representative statements concerning the evils, as well as the alleged advantages, of official and informal censorship, is perhaps the most practically helpful feature of the book.

LEIF KR. TOBIASSEN

***The Doctrine of Eternal Punishment*, Harry Buis, Baker Book House, Grand Rapids, Michigan, 1957, 148 pages, \$2.75.**

Harry Buis is a graduate of Hope College and Western Theological Seminary of the Reformed Church in America. He also studied at the Graduate School of Theology of Oberlin College. Since then he has been pastoring churches in the Great Lakes area.

The author asserts that this book was written to meet a very real need in church and school. Since the days of the American Advent Awakening with its graphic extremism the doctrine of eternal punishment (not eternal punishing) has given way to teachings on an everburning hell. Radical teachings developed great confusions, especially in Protestant circles. Buis clearly expounds the Biblical position of the doctrine and allows for numerous variations in past and contemporary thought.

While, generally speaking, the author's points are logical and factual, indicating good scholarship, Seventh-day Adventists would have to disagree with some of his deductions. However, this is the work of a humble scholar suggesting a search for truth. We must express our surprise that this concise piece of research has such a wide range of Biblical and historical information. But, best of all, the author restrains any tendency toward dogmatism.

While a denominational work by L. E. Froom is in preparation we can recommend Buis' book for a quick survey of a doctrine embracing eternal destinies. Few books of this type have appeared in recent decades.

LOUISE C. KLEUSER

***The Great "I Am's" of Jesus*, John Caylor, Zondervan Publishing House, Grand Rapids, 1957, 86 pages, \$2.00.**

Here is a book that could well point the way to a deep study of the whole theme of redemption. Each chapter grows out of some expression of our Lord, such as "I am the bread of life," "I am from above," "I am the door," "I am . . . the truth," et cetera.

The author challenges us in many areas. Only twelve short chapters, but each treats a vital theme. This book might well become the basis for a profitable series of prayer meeting studies. It is definitely evangelical, having been written by the editorial secretary of the Home Missionary Board of the Southern Baptist Convention.

It is not a profound theological survey, but a devotional approach to great areas of Christological thought. The material presented may well prove profitable in illustrating truth. As an example, a Confucian is quoted as saying to a Christian, "I would consider it egotistical to claim that I had already attained salvation," to which the missionary replied, "So would I consider it to claim the attainment of salvation. But since my salvation is an *obtainment* and not an *attainment*, I do not consider it egotistical. What has been given me I know I have. My salvation is a gift from Christ."

Then the author says, "There is quite a difference between *attaining* salvation by means of good works and *obtaining* salvation through the gift of the Lord Jesus Christ unto good works. [Emphasis supplied.] Character is what one is. Christian character is what one allows Jesus to make him through a dedicated life." This truth cannot be too clearly emphasized.

R. ALLAN ANDERSON

Musings in a Library

ADRIAN KROGSTAD

In awe I stand before illumined pages,
Well worn and faded with the passing years;
To me you tell the secrets of all time,
Of mighty men, our ancestry! With tears
I ponder annals of great enterprises
Our fathers waged with daring glory;
O book, far more than human mind discerns,
You hold the past—predict man's future story!

O book! Again I turn your leaves with wonder;
I read your tale. It speaks, reveals, surprises!
Our centuries fought for light, men were rewarded;
You say so much—how eloquent your phrases!
Out of your pages march in long procession
Before our gazing eyes earth's hosts of sorrow,
And oh, the joy! From every race, profession,
Our armies of the past, and of tomorrow!

I stack them high, these works of mournful story;
How far from God humanity has wandered!
Has all our progress tended just to cast
Down to the dust? Is all our effort squandered?
I view our kings of old; they built with cunning
Lines of defense, great walls of sure protection.
Alas! Why are their dreams and deeds destroyed?
What earthly glory holds this rare collection?

Books—and more books! Why all this emptiness
Of science, culture, and of human daring?
Why such diversity, such utter dullness,
This egotistic zeal despite our sharing?
Hark! Corridors of eons past resounding
That empty WHY? Behold what frantic men!
You books reveal an answer most intriguing—
Sphinx wisdom fades, yours is a facile pen!



The Voice of Prophecy group

Special Announcement

NEW 20th Century Films and Tapes

The Review and Herald proudly announces the completion of its new revised 20th Century filmstrips and tapes.

TAPES These new tapes are unique in construction. The first two lessons are recorded by our television group, Faith for Today; the next two lessons by our Voice of Prophecy group. Each group alternates to produce this outstanding set of tapes for our new 20th Century.

FILMSTRIPS Our beautiful, new, natural-color filmstrips for the 20th Century are now ready. There are thirty full-color Bible studies to make your Bible teaching more attractive. You will thrill to the new pictures and beautiful photography.

If those who purchased filmstrips and audio tapes from the Review and Herald since March 1, 1957, will return the complete set, we will replace the filmstrips absolutely free and re-record the tapes for only \$15.00. The purchase agreement issued at the time of purchase must accompany the returned set.

If you purchased films and tapes prior to March 1, 1957, and desire the new set, send in your old filmstrips plus \$39.50 for the completely new filmstrips. The regular price is \$59.50. For \$15.00 we will re-record your old sound tapes. In addition, there will be a charge for replacing any damaged tape.

Remittance must accompany order. This special replacement offer ends August 31.

Ship filmstrips and tapes together with shipping instructions to:

Periodical Department, Review and Herald Publishing Association, Washington 12, D.C.



The Faith for Today group

NEWS -- From Current Journals



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

¶ Senator Richard L. Neuberger (D.-Oregon) said that the results of a research project showing that Seventh-day Adventists suffer less cancer and heart disease than the population at large should cause Government regulatory agencies to take a closer look at cigarette advertising.

The Oregon Senator placed the full text of a report by Dr. Ernest L. Wynder of the Sloan-Kettering Institute for Cancer Research in the *Congressional Record*. The report gave preliminary statistics indicating that thus far, among nearly 10,000 patients studied at eight hospitals conducted by Seventh-day Adventists, it has been found that the lung cancer rate is only one tenth that of the non-Adventist patients treated and the heart attack rate only 60 per cent as great. The Sloan-Kettering Institute is studying the Adventist hospitals because members of the denomination neither smoke nor drink.

Senator Neuberger said that in his opinion "misleading and exaggerated claims" are being spread across the nation by cigarette manufacturers. "Virtually all cigarette advertising—particularly on television and radio—is designed to make the use of cigarettes appealing and acceptable to young people," the Oregon Senator told the Senate. He added that his firm conviction that this advertising "is injurious to our country" has been fortified by the findings of the survey in Adventist hospitals.

¶ The Indiana Supreme Court has ruled by a 4-1 decision that retail car dealers must close down on Sunday. A "Respect Sunday" movement, backed by Protestant, Roman Catholic, civic and labor groups in the State, is in full swing. Judge Arch N. Bobbitt strongly dissented. "Christianity cannot be legalized," he said. "It can only come from the development of man's inner spirit, and laws when motivated by and enacted for such purpose can only serve as a weapon for intolerance." Similar Sunday laws have been upheld in Colorado, Michigan, Nebraska, and New Jersey.

¶ Col. Muriel Booth Tucker, a granddaughter of William Booth, founder of the Salvation Army, was appointed commander of the Salvation Army in Ireland.

¶ Dr. Duncan Howlett, minister of Boston's Old

First church, claims that Unitarians are "Christian in origin, in motivation and practice." He criticized Unitarians who have called for the severing of the denomination's ties with other churches.

Proposals have been made in the past that Unitarians sever their connection with Christianity. The suggestions have been based on the fact that Unitarians encourage all religious liberals, regardless of cultural background or religious tradition, to unite with them. Their goal is "a nonsectarian religion of all races, creeds, and nations."

¶ Dr. Paul P. Petticord, of Portland, Oregon, in his presidential address to the delegates to the sixteenth annual convention of the National Association of Evangelicals, affirmed that the evangelical faith is "the spiritual nucleus upon which the Christian character of the nation must be rebuilt if America is to retain world leadership." The popularity of Billy Graham's message and the rapid growth of new, younger churches which are "open to a virile type of evangelical Christianity," he added, indicate the increasing strength of evangelicalism.

¶ "The new atomic age, with its spaceships, rockets, and vast energy, is the greatest challenge to Christianity since the Protestant Reformation," said Dr. Stanley I. Stuber, general secretary of the Council of Churches of Greater Kansas City, Missouri. Dr. Stuber said "this challenge, which can represent a great forward movement in the church, may well bring about the second reformation which is now so desperately needed throughout Christendom."

¶ Construction of two new Jesuit colleges in Toronto and Guelph, Ontario, Canada, has been made possible by success of a campaign to raise more than a million dollars for the National Jesuit Fund.

¶ The American Bible Society during 1957 distributed a total of 14,614,642 Scriptures in 271 languages in more than 60 countries. Of the total, 1,050,061 were complete Bibles, 1,681,424 New Testaments, and 11,883,157 Gospels and other portions. During 1957 new Scripture translations or revisions were published in 19 languages, of which 5 had a Scripture portion for the first time. These new tongues were Anuak (Sudan), Aztec of Guerrero (Mexico), Beti (African Cameroun), Benukid (Philippines), and Pocomchi (Guatemala). As of the end of last year, the society had published Scripture portions in 1,127 languages.

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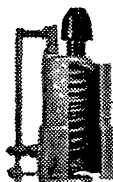
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Gratifying Research Report and Appeal

Through the wonderful cooperation of our workers and laymen in various world divisions, priceless evidence has been secured showing that the doctrine of conditional immortality has been held by individuals and groups of Christians throughout the centuries.

Each century since the Reformation has had its quota. Valuable evidence has been obtained regarding current holders of conditionalism among the clergy of various denominations in Finland, Norway, Denmark, Holland, Germany, France, Switzerland, and other lands. A century ago a remarkable revival of Conditionalism took place in Britain, continental Europe, North America, India, Ceylon, Jamaica, South Africa, Australia, and the Far East.

As a result of this quest an unrivaled Conditional Immortality Source Library has been brought together at General Conference headquarters. It contains some two hundred original books, pamphlets, and bound periodicals, 150 microfilm copies of other rare items, including manuscripts, and two hundred packets of photostats, many of them priceless.

These provide the factual basis for the manuscript now in course of preparation. But such a denominational enterprise would have been impossible without the help of hundreds of alert eyes and helping hands, not a few being non-Adventist scholars and librarians. This is therefore a most hearty Thank you! for fine cooperation—and an appeal to keep on the alert for other books, periodicals, and pamphlets, old or new, still scattered in many lands.

Where possible the original document should be secured. Quoted extracts need the full name of author, exact title of book, place of publication, name of publisher, and date (noting the particular edition or revision), with the quotation verified for exact wording, spelling, and punctuation. In case of a periodical, the name of the journal, place of publication, title of article, full name of author, volume and number, date, and the pages. When originals are unobtainable, photostats of title page and pertinent pages—or a microfilm of the entire work or the relevant sections—are of equal service. But these should always include the title page.

Biographical data are also highly desirable. A photograph of the individual adds human interest.

Your continuing help is earnestly solicited. Anyone finding further data, please communicate with L. E. Froom, 6840 Eastern Ave., Takoma Park, Washington 12, D.C., U.S.A.

Pointers to Progress

(Continued from page 48)

A TEST FOR PREACHING

It has been said that there are three classes of preachers—those you cannot listen to; others you can listen to; and a few you cannot help listening to. However, the real test of preaching is whether the preacher can get men and women to listen to Christ. This is one of the secrets of ministerial success, for the purpose of preaching is to bring God and man together. If a preacher can get his people to listen to God, he is bringing human nature into contact with the divine. This is the union of human with the divine, a union upon which all true Christian experience is based.

A searching question at the close of every sermon could well be: "Did my people meet God today?" Paul expressed the great heart desire of the true ministry when he said, "that we may present every man perfect in Christ Jesus" (Col. 1:28). J. A. B.

PREACHING THE PRESENT TENSE OF GOD

DR. HALFORD E. LUCCOCK tells the story of a minister who once astonished his congregation by asking the question, "Have you met God today?" This could well be a very timely subject for one of our Sabbath sermons, for the doctrine of the Holy Spirit certainly implies that we can meet, and ought to meet, God every day of our lives. The fact that God has given us His Holy Spirit indicates that He is constantly waiting to meet us—in the present tense. As Dr. Luccock puts it, "to believe in the Holy Spirit is to believe in a God not located back in the past nor off in the future, but a God in the present."—*A Treasury of Faith*, p. 25.

One of the tragedies of this modern world is the tendency of professed Christians to push God into a past tense or into some far-distant future experience. Too many omit the "today" part of religion. After our Lord read the scripture from Isaiah as recorded in the fourth chapter of the Gospel of Luke, the first word of His comment was the word "today." It is most significant that Heaven desires that *today* the Scriptures may be fulfilled in our own personal experience.

Not only is the church of God to become the meeting place of His people with God, but each individual member is to find the power of fellowship with God within his own inner self. Only as God is present and active within our lives day by day can the church truly become the living body of Christ. One of the greatest needs is the stirring consciousness of God's presence with us, quickening and empowering us for living His life today. The breath-taking wonder of the gospel of Christ is the active presence of God by His indwelling Spirit fulfilling the divine will in the individual heart. The great urgency of these times requires that God's people achieve the maximum Christian experience which is expressed by the apostolic phrase "filled with the Holy Ghost." J. A. B.

This excellent review from Dr. Ehrenstein is indicative of the many favorable comments appearing in the religious press on our new book *Questions on Doctrine*.

Seventh-day Adventists Answer Questions on Doctrine, prepared by Seventh-day Adventist leaders, Review and Herald Publishing Association, Washington, D.C., 1957, 720 pages, \$1.50.

The question of what Seventh-day Adventists really believe has been brought to the fore in the last few years once more. Particularly, the matter has been raised as to whether they can be considered Christians. The Reverend Walter Martin of the staff of *Eternity* magazine has done a monumental piece of research into Seventh-day Adventist doctrines. Out of his research and earnest desire to represent Adventists fairly in his writings, Mr. Martin prepared a series of pertinent questions that most evangelical Christians would like to have answers for. Questions about Christ, about the relation of Ellen G. White's writings to Scripture, about law and grace, about the Sabbath and other issues.

A staff of Seventh-day Adventist leaders, scholars, Bible teachers, and editors collaborated in the preparation of replies to these questions. The replies have been published in this 720-page book, beautifully printed and attractively bound, as are all the Review and Herald Publishing Association's volumes. Virtually any and every question any inquirer might ask concerning Adventist doctrine is answered in this book—and answered frankly and well. There is no attempt to evade issues or to go round Robin Hood's barn in answering the inquiries. Every answer is straightforward. Where Adventists differ from evangelical concepts, this is clearly stated.

Readers will, we believe, be quite surprised to see the many places where Seventh-day Adventists and accepted orthodox groups agree wholeheartedly. This may come as a shock to some who have been fed on distorted quotations extracted from proper contexts and included in vituperative accounts in cultic books. Of course, there are the sections with which evangelicals (in the commonly accepted sense of that term) will differ sharply with the teachings of the Adventists—e.g., the question of the Sabbath, the prophecies of Daniel 8 and 9 as interpreted by Adventists, the investigative judgment, et cetera. But in each case there is a concise presentation of the Adventist teachings so that this is a superb volume for reference. The two indexes—Scripture and General—greatly enhance the work and make it a book that both Adventists and non-Adventists will want to have on their library shelves. An absolute must for all who would understand Seventh-day Adventists.

HERBERT HENRY EHRENSTEIN

Editor in Chief, *Vital Horizons*

(Published by Bethany Baptist Church
Philadelphia)

POINTERS TO PROGRESS



"I WILL SING WITH THE SPIRIT"

WHEN the apostle Paul wrote these words to the Corinthian readers he was stating an important principle in leadership. Of all the men in the congregation who should sing with the spirit and understanding, it is the minister. Even if the particular hymn is not familiar to us, we should enter into the spirit of the poem. While the tune is an important part of the hymn, and some hymns are spoiled by poor tunes, yet that which is more important is the message of the words. To hold a book and apparently pay no attention to what is being sung gives the impression that this exercise is neither uplifting nor necessary, whereas the contrary is the clear truth. The Psalms, which constituted the Hebrew hymnbook, constantly call upon the worshiper to sing the praises of the Lord. And the admonition in more than one place is to "sing unto the Lord a new song."

To see members of the congregation not entering into the full spirit of worship is bad enough, but it is worse when the minister and his associates on the rostrum set this example of nonchalance. Singing is as much a part of worship as is prayer, and this clear counsel is given to us:

The singing should not be done by a few only. All present should be encouraged to join in the song service.—*Evangelism*, p. 507.

And it is good that we encourage our congregations to sing in harmony, for "the nearer the people of God can approach to correct, harmonious singing, the more is He glorified, the church benefited, and unbelievers favorably affected."—*Ibid.*, p. 508. Then let us urge, teach, and lead our congregations in singing the praise of God.

R. A. A.

BORN-AGAIN CHRISTIANS

IN characterizing the American Christian church today we would take cognizance of its efforts toward tolerance. A consciousness of good public relations has left far behind the once blatant, know-all critic with superficial background. Today it is unpopular, if not unethical, to tear apart another Christian group. And yet the tendency to do this continues. A few feel it is their God-given right to mount the judgment seat, declaring for their group, "We are the people!" We wonder!

Well-meaning writers have coined such expressions as "right-wing Protestantism," "main-line Protestantism," "fundamental Protestantism," and so forth, in contrast with what they term "dissident" groups. Groups of Christians who have conscientiously reclaimed Reformation truths that have been either missed or forgotten are referred to as

"offshoots," or as being "novel." The cry to return to the "pure faith" is apparently taking on increasing proportions. Adventists recognize the need for the church to re-evaluate her beliefs. We also detect the enemy of truth lurking in the distance. These days call for clear vision and sound thinking.

Attempts to produce unity and a better understanding among born-again Christians must not be discounted. We truly welcome this effort on the part of fellow Christians, and as a denomination respond sincerely. But it still leaves some of us puzzled to know which branch of "main-line Protestantism" has a corner on all this. We do not visualize the battle of semantics ending on this side of eternity. Each religious body has developed its own connotations with new convictions of truth. Whether a main-line group recognizes it or not, it is the other group's prerogative. While the give-and-take spirit must bring understanding to both sides, might it not be better for each not to expect too much from the other? God is the judge, and not church leaders, whether majority or minority.

Let us strive for an added measure of the grace of tolerance toward those whose views differ from ours, remembering the admonition of James, that it is the perfect man who can bridle his tongue.

L. C. K.

A SECRET OF JESUS' POWER

CHARLES KINGSLEY, it is said, on occasions introduced his sermon by saying: "Here we are again to talk about what is really going on in your soul and mine." This identification of the preacher with his congregation is very important. We must not have the mistaken concept of preaching like the little girl playing she was a preacher and very crisply commanding: "Peoples stand up—peoples sing—peoples sit down—peoples be good." Our ministry is not merely telling people what they ought to do, but it is leading them, together with ourselves, into the worship of God, into a mutual fellowship of applying the principles of His redeeming grace.

One of the great secrets of Jesus' power was the close identification of Himself with the needs and interests of the people to whom He ministered. His unselfish ministry is the example of how truth should be presented in such a way that it will be "intertwined with" the "most hallowed recollections and sympathies."—*Evangelism*, p. 55. Jesus "taught in a way that made them feel the completeness of His identification with their interests and happiness."—*Ibid.*

J. A. B.

(Turn to page 47)