

The Ministry

AUGUST, 1959





Just for Today

Just for today I will try to live through this day only, and not tackle my whole life problem at once. I can do something for twelve hours that would appall me if I felt that I had to keep it up for a lifetime.

Just for today I will be happy, enjoying the blessings that are mine.

Just for today I will adjust myself to what is, and not try to adjust everything to my own desires.

Just for today I will try to strengthen my mind. I will study. I will learn something useful. I will not be a mental loafer. I will read something that requires effort, thought, and concentration.

Just for today I will exercise my soul by doing somebody a good turn.

Just for today I will have a program. I may not follow it exactly, but I will have it. I will save myself from two pests: hurry and indecision.

Just for today I will be agreeable. I will look as well as I can, dress becomingly, talk low, act courteously, criticize not one bit.

Just for today I will be unafraid. Especially will I not be afraid to enjoy what is beautiful, and to believe that as I give to the world so the world will give to me.

Just for today I will have a quiet half hour all by myself, and relax. During this half hour I will try to get a better perspective of my life. —*Selected*



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Our Cover

A first-century Christian wrote a history of Christian origins in two volumes. The first we know as *Luke*, the second as *The Acts of the Apostles*. This second volume is the most incomplete book ever written. It began with the resurrection of Jesus, which electrified Christian thinking for all time, and it ended abruptly with Paul "preaching the kingdom of God" in Rome, "no man forbidding him." More correctly, this book never really ended. It is the Acts of the Holy Spirit, and it is still being written in heaven. What a story of the Spirit's victories of grace will one day come to light!

Persecutions, shipwrecks, imprisonments, martyrdom, prejudice, bitterness, intrigue, diabolical wickedness, all offset by a church that cries anew: "None of these things move me, neither count I my life dear unto myself" (Acts 20:24).

In our center pages read the story of the Holy Spirit's work in Southern Asia. It is a moving, unfinished, continuing story wherever the gospel has been preached since Pentecost. It is the story of the Spirit's work in your heart, in mine, in others'. This is the greatest story ever told.

Cover Picture: A. Devaney

"An Ambassador in Chains" *

LLOYD E. BIGGS

President, Oregon Conference



FROM Paul's letter to the Ephesians, chapter 6, verses 18 to 20 (Weymouth), we read:

Pray with unceasing prayer and entreaty at all times in the Spirit, . . . and ask on my behalf that words may be given to me so that, outspoken and fearless, I may make known the truths (hitherto kept secret) of the Gospel—to spread which I am an ambassador in chains.

We are a group of informed people and we do not need to be told that the General Conference is the highest authority in the denomination; that the union conference is an integral part of the organization, and that the local conference is the close-knit cutting edge of the worldwide machine of the harvest. The church that embraces these working organizations is not just another congregation, keeping Saturday for Sunday and holding other dogmas contrary to popular opinion, but it is a great and mighty world movement, spoken into being by the Saviour Himself when He said: "Go ye therefore, and teach all nations," "If ye love me, keep my commandments," "And, lo, I am with you alway, even unto the end of the world."

The loyalty and devotion of one fortunate enough to be called to service in such an organization should become an irresistible and overmastering passion as we so clearly see the signs of Christ's return.

This charge of faithful ambassadorship has been passed on and on, down through the ages to this mighty hour—to us, the last in the line of the bearers of the good news!

Our predecessors have been cast out and flogged, stoned, burned, and beheaded for their loyalty to the gospel. Are we who are eyewitnesses of the stupendous and lightning-fast fulfillment of Holy Writ possessed of such loyalty today?

Much is said against the domination of

any one man. And the wisdom of a few should not be regarded as sufficient to control the work. But the Lord has given some very definite instruction through His servant about working together:

By some, all efforts to establish order are regarded as dangerous—as a restriction of personal liberty, and hence to be feared as popery. These deceived souls regard it a virtue to boast of their freedom to think and act independently. They declare that they will not take any man's say-so, that they are amenable to no man. I have been instructed that it is Satan's special effort to lead men to feel that God is pleased to have them choose their own course independent of the counsel of their brethren. . . .

Some have advanced the thought that, as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's being independent. . . .

Some workers pull with all the power that God has given them, but they have not yet learned that they should not pull alone. Instead of isolating themselves, let them draw in harmony with their fellow laborers. Unless they do this, their activity will work at the wrong time and in the wrong way. They will often work counter to that which God would have done, and thus their work is worse than wasted.—*Testimonies*, vol. 9, pp. 257-259.

Elder Figuhr, in his sermon at the General Conference session, quoted the following paragraph:

God has not passed His people by and chosen one solitary man here and another there as the only ones worthy to be entrusted with His truth. He does not give one man new light contrary to the established faith of the body. . . . Let none be self-confident, as though God had given them special light above their brethren.—*Ibid.*, vol. 5, p. 291.

We observe another statement right to the point:

I have been shown that no man's judgment should be surrendered to the judgment of any one man. But when the judgment of the General Conference . . . is exercised, private independence and private judgment must not be maintained, but be surrendered.—*Ibid.*, vol. 3, p. 492.

For many years the brethren have invited the presidents and other leading men to counsel with the General Conference Com-

*Paper read at the Oregon Conference Ministerial Institute, February, 1959.—EDITORS

mittee. Full liberty of discussion is permitted and decisions are reached in unity and brotherly love.

Thus it becomes clear that every "ambassador in chains" is under the most solemn obligation of loyalty and faithfulness to the sacred work from which he receives honor, support, and security.

A man may have a right to little quirks of opinion in his personal study and devotion, but should teach only those things that are in harmony with denominational orthodoxy.

No man has authority to set up his own standards for our people. The messenger of the Lord says:

Take the Bible as your study-book. All can understand its instruction. Christ calls upon His people to believe and practice His word. . . . Do not advocate theories or tests that Christ has never mentioned, and that have no foundation in the Bible. We have grand, solemn truths for the people. "It is written" is the test that must be brought home to every soul.—*Gospel Workers*, p. 309.

The denominational rules governing divorce, marriage, remarriage, baptism, and rebaptism should be obeyed. To depart therefrom is an act of disloyalty that embarrasses the brethren and brings reproach upon the church. We may personally disagree with some of the policies of the *Church Manual*, but in interpretation and practice before our people, we have no other course than to follow it to the letter.

When a working program is outlined by the organization it should be honored by the ministry.

When the schedule calls for certain Sabbath offerings, that schedule should not be altered.

To ignore, belittle, or oppose the plans and directions from the organization is the surest possible way to create a disloyal class of people in the church.

Can we expect those who are under our watchcare to be more loyal to us than we are to the brethren who are responsible for directing the work at home and around the world?

It is an awesome fact that the spirit of loyalty, or otherwise, within a church, a conference, or an institution quite accurately reflects the attitudes and the thinking of those who are in charge.

When a worker finds himself in an embarrassing or awkward position, it cannot but discredit the cause of truth.

There are so many ways to be disloyal:

dereliction in duty; indisposition to exertion; ecclesiastical featherbedding; pursuing sidelines; running into debt and borrowing from the brethren; hinting for gifts; talking about being overworked; assuming an attitude of self-pity; and exhibiting an unhappy mood. (A black suit and sepulchral solemnity are never trustworthy symptoms of spirituality.) People in and out of the church will be attracted to the gospel by our complete dedication and unequivocal devotion to duty. "An ambassador in chains" cannot turn back, even though he may suffer hardship, ridicule, hunger, weariness, imprisonment, or the loss of life itself. He has embarked upon a long journey from which there is no return.

Cultivate the habit of speaking well of others. Dwell upon the good qualities of those with whom you associate, and see as little as possible of their errors and failings. When tempted to complain of what someone has said or done, praise something in that person's life or character.—*The Ministry of Healing*, p. 492.

If one must insist upon teaching and working contrary to denominational orthodoxy and policy, perhaps saying, "I am working for the Lord; no man is going to tell *me* what to do or preach," the only honorable course for him is to lay aside the sacred cloth and be freed from the chains of ambassadorship. We are all different, and every man should have full freedom to preach and labor and get the task done in his own way. But may we never forget that we are ambassadors of the Lord Jesus—His personal representatives. Indeed, we are the most honored and the best cared for, and should be the happiest, the most serene and unruffled, class of individuals on the face of this troubled planet.

Do some question that the movement is of God? How else do we explain the appearance of the most complementary articles and news stories published about Ingathering for the past several years? *Time* magazine of January 19, 1959, carried the bald statement that Seventh-day Adventists have the largest number of foreign missionaries of any Protestant society in the world—2,000 in 184 countries.

How did it happen that the struggling little church accepted the challenge to go

Christianity is the good man's text; his life, the illustration.—J. P. Thompson.

into all the world, and simultaneously established an educational system to train people to go?

How did the servant of the Lord have wisdom to direct, before the turn of the century, that there should be local and union conferences to relieve the pressure on the leading brethren, when in all the world the membership was less than we have in Oregon today?

If God is not leading us, how do we account for the phenomenal success and stability of the movement, even though we who lead out are just ordinary human beings, prone to mistakes and apprehensions?

Now let us discuss loyalty to the brethren. The messenger of the Lord has told us that "the inhumanity of man toward man is our greatest sin."—*The Ministry of Healing*, p. 163.

A frightening statement. Is this sin greater than any other? That is what the servant of the Lord says, and surely it must be so. She also said:

The atmosphere of selfish and narrow criticism stifles the noble and generous emotions, and causes men to become self-centered judges and petty spies.—*Thoughts From the Mount of Blessing*, p. 123.

Loyalty to the brethren must be the greatest virtue; it is power! How we have longed and prayed for power. Mighty sermons have been preached about power, and books have been written about it. Do we really want to know wherein there is power? Here is the answer in a few simple words:

The success of our work depends upon our love to God and our love to our fellow men. When there is harmonious action among the individual members of the church, when there is love and confidence manifested by brother to brother, *there will be proportionate force and power in our work for the salvation of men.*—*Testimonies to Ministers*, p. 188. (Italics supplied.)

We once knew a pastor who made a careful and laborious survey some time after an evangelistic campaign, and seemed to delight in announcing to the brethren that only a small number of converts could be found. Perhaps the effort put forth, if placed in another direction, would have won some soul; or if the people had listened only to love and loyalty, more of them might have remained with us.

The evangelist may complain that the

pastor has time on his hands and should take a greater interest. The departmental brethren may feel that the field workers take it easy, and the men in the churches and districts may envy the office people in their cozy rooms at headquarters. But we all know very well that every worker is under incessant and unrelenting pressure, week in and week out, the year around.

Every worker has the right to know that he has the respect and love and confidence of the brethren, including the conference president. He should know that the president respects him and will defend him before the brethren to the very limit of honesty and within the bounds of reason. As we labor together in an atmosphere of happiness and "brotherly love; in honour preferring one another" (Rom. 12:10), great things will be accomplished. We accept the wisdom of Solomon when he said: "A merry heart doeth good like a medicine: but a broken spirit drieth the bones" (Prov. 17:22).

There may be disrespect or disloyalty in a shrug, in silence, in assent, or in default. Some time ago a good sister was in the office and a certain brother was mentioned. "He is one brother in the ——— Conference who does not drink coffee," she remarked. I could have smiled and said nothing. That would have been much more restful! But I said I didn't believe that our ministers in ——— used coffee, that I did not know of one who did. She became greatly agitated and talked at length in an accusatory vein. It was a warm discussion and I am not sure that I helped her, but I am quite sure she will not go out and tell her friends that I know all the preachers use coffee and won't do anything about it!

Just the other day I heard of a board member who was accosted by an irate parishioner. "What does the board mean anyway; don't they have any judgment or consideration?" And on and on. As soon as our brother could interrupt he took command and said, "Well, now, my good friend, I will defend every action of this board for as long as I have been a member." We thank God for loyal members of our boards and committees. We could wish that every member of every board and committee—church, conference, or institution—might have that attitude.

Sometimes we shrink from responsibility, perhaps wishing to preserve our personal

popularity, and send dear people to the conference office or to the union president when we should have kindly pointed out in the first place that the answer was No.

It may be easier to let it go by default. But that is not loyalty. One writer has said: "A lie has no legs, and cannot stand; but it has wings, and travels with the speed of light." A true and loyal friend will protect us from every false or unkind word—real, borderline, hearsay, or imaginary.

"False friends are like our shadow, keeping close to us while we walk in the sunshine, but leaving us the instant we cross into the shade." But "a faithful friend is the true image of the deity."

The name of Jonathan is treasured in heaven, and it stands on earth a witness to the existence and the power of unselfish love.—*Education*, p. 157.

Jonathan was heir to the throne, but after having been set aside, he shielded David's life at the peril of his own.

John the Baptist . . . stirred the nation. From place to place his steps were followed by vast throngs of people. . . . But when the One came to whom he had borne witness, all was changed. The crowds followed Jesus, and John's work seemed fast closing. Yet there was no wavering of his faith. "He must increase," he said, "but I must decrease." —*Ibid.*

Cicero, in the century before Christ, said of a friend: "You can trust him in the dark." A century and a half ago Edmund Burke wrote that "man is an animal that cooks his own victuals," which reminds us of these words from the book *Education*, page 235.

We think with horror of the cannibal who feasts on the still warm and trembling flesh of his victim; but are the results of even this practice more terrible than are the agony and ruin caused by misrepresenting motive, blackening reputation, dissecting character?

What a little vain dust we are! A philosopher of another day left with us the baleful thought that the inaudible and noiseless foot of time moves in measured but relentless tread to wean men gently for the grave.

But we think not of doom. The Lord is coming! The clods of earth will burst asunder, the graves will be opened. We are enraptured by His sure promises and the evidences of their quick realization. In ecstasy of anticipation we will be loyal and true to God and to one another. It is time now, using the words of Thomas Jefferson, that "we mutually pledge to each other our lives, our fortunes, and our sacred honor." Perhaps sooner than we think, dear people of God may be behind prison bars or hiding in the forests and the mountains.

If every worker of this great union conference would go out from this place and practice aggressive and belligerent loyalty, in all its lovely and various aspects, the people too would catch the spirit, and I dare say—I will say—that we would see a manifestation of power beyond anything ever experienced in the history of the church. Who knows? If a brother hears that all his fellow ministers are telling how good he is, he might live up to it!

Without loyalty to God and to the church and to one another, all is lost, and our preaching and our piety are in vain. We cannot change the past, but the future is before us.

Loitering slow the future creepeth;
Arrow-swift the present sweepeth;
And motionless forever stands the past.

In closing, let me bear testimony that I make no claim to perfection or personal piety. In shame does the memory of past failures grieve my heart. The words to which you have listened I have spoken to myself. I am the poorest of the poor, but through Christ's righteousness and by His grace I may at last receive His gentle blessing. Let us abolish "our greatest sin," and each be truly a reliable envoy, an honored and loyal ambassador in sacred golden chains. And nothing will make us more charitable and tender toward the faults of others as self-examination.

To thine own self be true,
And it must follow, as the night, the day,
Thou canst not then be false to any man.

WHAT IS CONSECRATION?

❧ CONSECRATION is not wrapping one's self in a holy web in the sanctuary and then coming forth after prayer and twilight meditation and saying, "There, I am consecrated." Consecration is going out into the world where God Almighty is and using every power for His glory. It is taking all advantages as trust funds—as confidential debts owed to God. It is simply dedicating one's life, in its whole flow, to God's service.—HENRY WARD BEECHER.

The Ingredients of Great Preaching

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I CAME to Irvine, and heard a well-favored, proper old man . . . with a long beard, and that man showed me all my heart. Then I went to St. Andrews, where I heard a sweet majestic-looking man . . . and he showed me the majesty of God. After him I heard a little fair man . . . and he showed me the loveliness of Christ.”—*An English Merchant Visiting Scotland*, quoted in *The Preachers of the Church*, title page.

This simple narrative extract suggests some profound ideas to one interested in the ingredients of great preaching. First of all, it suggests that the object of all preaching or persuasion should be attained indirectly rather than by direct assault. Second, the listener's decisions will be made as a result of beholding his own heart, the majesty of God, and the loveliness of Christ. Third, there is a singular appropriateness apparent when the nature of the man and the nature of his message are compared. Thus the significance of the verb “showed” rather than “told” in the above extract.

As one considers the history of the first seventeen hundred years of Christian preaching, the accuracy of the above inferences find abundant support. First, each great preacher has endeavored to be an instrument to change the very heart and mind of man rather than just the outward habits. Thus their persuasion has been indirect (Calvin excepted). Second, every great preacher has been both exceedingly personal and God-absorbed. His feet have been truly on the ground while, indeed, it sometimes seemed as though his head towered into the heavens. And third, such men have been revealers of truth rather than just declaimers. Their daily deportment as well as their high pulpit manners proclaimed them to be Christ's men.

Leaving the symmetry of our illustration, we will suggest directly the ingredients of great preaching, and then proceed to il-

lustrate these from the first seventeen centuries of our era. For brevity's sake, only the pre-eminent ingredients will be mentioned, and if any man possess these, he will have a certain claim to greatness however many minor rules he may transgress. These primary ingredients resolve around the four M's of preaching—Man, Matter, Method, and Medium.

1. Great preaching must be the reflection of a great man. It must faithfully mirror the strivings of a distinctively “inspired” personality. It is absolutely primary that a man be literally a “good” preacher, with the emphasis on the adjective rather than the noun. We ask not for a goody-goody or a plaster saint but for an unusually God-conscious, repentant sinner who himself has been saved by grace.

2. Great preaching has as an essential ingredient a great message. The matter is more important than the method or the delivery medium. Nothing is more imperative than that the preacher have not only something to say but something he *must* say in view of the needs of his generation. Thus, preaching becomes not only timeless in the sense of presenting the eternal verities but also timely. The effective preacher is a Christian opportunist.

This ingredient of a great message is more essential now than ever before because we live in a century where the hands of the clock speed dangerously at all times other than during certain preaching occasions.

3. Great preaching will say best what it is best to say, and “blessed is the man who having nothing to say, abstains from giving us wordy evidence of the fact.” There will be method and organization in the assembling of the message. The argument will be cumulative, cogent, and connected. Its arrangement will be in harmony with the psychology of the particular congregation. Always understood will be the fact that men make decisions on the basis of feeling rather than logic alone. However, the sin of omitting sweet reason is almost as unpardonable as dullness.

4. The medium of expression in voice and manner, the physical aspects of the conveyance of truth, must match the quality of the messenger and the message. Concerning these last-mentioned points, it could be said that although the clothing of preaching does not make the preaching, it certainly does either enhance or mar the message. Jewels are worthy of quality caskets. History tells of one Vinet that an auditor described as "that ugly man who becomes beautiful when he speaks." Undoubtedly, Vinet had this last ingredient of great preaching—appropriate delivery.

Considering the first point—that great preaching is the reflection of a great man—illustrations seem only to hammer the obvious. Every great preacher would have been recognized as great though he never once occupied a pulpit. The Christ who set His face like a flint toward a known, anticipated murder, who was ever actuated by a love that knew neither discouragement nor defeat, could speak as "never man spake" because He lived as never man lived. This mark of distinctive and frequently harrowing soul experience was borne by almost all who followed in His steps. Paul was compelled to undergo an agonizing reappraisal of himself and his beliefs. Origen, Basil, Gregory, Nazianzen, Chrysostom—these five men knew what it was to forsake humankind for seclusion and there to deal faithfully with their own soul and with God. Born in solitude was a strength that could tame their own souls and the souls of others. Augustine, Luther, Calvin, Knox, and Latimer had climactic experiences akin to Paul's, whereby their spiritual and mental horizons began spinning like tops until from the collapse of the old life and its chaos came the cosmos of new life and ideals. Is it not significant that each of the reformers, including the Roman Catholic reformer Savonarola, knew what it was to stand alone, like a cedar on a mountain top, plucked at by storms of opposition? Such mental and spiritual fires as were endured by the great

preachers molded character the caliber of steel and stamped their words with obvious validity. Such men were so cognizant of the reality of sin in their own life that many, including Ambrose, Luther, Calvin, Knox, and others, were fearful of entering the pulpit.

How ready is the man to go, whom God hath never sent!

How timorous, diffident, and slow, God's chosen instrument!

Not only were these men motivated by love for God but as with Abou ben Adhem it could be written of them that they loved their fellow men. Even the Catholic evangelists, such as Fenelon, Fléchier, and Bourdaloue, won converts by the magnetism of love rather than by merely the power of oratory.

The personal powers of Origen were such that his students were inspired to embrace martyrdom, and followers of Savonarola were prepared to endure trial by ordeal on his behalf. The patristic fathers in several instances literally observed the command to sell what they had and give to the poor. These were men "down among the people" rather than "high and lifted up." As such, they were esteemed worthy of a hearing. It is said of Chrysostom that he was not only a man of the Word but a man of the world, in the right sense. Martin Luther is proverbial for his broad humanity. With Latimer, Wycliffe, and Knox he did not think it a sin to smile or illustrate by homely wit. These preachers had a sanctified sense of "showmanship." Each was himself an apology for his creed, recognizing that what men want to know about religion is not so much that it is reasonable as that it is real.

Our second ingredient of great preaching is a great message. Christ dealt with the fundamental problems of existence—with life, death, the judgment, mercy, and faith. To those in bondage He spoke of freedom; to those in poverty, of indestructible riches; to the ignorant He imparted true wisdom; and to the weak He offered strength. He

PREACH DOCTRINE

☛ THE truth is no preaching ever had any strong power that was not the preaching of doctrine. The preachers that have moved and held men have always preached doctrine. No exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience. Preach doctrine, preach all the doctrine that you know, and learn forever more and more; but preach it always, not that men may believe it, but that they may be saved by believing it.—PHILLIPS BROOKS.

The Bible

"I want to know one thing—the way to heaven. God Himself has condescended to teach the way. . . . He hath written it down in a Book! O give me that Book! At any price, give me that Book of God!"—*John Wesley*.

"The English Bible in a secular aspect is the first of national treasures, and in its spiritual significance the most valuable thing that this world affords."—*King George V*.

"God's Word of itself is pure, clean, bright and clear."—*Martin Luther*.

"It is the best gift which God has given to man."—*Lincoln*.

"It is not possible to rightly govern the world without God and the Bible."—*Washington*.

Himself was His message. Paul and the patristic preachers echoed the gospel message, adapting it to their changing conditions. It is doubtful whether we would have ever heard of Athanasius, Basil, and Gregory Nazianzen had it not been for the crisis of Arianism, which provoked their message in reply. Augustine, fresh from his experience of regenerating grace, preached a message that dealt with the root of every man's spiritual problems. Bernard took up the refrain and showed that grace is only one of the names for ineffable love. Eckhart and Tauler stressed that personal experience of this love in the soul is the essence of true religion and Fenelon affirmed the same. In the days of Wycliffe the message was that of the primacy of the Word, and the human messenger was prepared to stand by it though the heavens fall. Luther was seized by the concept of justification by faith alone, and he became the religious Copernicus of his day, shifting the emphasis from the egocentric religion to the theocentric. Calvin saw in the kingdom of God not only justification but sanctification, with believers bringing forth the fruits of holiness. With Luther he proclaimed the Pauline and Augustinian doctrine of grace. He presumed to go further and elaborate grace as being not only sovereign but also irresistible.

In each instance the message fitted the times. Needs existed that clamored for satisfaction, and great preachers were hewed by Providence to meet the needs with Heaven's message shaped for the

hour. Such preaching as that of Puritans like Baxter and Bunyan, when considered in conjunction with the excesses of the preceding age, could hardly be coincidental. Furthermore, such preaching could hardly prove a failure, while the average preacher of later decades was intolerably dull.

Next in importance as an ingredient of great preaching is style—to say best what it is best to say. This includes the choice of words and the arrangement of material. Such a feature will be partly conditioned by the environment of the preacher. The grand style of Bossuet, Fléchier and Massillon was perfectly appropriate for the elegant court of France in the seventeenth century. It certainly would not have suited Puritan England so well. For the latter, the direct simplicity of Bunyan was ideal, and the burning sincerity of Baxter mattered more than his lack of arrangement and finish. Jeremy Taylor would have been applauded by Louis XIV, but this twentieth century would hardly have endured him.

Chrysostom was perhaps the first to bring to preaching all the arts of oratory familiar to law courts and the forum. His arguments, like those of Calvin, Bourdaloue, Tillotson, and South of later ages, were closely knit. However, it must not be taught that close logic and oratorical flourishes are the only elements of style, or even the chief elements. The great invitation of Matthew 11:28-30 is given in incomparable style in words chiefly of one syllable. Simplicity is a vital element in speech. No one could say that it was impossible to understand Luther. From a host of German proverbs and country sayings, the burly Saxon drew homely illustrations. Bunyan could say of his figures that they would "stick like burrs," and each simile and metaphor was simplicity par excellence. While Calvin did not use as many illustrations as the ones mentioned, yet his speech also was simple, direct, and forceful. The style is the man, and Calvin could have spoken in no other way. For Latimer, the unconventional was often his style, and for the pulpit master, Saurin, a dramatic approach frequently predominated, thus pleasing the congregation that had booked its seats weeks before. While Bossuet appealed to the imagination and the sense of the sublime, and Bourdaloue to the conscience and reason, Fenelon and Massillon struck more directly at the feelings and sentiments. Each David

must have his own stylistic armor and Saul's will not suit. It is a far cry from the poetical oratory of Gregory Nazianzen to the pastoral simplicity of Bunyan, but each fitted its individual place admirably.

Allegory was the clothing for much of Origen's thought, and Augustine combined this with a skill for pithy phrasing. Bernard of Clairvaux seemed a mixture of the French court preachers and the German mystics, though not as exaggerated in either respect. In each case the style is the expression of the man, but if it is to add to the effectiveness of the message, it must both adorn the subject and be acceptable to the hearers.

Finally we have the element of delivery. Not only the "what" but the "how" is important. It was Baxter who declared, "I preached as never sure to preach again, and as a dying man to dying men." The preacher himself must be moved if he would move his audience. The burning eye of the messenger will reach the recesses of the soul of each listener. They will feel that they are individually addressed and that the issues are those of life and death. As Savonarola preached he seemed at times in a condition of ecstasy. Men and women of all ages and conditions—artisans, poets, and philosophers—sobbed aloud so that the walls of the church echoed their wailings. The reporter wrote, "At this time I was so overcome by weeping that I could not go on." Savonarola himself often sat down from exhaustion and was so much affected that sometimes illness subsequently confined him to his bed for several days.

In delivery, a voice like that of Chrysostom is an asset, as it reflects truly the emotions involved in the thoughts presented, but some, such as Ambrose, have been successful without such a gift. The main element in delivery is a passionate sincerity, and preferably the force and fire of Basil of old rather than the calm incisiveness of Calvin. As a rule, we do not preach to an audience of philosophers, and there is little virtue in detached scientific appraisals. When Luther preached, young and old knew that he loved them. For the sake of his flock he left the safety of the Wartburg. Of Christ it is written, "The beauty of His countenance, the loveliness of His character, above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief. Had it not been for the sweet, sympathetic spirit that shone

out in every look and word, He would not have attracted the large congregations that He did. The afflicted ones who came to Him felt that He linked His interest with theirs as a faithful and tender friend, and they desired to know more of the truths He taught. Heaven was brought near."—*The Desire of Ages*, pp. 254, 255. This entire section of *The Desire of Ages*, beginning with page 253, last paragraph, expresses more preaching principles in less space than any other work we have read, and seventeen centuries of preaching history afford constant illustration of their veracity.

Here then are the cardinal ingredients of great preaching. But "who is sufficient for these things?" Only those whose heart, mind, and tongue God has touched.

It Takes All of Us

The conference is not one member, but many. If the literature evangelist shall say, Because I am not the preacher, I am not of the conference, is he therefore not of the conference? And if the doctor shall say, Because I am not the educational worker, I am not of the conference, is he therefore not of the conference? If the whole conference were an educational worker, where were the evangelists? If the whole conference were the publishing department, where were the medical workers? But now hath God set medical and educational institutional workers, field workers, department secretaries, pastors and evangelists and office helpers, every one of them in the conference as it hath pleased Him. And if they were all one member, where were the conference? But now are they many members, yet but one conference, and the teacher cannot say to the colporteur, I have no need of thee: nor again the evangelist to the medical worker, I have no need of thee. . . . But God hath tempered the body together, . . . that there be no schism in the conference; but that all members should have the same care one for another.—Adapted from 1 Cor. 12:14-21, 24-25.

They helped every one his neighbor; and every one said to his brother, Be of good courage. So the preacher encouraged the colporteur, and he that worked in the surgery him that taught in the classroom, saying, "World conditions are ripe for His coming. Let us join our hearts and hands for the finishing of the work."—Adapted from Isaiah 41:6, 7.

Robert H. Pierson

Translating God's Love

J. O. IVERSEN

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PUBLIC relations must be the very center and heart of soul winning if it is to be meaningful to a church program. It involves a great deal more than releasing public information when viewed in this light. Church public relations can be thought of as the church identifying itself with the community, translating the term "love of God" into language the community can understand. It is cultivating the soil into which the seed of truth can be sown. It is the sowing of the seed. It is casting our lot with the community in which our church is situated. We are not to invade as a mighty army and establish claim to so many square feet of space upon which we might legally build. Neither are we to sneak in at night, only to let people discover us when dawn breaks. We must become good neighbors as we establish our church in any given area.

To the people of the community, our doctrine is only as good as we are, or as our love for them might be made manifest. We may be able to give Bible studies with much ability, but this will prove relatively ineffective unless we can reach the heart. However, once we can translate the term "love of God" into language the neighbors can understand, they will be much more responsive and willing to know and do the will of God. They will be able to see and understand the love of God after we have loved them.

In ancient days God's people were geographically located at what was, and still is, known as the crossroads of the world, Palestine. The caravans from the East journeying to Southern Europe and the travelers to North Africa traversed this area and in so doing came in contact with the living God through His people. For no lesser reason He scatters His people today throughout the communities of the world with a command for us to get out of our isolation booths, take off our robes of self-righteousness, and lay them as a "welcome" mat before the open church door. We are to tell

the community that we have cast our lot among them.

Some of our churches have wisely identified themselves as the Seventh-day Adventist community church. The connotation of the word *community* has an irresistible effect. The potential of community friendship and the desire by the church to be identified with the community is tremendous and must be capitalized on through the combined works of all the departments and the total membership of the church. There are a host of ways of doing this, such as making a neighborly call on new residents who have just moved into the neighborhood, reaching the bereaved with messages of condolence, inviting newlyweds who have no church affiliation to accept the welcome of your church and make it their church home, congratulating new parents and offering them a place to begin Christian training for their children.

A tried and successful avenue of approach is to survey the community in order to find the nonchurch children and welcome them to the branch Sabbath school or Sunday school. Add to this our participation and perhaps leadership in other community activities, such as welfare cooperation, temperance activities, civil-defense programs, first-aid and home-nursing classes, and programing for the district, and you have a wide new dimension of true public relations.

Some pastors are capitalizing on a gem of an idea as they prepare a special newsletter, especially geared to the neighborhood, telling of events of general interest happening in the church and announcing programs and activities to come. The newsletter is couched in language of sincere warmth. All these interests when pursued will have tangible effects in terms of converts to the church and will make the people among whom we live more willing to listen when we begin evangelistic campaigns, Bible school enrollment crusades, and other direct approaches.

Inasmuch as true public relations is every-member evangelism, it must be developed and administered on a church-wide plan. The day should be forever past when we look upon public relations as the job of one person submitting an occasional article into the newspapers and clipping the same. That is only one part of a tremendous whole. Parading statistics and facts about ourselves is not nearly so effective as endeavoring to make the love of God so appealing and inviting that people will be drawn into our program.

Some church boards are considering getting through to the community by appointing a public (or community) relations committee, with the pastor as chairman and including the first elder, the head deacon, and department heads as members, and the church public relations secretary as executive secretary. This committee then coordinates the various community approaches as may already fall within the missionary aspects of such departments as home missionary, Sabbath school, MV, temperance, welfare, et cetera. Besides making the individuals involved in these projects responsible to the conference department, the plan also makes them responsible as

units of a whole for specific activity in the total church program of community-relations evangelism. The various departments, in addition to reporting to the conference in the chain of command procedure, would also find themselves responsible to the church community-relations committee, who then would coordinate these activities into a unified program of united teamwork. This committee would survey all available avenues of reaching the area in which they are situated, rightly representing and identifying God's church as the light He intended it to be in that place.

It is not our calling to impress the world or ourselves with what we are doing aside from telling the simple sincere story. We have nothing in which to glory save Christ and Him crucified. The world is a lonely place. Behind all the noise and tumult of a jet-propelled twentieth century is an aching void of loneliness and a desire to find identity somewhere in life's complex pattern. Man craves love and sincere interest in his behalf. At this point and no other will we ably and effectively reveal Christ through a personal encounter. This is true public-relations evangelism.

Confessing or Denying Christ

L. A. SKINNER

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AMONG the remarkable sayings of our Lord, His statement that "whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God" (Luke 12:8, 9) strikes at the heart of the Christian witness.

In these words the Master divides the human race and nominal Christendom into just two classes—those who confess Christ, and those who deny Him. At first glance it may appear to be a superficial distinction. We may be inclined, all too quickly, to classify ourselves among those who confess

Christ, and completely miss the much deeper meaning involved.

One of the most enlightening comments on this text is found in *The Desire of Ages*, page 357: "He who would confess Christ must have Christ abiding in him. He cannot communicate that which he has not received. . . . A spirit contrary to the spirit of Christ would deny Him, whatever the profession. Men may deny Christ by evil speaking, by foolish talking, by words that are untruthful or unkind. They may deny Him by shunning life's burdens, by the pursuit of sinful pleasure. They may deny Him by conforming to the world,

by uncourteous behaviour, by the love of their own opinions, by justifying self, by cherishing doubt, borrowing trouble, and dwelling in darkness. In all these ways they declare that Christ is not in them."

Thirteen separate and distinct ways in which we may deny Christ are listed in this quotation. Near the head of the list is "evil speaking." Let us think of our words for a moment. The muscle tone in our tongue is probably better than in any other part of the body. We give it more exercise. The number of words we speak in a day may be anywhere from four to seven thousand. Little wonder that James said: "If

Either take Christ into your life or cast him out of your lips. Either be what thou seemest or else be what thou art.—Dyer.

any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2). The wise man adds: "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise" (Prov. 10:19). The value of right conversation is set forth in *Counsels on Health*, page 416: "Let your words be select; this will close a door against the adversary of souls. . . . His [God's] angels are ever by your side, making a record of your words, your deportment, and the manner in which your work is done."

Evilspeaking

Ellen G. White labels evilspeaking as a denial of Christ (*The Desire of Ages*, p. 357). The apostle Peter says: "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile" (1 Peter 3:10). In this matter of evil speaking the speaker is hurt even more than the hearer, for "evilspeaking is a twofold curse, falling more heavily upon the speaker than upon the hearer. He who scatters the seeds of dissension and strife reaps in his own soul the deadly fruits. . . . The sin of evilspeaking begins with the cherishing of evil thoughts."—*Testimonies*, vol. 5, pp. 176, 177.

"Closely connected with Christ's warning in regard to the sin against the Holy Spirit is a warning against idle and evil words. The words are an indication of that which is in the heart. . . . But the words are more

than an indication of character; they have power to react on the character. Men are influenced by their own words."—*The Desire of Ages*, p. 323.

Foolish Talking

Perhaps a temptation more common than evilspeaking is that of foolish talking. This also is a denial of Christ. The wise man has said, "The thought of foolishness is sin," (Prov. 24:9). Jesus Himself warned, "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36, 37).

"All frivolous words, all lightness and trifling, are enticements of the enemy to deprive you of spiritual strength. Brace yourselves against this evil, in the name of the God of Israel."—*Testimonies*, vol. 9, p. 133. And in *Messages to Young People*, page 129, we read: "Those who profess to believe the third angel's message often wound the cause of God by lightness, joking, and trifling."

This does not mean that Christians should be sullen and constantly grim. The true Christian is radiant, happy, and enthusiastic. He is cheerful and optimistic. His good humor is wholesome. His inner life is incongruent with the shallow trifling and ribald joking so common in the world today. We do well to remember that "a word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11). In *Testimonies*, volume 3, page 109, it is stated, "Words unfitly spoken will be the reverse. Their influence will be like desolating hail."

"If Christ is abiding in the soul there will come forth from the treasure house of the heart words which are pure and uplifting; if Christ is not abiding there, a satisfaction will be found in frivolity, in jesting and joking, which is a hindrance to spiritual growth and a cause of grief to the angels of God. The tongue is an unruly member, but it should not be so. It should be converted; for the talent of speech is a very precious talent. Christ is ever ready to impart of His riches, and we should gather the jewels that come from Him, that, when we speak, these jewels may drop from our lips."—*Testimonies*, vol. 6, p. 173.

In all unbelief there are these two things: a good opinion of one's self and a bad opinion of God.—H. Bonar.

Justifying Self

The pride of one's own opinions and the justification of self is another form in which we may deny Christ. This touches a sensitive spot in our lives. While it is commendable to be unyielding when it comes to principle, it is a virtue to be somewhat flexible with regard to opinions.

The apostle Paul strongly admonished the early believers in this matter: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2:3). "Mind not high things, but condescend to men of low estate. Be not wise in your own conceits" (Rom. 12:16).

Satan was the first created being to practice self-justification. How readily fallen man followed in his folly is seen by the way in which Adam and Eve sought to justify their departure from God's command. The devil would make it appear more virtuous to justify self than to admit error when faced with censure, reproof, or criticism. On this point the devil confronts men with one of his most subtle temptations: "When God's messages of warning are brought home to the conscience, Satan leads men to justify themselves, and to seek the sympathy of others in their course of sin."—*The Great Controversy*, p. 500.

Love of Our Own Opinions

We are also denying Christ in the love of our own opinions. A personal testimony in *Testimonies*, volume 3, page 244, directed toward one steeped in the love of his own opinions, emphasizes this point: "You are arbitrary. You have a set will of your own to maintain, and although the opinions of others may be correct, and your judgment wrong, yet you are not the man to yield. You hold firmly to your advanced opinion, irrespective of the judgment of others." Describing the attitude of one of the brethren, the servant of the Lord says that when he "has formed an opinion, and expressed it in his family or in the church with considerable confidence and with some publicity, he is then inclined to make it appear that he is right by every argument he can produce. He is in danger, great danger, of closing his eyes and violat-

Conceit is to nature what paint is to beauty; it is not only needless, but it impairs what it would improve.—Pope.

ing his conscience by his persistency."—*Ibid*, vol. 4, p. 239.

One of the problems at the root of the love of one's own opinions is illustrated in the following story. In one neighborhood quite a tumult was created by a cat and dog fight. Finally the dog chased the cat up a telephone pole. There it perched, while the neighborhood children watched. When called to supper the children went to their respective homes, each one feeling very sorry for the cat on top of the pole. Throughout the evening, young eyes peered many times through the window in the darkness to see whether the cat was still there.

In the morning, rushing to the window, the children were surprised to see that the cat had remained on top of the pole during the entire night. They were hurried off to school and had little time to think about it again until they returned in the evening and to their great surprise they found that the cat was still on top of his perch. They became very sympathetic. The poor cat had had no food or water. Why didn't it come down? They called it, they coaxed it, but the cat remained where it was. Finally, they persuaded their parents to do something to rescue the cat. The fire department was called. With truck and ladder a line-

Doctrine is the framework of life—the skeleton of truth, to be clothed and rounded out by the living grace of a holy life.—A. J. Gordon.

man climbed to the rescue. As he was carrying the cat down the ladder, he was heard to say: "The only thing wrong with this cat is that he has never learned to back down."

Unity in the Church

There are occasions where it is virtuous to know how to back down. There is in this principle a secret of church unity: "There have ever been in the church those who are constantly inclined toward individual independence. They seem unable to realize that independence of spirit is liable to lead the human agent to have too much confidence in himself, and to trust in his own judgment rather than to respect the counsel and highly esteem the judgment of his brethren, especially of those in the offices that God has appointed for the leadership of His people. . . . Those who are inclined

to regard their individual judgment as supreme, are in grave peril. It is Satan's studied effort to separate such ones from those who are channels of light, through whom God has wrought to build up and extend His work in the earth."—*The Acts of the Apostles*, pp. 163, 164.

If one examines carefully the thirteen points mentioned in the quotation from *The Desire of Ages*, he is constrained to exclaim: "Who is sufficient for these things?" How utterly hopeless is our self-righteousness! How much we need a new sense of our dependence on the indwelling Christ! We flee to the foot of the cross, there to confess our natural waywardness and crown Christ King of our lives. Only through Him can we receive the gift of victory.

Victory Is Ours in Him

"Now thanks be unto God who always leads us forth to triumph with the Anointed One, and who diffuses by us the fragrance of the knowledge of Him in every place" (2 Cor. 2:14, a literal translation).

"When you are forgotten or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight, because thereby counted worthy to suffer for Christ—*That is victory.*

"When your good is evil spoken of; when your wishes are crossed, your taste offended, your advice disregarded, your opinion ridiculed, and you take it all in patient, loving silence—*That is victory.*

"When you are content with any food, any raiment, any climate, any society, any solitude, any interruption by the will of God—*That is victory.*

"When you can lovingly and patiently bear with any disorder, any irregularity, any unpunctuality, or any annoyance—*That is victory.*

"When you never care to refer to yourself in conversation or to record your own good works or to itch after commendation; when you can truly love to be unknown—*That is victory.*

"When, like Paul, you can throw all your suffering on Jesus, thus converting it into a means of knowing His overcoming grace;

and can say from a surrendered heart: 'Most gladly will I rather glory in my infirmities. . . . I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake (2 Cor. 12:9, 10)—*That is victory.*

"The perfect victory is to 'put on the Lord Jesus Christ,' and thus to triumph over one's self (Rom. 13:14)."

—*Our Reminder*, vol. 11, No. 5,
October, 1947.

Looking Upstream

ONE time when I was on a trip my horse wanted to drink out of an irrigation ditch. He could not reach the water, so he got down into the ditch, but he descended with his head downstream. Stepping in, he made the water roily. He did not like it muddy so he stepped around, making it worse. The water was bad, so he pawed, and stirred it up more and more. Then he refused to drink. The water that had looked so good to the horse, did not taste good, just because he had gotten into the ditch the wrong way.

Did you ever see a person in the ditch with his head downstream? Of course you have. There are many of them in our churches—lay members and even leaders. They are always those who criticize the other members. No one does anything quite right but the one who is criticizing. Of course, he is all right and the others are all wrong.

We have seen people who thought that the conference president did not do things right, the canvassing agent was not the man for the place, the secretary did not report right, and the treasurer and others of the field did not spend in the right way the money entrusted to them, so they would give no more offerings to support such people.

Is every one but yourself wrong? If so, it is time for you to take a look within. Turn about-face. Take of the pure water of God's blessings that come fresh from the mountain of life, and don't be spoiling the water in the stream for yourself, and for others farther down, by pawing and kicking around. Have more sense than the horse.—A. H. FIELD.

YOUR HORIZON

☞ LIFT the flaps of your own mental tent, and scan the horizon beyond the limits of physical sight and across the boundaries of prejudice and ignorance. You are the one who can stretch your own horizon; you are the person responsible if that horizon is small.—EDGAR F. MAGNIN.

Inevitability—Paralysis or Power?

HOWARD B. WEEKS

Secretary, General Conference Public Relations Department

PERHAPS more than any other religious group Seventh-day Adventists are inspired by a concept of inevitability in their work—in-
evitable vindication, inevitable victory.

In some ways this concept can serve as a driving force. It can give us a sense of purpose. In other ways it can virtually immobilize us.

The hope we keep ever before us is that of a work completed. We speak encouragingly to one another that victory is near. Yet at the same time we often tell ourselves that the work we are actually doing is hardly calculated to achieve that goal.

This great gap between present reality and future hope we fill all too easily, not with vigorous deeds but with the soothing balm of inevitability.

We lift up our eyes from the work at hand to the infinitely vast, unfinished task. Then at this point we often slip a mental clutch, refusing to let this challenging vista fully engage our minds. There is a way of escape.

We can say, "Well, the Lord has a thousand ways." Or, "He will finish the work and cut it short in righteousness."

We read in a church paper of the few workers in a given field and the impossible task confronting them. But this will not disturb the comfort of our trust in the "inevitable." At the close of the article we read that we should "pray the Lord of the harvest to send forth reapers." We turn the page and go on to something else—reassured, secure, inactive.

Such thoughts can be sound encouragement, of course, as we address ourselves to the task at hand. In reality they are often a deadly paralysis.

Not some inevitable fate draws men to success in their endeavors. It is right action, motivated by the right spirit.

Much of the clutter along the roadway of history consists of broken monuments to movements fated to succeed, whose triumph was inevitable.

One example is the touted ascendancy of the Aryan people, destined to become the world's master race. Hitler plunged into grandiose plans. The inevitable in which *he* trusted proved to be on the other side.

In recent years Americans have been jolted from a complacent assumption that fairness and freedom will inevitably produce superior products, that people will inevitably choose freedom to state regulation, that America will inevitably be understood by other peoples if the story is only told.

But while Americans have slept, others have stolen many a march. It has been discovered anew that inevitability is on the side of energy, wisely applied.

We could review the miserable history of Israel as perhaps the prize example of them all. Here were God's chosen people. The glory of the Lord was to shine upon them. They were to ride upon the high places of the earth. Jerusalem would be made a praise in the earth. It was inevitable. It was in the Book. Had this inevitability materialized, God's work in the earth might long since have been finished.

We can now, from our vantage place in time, sagely point out that their error was in relishing the vision of the reward without performing the deeds upon which it was contingent. As things turned out, the prophecies have been proved to be conditional.

God's prophetic power is not simply a remarkable facility with magic potions. It is a divine omniscience that sees all of the mosaic of events, pointing out that these things will occur as these things do, that if these influences are brought to bear, this can be made to happen at this point. Seldom is it the prediction of events beyond control or change.

Mrs. White has said that had we done what we should have done and been what we should have been, we would have been walking the streets of gold ere this.

God is not bound by a fixed timetable, compelled to bring us to success—our only requisite being a power of endurance. God works not with rigid formulas but with living souls. When He cuts His work short in righteousness, it will not be with some system of heavenly loud-speakers or other phenomena in which we may be trusting, but rather through human beings who have asked for and have received and are using divine wisdom, initiative, and courage.

Price Increase

We regret that owing to rising costs of manufacture, the Review and Herald Publishing Association has notified us of an unavoidable price increase in *THE MINISTRY* beginning September 1, 1959. This is in line with price increases in all our books and periodicals.

Fortunately, a price increase of minimum proportions has been worked out along with new plans to increase the value of the paper to our workers. We trust our circulation will be maintained and even increased. Here are the old and the new prices:

	<i>Present</i>		<i>New</i>	
	<i>U.S.</i>	<i>Over-seas</i>	<i>U.S.</i>	<i>Over-seas</i>
One Year	\$3.50	\$3.75	\$4.00	\$4.25
Single Copy	.35	.35	.40	.40
Conference Rate	2.50	2.75	2.75	3.00

If we accept the promises of God as capable of fulfillment, we must also accept the corollary that those promises are contingent upon the action of God's people. We must believe that we can be dedicated enough; we must believe that by God's grace we can initiate actions bold enough, large enough—equal to the result we desire.

We must fill the gap between where we are now and where we want to be, not with the reveries of hope but with our own hands, brains, and lives dedicated to a task that must be performed. We should not concern ourselves so much about generations past or those who in God's wisdom may yet come, but rather realize that at this moment we are God's men and believe that what He has us to do He has provided the means to do, and that it will not be accomplished until there arise a people willing to do it.

Let us lay hold upon the means God has provided in this generation. Let us utilize every medium, every science, every resource, every power of research and communications. Let us not presume that we have an impossible task, but let us gratefully use the tools placed in our hands to complete it.

We must first of all, of course, be certain of our personal faith in the message, and its relevance to the world in which we live.

We must do more planning of a long-range nature, not limiting our efforts to those projects with promise of immediate results. It is not a denial of faith to institute plans, local or worldwide, that will bear fruit only in ten or

even twenty years. It is an absolute necessity if we are to gain the momentum that would be needed at that time.

We must work more specifically and not always generally. We must address ourselves in a precise way to definite groups, areas, and individuals rather than constantly to present the same message to the same people, imagining we are reaching "the public."

We must establish more lines of personal contact through which we can reach the people otherwise beyond our range and through which we can have an objective appraisal of our efforts.

Some ventures may prove impractical. But this fear should not cause us to draw back from imaginative planning. We may believe in being practical, concentrating on the events immediately at hand. But we may also believe in the ivory tower from which the mind can soar beyond events and establish new anchor points to which events themselves can be drawn.

Let us reaffirm our belief in God's promises of victory in our work, of the coming of our Lord, of the renewing of the world. But undergirding all of these, let us grasp the basic promise—that He will give us the strength, the faith, and the wisdom to plan, to work, and to live, that those promises may be the realities we so much want them to be.

What to Bring to Church

- BRING** a holy reverence for both God and His house—the church.
- BRING** an unselfish spirit and an abiding love for your fellow Christians.
- BRING** your tithes and offerings.
- BRING** a friendly smile and a hearty handshake for friends and strangers alike.
- BRING** a kind word for your church, its program and leadership.
- BRING** a willingness to join in the worship service by singing right out of your heart with the congregation.
- BRING** your visiting friends and relatives.
- BRING** a prayerful heart and open mind for the Word of God.
- BRING** an unsaved friend and pray for him during the service.
- BRING** a willingness to accept places of responsibility where you can serve when asked.

—Calvary Baptist Church, Washington, D.C.

Intelligence

TAYLOR G. BUNCH

INTELLIGENCE is defined as mental acuteness, intuition, instinct; the ability to comprehend and understand, and the capacity to successfully handle difficult situations. It is therefore distinct from knowledge that is the result of human effort. Intelligence is not acquired from books or through the process of training and education, even though they may play a part in its development.

Some highly educated people are not wise or intelligent. They lack judgment, good sense, and discernment, which are the evidences of intelligence. Intelligence is similar to wisdom, and wisdom is akin to native ability, which makes possible the proper use of knowledge.

No one needs common sense and intelligence more than a minister who must deal with all types of people and all manner of situations. He needs constantly to keep in the middle of the road.

In practically every church there are three groups—those who swerve to the right, those who turn to the left, and those who travel in the middle of the road. The majority should be in the middle group. Those who turn to the right are the ultra liberal, who go to extremes in indulgence and have only “a form of godliness.” They are “lovers of pleasures more than lovers of God.” We are told that “those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast.” —*Testimonies*, vol. 5, p. 216. Unless this class experiences a spiritual revival and reformation they will be lost.

On the other hand, those who turn to the left go to extremes in restriction and are overmuch righteous. There are always a few of them in every church, and we are told that there will be until the end. Scores of warnings have been given us against all kinds of extremes and fanaticisms. Unfortunately, some ministers belong to this class, and although it is very difficult to understand, some physicians go to great extremes in regard to our health principles. Of all persons ministers need to keep in the middle of the road, and use their influence to bring those who go to extremes of indulgence and restriction to a safe and sound position.

A beautiful picture of Christ is recorded in Isaiah 11:1 to 5. He is clearly identified in verse one, and then are enumerated the sevenfold aspects of His wisdom and intelligence, which Jewish theologians speak of as “the seven spirits of God.” He possessed the spirit of wisdom, understanding, counsel, might, knowledge, reverence (or the fear of the Lord), and quick understanding (or discernment). “Scent, or smell” is the marginal reading for “quick understanding.” In other words, He had the intuition to smell out, or discern, a situation and the ability to handle it. Should not every minister endeavor to fulfill these qualifications for service as the ambassador of Christ?

Isaiah presents another picture of the Master Preacher: “The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back” (Isa. 50:4, 5). Christ is clearly identified in the next two verses. His prayer and devotional life was the secret of His intelligence and ability to answer His enemies and to speak a word in season to all that were weary. According to another version He was awakened “at dawn” for His season of prayer and devotion. His ambassadors have often been divinely awakened at an early hour for the same purpose.

As ministers we greatly need emotional balance, poise, and equilibrium. In the opening sentence of chapter two in *Steps to Christ* we are told that “man was originally endowed with noble powers and a well-balanced mind,” which indicates that sin unbalances the minds of all transgressors and that the purpose of the gospel is to restore to complete sanity and bring man back to normalcy. Paul says, “Let this mind be in you, which was also in Christ Jesus” (Phil. 2:5), for He was the only descendant from Adam with a completely balanced mind. The more like Christ a person is, the greater sanity he enjoys.

What a tragedy for a spiritual leader to become erratic, irrational, and fanatical. In his

book *Just for Today* D. A. Delafield says: "There is no field in which the tares of sin grow so rapidly as in the mind of extremists who spend their time teaching half-truths, overemphasizing little truths, or promoting queer ideas that are irrelevant to the gospel."—Page 225. Jesus declared that the Pharisees were hypocrites and fanatics, and to them He said: "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel" (Matt. 23:23, 24). They majored on minors and minored on majors.

In his book *Some to Be Pastors*, Peter Pleune said on page 99: "We know that the crank, the legalist, and the Pharisee are in every company of religious folk. They are usually evading some major, ethical requirement and compensating therefore by excessive concern about some small matter." Another writer says: "We are individualists, and no group stands under any greater temptation to become one-sided and slightly off balance."—Bishop Gerald Kennedy in *His Word Through Preaching*, p. 169.

George Whitefield told a group of ministers that certain types of sermons are composed of "poor, dry, sapless stuff," and the servant of the Lord said: "Some minds are more like an old curiosity shop than anything else. Many odd bits and ends of truth have been picked up and stored away there; but they know not how to present them in a clear, connected manner. It is the relation that these ideas have to one another that gives them value. Every idea and statement should be closely united as the links in a chain. When a minister throws out a mass of matter before the people for them to pick up and arrange in order, his labors are lost; for there are few who will do it."—*Evangelism*, pp. 648, 649.

There is a lot of zeal that is not according to knowledge. It is not arranged or regulated by wisdom and intelligence. In the preface of his book *Case Work in Preaching* Ezra Rhodes said: "The usefulness of most ministers could be multiplied if they would acknowledge and eliminate apparently trivial errors, eccentricities, and inhibitions." How true this is. So many of them ride hobbies, or place the emphasis on matters of small importance compared with the

great fundamentals of the gospel, or they over-stress the negative to the neglect of the positive. The harm they do is incalculable.

The following warnings are to the point: "Many are fanatics. They are consumed by a fiery zeal which is mistaken for religion."—*Testimonies*, vol. 5, p. 305. The inference is that such preaching does not even deserve the name of religion. "We should be very cautious not to advance too fast, lest we be obliged to retrace our steps. In reforms we would better come one step short of the mark than to go one step beyond it. And if there is error at all, let it be on the side next to the people."—*Ibid.*, vol. 3, p. 21.

The counsel here given is especially timely for those instructing new members who are anxious to walk in every ray of light and who have such unbounded confidence in every member of the church. Because of a lack of knowledge they are easily led into fanaticism. They must therefore be cautioned not to move too fast, because of the danger of going too far and having to experience an embarrassing retreat. When the devil fails in his attempts to prevent a person from going forward into the light of truth, he begins to push, with the hope of shoving him beyond the truth into fanaticism.

There is a tendency to expect new converts to reach in a few days the spiritual development others have attained in twenty or thirty years; to reach the borders of the Promised Land in one big step; to adjust their lives to an entirely new way of living and eating so quickly that they become discouraged, and either return to their former practices or give up and go back into the world. There is much for them to learn, and changes have to be made that affect every phase of their life. Therefore, great patience is needed to give them a chance to make the journey a step at a time. All members should make the journey with Christ and His church, and neither fall behind nor run ahead. "God has a church upon the earth, who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people."—*Testimonies to Ministers*, p. 61.

Intelligence, therefore, is absolutely essential to success in the leadership of God's people if they would be superior and exert a commanding influence for good.

JUSTICE

☛ To be perfectly just is an attribute of the divine nature; to be so to the utmost of our abilities is the glory of man.—ADDISON.

SEMINARY -- Enriching the Ministry



The Revival of Biblical Theology—Part II

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IN PART I of this series attention was given to a number of factors that led in the nineteenth and early twentieth centuries to a decline of interest in the study of the theology of the Bible. By the 1920's and 1930's it was a widely held opinion among Protestant scholars that to derive a unified theology from the Bible was impossible. Historical and literary studies also had led to the conclusion that the Old Testament presents a wide variety of types of religion and theological thinking, each of which the theologian must study for himself, but that he must not expect to find in Scripture a unity that he can make the basis of his own doctrinal system.

The past twenty years have seen a striking reversal of this point of view, and once more many of the world's leading theologians are looking to the Bible as the basis for their theological thought. In the paragraphs to follow we shall consider a number of the factors that have brought about this change.

Failure of Liberalism

The first factor to be mentioned is the failure of religious liberalism to provide a dynamic solution to the problems that face mankind. Nineteenth-century optimism, with its convictions that the world was gradually growing morally better, has been shattered by the horrors of two world wars and the appalling dilemma in which mankind finds itself today. Along with this secular liberalism, theological liberalism has also, to a large extent, passed from the center of attention. Strange though it may seem, in the eyes of theologians today, religious modernism tends to be looked upon as old-fashioned. Most theologians now work under the conviction that man must have access to a power and must live under a standard not to be found wholly in himself.

This disillusionment with liberalism, however, would not have been sufficient in itself to bring about the return to the Bible had it not been for a number of positive factors that have shown many of the attitudes of the past generation toward the Bible to be no longer tenable.

One of the most important of these positive factors is a new faith in the Bible as the record of divine revelation. Foremost among theologians who have emphasized this point of view is the eminent Swiss professor, Karl Barth (1886-). While it would be a mistake to say that for Barth the Bible as a book is divine revelation, yet he sees the Scriptures as the foundation of Christian theology. In his view God has revealed Himself once and for all in the person of Jesus Christ. Christ the Word is divine revelation. Although a strictly human writing, the Scriptures are nevertheless, under the Holy Spirit, a unique witness to God's revelation in Christ. Thus they occupy for the Christian a position that no other writing or tradition can hold, and only they can stand as the basis of Christian theology. This point of view makes it possible for Barth to admit the conclusions of higher criticism, and at least many of the ideas of the history-of-religions school, as having reference to the human aspects of Scripture only, and still to maintain the Bible and its authority as the focal point of Christian theology.¹

Unity of Scripture

A second positive factor in the revival of Biblical theology has been a new recognition of the unity of Scripture. The older liberal scholarship had concluded that it is impossible to find significant unifying motifs in the Old and New Testaments. Now that picture has changed. The newer theologians no longer concern them-

selves with the contradictions of detail in the Bible that loomed so large in the thinking of the nineteenth century. Rather, the unity that is perceived today is a unity of leading motifs, and particularly of motifs that have to do with the doctrine of salvation. For the Old Testament the name of Walther Eichrodt (1890-), of the University of Basel, is particularly important in this respect.² He sees the unity of the Old Testament in the concept of the covenant between Jehovah and Israel. The outline of Old Testament theology for him is the history of that covenant. This is a particularly important insight, because for the Christian, history of the covenant is also the history of the outworking of the plan of salvation.

It is foolish to try to live on past experience. It is a very dangerous, if not fatal, habit to judge ourselves to be safe because of something that we felt or did twenty years ago.—Spurgeon.

In connection with the unity of the New Testament a number of names must be mentioned. C. H. Dodd (1884-), of Cambridge University, has pointed out that an important factor unifying the New Testament is the kerygma, the proclamation of the earliest Christian preachers, especially as recorded in the first part of Acts. The central message of these earliest Christian sermons is that Jesus, under the power of the Holy Spirit, exercised a miraculous ministry, after which He was crucified and buried; rose again from the dead, ascended on high, and sat down at the right hand of God; and that thus He has procured salvation for men, shedding on them the Holy Spirit.³ This kerygma is also the outline of the Gospels and the central message of Paul. Another unifying motif in the New Testament has been pointed out by the French New Testament scholar, Oscar Cullmann (1902-), whose recent visit to the United States has attracted wide attention. Cullmann has emphasized the continuity of redemptive history in the New Testament. Redemptive history may be defined as the outworking of the plan of salvation. Cullmann is concerned to demonstrate that the New Testament views history as a continuum, with the cross as its center and the Second Advent as its culmination. The period between these points is characterized by a continuing but assuredly successful struggle with evil, and it is dominated by the Lordship of Christ.⁴ According to Cullmann's view, the New Testa-

ment writers quite consistently see the church of their time and its activities in terms of redemptive history. This is, of course, also the understanding of Seventh-day Adventists.

From a different point of view Rudolf Bultmann (1884-), of Marburg University in Germany, has thought to find unity in the New Testament. This he sees not so much in a unity of expressed concepts as in a common concern of the New Testament to set forth in a great variety of ways the idea that the existential tension in which man finds himself can be resolved in Jesus Christ. Bultmann takes this as the central message of the New Testament and understands it to be proclaimed in many different myths—for him a myth is whatever involves the supernatural—which must be “demythologized” to unveil their real meaning for the Christian.⁵

From a much more conservative point of view the Swedish theologian Bo Reicke (1914-) has emphasized that the unifying factor in the New Testament which transcends all seeming disunity is the person of Jesus Christ and the salvation to be found in Him.⁶ Although these varying views concerning the unity of the New Testament are not always mutually complementary, and sometimes stand in sharp conflict with one another (as, for instance, those of Cullmann and Bultmann), yet both singly and together they demonstrate the new conviction that the New Testament is unified by themes that are central to the Christian message, and that it deserves therefore to stand at the base of Christian theology.

Contribution of Biblical Archeology

Still another positive factor that has aided in bringing about a return to the Bible has been the contribution of Biblical archeology. In this field the name of W. F. Albright (1891-), emeritus professor at the Johns Hopkins University, is paramount. Although archeology can never prove the Bible to be the word of God—because archeology deals with human artifacts and questions of human history and the inspiration of Scripture is a spiritual matter—nevertheless, excavations in the Near East have gone far to establish the essential reliability of much of the Old Testament as a respectable historical source. It would be a mistake to think that archeology has disproved the principle of higher criticism—most Biblical archeologists are also higher critics. But what it has

We should give God the same place in our hearts that He holds in the universe.

done is to show that the extreme conclusions of the older critics were frequently unwarranted. This has helped to convince many that the Bible, and especially the Old Testament, deserves serious scholarly consideration.

New View of History

The final factor to be mentioned is the new view of history that characterizes much of both historical and theological thinking today. In the nineteenth century, historians, with their great faith in human reason, strove for completely impartial, objective history. The dean of German historians of the last century, Leopold von Ranke (1795-1886), epitomized this by his famous dictum that the historian should portray an even *wie es eigentlich gewesen ist* ("as it actually happened"). His record of the past was to be quite detached from any characteristic point of view or burden to demonstrate a particular idea. Nowhere in Scripture, of course, are events recorded in this way. Old Testament history is dominated by the thought of God's leadership and rulership of His people. The four Gospels and the book of Acts reveal that they were primarily written for an evangelistic purpose. By the older canons of historical writing, Biblical history did not rate highly because it was not objective. But again the picture has changed. Although still stressing the absolute necessity of factual accuracy in historical writing, historians now recognize the impossibility of utter detachment from a personal point of view. Of necessity every writer brings his own mental and emotional structure to the subject concerning which he writes. He reflects his own environment and focuses on his own interests. Not only is this inevitable, it is also desirable, for only thus does written history live and breathe. Biblical history viewed from the standpoint of the plan of salvation thus achieves its true meaning because it is written from a spiritual point of view and for the purpose of witnessing to divine revelation.

Theologians today frequently distinguish between redemptive history and secular history. Redemptive history—the outworking of the divine plan of salvation—is recorded in the Bible; secular history is the record of the events of mankind's existence seen without religious interpretation. Thus while these two kinds of history have an indissoluble relationship to each other, and converge in the person of Jesus Christ, they are not exactly the same and should

not be confused. Theologians who hold this view feel that it is unjust to criticize the Bible adversely—in its capacity as a witness to redemptive history—simply because its narrative seems at times to contradict the findings of secular history. From their standpoint these two kinds of history cannot be compared critically because they are not in the same category.

What can this revival of interest in Biblical theology mean to Seventh-day Adventists? It is obvious, of course, that any awakening of concern for the message of Scripture is significant for a people whose doctrines are as Biblically based as are those of Adventists. Thus far the Advent message has made comparatively little impact on the learned theological

Faith without works is like a bird without wings; though she may hop about on earth, she will never fly to heaven. But when both are joined together, then doth the soul mount up to her eternal rest.—Beaumont.

world. However, a renewed interest in the Bible brings us closer together, and makes fruitful intercommunication between Adventists and leading world theologians both possible and profitable. At the same time it would be a serious mistake to think that the current trend in Biblical theology is a return either to the Protestant orthodoxy of the seventeenth century or to fundamentalism as it is found in large areas of American religious life. The new Biblical theology rejects verbal inspiration, accepts higher criticism, and makes room for biological evolution. But it is Scripture-based and Christ-centered, and this is the significant fact that makes possible conversation between it and Seventh-day Adventists. In preparing ourselves for such conversation we must know both what Adventists hold as doctrine and what the new Biblical theology presupposes and concludes from its study of Scripture. With such preparation, Adventist ministers can look forward to fruitful contact with the newer generation of theologically educated Protestants.

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Grace is but glory begun, and glory is but grace perfected.—Jonathan Edwards.



A baptismal group of 45 candidates resulting from an effort conducted by Pastor K. P. Kurian (seated in center with coat.)



An attentive audience listens to an Ind

Evangelism in Southern Asia

J. F. ASHLOCK

Ministerial Association and YPMV Secretary, Southern Asia Division

DURING 1958, in the Southern Asia Division, 355 evangelists assisted by 198 other workers conducted 57 city and 278 village efforts. Between January 1 and December 31, 2,057 persons were baptized, 20 churches were organized, and 12 chapels and church buildings were dedicated. In addition to salaries and personal expenses of the workers, a total of Rs.210,000.00 (\$41,000.00) was required to finance these evangelistic campaigns.

In Southern Asia accessions to the faith have been made more slowly than in some other divisions. Through the years it has not been unusual for an apparently well-qualified evangelist to conduct a full-scale effort with a mere handful of converts as the visible result. Nevertheless, it is heartening to observe the progressively increasing rate at which the net yearly growth in membership is taking place. Back in 1928 the reported net increase for the year was 116. By 1938 it had gone up to 445. In 1948 it amounted to 1,081. For the next decade the average annual net gain in membership

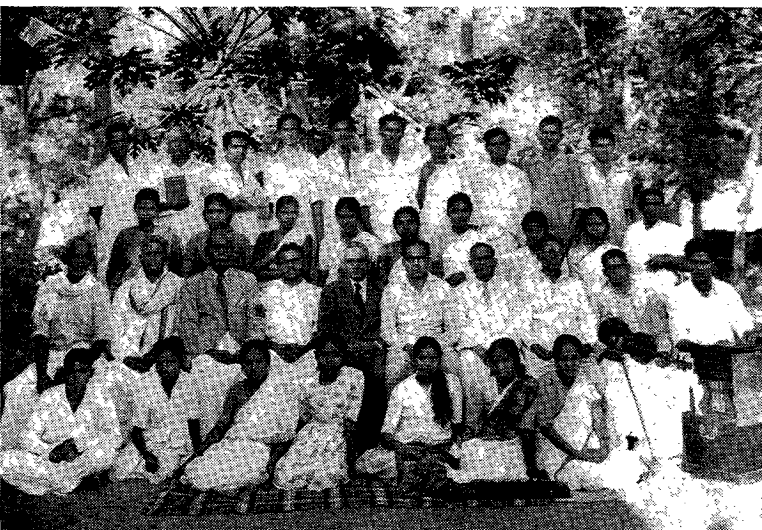
rose again, reaching 1,575 in 1958. In that year more people were baptized than in any previous year in the history of our work. At the close of 1958 the membership was 20,580—approximately double that reported ten years before.

In this part of the world field, as elsewhere, the proclamation of the Advent message produces preachers. The remarkable increase in the number, efficiency, and productivity of indigenous evangelists in recent years is one of the most encouraging features connected with public evangelism in this division. On occasion the writer, arriving unannounced at places where national brethren were conducting efforts, was delighted to see large audiences of representative people who had been attracted to the services by personal invitation, appropriate advertising, and good preaching. My heart thrilled with joy and hope as I listened to native sons tactfully and convincingly present the message for this time.

In order to obtain a true picture of the



the presentation of the message in
ian city.



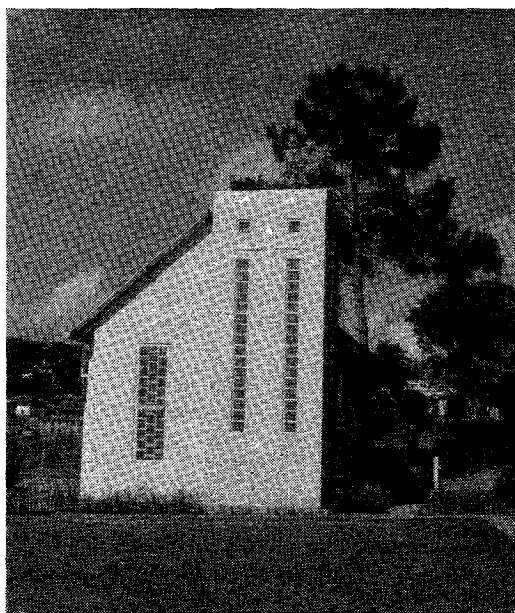
First fruits of an evangelistic effort held by Pastor S. Thomas (seated in
center with dark suit).

public evangelism program being carried on in the division during 1958 by our national workers, questionnaires were sent out to the union ministerial association secretaries. The returns reveal that national evangelists are preaching with power and are being rewarded with success. Away up in the hills of western Burma one worker baptized 20 people. Across the border in Assam another had won 28. Elsewhere in

the Northeast Union each of two evangelists had prepared 23 for church membership. A western Indian brother had garnered in 33 souls. Down in South India the efforts of three workers had yielded 45, 37, and 27 baptisms respectively. The reports of our unions show that twelve of the most fruitful national evangelists had baptized 300 people—an average of 25 each for the year under review.

The degrees of success realized thus far by our national evangelists is probably due to a combination of factors and influences. The ministerial training being given at Spicer Memorial College is turning out more and more informed and purposeful young ministers. The courses in Bible Exegesis, Evangelistic Procedures, and the Spirit of Prophecy offered by the 1955 Theological Seminary Extension School strengthened the faith of the more than one hundred workers in attendance and prepared them for better service. To these can be added the refreshing stimulus of the annual ministerial institutes and workshops. Another contributing feature strongly supported by the division, union, and local leaders is the plan of arranging for two public evangelistic efforts each year. Finally, the national evangelists—sons of India, Pakistan, Burma, and Ceylon—with enlarged vision and consecrated talents, are devoting themselves more zealously to the preaching of the Word—the

(Continued on page 34)



Kalimpong church in northeast India.

PASTOR -- Shepherding the Flock



Should We Rebaptize?

J. O. WILSON

Pastor, Carolina Conference

BAPTISM is a church ordinance by which the Christian shows his faith in and his acceptance of the sacrificial, substitutionary death of Jesus on his behalf and in his stead.

It is a symbol and memorial of the death, burial, and resurrection of Jesus. The one receiving it shows thereby that he believes Jesus actually experienced death, burial, and resurrection in his place, and having accepted the provisions thus made by Jesus for his salvation from sin and his restoration to life beyond the grave, he indicates it by entering into this sacred rite.

In receiving baptism one also declares that he renounces the world; he crucifies the "old man"—the sinful nature—and accepts the resurrection power of Jesus Christ to live a new life.

Faith is one of the prerequisites for baptism. "He that believeth and is baptized shall be saved" (Mark 16:16).

Faith is based upon the word of God. It is exercised with reference to the promises and declarations found in God's Word. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). It is clear then that instruction in the Word of God is an essential preparation for baptism.

In harmony with this it will be seen that when Jesus sent forth His disciples and gave them the great commission to carry on His work in the earth, He told them they were to "teach" people as a preparation for baptism. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). Notice that this teaching was to be thorough and inclusive, as stated in the next verse: "Teaching them to observe all things whatsoever I have commanded you" (verse 20).

The Scriptures were written that men might know God's will. The "all things" He has commanded men to do are found in the Bible. "All

scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). Therefore, those preparing for baptism are to study and be taught the Scriptures.

Does that mean that one is not properly prepared for baptism until he has a complete knowledge of the Scriptures? If that were true, who would ever be ready for baptism? For no one is ever graduated from the study of the Bible. There is always more to be learned. The Christian is to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).

Obviously it is meant that one who is to be baptized should have an understanding of the fundamental teachings of the Bible and the plan of salvation commensurate with his opportunities to learn and his capacity to understand. One need not be a college graduate to be eligible for baptism. In fact, those who are exposed to higher education all too often are strangers to the things of God as revealed in His Word. Neither could it be said that one must be fully matured in years before he could be baptized and become a member of the Lord's body. A youth who is not yet even a teen-ager, but who has reached the age when he can understand the Scriptures well enough to be accountable for his conduct, and who shows that he is capable of exercising faith and has been converted, is surely eligible for baptism.

Rebaptism

Is there ever an occasion when a Christian who has been baptized once, and properly so, might properly be baptized again? We have already noted that those baptized are first to be taught the Scriptures. Suppose one's understanding of the meaning of certain scriptures

changes after his baptism, and through study he learns that those who had formerly instructed him were not fully informed and had led him to erroneous conclusions? Suppose he finds out that although he thought he was fully obeying God he was actually disobeying Him? Suppose he comes to see that he had actually been transgressing some of the plain commands of God at the time of and after his baptism? Then what is his responsibility?

Many fine Christians have gone through such an experience. Many have been wrong when they thought they were right. Through many centuries the true church has been attacked and the truths of God's Word "cast down" (Dan. 8:12) and obscured. During the Dark Ages good honest people thought they were doing right when they were doing things we know today are condemned in God's Word. Many have prayed to Mary and the "saints," confessed their sins to a human priest, burned candles before images, and thought they were

The preaching that comes from the soul,
most works on the soul.—Fuller.

doing right. And many are still doing these things. What shall they do when they learn that these things are contrary to God's Word? Would it not be the right thing to rebaptize these people when they learn that they have grossly misunderstood the Scriptures and are actually living in transgression of the law of God? The answer is obvious.

But let us look a little closer. What if some earnest person learned that he was observing the wrong day as the Sabbath and yet was baptized? When he came to a correct understanding of the Bible and learned that the seventh day is the Sabbath, not the first, and although ever so sincere he was actually and openly transgressing one of the commandments of God, would it not be proper for that one to be baptized again? Surely it would be just as necessary for him as it would for those who had been praying to Mary and adoring images. The point may be vastly different, but the principle is the same.

There is an example in the Scriptures where some believers who had not been fully instructed at the time of their baptism were baptized again when they received further light. (See Acts 19:1-5.)

In the days of Israel and the sanctuary service the Lord gave instruction as to what one should do who had been living in sin unknow-

ingly. When he came to know of his transgression he was to bring his sin offering to the sanctuary, as he would for any other sin. (See Lev. 4:2, 27-31.) Of course, this does not mean that those who transgress a commandment of the Lord in ignorance are condemned, but it shows that we are to regard such transgression as sin when we come to know about it. We are to confess it and put it away. And where it is open transgression of one of God's commandments, would it not seem proper to be baptized again when we receive the light and learn that we had actually been transgressing God's law?

Our fathers and mothers did many things contrary to the Scriptures, thinking they were obeying and honoring the Lord. Will they be lost for that transgression? You say No, and you are right. But what of their children living in this great truth-restoring age? Will they not be judged by the greater light that is now available? When we learn that we have been living in transgression it is certainly proper and right that we should repent and confess that transgression, and treat it just as we did the transgressions that were known to us at the time of our former baptism.

A Preacher Who Wanted to Be Baptized

A minister recently learned of the true Sabbath and decided to obey God. He had been baptized by immersion. In fact, he himself had baptized many others. Someone raised the question as to why he should be baptized again. His reply was unequivocal. He said, "I want to wash away all the error." If that was his conviction, was he not right in desiring rebaptism? Baptism symbolizes the washing away of our sins. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

According to 1 John 3:4 "sin is the transgression of the law." And "all unrighteousness is sin" (chapter 5:17). If we have been breaking any of God's commandments, then it would seem clear that we should repent and wash away that sin by baptism even though we may have been baptized one or more times before.

One who had backslidden from God, turning back into open sin after his baptism, would expect, of course, to be baptized again if he repented and turned back to God. If his backsliding was of such a nature as to separate him from church membership, he would naturally reenter church membership and fellowship in the same way he entered the first time; that is, through faith in Christ, which faith is expressed in baptism. There would be no question about the propriety of rebaptism under these cir-

cumstances. And it seems almost equally clear that in the case of one who had been baptized while holding erroneous doctrines and living in transgression of some clear command of God, rebaptism would be natural when the truth is discovered and accepted.

An important part of God's last message to the world is a call to His people to come out of Babylon. To come out of Babylon in this age of light is to turn back to the beautiful simple truths of the Bible as taught and lived by Jesus and the apostles. It is to believe and live as the early church did before she was overtaken by apostasy and worldliness. To come out of Babylon is to come out of the darkness and errors brought into the church through the great apostasy, many of which errors still hold sway in some churches today. To come out of Babylon is to come into the full light of Christ's marvelous light (1 Peter 2:9). And one who accepts that light allows the Lord to live His life in him, and by so doing he can by His grace "keep the commandments of God, and the faith of Jesus" (Rev. 14:12), and carry on to completion the great Reformation so nobly begun by Luther and the other Reformers.

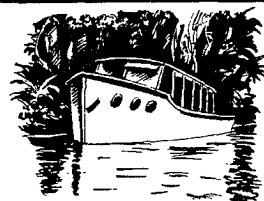
Surely when God's true children hear the call to "come out of her, my people" (Rev. 18:4)

they will recognize it as a call to break off completely from any and all errors that have crept into the church during the centuries of apostasy. Today God is finishing the truth-restoring work of the Reformation, and when one makes the great decision to follow and accept the light He has revealed, the natural thing is to witness to his decision by baptism.

Most of those who request admittance into the Adventist Church are baptized even if they have been baptized before, and they testify that they receive a great blessing through the experience. Among the few who enter upon profession of faith, some often decide later to be rebaptized. When asked why they do this they will usually say it is to make the separation from error complete.

To unite with the great Advent Movement of these last days is often to find a new fellowship with Jesus, and when that is the case, this experience of baptism will make it all the more real. Those who have not been clear upon this question of rebaptism would do well, we believe, to give study to the suggestions set forth here, and to consider also the testimonies of those who speak from experience and declare that rebaptism has brought a great blessing to them.

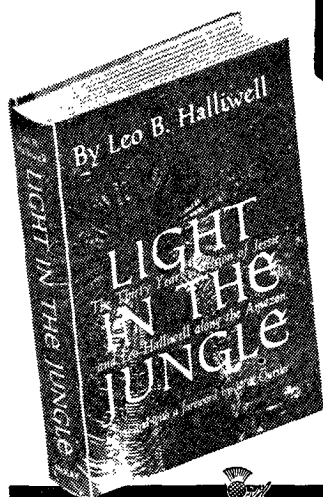
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EVANGELISM -- Winning Men for God



The Greatest Objective

FERNON RETZER

President, Central American Union

IF SOMEONE discovered a sure cure for cancer or heart disease, he would be hailed as a great benefactor of humankind. He would be adding years to the lives of many.

Evangelism is doing more than this. Under God it is opening the way for thousands not only to live a few years more but to live forever. What a glorious and thrilling privilege is that of the evangelist!

Paul fully believed in evangelism. He had a vision that became the obsession of his life—the winning of men and women to Jesus Christ.

We know that the Holy Spirit and the angels and all heaven is interested in the saving of souls and that “there is joy in the presence of the angels of God over one sinner that repenteth” (Luke 15:10).

Soul saving is the great objective of the God of the universe, for we read, “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

Therefore, soul saving is the highest and holiest work God has ever or could ever assign to His creatures. Nothing should distract us from this great task. And the greatest objective of our lives should be to see men and women come to the knowledge of the truth of God.

God’s estimate of evangelism is well defined in the following quotations:

“The conversion of souls to God is the greatest, the noblest work in which human beings can have a part.”—*Testimonies*, vol. 7, p. 52.

“The greatest work to which human beings can aspire is the work of winning men from sin to holiness.”—*The Ministry of Healing*, p. 398.

“The greatest work, the noblest effort, in which men can engage, is to point sinners to the Lamb of God.”—*Gospel Workers*, p. 18.

“In comparison with the worth of one soul, the whole world sinks into insignificance.”—*Testimonies*, vol. 5, p. 614.

“Nothing is to be permitted to hinder this work. It is the all-important work for time; it is to be far-reaching as eternity.”—*Ibid.*, p. 456.

These statements clearly reveal the importance of the work God has given us to do.

It was Christ Himself who outlined the task when He said: “Go ye into all the world, and preach the gospel” (Mark 16:15). Therefore, evangelism is to be the supreme mission of the church and the primary business of every disciple. We may establish colleges, sanitariums, and hospitals, but they are only successful as they help to win souls to Christ. Each and every department of our organization should be geared to soul winning.

When a church, mission, conference, or any other phase of our work is not evangelistic in its scope, it is like a lighthouse without a light, a steamboat without steam, or an automobile factory that never turned out a car.

Evangelism is the only business the gains of which will survive the impending wreck of this world. There are many honorable trades in which men engage—building, medicine, law, dentistry, art, agriculture, engineering, et cetera, but most of these have their reward in this life. The soul winner builds for eternity. God’s servant has put it graphically in this way: “All worldly enterprises are of trifling importance compared with the work of saving souls. Earthly things are not enduring, although they cost so much. But one soul saved will shine in the kingdom of heaven throughout eternal ages.”—*Testimonies*, vol. 2, p. 336. Should not this cause us to devote ourselves more than ever before to the business of saving souls?

Great evangelistic activity will characterize the spirit of the last days. The light of truth will permeate everywhere, and God has chosen finite man to play an important part in the great drama of these last days.

All over Central America our ministers and

laymen are faithfully doing their part. The Panama Conference this year has the slogan "Each one seek one." The ministers and laity are joining forces in a great evangelistic crusade. Only recently it was my privilege to visit the meeting place in Colón, Panama, where a revival is being held. More than 1,500 people listened attentively as Evangelist O. U. Holness expounded the message for these last days. We feel sure that this year in the Republic of Panama hundreds of men and women will accept and follow Jesus Christ.

In the large city of Guatemala there is also a combined minister-layman effort. Every week the members are visiting the towns and villages near Guatemala City. Elder Efrain Murillo, pastor of the church, writes that in the little town of Sinaca two young men, Fritz Foldvary and Carlos Morales, have so great an interest that certain groups in the town have threatened that they will stone them if they continue preaching in the home of an interested family.

During the last session in San Salvador, El Salvador, I was introduced to a young man by the name of Napoleon Cruz. He had been baptized fourteen years ago, but it was not until about four years ago that he felt he must give this message to others. With Bible in hand he went from place to place teaching the message, and was able to raise up a church of twenty-nine in a very short time. At present he is the elder of that church. In the past two and a half

years, sixty-three have been baptized, and at the time of writing, sixteen more are in the baptismal class.

Learning that he was a farmer with eight children, I asked him how he found the time for so much missionary activity. He told me he could do nothing less because he expects the Lord to come soon. He was farming only to sustain his family and himself while he was doing the all-important work of preaching and winning men and women to God.

Some time ago two ministers of another denomination asked him to leave the town in which he was working. They said they were there first and that he was causing a great deal of unrest among the people. He answered, "God did not limit my territory to preach. He said, 'Go ye into all the world.'" That is the spirit of our ministers and laymen in the Central American Union.

May God give us all a vision of our position in the world and of the privilege that is ours in taking this message to needy men and women.

Give us a watchword for the hour,
A thrilling word, a word of power;
A battle cry, a flaming breath
That calls to conquest or to death.
A word to rouse the church from rest,
To heed the Master's high behest,
The call is given; ye hosts arise!
Our watchword is—Evangelize!

—A. A. ESTEB

Pernicious Inertia*

DON H. SPILLMAN

Evangelist, North Pacific Union Conference

I BELIEVE in Sabbath school evangelism; I believe in Dorcas evangelism; I believe in lay evangelism; and I certainly believe there is still a place for public evangelism in this movement.

Today we have discussions pro and con for the three-week effort, the three-month effort, the six-month effort, the Sunday night meeting, the theater effort, the hall effort, and the church effort. Paul Campbell and I held ten efforts in central California some years ago. Nine of these were held in Adventist churches,

some very small, and we baptized 235 people with scarcely any cost to the conference. So we know that these work.

The merit of any one method over another should not concern us so much as the fact that we should choose *some* method and *do some evangelism* each year. Having been a pastor, I know pastors are kept busy marrying people, burying people, straightening out people, et cetera, until the devil assures us we have no time for public meetings. Besides, we may say, suppose we try and then fail? Frankly, the greatest reason among us for not doing some evangelistic work is the disease I shall call pernicious inertia, and I fear all of us at one time

* Excerpts from a talk given at the union conference session, Portland, Oregon.

or another have been afflicted with this malady. When we have it we find the weather is too hot or too cold; or we do not have enough help; or we have no beautiful theater or hall in which to hold meetings. By the time caroling and Ingathering is over, the *Signs* campaign is upon us, then comes camp meeting and JMV summer camp. Ah, yes, pernicious inertia is a disease that can affect both mind and body.

A young man comes out of the Seminary and is assigned a district. Immediately his friends from the same class feel they are failures unless they too are assigned districts immediately. Another promising young man becomes departmental secretary, and his fellows become envious and think they too should get a department. Brethren, I pray that God will lay upon our hearts the joyful realization that the greatest work in the world is that of soul saving, being out in the firing line for God. And so I say, may God bless the men who are endeavoring to win souls, whether it is by the three-day, three-week, or three-month effort.

When asked to speak on evangelistic methods today, I felt like the dear old mother who was guest of honor at a banquet. After the meal the master of ceremonies arose and said: "Now we are greatly pleased and honored to have Mrs. ——— with us tonight. She will give us a speech on the rearing of children." Mrs. ——— arose and said: "I have only had eleven children. I know nothing about it," and sat down. After some fifty efforts, ranging from three weeks to six months in length, I honestly feel I know very little about how to win souls. One thing I am sure of, however, is the fact that it is becoming more difficult in many areas, and this is one reason why we should have more men doing evangelistic work. Then we could expect better results than we have had in the past.

It was suggested that I also say something about the extended effort, either a three-month campaign or a six-month winter effort, with perhaps time out around the holidays and with the second half of the campaign beginning in early February. I want to go on record as favoring this type of effort for several reasons.

1. It strengthens our own members in the faith.
2. It builds solid, well-grounded members.
3. Many of our best people decide to join us during the second half. It takes some good Christian folks a long time to decide to make such an important change.
4. The second half of the evangelistic series strengthens those who came in during the first half.

One of the best ways to accomplish this, I

believe, is the Sabbath morning Bible class. After we have presented the Sabbath message at our meetings we invite the interested folks to attend our Prophetic Bible Class at 9:30 A.M. the following Sabbath. This class continues for twenty to twenty-five consecutive weeks with excellent results. We use a large room containing a piano and a blackboard and always have a song service. Then we have prayer, special music, roll call, mission story, mission offering, more special music, and then the lesson study. The first assignment given to the members of the class is that they learn the books of the Bible. Then we give out slips of paper with Bible texts and begin a friendly contest between the men and the women to see who can find the text first. Everyone usually brings a Bible, but we are prepared to lend three or four if needed. All our fundamental doctrines and beliefs are presented during the weeks the class is held, and texts are placed on the blackboard for the members to copy if they so desire. Those we baptize from the class have heard the message not only in the evening meetings but in the Sabbath morning Bible class, and most of them stay for the eleven o'clock service also. Therefore they are well informed regarding the Bible and its message for these times.

I believe that if as evangelists and pastors we follow some such procedure as this, we will not only win people to Christ but we will make Sabbathkeeping Seventh-day Adventists out of them as well.

We use plenty of music in our meetings, also moving pictures and some slides—the best we can obtain. But our Sabbath morning Bible class is perhaps the most effective evangelistic plan as an all-round soul-winning agency.

In closing, I repeat: Let us all plan to do some kind of evangelism this year and every year until the Lord comes. Forget the devil's excuses—the multiplicity of details that seem to smother us at times. Forget our pernicious inertia and hold three-week, six-week, ten-week, twelve-week, or six-month efforts—*do something!* You say, "I've been aiming to do it for a long time." Dwight L. Moody was at a Sunday school convention one time when a particularly good idea was presented. He turned to the superintendent and said, "Isn't that a fine idea? What do you think of it?" The superintendent replied, "We've been aiming to do that very thing for about two years now." Mr. Moody exclaimed, "Aiming? For two years? Don't you think it is about time you fired?" Perhaps this apt illustration will inspire hesitating workers to launch ahead with some soul-saving effort despite the many obstacles in modern evangelism.

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MUSIC IN WORSHIP



Some Song Services We Might Do Without

SIDNEY E. ALLEN

Instructor in Religion and Evangelism, Union College

I AM NOT a musician but I am a music lover, and as a minister I am concerned with the worth and effectiveness of the music that is used in services conducted by our ministers and people. What I am going to say will probably conflict with someone else's thoughts on the subject; nevertheless I hope it will stir some of us up to do something about certain situations that, in my opinion, need to be considered.

I am not one of those who believe that because we live in the day of television we must reconcile ourselves to some type of canned music for evangelistic meetings, and that the day of the old-fashioned "song service" is over. I do believe that the day of some of the types of song services we call "old-fashioned" has been over for a good many years, if in fact it ever existed. It seems to me that most of the unsuccessful song services conducted fall into one or another of the categories I will mention. Frankly, I think we can do without all of them.

First, the "That's not loud enough" type of song service. If we are at all familiar with the counsel given to us by the Spirit of Prophecy, we ought never to strive for mere loudness, boisterousness, or any type of volume for volume's sake. We are quite frequently subjected to this type of song leadership, and our young people are led to think that this is *the* way to get people to sing.

What can one expect from an audience if he continually insults it by announcing that its efforts are puny, weak, feeble, unworthy, et cetera? Furthermore, why should we try to tell people that volume is the main thing to be sought after in corporate singing? It seems to me that a song leader might sometimes tell the people that they are singing too loudly, rather than not loudly enough. This can have a good effect upon the audience and tend to direct the atten-

tion where it ought to be, namely, upon the rich, meaningful words of the hymn.

I would not want to give the impression that the song leader ought to give false praise to the audience, and so this brings me to the second type of song service we might do without. It is the "That was simply grand" type of service. All of us have sat through such an experience, in which the song leader has continually remarked how lovely our singing was, when actually there was nothing special about it at all. It is true that this type of song leader may get more in terms of cooperation from the audience than the scolding type.

However, we are not gathered for mutual admiration, or even mutual inspiration. Therefore would it not be well to pack our evangelistic and worship services with the elements that will direct the minds of the people to God? The song service should be a two-way communion with God—wherein God speaks with man and man responds to God.

The third type of song service that I believe we could do without would be called "The ad-lib continuity." This is the type of song service in which the one who is leading out endeavors, out of his ready wit, to make some kind of artificial connection between the various hymns he has chosen for the evening. This has become quite popular, and perhaps in the hands of a very thoughtful song leader a sort of "hymn sermonet" could be given with telling effect. However, this type of thing requires much more effort, thought, and skill than is generally given to it. Therefore it is my sincere conviction that we ought to shy away from trying to make a connection between "The Old Rugged Cross," "Crown Him With Many Crowns," and "Jesus, the Very Thought of Thee," when such an artificial connection is of no value at all and

merely is annoying to any thoughtful person.

The fourth type of song service we can do without is the "Keep it lively" type. This is the type where anything is permitted except a reverent, thoughtful, meditative, and reflective mood. I do not mean to infer that tempos should never be lively. Obviously the tempo must be chosen to fit the song, the leader's preference, the occasion, and the audience. But just as a song service that "drags" becomes tiresome, just so a flippant scherzo of religious songs is hardly pleasing to the majestic God whom Isaiah saw "high and lifted up."

The fifth type of song service we can do well without is the "Let's see, what shall we sing next?" type. Purveyors of this kind of gift to the King of kings, which costs nothing, can be identified easily by the consternation that fills their faces during the last stanza of each hymn. Another symptom is that he generally begins leafing through the hymnal furiously at the same time. Brevity is sufficient in condemning categorically such slipshod ways. It is a wonder audiences sing at all under this type of leadership. Surely the song service should be planned beforehand.

The sixth type of song service we can do without we will call the "Watch me while we do this" type. Here the attention of the people is taken away from the words they are singing to God and directed toward the intricacies of the leader's plan. He may want them to hold some particular note a long time, sing the words a little differently, or something else. It is admitted that in the hand of a master this can be extremely effective. I am simply pointing out the fact that such musical gymnastics can easily detract the people from the reason for their song. Any singing that is not done out of gratitude to God is expendable in His church.

Last, let me mention a type of song service that I believe we *cannot* do without. I am going to name this the "Worshiping God" type. First of all, the song leader must be a man with a deeply spiritual attitude. He cannot merely assume this when he begins to give the downbeat. He must know the Lord, love Him, be eager to add glory and honor to His name by leading His people in a service of musical

praise. Such a song service will require careful study and intelligent choice of all hymns used. If a hymn does not glorify God, edify His people, and efficiently do its spiritual task, don't use it. Choose hymns that will lead our people into deep communion with God and let our comments during this song service be directed toward this end.

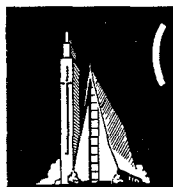
Singing is sharing one's Christian experience. If one does not feel like singing to God, he should look out. It may be a sign that his heart is becoming hardened. If the song leader can in some way set an example and create such an atmosphere as will open up the springs of love and devotion that are in every Christian, he will be indispensable to the cause of God.

Evangelism in Southern Asia

(Continued from page 25)

highest and holiest mission ever committed to mankind.

The burden for the salvation of more than 550 million judgment-bound souls presses heavily upon the hearts of the evangelists in Southern Asia. If left to bear this burden alone, they would be crushed by the tremendous weight. In view of the unwarned and untouched multitudes in these lands, the work seems to have barely begun, and humanly speaking, at the present rate of accomplishment it never could be completed. More people are being born every year than are being reached. If every active ordained and licensed minister were assigned an average portion of the Lord's vineyard in this division, each would be responsible for more than 2.4 million persons! Truly a gigantic responsibility! A mighty challenge! Nevertheless, it is our firm conviction that the end will come soon, for we believe the Lord, in His love and mercy, will fulfill His promise of latter-rain power to make possible a grand, glorious, and speedy finishing of His work. To this end His chosen ministers in Southern Asia have dedicated their lives.



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HEALTH EVANGELISM



Why a Vegetarian Diet?

M. DOROTHEA VAN GUNDY

Nutritionist, International Nutrition Research Foundation

TWO years ago while in the Chicago area I had the privilege of visiting the Chicago Museum of Natural History. The section on food and nutrition was especially interesting. Near the entrance I found an unusual definition of man. It read something like this: "Man is a mass of protein (muscle) on a structure of minerals (bone) protected by fat, energized by carbohydrates, and activated by vitamins."

If we add bulk and water to this list, we have the seven essentials required by the body for the growth, repair, energy, and the normal processes of life. These elements are furnished by the food we eat, the air we breathe, and the water we drink.

Since we will be concerned primarily with a discussion on protein in this article, we shall confine our facts to only this phase of nutrition. However, we must not forget that all these elements are just as essential as protein and the body functions will eventually be impaired should any of them be left out.

Practically all foods in their natural state contain some protein, but fruits are lower in this substance. Nutrients that carry the largest amount of protein are usually classed as protein foods. These would include nuts, legumes (peas, beans, et cetera), cereals, milk and milk products, eggs, meat (including fish and poultry), and seeds. In the last-named group we could put various types of yeast and commercial products made from a combination of protein foods.

Persons who get all their proteins from the vegetable kingdom are known as vegetarians; those who include milk and eggs along with vegetable protein are known as lactovegetarians or lacto-ovo-vegetarians; and those who include all types of protein food are nonvegetarians.

In the science section of the December 2, 1957, issue of *Newsweek* there appeared an

article that predicted what the world will be like in 2057. Among other forecasts for one hundred years from now, Dr. James Frederick Bonner, scientist from the California Institute of Technology, in Pasadena, California, suggested that all the people would be vegetarians. Why? Because the population would be so great that there would not be room to raise animals to feed man, therefore man would have to subsist directly upon the products of the soil.

A few weeks afterward, when Dr. Bonner was interviewed on a TV program, he stated that for every ten calories fed to animals man gets one calorie in return. This, he declared, is a most expensive and wasteful process of obtaining foods.

Dr. Bonner's statement reminded me of something else I saw at the Chicago Museum. It was a chart that showed that four tons of food were required to produce a steer weighing half a ton. Of the 8,000 pounds used, 6,500 pounds would be hay, grass, and shrubs; there would be 1,200 pounds of grain, 50 pounds of minerals and vitamin supplements, and 250 pounds of protein concentrates. This steer would in time provide 578 pounds of meat, of which 20 pounds would be porterhouse steak. This is certainly an expensive and inefficient method of using four tons of feed to produce 578 pounds of meat!

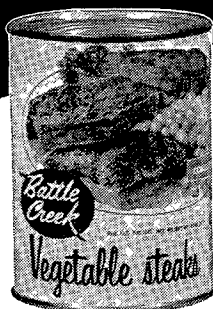
It probably will be a surprise, at least to some, to learn that well over half of the world's 2 billion inhabitants are vegetarians. Let us look at a few of the reasons for this. First and foremost should be mentioned that the supply of meat is entirely inadequate to provide the world with the quantity as used in the United States. Economy plays a part also, as many people do not have money to buy meat.

Religion also enters into this question in no small way, for large populations are vegetarians because of their sacred regard for animal life and their belief in the transmigration of

More People are Eating . . .



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the soul. This is particularly true of the millions in India and parts of China. In America also we find some churches establishing days or periods of time (such as Lent) when vegetarianism is practiced.

Another reason why some people are vegetarians is due to the disease in the animal kingdom, which seems to be increasing from year to year. In my work I have found there are many vegetarians among meat inspectors. Does it seem strange they should practice vegetarianism?

The November-December, 1956, issue of *World Health Organization News Letter* tells us that there are about 200 diseases that may be transmitted from animal to animal and about half of these are communicable to man.

Some people are vegetarians because of the suffering and inhumane treatment given animals in slaughtering. Others have discovered that they are in better health while abstaining from the use of meat. This list would include many prominent people who have personally made this discovery.

Dr. Edward H. Ahrens, Jr., Rockefeller Institute scientist, told an American Medical Association symposium on fats and nutrition that the most important regimen for persons with a history of heart disease, or for those in whom the risk seems greatest, is to adopt a vegetarian diet. This suggested menu would omit egg yolks and all dairy products except those made from skimmed milk. His statement was reported in *Medical News*, March 25, 1958.

Recently I met a young man who found he could think more clearly and do more concentrated study while on a vegetarian program. He also learned that while on this diet he could keep his body under better control. Many people have made this discovery.

The spiritual life and the disposition are greatly affected by the diet, and when meat is included, spiritual perception is less keen. This is well illustrated in the experience of the children of Israel. When at their insistence God gave them meat, it brought leanness to their soul. There were definite reasons why God put Israel on a vegetarian diet in the wilderness. Here is what *Counsels on Diet and Foods*, page 375, has to say in regard to this:

He [the Lord] warned them through Moses in the wilderness, specifying that health would be the reward of obedience. The state of the mind has largely to do with the health of the body, and especially with the health of the digestive organs. As a general thing, the Lord did not provide His people with flesh meat in the desert, because He knew that the use of this diet would create disease and insub-

ordination. In order to modify the disposition, and bring the higher powers of the mind into active exercise, He removed from them the flesh of dead animals. He gave them angels' food, manna from heaven.

The *Encyclopedia Americana*, volume 27, page 720, has this comment to make as part of the material given in connection with vegetarianism:

It tends to soften the disposition—to make us more calm and less agitated, aggressive and violent. It is practical and rational. It ought to be accepted, if one follows an ideal for the establishment of an education for the races of men who are to be sweet-tempered, intelligent, artistic, peace loving, yet nevertheless prolific, vigorous and active.

A foe to God was never a true friend to man.
—Young.

* * * * *

Good has but one evil; but the evil has two enemies, the good and itself.—J. Von Muller.

* * * * *

There is no verbal vitamin more potent than praise.—Frederick B. Harris.

Again from *Counsels on Diet and Foods*, page 389, we read:

A meat diet changes the disposition and strengthens animalism. We are composed of what we eat, and eating much flesh will diminish intellectual activity. . . . When the animal part of the human agent is strengthened by meat eating, the intellectual powers diminish proportionately. A religious life can be more successfully gained and maintained if meat is discarded, for this diet stimulates into intense activity lustful propensities, and enfeebles the moral and spiritual nature.

So it would seem that vegetarians can actually live on a higher plain physically, mentally, and spiritually. This, I believe, should be the basis for recommending the change from a nonvegetarian diet to a vegetarian menu.

This change of dietary habit becomes a matter of re-education of the body to accept such a program. If a person has never been a vegetarian and he has been using meat three times a day, it can be cut to once a day, then to twice a week, and then omitted entirely. In this way in a comparatively short time a person can re-educate his taste to enjoy the foods God gave man in the Garden of Eden. There are a few predictions made in *Counsels on Diet and Foods* that should be called to our attention. The following quotation from page 382 is rather startling.

Greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ. Health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the dangers of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people to walk no more with them.

Again on page 407:

Meat eating will eventually be done away. The flesh of animals will no longer compose a part of our diet; and we shall look upon a butcher's shop with disgust.

A practical suggestion that will be a real help in changing our food habits is given on page 400 of the same volume. It is as follows:

If our appetites clamor for the flesh of dead animals, it is a necessity to fast and pray for the Lord to give His grace to deny fleshly lusts which war against the soul.

In conclusion let us ask ourselves the pointed questions:

When will those who know the truth take their stand on the side of right principles for time and for eternity? When will they be true to the principles of health reform? When will they learn that it is dangerous to use flesh meat? I am instructed to say that if ever meat eating were safe, it is not safe now.—*Ibid.*, p. 384.

The messenger of the Lord asks,

Is it not time that all should aim to dispense with flesh foods? How can those who are seeking to become pure, refined, and holy, that they may have the companionship of heavenly angels, continue to use as food anything that has so harmful an effect on soul and body? How can they take the life of God's creatures that they may consume the flesh as a luxury? Let them, rather, return to the wholesome and delicious food given to man in the beginning, and themselves practice, and teach their children to practice, mercy toward the dumb creatures that God has made and has placed under our dominion.—*The Ministry of Healing*, p. 317.

Recommended reading:

1. *Counsels on Diet and Foods*, chapters 1-4, 23.
2. *Science and Modern Manna*, Lloyd Rosenvold, M.D.
3. *World Health Organization News Letter* on "Diseases in Animals." (This can be had from International Nutrition Research Foundation, Arlington, California, if requested and a long, stamped, addressed envelope is sent.)
4. *Check That Chick*. (Can be obtained as above.)
5. *The Ministry of Healing*, chapter on "Flesh as Food."

(The next article in this series will be, "How Much Protein and What Kind?")

From Preachers to Plodders

TODAY the preacher is a worker, not a witness; a plodder, not a preacher; a manager, not a minister; an administrator rather than an ambassador; he studies methods rather than the word of God; he has an office rather than a study. . . .

There is a frantic grasping for new methods, to find something which will make the kingdom go. It would appear that God is bankrupt. This hectic rush somehow to drive the thing into production is a poor testimony to a needy world. The world has enough nervous anxiety and unrest and unsureness without the church adding to it. This straining at the work, under conviction for poor results, may be better than doing nothing, but it does not get at the root of the trouble. The man filled with the Spirit and full of love does not work for God under the strain and goading of conviction because of small statistics. . . .

The notion today is that so many programs, plus so much activity, plus so many projects, will bring results. This in itself will not advance the kingdom. Unless God and the Holy Spirit come upon the scene, souls will not be convicted and converted. And our hectic rushing will not bring the Spirit.

Let us get the root of the matter: We are not satisfied with the statistics; we have not the spiritual capital to get spiritual results through the Holy Spirit; we are not willing to pray and wait on God . . . , and so we rush out to make the thing work with a multiplication of methods and with human enthusiasm. We ignore the time-tested worth of the ordinary work (though it is not common any more) of intercessory prayer, persistent calling, heartfelt testimonies, and scriptural preaching.

These quotations from *The Way to Pentecost*, by Samuel Chadwick, may fit well here:

"The church that multiplies committees and neglects prayer may be fussy, noisy, and enterprising, but it labors in vain and spends its strength for nought. It is possible to excel in mechanics and fail in dynamic. There is a superabundance of machinery; what is wanting is power. To run an organization needs no God. Man can supply the energy, enterprise, and enthusiasm for things human. . . . The energy of the flesh can run bazaars, organize amusements (we might add, run the movie projector), and raise millions; but it is the presence of the Holy Spirit that makes a temple of the living God—it comes only by prayer."

—*The Free Methodist*

BIBLE INSTRUCTOR



Man's Sinfulness to Be Taught

ROSE E. BOOSE

Retired Bible Instructor, Santa Ana, California

BIBLE instructors have dedicated themselves to the service of God for the saving of souls in this the world's last hour. The specific task to which we have been called is to teach the Word of God in its fullness, and with Paul we should be able to say, "I have not shunned to declare unto you all the counsel of God" (Acts 20:27). Every day the Bible instructor comes face to face with men and women who may live to see the Lord come in all His glory. Their eternal destiny may depend upon how we teach, pray, and live before them.

The world today is in dreadful confusion—politically, economically, socially, and religiously. In this confusion there must be a clear and distinct voice pointing men and women to the only remedy, which is given in the full gospel of salvation through Jesus Christ. Said Isaiah, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7). *Forsake sin and return to the Lord* with all the heart—this is the only way for mankind to secure peace and eternal salvation.

The human race resents the fact that it is sinful and that there is need of repentance. It is much easier and more pleasant to speak of other things, therefore there is too little conviction of guilt before God. Man must be brought to a realization of the awfulness of sin and the anger of a loving God against that which so degrades and destroys His creatures. He must learn of the terrible judgments pronounced against the continually rebellious. If he is not made conscious of his sins he will not feel the need of forgiveness. But when he realizes his own sinfulness and the extent of God's love for sinners, the Holy Spirit will move him to seek pardon and reconciliation.

In the great revivals of the past the voice of

stern rebuke against sin was heard very definitely. John the Baptist cried: "Who hath warned you to flee from the wrath to come?" He warned that God had said, "The axe is laid unto the root of the trees," and that they would be hewn down and cast into the fire unless fruits for repentance were brought forth. (Matt. 3:7, 10.)

John Bunyan's Pilgrim left his home and family because he was "certainly informed that this our city will be burned with fire from heaven," and unless "some way of escape can be found whereby we may be delivered," they would all perish. This consciousness was a reality that remained with Christian day and night, and finding no way of escape, he fled from the City of Destruction in search of life.

In the great reformation of the sixteenth century it was the sense of sin and punishment from God that made Luther's message of forgiveness and justification through grace so welcome to sinners. "It is so deep and horrible a corruption of nature that no reason can comprehend it, but it must be believed upon authority of the revelation in the Scriptures. . . . It can be restrained by no law or punishment, even though there were a thousand hells; only the grace of God can purify and renew the nature."—*Martin Luther*, p. 353, translated by Henry Eyster Jacobs.

Concerning the days of John Wesley, it is stated: "The sense of sin was faint; and with it had grown faint, too, the doctrine of a divine and redeeming Christ."—W. H. FITCHETT in *Wesley and His Century*, p. 142. In such an atmosphere Wesley preached, and of his message we read: "Wesley had, as few men ever had, the sense of sin and its hatefulness: a vision of the divine law—holy, stainless, august—dishonoured by sin."—*Ibid.*, p. 132. "No other preachers painted sin with colours so dark, and yet so true to human consciousness, as did the

men who carried this message.”—*Ibid.*, p. 272. On the other hand, “None depicted God’s love in Christ in such radiant sunshine, or proclaimed Christ as a Saviour in tones so confident.”—*Ibid.*

When in God’s own time men were called to proclaim the judgment-hour message, sinners were brought face to face with sin and the judgments of God against the sinner. There were no more touching words in all William Miller’s preaching than his pleadings with sinners to forsake their sins and find salvation before the door of mercy would close. If possible, read Miller’s sixteen lectures printed in 1836. Those who read these pages find that as sin was shown to be “exceeding sinful,” the hearts and consciences of men were touched, and great revivals took place among the people.

There is a deep longing in the heart of many of God’s people today for another revival among us. The Spirit of Prophecy says, “To-day there is the need of stern rebuke; for grievous sins have separated the people from God.”—*Prophets and Kings*, p. 140. When the sinfulness of sin becomes a reality we shall once again see a revival that will ripen the harvest of the earth for its reaping. Remission of sins, justification, and acceptance by God must find their rightful place in our teaching and ministry. The church is weak to the extent that it allows these truths to be overshadowed by other things of less importance.

Of Luther’s times we read: “The church had fallen, because the great doctrine of justification by faith in the Saviour had been taken away from her. It was necessary, therefore, before she could rise again, that this doctrine should be restored to her.”—D’Aubigne’s *History of the Reformation* (translated by H. White), book 1, chapter VI, p. 29.

The last message of mercy to go to the world

presents the most fearful judgments that God has ever pronounced against a guilty generation. May we so teach that sinners will forsake their ways and find in the love of our dear Saviour the forgiveness and healing that will restore them to God’s favor.

LETTERS TO THE EDITOR



Evangelism in New Zealand

Our evangelistic team opened up in the city of Wellington for our second campaign in less than three weeks after my arrival from the States. Our opening audience was 3,150, a little less than the 3,600 of our previous campaign there. We also ran meetings at the same time in a small nearby city and carried six meetings a week from July to the end of the year.

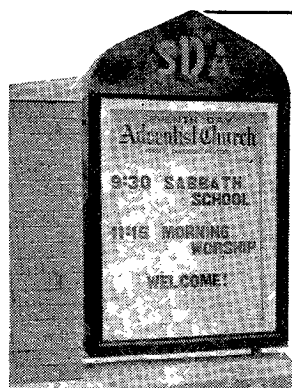
Our work in Wellington got a good lift—we added 120 souls—and it is appreciated in that area of our conference because it has been our most difficult city, and although it is the capital, the Adventist membership is only about one sixth what it is in Auckland.

JOHN F. COLTHEART
Auckland, New Zealand

Appreciation for *The Ministry*

I have been receiving *THE MINISTRY* magazine now for about four years and want to tell you that I find it most inspiring and informative. The articles are timely and interesting. I would not be without it for anything.

GEORGE W. REID
Pastor, Kamloops SDA church
British Columbia, Canada



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SHEPHERDESS -- Her Vital Partnership



The Minister's Wife

By MRS. ALTHEA DYER

A WIFE'S ministry differs from that of her husband. She cannot take his assignment, but as his assistant and companion in the work she must ask counsel from God as to how to serve best her community and the church where her husband is the shepherd.

For any woman to attempt to work in a man's sphere is not always wise and may fail. There is specific work for the minister's wife, but it is not to her advantage to be always in the eye of the public. It is the steady, quiet, personal, and neighborhood work that shows real Christian living. This will gain for her husband due respect in his ministry. Therefore she should leave the preaching of doctrine to him.

First of all the minister's wife must be a good housekeeper and homemaker. She should be kind, courteous, and understanding. Many will come to her with tears and sorrows, and she must be the kind of woman who can sympathize and yet not become a part of the problem. Her duty may call her to the side of those who are dying. She may be called upon to help in weddings, funerals, and to help or tend the sick. It is her place to "study to shew . . . [herself] approved unto God . . . rightly dividing the word of truth" (2 Tim. 2:15).

It has been said, "Every child is a publisher." If we have several children, we have a publishing association! What we are as parents is published to the whole world. Alas, if they proclaim not the things that ring of the gospel! Therefore, our first duty as a minister's wife is to save our own children. We must take time to pray with them, to read to them, and to play with them. We must prepare them to meet Jesus. This is our very first responsibility. The father is away much of the time, so the mother must spend much more time and effort in caring for the spiritual needs of the family.

Not long ago a young man was put out of his own home for standing firm for the Sabbath. It was our privilege to invite him to our home until he could find a place to stay, which was

only a few days. But how grateful he was for those days of help. Since that day, we have learned much about hospitality. It is not the fine things that make a person comfortable. It is the spirit in which the hospitality is given. I am sure that nowhere else is there more hospitality shown than in the homes of our ministers. I have visited in many a home and found the hostess always willing and eager to make room for one more and provide the best she had. Who, after eating at his host's table and joining in the family worship, does not count himself a friend?

Above all, a minister's wife should have no place in her life for unkind criticism. She must be free from a tongue that speaks unwisely and learn to control such for the sake of others. Prayer and power from on high will help her in this.

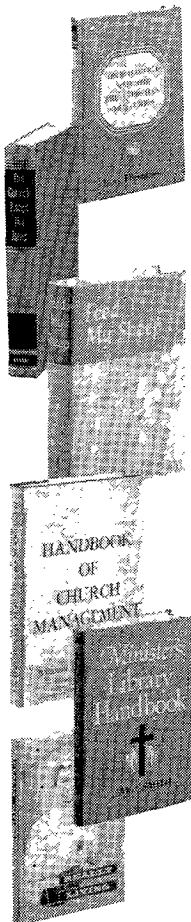
The minister's wife must take her share in church activities. With love in her heart for her husband's flock she must share their burdens and lighten the load for him wherever she may find the opportunity. She should be enthusiastic in new projects and help to organize and give support to the work of the Dorcas Society. This is a challenge to good leadership.

If the wife of the minister is accomplished in piano or voice, or better still, in both, it is a wonderful asset to his ministry. Adventist women are giving the message to the world in song and music, and this plays a great part in reaching the human heart.

Godly women do not need a spotlight in which to perform. They are happy to serve in any capacity anywhere. In the hours of disaster the lights of true Christianity shine the brightest. In the testing and trying hours of these days, there are many wonderful women who are letting their lights shine wherever they are placed. I think especially of the wives of ministers who are willing to pick up and go anywhere so that the gospel may be proclaimed to those who know it not.

Ministerial Book Club

FOR 1959



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BOOKS - For Your Library



The Ancient Near East, An Anthology of Texts and Pictures, ed. by James B. Pritchard, Princeton University Press, Princeton, New Jersey, 1958, 380 pages, 197 numbered and 4 unnumbered illustrations, and 2 maps on the endpapers, \$6.00.

The publication of Pritchard's new book is great news for any minister interested in Biblical archeology. In 1950 Professor Pritchard ingratiated himself with all serious Bible students by publishing a collection of English translations of virtually all ancient texts which shed light on the Old Testament. It appeared under the title *Ancient Near Eastern Texts Relating to the Old Testament* (Princeton University Press). Such a collection had never appeared in English before. Prepared by experts in the field of ancient Egyptian, Sumerian, Babylonian, Assyrian, Hittite, Ugaritic, Aramaic, Phoenician, and Hebrew literature, the translations were authoritative and reliable.

Although the book was expensive (\$15.00), the first edition was soon sold out and a second enlarged and revised edition appeared in 1955, priced \$17.50. The appearance of two editions of an expensive archeological work in quick succession proved how valuable it was for students of the Bible.

In 1954 Dr. Pritchard published a companion volume *The Ancient Near East in Pictures Relating to the Old Testament* (Princeton University Press). This book contains almost 800 excellent pictures of objects, texts, and archeological sites of interest to the student of the Old Testament. However, the high price of this work (\$20) placed it almost out of range of the average student and minister.

It is therefore a cause of joy to see that the publisher and editor have met a widely felt need of making the most important texts and pictures of Pritchard's two monumental works available in an inexpensive and handy edition—the new book under review.

Professor Pritchard sought the advice of about twenty-five professors teaching graduate courses in the field of Biblical archeology and Old Testament history to aid him in making selections from the translated texts and pictures of his two large volumes in order that those chosen would be of the greatest practical value for teachers, students, and ministers. This reviewer was one of those consulted, and he is happy to see that most of his suggestions were accepted by the editor. A careful check of the new publication shows only nine texts and eleven pictures missing which this writer would have liked to see in it. The wide margins provide space for the

insertion of notes and Biblical passages, illustrated by the ancient texts. The pictures are of superb quality.

This book, presenting nothing but translated ancient texts and pictures that illustrate Old Testament history, provides, therefore, basic information and remains a work of lasting value. Since it contains no interpretations that may soon be outdated by new discoveries, it will not share the fate of other archeological books relating to the Bible, which usually become obsolete within a few years after publication. The low price places it within the range of every student of the Bible. Looking at it from every angle, the book can be heartily recommended and should be found in every minister's library.

SIEGFRIED H. HORN

Woman in the Church, Russell C. Prohl, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1957, 86 pages, \$2.00.

Are the Biblical restrictions which say that women "should keep silence in the churches," and which "suffer not a woman to teach" valid today? Here is a very unusual book throwing light on the foregoing and many related problems of woman's duties and services to the church. The author, a scholarly minister of the Lutheran Church, has come to grips with some problems often misinterpreted and much less understood. In a most systematic way he has traced the Biblical backgrounds of these texts through the centuries, bringing to light various revealing and fascinating customs that prompted the apostles' instruction regarding women's ministerial service.

While this excellent work may be recommended to ministers generally, it has special value for Bible teachers. Also our Bible instructors will here gather much inspiration and true balance for their noble profession. The book's bibliography is superb, for the author has thoroughly investigated sources, customs, and expedencies. Again he has done some broad Christian thinking and succeeds in guiding dedicated women into church work. With the exception of a spot or two in Chapter VIII, where the author fails to emphasize some definite principles that we as a people have recognized, this work is one of the best and most sensible explanations of certain "problem" texts. With archaic and muddled thinking on one hand, and an unwholesome trend toward newer liberties on the other, is it not time for our denomination to become well informed on the services of our sisters? LOUISE C. KLEUSER

NEWS -- From Current Journals



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

¶ Delegates to the 114th annual convention of North Carolina Christian churches were told that material advances made by Americans have "completely outstripped" their spiritual growth. Dr. Leslie R. Smith, minister of Central Christian church, Lexington, Kentucky, said that "in spite of the ever-enlarging number of people on our church rolls, in spite of the popular discussion of things religious, we are still a spiritually starved generation." He scored the "easy conscience" with which glib statistics about the religiosity of Americans is accepted. A recent magazine poll, he pointed out, indicated that 95 per cent of Americans believe in God. "The inaccuracy of these figures is immediately evident when we consider that America has more crime than any other nation in the world, when we glance at the newsstands and see the flagrant suggestiveness of the book covers, when we consider that we spend more for liquor, or jewelry, or cosmetics, or entertainment than we do for the benefit of mankind."

¶ Two new languages were added in 1958 to those in which the British and Foreign Bible Society has published Scriptures, according to the society's annual report. They are Guerze for French Guinea and Teop for the Solomon Islands. This brings the total number of languages to 853. Shipments of Scriptures from London last year totaled nearly 4 million volumes, weighing 1,525 tons. The world distribution of Scriptures for which the society was responsible amounted to over 7 million copies.

¶ A Humanistical Year throughout the world, similar to the International Geophysical Year, but which would emphasize research in human relations to improve understanding and good will among men, has been proposed by the winner of a National Conference of Christians and Jews Brotherhood Award. Louis Stein, of Philadelphia, president of Food Fair Stores, made the proposal at a dinner attended by some 1,200 religious, civic, welfare, and business leaders during which he was presented with the award for "distinguished service in human relations." He declared that the present problems in interracial and intergroup relations are "far too broad, wide and deep" to be solved by private organizations alone. He called on the United States

to assume leadership in the proposed year and suggested that the project be undertaken under the auspices of the United Nations, or one of its agencies such as UNESCO. "I am moved," he continued, "by the conviction that God did not bestow upon mortal man his intelligence, his ability to research, to invent, and to develop in order to annihilate the very things he was empowered to create. But if the human race is to have the peace that men of good will crave, we must bring men closer to one another in understanding, in spirit, and in brotherhood."

¶ A Nebraska legislative committee unanimously killed, after a two-hour hearing, a measure that would have closed most retail businesses on Sunday. The bill had the support of the Nebraska Council of Churches. It was strongly opposed by Seventh-day Adventists and members of the Jewish faith. Both groups observe Saturday as their Sabbath. Attorney Russell R. Strom, an Adventist, described the bill as "utter hypocrisy" because it permitted amusement and refreshment places to remain open on Sunday while prohibiting other businesses to do so.

¶ Addressing 1,000 members of the Combined Catholic Colleges' Ex-Students' Association of N.S.W., Australia, Norman Cardinal Gilroy, Archbishop of Sydney, urged women not to leave fashion styles to the whim of dressmakers or dress designers. The cardinal said that there was never a greater need for women to exercise their influence for good in the world than there is today, and although dress was a controversial subject, there could be no controversy about the fact that it should be modest. "Immodesty in dress," he continued, "is not only unbecoming; it is positively sinful." Catholic women who are expected to have "the refining influence of religious teachers" should "know instinctively what is modest in clothes and should dress accordingly," declared the cardinal. "Be conscious of the fact that you have a mission in life to uphold high standards in speech, attitude, and dress. Fulfill this mission and the community will profit by it."

¶ Evangelist Billy Graham came face to face with the devil during a visit to Sydney University where he addressed 4,000 students. The University, observing Commemoration Week, had for several days

been the scene of undergraduate pranks, processions, and festivities. Mr. Graham, speaking on faith, said, "You and I should strike our matches so our faith in God will glow." Suddenly there was a bang and a puff of smoke. The devil appeared in a flame-red costume complete with horns and tail. He walked up to Mr. Graham and shook hands with the laughing evangelist. The latter produced a small Bible from his pocket, put his hand on the devil's shoulder, and began to show him the way of salvation. Later, stripped of his costume, the student said: "I guess it's the first time Billy has been face to face with Old Nick, and it is appropriate that he should meet him 'Down Under!'"

¶ A Washington minister charged in a Mother's Day program that overcrowded church programs are a handicap to Christian home life. Showing a bulletin from another church he did not identify, the Reverend Harry A. McKnight, Jr., told the Briggs Baptist church congregation that the particular bulletin listed 35 different meetings and other "opportunities for service" for the week just ended. "Thirty-five things, all in the name of religion, to draw members of the family from their own home, and this," he continued, "was for Christian Home Week when the emphasis was on family living in the home!"

¶ Dr. Cuthbert Aikman Simpson, former subdean of the General Theological Seminary (Episcopal), of New York, has been appointed dean of Christ Church, Oxford, England, by Queen Elizabeth. A seminary spokesman who made the announcement said it was the first time an American had been named dean of a Church of England cathedral. A Canadian by birth, Dr. Simpson, 67, was naturalized in 1937 while teaching in the United States. He was subdean and professor of Old Testament at the seminary from 1950 to 1954. Dr. Simpson has been Regius Professor of Hebrew at Oxford University and canon of Christ Church for five years. The seminary spokesman said a thorough search by law officers of the Crown had established that Dr. Simpson's American allegiance is no impediment to his holding the English post.

¶ There are more than 1,000 languages and dialects in which no part of the Bible has yet been published, it was reported at the American Bible Society's 143d annual meeting in New York. Dr. Eugene A. Nida, the society's secretary for translations, said that as of the end of last year, Scripture portions were published in 1,136 tongues. This included the complete Bible in 215 languages, New Testaments in 273, and at least one gospel in 684. "But," he stressed, "according to the best linguistic evidence there are more than 3,000 languages and dialects spoken in the world." During 1958 the society published parts of the Bible in three new languages for the first time. They were Huichol and Otomi, Indian languages spoken in Mexico; and Combe, a Spanish Guinea tongue.

¶ Premier Nikita S. Khrushchev declared in Moscow that the Soviet Union opposes religion only when it

is used "to do something detrimental to man." The occasion was a ceremony at which Mr. Khrushchev received a prize from Sundar Lal, Indian member of the Lenin Peace Prize Commission, who described him as a "son of peace." The Soviet leader claimed that the Soviet Union has "never had a conflict on the basis of religious differences. Far from being intolerant, we respect religion," he said. "We fight them only when religion is used to do harm." Mr. Khrushchev prefaced his remarks by saying that he himself is a nonbeliever.

¶ The first large-scale attempt to operate American-style adult Sunday schools in Australia is being launched by the Methodist Church of Australia to teach grownups "how to live in the modern world as Christians." Dr. C. J. Wright, director of the denomination's young people's department in Victoria and Tasmania, is spending two weeks in Western Australia organizing these schools. "Methodist Sunday schools in Australia will no longer be regarded as only for the children," Dr. Wright said, adding that adult groups will meet at the same time as the classes for the youngsters.

¶ A committee of the San Francisco board of supervisors has recommended a tightening-up of laws governing charity appeals in the city. The board's judiciary committee asked the city attorney to redraft present laws governing such appeals. It is said one new requirement should be that such drives must make a report of their receipts and what amount is used for administrative costs. The move to tighten up charity collections was applauded by most of the large religious, medical, and charity groups that conduct such appeals.

¶ The Moscow radio reported that Handel's *Messiah* was performed at the Cathedral of Riga in Soviet-occupied Latvia. Observers in London said this served to confirm earlier reports that the cathedral had been taken over by Communist authorities as a concert hall.

¶ A woman minister in Montreal was one of the officiating clergy at the ordination of her husband. The Reverend Mrs. John Hoffman, an assistant minister of St. James United church in Montreal, was one of those "laying on hands" when her husband joined the United Church ministry in June. Mrs. Hoffman was ordained nine years ago, served rural parishes in Ontario, and came to St. James church four years ago. Her husband, whom she married a year ago, studied at the United Theological College and was formerly a research chemist and has a doctorate in chemistry.

¶ When Pope John XXIII entered Saint Peter's Basilica for his usual midweek general audience, the majority of 400 Soviet tourists visiting the great church immediately walked out. The Soviet tourists had arrived in Italy a few days previously on a Russian ship and they had inspected the Vatican museums and spent some time in Saint Peter's.

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Pointers to Progress

(Continued from page 48)

"IN THE QUIET OF THIS HOUR..."

PROF. MORTON S. EN-
SLIN once recorded in
the *Pulpit Digest* his

experience of being pressed into assisting in a church service in a southern Massachusetts city where he was visiting. He uttered the first six words of his public prayer: "In the quiet of this hour" when the most ear-splitting siren, seemingly in the choir loft, went into action for three minutes. After failing to outfox it by praying between the blasts, he settled back to enjoy the service when noises inside the church took over—the latecomers, the coughers, the bustling, whispering ushers, the gurgles, yells, cries and tantrums of children, the worshippers who insist on talking and visiting, et cetera. The disturbed professor then thought of some words of Scripture used of storm-tossed travelers entering a welcome calm: "Then are they glad because they be quiet."

All this has a familiar ring for too many of us, but it may be that the professor's explanation of noisy churches will be thought-provoking as well as a little disconcerting: "The older I grow, the more convinced I am that the real explanation lies in the simple words: *Like pulpit, like pew.*"—*Pulpit Digest*, January, 1957.

H. W. L.

ANTIQUATED PLANS

SOME months ago the editor of
The Christian Century made
an interesting observation re-

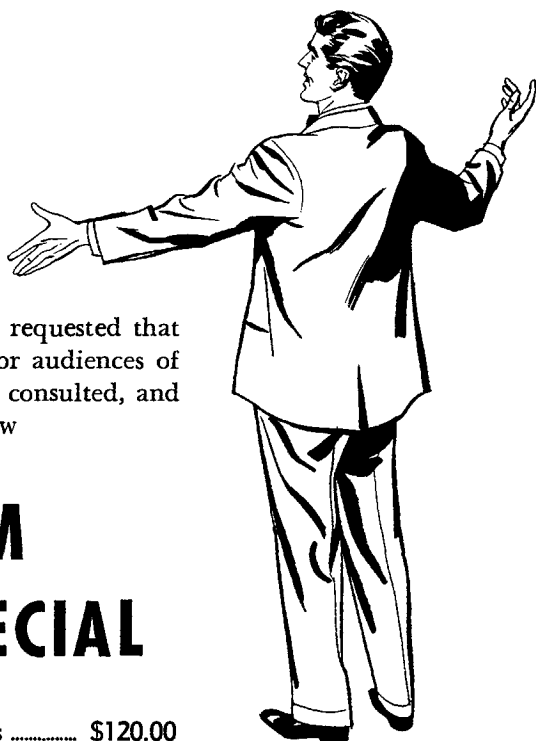
garding the "passing out" of a prominent musical magazine—the *Etude*. Few with musical interest have escaped the influence of this once versatile trainer of music instructors. The editor therefore claims the journal's usefulness for several generations and comments on its good features and also on the points that were weaker because of time-bound traditions. Generously he pays tribute to its having provided a peephole into a world of new methods, new materials, new pedagogy, then climaxes his remarks by saying, "The *Etude* is now outgrown!"

You and I live in a world of changes. From day to day we are forced to listen to various confusing and conflicting advertisements and eulogies. Often amused by the commentator's forthrightness and public-opinion slant on the past, we may indulgently declare that we still know a few things! Despite our progressive message, some things eventually do become outdated. But our ministry can afford to take an indulgent look into the past while reveling in the glory of some newer inventions. And so, while enjoying the music of our well-greased machinery, let us wisely reflect on "the day of small things." As the editor of *The Christian Century* in the article referred to said, "Hailing a glad new day hardly requires ingratitude for the old." To this we would add that the promised Spirit's power in our work will never be outmoded, and with every new plan we develop, His dynamo will outstrip materialism and human skills.

L. C. K.

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POINTERS TO PROGRESS



THE DIFFERENCE BETWEEN CHRISTIANS AND NON-CHRISTIANS

when a newsman can summarize a report presented at the 171st General Assembly of the United Presbyterian Church at Indianapolis, May 26, in these words: "Judging by the way they act, it's hard to tell the difference between a Christian and a non-Christian."—Washington, D.C. *Evening Star*, May 26, 1959.

The report contained some incontrovertible conclusions. "There is not sufficient discernible difference between the goals, purposes, morals and aspirations of the average church member and those of his non-Christian friends."

The following was stated concerning ministers: "Some in their private lives in too many instances have interpreted their vocation in secular terms—being too much concerned with salary, prestige and fringe benefits."

Of the preacher in action this was said: "In their pulpits they have all too often been an echo of their culture rather than a voice from Christ in the midst of their culture."

Of the church as a whole it was said that it has developed a tendency to appraise strength in worldly terms—statistics, buildings, budgets, and swelling memberships.

These are conclusions of a church that had the courage to sit in judgment on itself. Other churches, ministers and laymen, whose desires are toward the Lord will not fail to lay these judgments to heart.

H. W. L.

SABBATH SCHOOL EVANGELISM

Every department of the church can and must be evangelistic. But of all the departments, the Sabbath school holds perhaps the greatest potential for effective soul winning. The question is, however, Are our Sabbath schools always evangelistic? Are we making as much use of this branch of our work as we should? Among many other questions thrown into one of our recent union sessions was this, and it came from one who evidently had a real burden on his heart. Here is how it read:

"Over and over, new members of the church and those who are not yet members ask why we cannot have more time for the lesson study and less falderal, as they express it. What is the answer and the solution? They say that they make so much effort to come to Sabbath school and then feel cheated when so little time is given to the real study of the Word."

It is time for Christians in general to do some serious thinking

As a denomination we say that the Sabbath school is the church at study, but what kind of study? Is it the study of goals, promotion, and human attainments? Is it the study of a program loaded with special items, such as solos and other musical numbers? One who does not enjoy music is perhaps unnatural, but when three special musical items are crowded into the brief hour or so allotted to the Sabbath school, as was the case at one church we were visiting, that surely reflects a lack of understanding of the real purpose of the Sabbath school. Things were so crowded that particular Sabbath morning that the actual time for the lesson study was not more than ten minutes! That is an extreme case, of course, but in more than one place we have noted a tendency to cut down the time for study of God's Word.

Those newly coming into the faith need the study of the Bible, as this questioner suggests, but our older members also, in fact every member, need the inspiration and spiritual education that results from the right kind of study and teaching that the Sabbath school should provide. And our teaching should be evangelistic in its nature. That is, the Word should be taught in such a way that the student will not only find a response in his own heart and the urge to live a life wholly consecrated to God but he will become a living witness of the saving gospel.

Teaching teachers to teach is an excellent aim, but teaching them how to teach evangelistically is even better. This represents a real challenge to our pastors. We have no better spiritual potential in the Advent Movement than the thousands of Sabbath school teachers around the world. But the majority of these teachers need to be instructed in the art of true evangelistic teaching; in the techniques that will inspire every student to be a soul-winning witness.

We rejoice in the wonderful offerings provided by our Sabbath schools for our great mission program around the world. Nineteen thousand dollars a day! That sounds tremendous, and it is. But that is what our Sabbath schools are raising around the world. However, more important than the financial potential of our Sabbath school members is the soul-winning potential of these enthusiastic, missionary-minded Sabbath school classes. If every Sabbath school class could bring at least one soul to Christ each year, what a blessing that would be. And that is not impossible. In fact, it is imperative if we believe what we say we believe.

R. A. A.

(Turn to page 46)