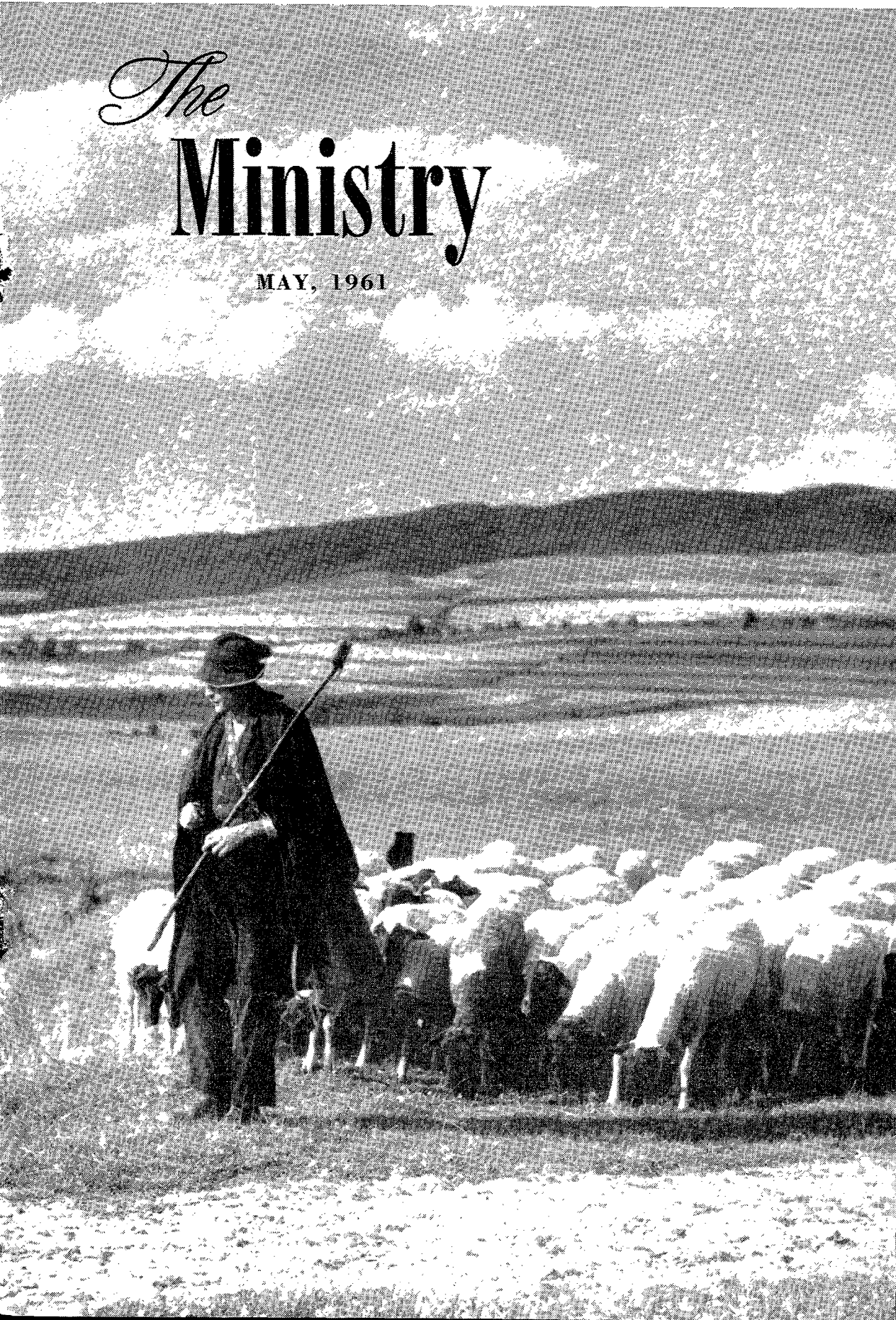


The **Ministry**

MAY, 1961



"All Thy Billows and Thy Waves Passed Over Me"

My eye caught these words from Jonah 2:3 in two journals of recent date, one from Europe, and one from North America. In addition to this title and the nature of the article, I was attracted by an accompanying picture.

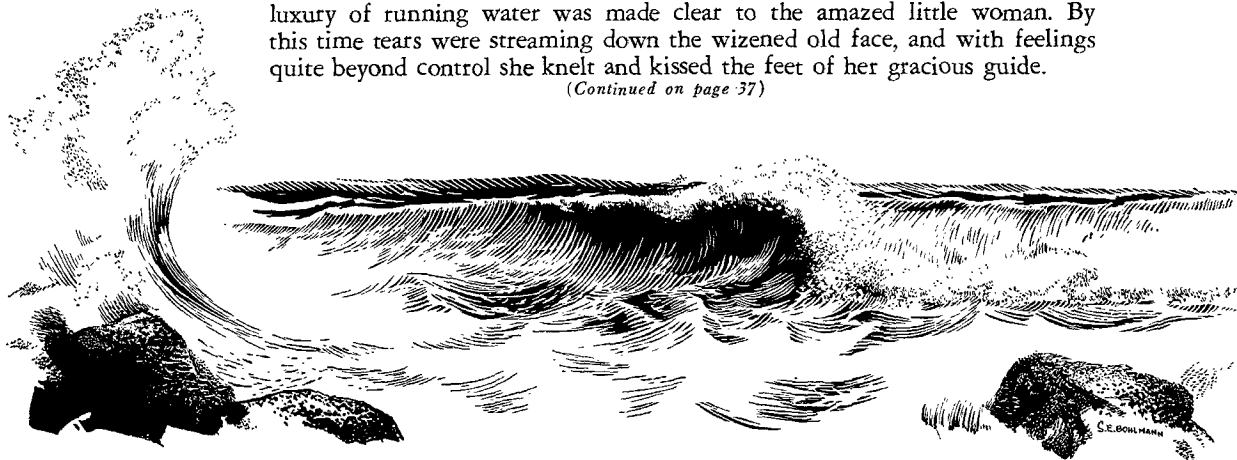
My generation has seen the greatest wars in history, the greatest exodus of human beings from their homeland in search of food and freedom, the greatest disasters, the greatest deliberate mass slaying of men by man, and numerous other colossal tragedies that come in the same category as these "greatest" things. In fact, we have become so accustomed to such things that we are in the greatest danger of hardening our hearts to the sufferings of human beings in various parts of the world today. There has never been, for example, anything like the pitiful refugee problem of recent years, and it is by no means solved as yet.

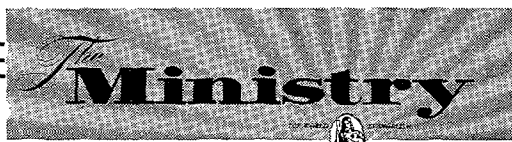
The picture referred to in the first paragraph was of an old woman whose body was bent with years, and whose face was lined with suffering. She had passed through famine a number of times during her lifetime, and had been visited by the ravages of war, and found herself at last one of the world's pitiful refugees who not only had no home but could find none. She was one of those multitudes who in certain parts of the world endure so much, and then through sheer exhaustion just lie down on mother earth to die.

Someone found her, and eventually she was in a refugee camp. From one camp to another and from one country to another, this poor old woman traveled till she was again left without hope. Finally, after much more traveling, she found herself in a newly built home for refugees from disaster and famine. Kind hearts in different parts of the world had provided the means for the erection of this simple refugee home in Italy.

A kind hand laid hold of this delicate old woman whose poignant story now reaches its climax. When she was led into her little room the kindly guide took her wizened hand and put it on the soft pillow, which was henceforth to be the resting place of her weary head. The guide put the woman's hand between the cool, clean sheets that were provided for her comfort till the end of her days. Then the two of them went to this piece of furniture and that. Each time she ran her fingers all over furniture, floors, walls. Finally she was led to the faucet in the corner of the room where the unknown luxury of running water was made clear to the amazed little woman. By this time tears were streaming down the wizened old face, and with feelings quite beyond control she knelt and kissed the feet of her gracious guide.

(Continued on page 37)





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Our Cover

Here in North America we have slipped unsteadily through a long and unusually severe winter. We shivered and stumbled in the driven snow, and longed for the sunshine and the spring. We were sure the spring would come, and it did. Now the showers and the sun are bringing on the summer:

"Sing, creatures, sing
Angels and men and birds, and everything."

—CHRISTINA G. ROSSETTI

Once more out of death life has surely come. It is a good time to gather assurance on the greater life, and to answer the poet's question:

"Father of the bare heart and the dreams that yearn,
Father of the gray soul and the thoughts that burn,
Father of the beaten hopes and the haunting pain,
Are you sure that after death
Life comes again?"*

—TED ROBINSON

* From *Masterpieces of Religious Verse*. Reprinted by permission of Harper and Brothers.

Cover Picture: H. A. Roberts

Strength in Unity

N. W. DUNN

Associate Secretary, General Conference



MANY divisive forces are at work today which threaten the unity of the church. Hardly a day passes that we do not receive here at denominational headquarters a tract, booklet, or circular letter written by some person who seems to cherish a querulous, fault-finding disposition, and whose obvious intent and purpose is to stir up strife and contention among the brethren, to destroy that unity without which the influence of the church will be ineffective.

Although these men profess a high degree of godliness, they make it their business to give wide publicity to the supposed or imagined faults of the brethren, misinterpret their motives, circulate insinuations, arouse suspicion, and in every conceivable manner break down confidence in the integrity of the leaders and destroy the unity of the Advent Movement.

Every true minister will guard the flock against the attacks of these enemies, for such they are regardless of their profession. Amid the perils of the last days every faithful shepherd will endeavor earnestly and perseveringly to keep the flock united, for when the sheep are scattered they are in great danger of being caught and torn by ravenous wolves.

"As we approach the last crisis," wrote Ellen G. White, "it is of vital importance that harmony and unity exist among the Lord's instrumentalities. The world is filled with storm and war and variance. . . . While he [the great apostate] seeks to unite his agents in warring against the truth he will work to divide and scatter its advocates. . . . The members of Christ's church have the power to thwart the purpose of the adversary of souls. At such a time as this let them not be found at variance with one another or with any of the Lord's workers. Amidst the general discord let there be one place where harmony and unity exists because the Bible is made the guide of life."—*Testimonies*, vol. 7, p. 182.

That "one place" should be the Seventh-

day Adventist Church. "Unity is the strength of the church. Satan knows this, and he employs his whole force to bring in dissension. . . . Greater attention should be given to the subject of unity."—*Selected Messages*, vol. 2, pp. 159, 160. "We are coming to a time when, more than ever before, we shall need to press together, to labor unitedly. In union there is strength. In discord and disunion there is only weakness. . . . In our separation from one another we are separated from Christ. . . . Oh, how many times, when I have seemed to be in the presence of God and holy angels, I have heard the angel voice saying, 'Press together, press together, press together. Do not let Satan cast his hellish shadow between brethren. Press together; in unity there is strength.'"—*Ibid.*, p. 374.

When ministers and church members are living in harmony with God, they will be in harmony with one another. There will be complete unity. Someone has illustrated the principle of unity by the spokes in a wheel. The spokes come closer together as they near the hub. In like manner the people of God come closer to one another as they come closer to Him and become more like Him in character.

A Unifying Influence

As a unifying influence among us the Spirit of Prophecy writings have been deeply appreciated from the first appearance of the gift in 1844. In response to an urgently felt need, the General Conference has prepared a special correspondence course on Prophetic Guidance in the Advent Movement. This course consists of twenty-four lessons that give intimate, factual knowledge concerning the place and function of the prophetic gift in the church, and is accompanied by an informative, well-illustrated, and readable textbook of 192 pages entitled *The Spirit of Prophecy Treasure Chest*, for which a charge of \$1.00 is made. The lessons are free. The formation of study groups in our churches would be a wonderful blessing. All supplies should be ordered from The

Prophetic Guidance School of the Voice of Prophecy, Box 200, Glendale 5, California.

In numerous churches study groups have already been formed under the guidance of the pastor or other competent teacher. Each person answers the questions on his lesson sheet, but a deep interest is maintained by studying the lessons together.

Excellent Response

A minister writes, "I have prayed for twenty-five years for just such a course." A layman says, "I believe the Lord has definitely led in the timing of this course at this very season for us His people." An-

other writes, "I have enjoyed these wonderful lessons and my soul has been refreshed and watered. I do hunger for more reading of the Spirit of Prophecy writings and will continue on."

Thousands of Seventh-day Adventist workers and church members have enrolled in the Prophetic Guidance course and have found it to be the answer to their personal need. Pastors, evangelists, and Bible instructors will wish to recommend this course to all new believers who are preparing for baptism, and to all church members as a sound basis for confidence in the gift of prophecy as a unifying influence among us in these times of peril.

The Influence of Ellen G. White on Our Work in Australia

F. G. CLIFFORD

President, Australasian Division



THE influence of the Spirit of Prophecy upon the church in Australasia has been deep and wide. This might well be attributed to the fact that for almost ten years Ellen G. White lived in Australia and carried on her

God-given work. Providentially, the servant of the Lord arrived in Australia only three years after the Australian Conference had been organized. To have her connect with the work in its infancy was a great advantage. To be accepted without question as the messenger of the Lord brought immediate and lasting fruitage to the church.

Formative years always have an important bearing upon later development. It would not be proper to suggest that at times there was no resistance to counsel by individuals even though there is no recorded evidence of this, but of organized resistance to counsel there was none. No doubt at times the faith of the brethren staggered because of unbelief, but they faithfully followed on. History has demonstrated that in following the divine counsel they were led aright.

The Australian Conference was received into the sisterhood of conferences at the General Conference session of 1888. Sister White arrived in Sydney in November, 1891. Soon afterward she visited the main

centers of our work in both Australia and New Zealand.

Then she began to give counsel concerning the strengthening of the work. She preached in Melbourne in 1895, and urged the brethren to turn their attention to preparing foods that would sustain health. Twenty cases of health foods were donated by the Battle Creek Health Food Factory, but there seemed to be no demand for these products. The Australian way of life did not call for the newfangled articles of diet. The publishing house was asked to do its best to dispose of the stock. However, the Spirit of Prophecy writings were full of words of encouragement and persistent counsel. By faith the brethren responded. In 1897 a small food factory was established in a bakery, and a handcart was procured to deliver the goods. For years the work of the department was a struggle against the odds of lack of finance and lack of public support. At times it seemed fruitless to persist in the undertaking, but the messenger of the Lord supplied the vision of the future that was needed, and in many ways God indicated that He was in the work.

One such occasion was when the brethren had to meet a financial commitment with an empty treasury. Elder A. G. Daniells spent the night in prayer in the woods. The next day he counseled with his brethren on what expedient they could follow.

O Lord, I Came

O Lord, I came
whip lashed and chastened and bowed
miles-weary 'neath sin burdens; staggering low
on agonized feet. Torn bleeding hands
heavy with sorrow and woe.

O Lord, I came
shoulders aching with weight of remorse,
and cast myself down at Thy feet
and cried: "Lord, do as Thou wilt,"
craving Thy full pardon sweet.

O Lord, I came
hungry, bewildered, consumed,
begging forgiveness as bread. . . .
You touched me, all things became new,
the old man of sin now was dead!

—MAIKEN EKMAN in *Watchman-Examiner*
Translated by Wilfred Johnson

After prayer, one suggested that they go to the bank and request a loan of the required amount. When three of them arrived at the bank they found to their dismay that the door was locked. They had left it until too late, yet the money was needed that day.

Standing on the pavement discussing their predicament, one of them noticed that the back door was ajar. He called the attention of his brethren to this, and they all walked in. The manager and the teller looked up from balancing their books; their faces were white. "What do you want? How did you get in?" the manager asked. When Elder Daniells replied that they came through the open door, the manager exclaimed, "Impossible! I locked that door myself a few moments ago." Upon explanation of their need, and the strange happening of the unlocked door, the manager advanced them sufficient to meet their commitment, and the situation was saved. The brethren then, and those who know it now, believe that an angel intervened to unlatch the door.

By rugged faith and persistent effort over many years, the health food work made steady growth. For a long time it barely paid its way, but in 1906 it made its first contribution of \$125 toward the support of other branches of the work. Since that time there has been a flow of funds that has deepened into a mighty stream. Last year

more than \$10 million worth of health foods were sold, and the contribution to educational and mission work amounted to 31.5 per cent of the entire division budget.

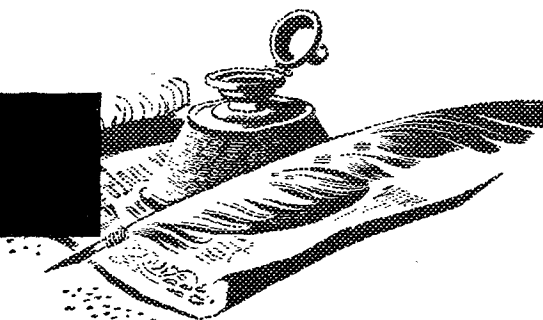
The development of the training school was likewise due to the direct counsel of the servant of the Lord. Under her urging, and with the assurance that a model school would be established that would supply workers to many parts of the world field, the brethren searched for suitable land. A large tract was required to fulfill the conditions outlined by God's servant. But large tracts of suitable land cost much more than the brethren could hope to raise. The outlook was discouraging. Finally, a vision from God was given marking a certain spot. The spot was found, but the land was considered almost worthless for the production of crops. Experts were called in, and they confirmed the worst fears.

Here was a test of faith. Was human wisdom and expert advice to prevail over divine prediction? To demonstrate her confidence in the vision and to strengthen faith, Sister White acquired a tract of land immediately adjoining that which she had been shown in vision. Here she planted fruit trees and started to erect a home. Such an example could not be resisted. The land was purchased, donations were called for, and the project was started. Avondale still stands. Its land produces that which was predicted of it. The school has trained workers who have served, and are now serving, in most of the world divisions of the church. It is still being further developed, and we trust will more fully meet the divine predictions concerning it.

The publishing work, the medical work, the union conference organization, and the numerous churches in our large cities all bear testimony to the counsel of the servant of the Lord during her residence in Australia.

This precious gift is woven into our history. The future is before us. The lessons of the past are for our guidance. New believers and the rising generation need to have their attention called to the manifestation of divine guidance that is our heritage. To assist in this objective, the home built by Sister White at Avondale has been purchased and restored to its original condition. It is now a museum, exhibiting that which serves to make more real the fact that there has been a prophet among us.

EDITORIAL



The Testimony of Christ



DURING his second missionary tour Paul, by much arduous labor over some eighteen months, raised up a strong church in Corinth. Later he wrote to the Corinthians from Ephesus. The opening words of the first letter to the Corinthians contain some interesting expressions.

He speaks to "them that are sanctified in Christ Jesus" (1 Cor. 1:2). The sanctified are the dedicated or consecrated ones who in the same verse are "called to be saints." Corinth was a troublesome church in some respects, but it had a solid body of God's saints. No church is without saints.

After the customary salutations Paul refers to the grace of Christ conferred on the saints, who were thereby "enriched . . . in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you."

"The testimony of Christ" doubtless refers to Paul's preaching of Christ, which brought upon them the power of the Holy Spirit. The context of the verse reveals a church that is enjoying the gifts of the Spirit and "waiting for the coming of our Lord Jesus Christ." The gift of utterance, or ability to express aptly the knowledge of Christ, is one of the great secrets of the power and success of the early church.

The Holy Ghost was to guide the church into all truth (John 16:13). This obviously did not imply an immediate, complete, and final act, but a process by which truth came in the measure of human devotion, perception, and assimilation. This promise has never met its final fulfillment, for every believer and every church throughout the ages is comprehended in its scope and operation:

"Jesus promised His disciples, 'The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you.' 'When He, the Spirit of truth, is come, He will guide you into all truth: . . . and He will show you things to come.' John 14:26; 16:13. Scripture plainly teaches that these promises, so far from being limited to apostolic days, extend to the church of Christ in all ages. The Saviour assures His followers, 'I am with you alway, even unto the end of the world.' Matt. 28:20. And Paul declares that the gifts and manifestations of the Spirit were set in the church 'for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' Eph. 4:12, 13."—*The Great Controversy*, Introduction, pp. viii, ix.

The various gifts of the Holy Spirit are to be sought after: "Covet earnestly the best gifts" (1 Cor. 12:31). "Desire spiritual gifts" (1 Cor. 14:1). On all sides it is admitted that this intensity of desire for the

1960 Autumn Council Action

"Voted, That in view of the seriousness of the times in which we live and the high personal standards which the church must reach before she is prepared to meet her Lord, this Autumn Council appeals to both workers and laity alike to make the 1961 'Spirit of Prophecy Year' a time to search their hearts in review of their own personal relationship to the Bible and the Spirit of prophecy, especially as the counsels touch closely on everyday life and practice and our witness to the world concerning our faith."—General Conference Committee Minutes, 1960, p. 756.

Holy Spirit's operation is sorely needed among Christians of today. We cannot avoid our own responsibility in this apathy.

Closely related to the operation of spiritual gifts there were, and must be, in the church "the unity of the Spirit" (Eph. 4: 3), the "fellowship of the Spirit" (Phil. 2: 1)—unity and fellowship between the receptive mind, the prepared life—without which greater infilling is impossible.

"If God's professed people would receive the light as it shines upon them from His word, they would reach that unity for which Christ prayed, that which the apostle describes, 'the unity of the Spirit in the bond of peace.' 'There is,' he says, 'one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism.' Eph. 4:3-5."—*Ibid.*, p. 379.

Knowledge must be transformed into practice by the operation of divine grace. Fullness of light means a full life, and a full blessing. Fullness of light does not mean that any man or any church has all the light there is in God, but all that man

is at any given moment capable of absorbing, understanding, living. This is the meaning of daily life to the Christian (see *Testimonies*, vol. 4, p. 561).

The light that has been cast upon our way by the gift of the Spirit of Prophecy through Ellen G. White has been an untold blessing to the cause. By Spirit of Prophecy counsels our work has been built up throughout the world. Our organizational progress has been based upon personal spiritual relationship to the counsel of God's Spirit. Despite opposition, misrepresentation, fanaticism, the Advent cause has spread through the earth. Its growth will be in the measure of our loyalty to the whole truth, and in the degree of our surrender to the Spirit's guidance in these last phases of God's work.

May 20, 1961, is the date assigned as Spirit of Prophecy Sabbath. Material has been provided for our church services, and we hope it may be used to bring a blessing to our members. So shall the church become spiritually revived and empowered for better living and greater witness. H. W. L.

Divine Forgiveness

GEORGE D. KEOUGH*

Bible Department, Newbold Missionary College, England



THROUGHOUT the Moslem world, from Morocco to Manila, and from Ankara to Zanzibar, one hears continually the exclamation, "Allah karim!," meaning "God is generous," but used most often in the sense that

He is generous in forgiving man's weaknesses. "Karim" is one of the ninety-nine beautiful descriptions of God in the rich expressive Arabic language, and it is the one heard most frequently on the lips of the ordinary people. Though Moslems have no real sense of sin, they feel a need of mercy, and they have been taught to look upon God as generous in extending mercy and forgiveness to all those who do not worship idols and who do not associate other gods with God. The worship of idols, or the association of others with God, is the most heinous sin in the Moslem calendar.

It might almost be described as "the unpardonable sin," only that it is not entirely unpardonable; for they say if men repent, and acknowledge the unity of God and the apostleship of Mohammed, they have become Moslems and will enter Paradise.

When Adam was expelled from Paradise because of transgression, it is said that "God turned unto him, for he is easy to be reconciled."—*The Koran*, "The Cow," translated by G. Sale, p. 5. That is, God is forgiving, and He therefore forgave Adam.

This forgiveness is conceived of simply as a remission of the punishment due to transgression. In the Moslem concept there is no recognition of the fact that sin produced in the heart of mankind an alienation from God, a disharmony with the law of love, the law of life, that demanded a re-creation of the race that would restore to it the lost harmony without which eternal life is impossible. There is no acceptance of the truth that sin brought death from which there is no escape except through the complete removal of sin.

* Elder G. D. Keough spent many years in the Middle East and in this article reveals the Mohammedan's concept of God's attribute of forgiveness.

Yet Moslems are acquainted with the record of the killing of Abel by his brother Cain, and of the destruction of the whole world by the Flood because of man's wickedness and defiance of God. That is, they are acquainted with the facts that tell eloquently of man's debasement and yet they fail to recognize the relation between the cause and the effect. They do not see that the cause must be removed before the effects can be nullified. It is evident that the law of love, the law of life, had ceased to operate in the earth, and the cause of its failure to be observed must be traced to Adam's sin, by which man's very nature was degraded, and therefore a remission of the penalty of transgression would accomplish nothing. The need was for the removal of sin from men's hearts, or, in other words, a new creation.

"God's forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness for sin, but reclaiming from sin. It is the outflow of redeeming love that transforms the heart."—*Thoughts From the Mount of Blessing*, p. 114.

The Moslem conception of forgiveness as remission of the penalty of transgression is based on the understanding, or rather the misunderstanding, that death is inflicted on the sinner by the direct action of God as punishment for sin. This is, indeed, the almost universal conception of death, that it is due to a punitive act of God. In this way the enemy deceives us.

Now God is "the fountain of life" (Ps. 36:9), "the fountain of living waters" (Jer. 2:13), and sin separates the sinner from God, and so cuts him off from the Source of life. Death is the wages of sin (Rom. 6:23), and it is sin that pays the wages, for "sin, when it is finished, bringeth forth death" (James 1:15), and by "one man sin entered into the world, and death by sin" (Rom. 5:12). As Paul said elsewhere, men are "alienated from the life of God through the ignorance that is in them" (Eph. 4:18). To be cut off from life is to die. "God does not stand toward the sinner as an executioner of the sentence against transgression."—*The Great Controversy*, p. 36.

This truth is obscured by the loving grace of God in bridging the gulf that sin created between Himself and man, if happily man might use the opportunity thus presented to him and accept God's free gift of

righteousness and life. God's goodness in delaying the outworking of the effects of sin deceives the sinner into thinking that sin is not so deadly as it is made out to be. As Solomon said, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccl. 8:11).

The way God's constant protecting power is ignored by its beneficiaries is illustrated in the story of the fiery serpents. "The Israelites, up to this time, had been preserved from these serpents in the wilderness by a continual miracle; for the wilderness through which they traveled was in-

A man with a reputation for telling the truth doesn't need to prove everything he says.

festes with poisonous serpents. Moses told the people, that God had hitherto preserved them, that they had not been harmed by the serpents, which was a token of his care for them."—*Spiritual Gifts*, vol. 4, p. 41. Yet some people understand the words of God, "The Lord sent fiery serpents among the people," as meaning that God created the serpents to punish Israel! The withdrawal of God's protection for a day obscures His more than forty years' protection. His care is taken for granted, and the withdrawal of it is regarded as the act of a vindictive God.

In order to receive eternal life, sin, the cause of death, must be eradicated from the heart, and harmony with the law of life restored. When sin is removed, the "sting of death" (1 Cor. 15:56) disappears, and when righteousness is imparted, harmony with the law of God—the law of love—returns, and life reigns where death before held sway.

It is true that God is generous, forgiving. But it is not true to assert that He can ever overlook sin or can save a man from its consequences without removing the sin itself. God said to Moses that He would "by no means clear the guilty" (Ex. 34:7). Also He said, "I will not justify the wicked" (Ex. 23:7). He is "a swift witness" (Mal. 3:5) against every form of evil, and His witness is that "the heart" of every man "is deceitful . . . and desperately wicked" (Jer. 17:9). This is the testimony of Him who searches the heart and tries the reins.

To forgive the sinner in the sense of re-

(Continued on page 38)

"The Priestly Application of the Atoning Act"*

A. V. OLSON

President, Ellen G. White Estate, Incorporated



AN ARTICLE that appeared in the February, 1957, issue of *THE MINISTRY*, used the word "final" in speaking of the sacrificial atonement on the cross. As a result the author, along with the leaders of the Advent Movement, has been repeatedly accused of apostasy and of having abandoned the doctrine of the atonement now going on in heaven, where Christ pleads His atoning blood in favor of every repentant sinner.

This is a false and very unjust accusation. Any unprejudiced person who reads the article in question cannot but see that the author believes and teaches the scriptural Adventist doctrine of the atoning sacrifice made on the cross and the application of that atonement being carried out through the ministry of our great High Priest in the heavenly sanctuary.

The article makes it abundantly clear that there are two aspects to the atonement. Here are the author's words:

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

This is a clear-cut statement. It is a bold, confident, positive declaration of the faith in the twofold aspect of the atonement—namely, the sacrificial act of atonement on the cross, and the atonement now going on in the heavenly sanctuary.

After having thus clearly and emphatically stated his belief in the two phases of the atonement, the author proceeds to de-

scribe more fully each aspect of the atonement. Speaking first of the atonement on the cross, he says:

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

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

Unfortunately, by lifting the expression "final atonement" out of its context, someone has taken it upon himself to accuse both the author and others of denying and rejecting the atoning work of Christ as our High Priest in the heavenly sanctuary. This charge is absolutely unjustified, for, as we have already stated and made apparent, the expressions used in the first of the three paragraphs that we have quoted from his article in the February, 1957, issue of *THE MINISTRY* attest that the author in question firmly believes in, and clearly teaches, that Christ is now ministering the merits of the atonement in the sanctuary above.

In the last two of the three above-quoted paragraphs the writer limits himself to describing the scope and the efficacy of the sacrificial act on the cross. Here he seeks to make it clear that when Jesus gave His life on the tree He paid the penalty for the sins of the whole world, that this sacrifice was complete, and that it will never be repeated. The expressions that he uses are in full harmony with those used by the apostle Paul when he affirms, in Hebrews 10:10, that "we are sanctified through the offering of the body of Jesus Christ *once for all*." If "the offering of the body of Jesus" on the cross was "once for all,"

* An examination of certain charges arising from an article under this title by L. E. Froom, in *THE MINISTRY*, February, 1957.

"finished" (as Jesus cried out with His dying breath), and never to be repeated, it must have been "final." In other words, the first aspect of the twofold atonement was finished, hence *final* when Jesus died, and, thereby it atoned for the sins of the whole world. This, though stated in different language, seems to be in full agreement with the thought of Elder M. L. Andreassen in one of his books: "On the cross Christ finished His work as victim and sacrifice."—*The Book of Hebrews*, p. 53.

That the author of the article had no thought or intention of denying the atonement now in progress in the heavenly sanctuary is very evident from his description of the second phase of the atonement. After closing his explanation of the first phase of the atonement with the sentence, "That is the tremendous scope of the sacrificial act of the cross—a complete, perfect, and final atonement for man's sin," he continues and says:

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

second imperative part of the one complete and all-inclusive atonement.

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

This thought cannot be too strongly stressed: The atonement is twofold—first a single, comprehensive act, then a continuing process or work of application. The atoning sacrifice was, of course, *made on this earth—on Calvary—nineteen centuries ago*. But its application to needy man, *mediated from heaven*, has been continuous ever since. It takes the two phases to have a complete, effectual, applied atonement. The sacrificial death of Christ would have been of no avail, inspiration declares, if Christ had not risen triumphant from the tomb (1 Cor. 15:16-18), and had not ascended to heaven, thenceforth to minister the benefits of the foundational act of atonement.

A writer's position on a given subject cannot be determined by a word or a phrase lifted out of context. It must be ascertained by the sum total of the article devoted to the subject. This is the only just and correct method of judgment to follow. Had this method been employed in appraising Elder L. E. Froom's article, he would never have been accused of denying the atonement now in progress in the heavenly sanctuary.

Work for the Deaf

AT THE recent Fall Council this important recommendation was passed relating to the deaf:

WHEREAS, There are an estimated 500,000 deaf persons in North America using a distinctive sign language, for whom very little has been done by us as a denomination in bringing to them God's final message to the world; and

WHEREAS, It is difficult for these people, who are deprived of hearing and usually of speech as well, to read themselves into the truth and to develop strong spiritual lives without church fellowship and guidance; and

WHEREAS, It is essential that workers, skilled in the use of sign language, teach the gospel to the deaf, thus aiding them in their understanding of the printed word:

We recommend, 1. That efforts be made to develop workers, both ministers and laymen, to carry on the work of sign-language preaching among the deaf wherever opportunities present themselves.

2. That the responsibility of fostering this work among the deaf be assigned to the North American Missions Committee, which is at present fostering the work among foreign-language and Indian peoples of North America.

This will be heartening to those of our workers who have carried a heavy burden for these underprivileged people. Blind people express sympathy for the deaf, feeling that while they themselves are afflicted, yet to be bereft of sight is not so great a calamity as to be unable to hear.

An article appeared recently in the magazine *Awake!* under date of August 22, 1960, which expresses this question in a way that challenges us to rethink this whole problem. We must seek to win the confidence of these dear people and thus prepare them for the coming of our Lord and Saviour. The following is the article:

*The Silent Language of the Deaf**

"None of us are strangers to sign language. It would be difficult to function without it. How would we properly greet our relatives and friends without a warm handshake, an embrace or a spontaneous kiss? What would replace the graceful gestures of a conductor leading his orchestra through a delightful concert? How would traffic officers signal drivers to 'stop' or 'go'? Imagine a baseball game without the umpire's sign language! How would he tell the fans whether the runner was 'safe' or 'out'? Our modern theater, advertising, cartooning, broadcasting, and many other phases of life lean heavily on communication by signs.

"But sign language is hardly new. The North American Indians were highly proficient at it. Roman emperors were looked to by bloodied gladiators for the life-or-death 'thumbs up' or 'thumbs down,' sparing or dispatching their downed opponent accordingly. Ancient alphabets such as the Chinese contain symbols for the face, eyes, hands, body and feet caught in the act of talking with gestures. The Roman numerals I, II and III really represent digits, *digitus* meaning 'finger.' The number V (5) is a representation of the open palm; X (10) is two palms back to back. Voyagers have long employed sign language to talk with inhabitants of strange lands. Tourists still do. The semaphore signaling by flags is valued in modern navies. Soldiers the world over exchange the military salute. And into modern English we have frozen such natural gestures as 'keep a stiff upper lip,' 'highbrow,' 'turn one's nose up,' and many others. Indeed, sign language has long been the spice of tasteful conversation.

"How logical that it should be adopted as the silent language of the deaf! Here in principle was a time-proved means of communication. Even the awesome sound barrier would begin to yield. No longer would the deaf man's joy and sorrow, questions or denials, doubts and fears be imprisoned by a muted tongue. Let his hands, his face, his eyes, his shoulders, his very soul speak! Little wonder that communication by gestures became the 'mother tongue' of the deaf.

To Be Born Deaf

"Very likely most of us never thought what it would be like not to hear, and consequently not to speak, or sing, or go to a band concert, or hear a lot of lovely, priceless sounds we take so much for granted. Helen Keller, lacking both sight and hearing, said unhesitatingly that, if

enabled to choose between the two, she would rather be without sight. That is the feeling of others as well, so precious is the gift of hearing and speech. One born deaf, of course, cannot recall hearing anything and in that sense cannot fully appraise the dreadful loss. Can we?

"When you and I were youngsters we heard many words from those around us. It was easy to imitate them. We acquired grammar and sentence structure before our schoolteachers ex-

You will never get ahead of anybody by trying to "get even" with him!

plained exactly what such things mean. The rhyme of spoken words and the colorful idioms of our native tongue grew on us effortlessly. Not so with the bright-eyed tot born deaf. Those shining eyes, supported by his senses of touch, taste and smell, will become the major avenue of communication from the outside world into his thirsting mind and heart. On his precious eyes will fall the burden of taking in life-giving knowledge of God, neighbor, moral precepts and skills for earning a comfortable livelihood.

"Before school age the deaf child knows far fewer words or forms of expression than hearing children, unless he learned sign language from deaf parents. Reaching school age, he is filled with natural curiosity that is insatiable. He must have an alphabet to help him ask the questions and learn the answers that so mightily affect his life. By information relayed to him either in sign language or in writing he can be kept informed of the vital happenings around him. With his silent language he can commune with some of his family, friends, and acquaintances, and who can fail to see the vital need for that? Later he may learn with varying degrees of success how to speech-read (lip-read). Generally he will receive and communicate his thoughts, needs, hopes, and joys by a combination of sign language, finger spelling, speech reading, and writing. He may learn to drive a car with skill and safety. At a dance he can keep step with the music by detecting the vibrations coming through the floor. In his home community he will have the opportunity to become respected as an unobtrusive citizen who works hard and pays his taxes. Sign language has brought him a long way. He is so happy to have it.

Like a Beautiful Painting

"The colorful sign language is like a beautiful painting that greets you vividly and all at

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once. It is largely pictorial or ideographic. Syntax, grammatical distinctions, and sentence order are not what matter. The order of expression in a language such as English is inverted in sign language—the subject comes before the quality, the object before the action and, generally, the thing modified before its modifier. Unnecessary words and phrases are dropped. Synonyms are scarce. Parts of speech may be said to exist in a sense. But called into play is a marvelous symphony of pantomime, mimic actions, talking face, hands, arms, and shoulders—even the relaxed or rigid muscles convey depths of emotion. Signs often stand for complete phrases. Some distinctive trait or mark of a person or object becomes its logical symbol. Actions are pictured by their most vivid characteristics. Attributes such as hardness, size and weight may be pointed out in the air. Sometimes gestures will imitate a peculiarity encountered in handling an object possessing the attribute under discussion.

"With such artful vocabulary the deaf 'speaker' weaves his warm, colorful signs into an engrossing theme. On occasion he will take the part of one character in his drama, then another, signaling the repeated change-overs by gestures tersely descriptive of each. The location of the related incident is made plain and the participants are clearly identified. Names, places or highly abstract ideas can be spelled out with the manual alphabet if necessary. Some intangible things will be expressed by arbitrary signs. The initial letter of a word may indicate the function or property of something. To the trained eye a mental moving picture unfolds. Sense stress, modulation, and related qualities are dramatized by the forceful expressions of the speaker's face and nimble hands. One must be careful not to concentrate too much on facial gestures, however, so as not to miss the point being made by the rest of the speaking body.

"On common subjects among those familiar with it the silent language of the deaf actually surpasses literal speech in the speed and force with which it conveys thoughts. It has the tremendous advantage of presenting a group of related ideas almost at once, like a beautiful work of art. And, like great art, to the deaf it is priceless.

Finger Spelling

"If you were to study this fascinating art—and some hearing people do—you would probably want to learn the manual alphabet first. The manual alphabet is a close supplement to the sign language and for all practical purposes

is part of it. They say finger spelling (dactylology) harks back to the Egyptians, Hebrews, Greeks and Romans. During the Middle Ages monks employed some such device to maintain their self-imposed silence. Pictures of finger spelling can be seen in Latin Bibles of the tenth century. In the thirteenth century a collection of manual alphabets was in existence in Germany. The Italian people played a prominent part in developing finger spelling. The Spaniards apparently borrowed the single-hand alphabet from Italy to further education among the Spanish deaf.

"Very likely it was from Spain that France acquired the single-hand alphabet. The eighteenth century French Abbé Charles Michel de l'Épée introduced a system of signs into his school for the deaf and incorporated the single-hand alphabet as well. He was also familiar with the two-hand alphabet, which was to gain a stronghold in England. (The two-hand alphabet, probably based on that of George Dalgarno of Aberdeen, was published in 1680.) The French use of sign language to instruct the deaf was a departure from the prevailing custom elsewhere in Europe whereby the deaf were to lip-read and so learn to speak. This is known as the 'oral' method. From De l'Épée's time the present form of manual alphabet began to come into its own. The sign language itself continued to develop and later migrated from France to America, where it was further enlarged, codified, and systematized. Thereafter it spread to other parts of the world.

The Great Controversy

"Those educators favoring the 'oral' method have been outspoken in passing judgment on the sign language. They object that it is a 'foreign' tongue that segregates the deaf and encourages clannishness. They claim it highlights a particular bodily infirmity and hinders the acquisition of speech by the deaf. The 'oralists' bear much of the blame for bringing the expressions 'dumb' and 'mute' into an unfavorable light.

"Most of the deaf consider this opinionated view arbitrary and really a denial of their own right to self-determination. Typical of their spirited protest against this encroachment is the pamphlet recently circulated by the Ontario Association of the Deaf with the endorsement of the Canadian Association of the Deaf:

"'In their zeal for fame, position and money, some of the zealots in the hard of hearing field have proclaimed their abilities to perform miracles. . . . With an argument that packs a terrific emotional appeal to parents, they say that

deaf Johnny or Susie can be adjusted into hearing society. Lip reading is easy to learn and Johnny and Susie will never have to resort to those terrible things, sign language and finger spelling.

"The trouble with these surmises is that they are untrue. Lip reading, far from being easy is an art that is extremely difficult to acquire. It is inexact and utterly useless in lectures or sermons. One of the deepest tragedies of the whole situation is that dear children are being brought up as agnostics because of the failure of the fanatical oralists to provide a substitute for a sermon or religious service in sign language. They have not provided a substitute because none exists.

"No group of self-appointed experts on the deaf will ever persuade us . . . that the acquisition of faulty speech is the No. 1 objective of education for the deaf, that deaf teachers contaminate the young or that signs are primitive and immoral when used to help us in eloquent communication with our fellows."

"That eloquently expresses the heartfelt love the deaf have for their beloved 'mother tongue.' They are determined to preserve it, educators and legislators notwithstanding. They desire to keep it free from slang and any grotesque gestures that would simulate the 'loud-mouths' of the hearing world. It is true that most nondeaf have not learned the silent language of the deaf, but how many seeing people have concerned themselves with learning the Braille alphabet of the blind? Why should anyone want to force the deaf to give up what is so obvious a source of joy and encouragement to them?

The Deaf and You

"You will very likely meet a deaf man or woman in your travels or in your home town. The deaf are glad when you show interest in them and their language. Make the first approach and engage them in written conversation. They feel a strong need to be part of the world around them and that includes you. If you happen to ask directions of a deaf stranger, be gracious enough to put your inquiry in writing on the pad he will invariably produce. Let him jot down his reply.

"It may be that a deaf-mute will ring your doorbell one of these days, not seeking alms (which is not a custom of the deaf), but possibly as a minister of Jehovah's witnesses, seeking to tell you something that has made him very happy. Let him jot down a few words of introduction on his note pad. He will show you in God's Word the Bible how Jehovah, creator

of man's ear and tongue, will soon bring a complete answer to the Lord's model prayer. Even your sparse knowledge of signs will aid you to interpret the joy in his eyes as a reflection of sure hope that soon Christ Jesus will repeat earth-wide the miracle recorded at Mark 7: 32-37:

"Here they brought him a man deaf and with a speech impediment, and they entreated him to lay his hand upon him. And he took him away from the crowd privately and put his fingers into the man's ears and, after spitting, he touched his tongue. And with a look up into heaven he sighed deeply and said to him: 'Eph-pha-tha,' that is, 'Be opened.' Well, his hearing powers were opened, and the impediment of his tongue was loosed, and he began speaking normally."

Other churches are making a definite contribution in this field. Note this press report. The caption itself is arresting: "Teen-Ager's Hands Tell Bible Word," the *Columbian*, Vancouver, Washington.

"A pretty teen-age girl is playing a vital role in bringing religion to deaf people by way of television. She is Georgia Dunlap, 16, who interprets the spoken word via sign language to accompany a 'Preview of Televangelism 1960' at the Southwest Baptist Church in St. Louis.

"For the past two Sundays she has stood beside a television set, watching another set about six feet away and relaying the words to several score deaf people while they watch. She will be doing it again this Sunday.

The Speaking Hands

I watched those swiftly moving hands
And could not help but stop and look.
To me it was a wonderous theme
Seen, not heard from God's Holy Book.

Those hands were speaking of the Christ,
Our Lord, who died upon the tree,
A message from the Book that tells
Of love He gives to you and me.

And as I watched, my heart was thrilled
As if I stood on a sacred spot;
For there that girl was preaching Christ
To those whose ears were closed and stopped.

How wonderful to see those hands
Speak out a message, strong and clear,
That Christ the King shall come again
And call the deaf, who then shall hear.

—WILLIAM W. GREB. Adapted.

R. A. A.

Review of Basic Principles in Approaching Non-Adventists*

Part 1—The Human Relations Factor

ARNOLD KURTZ

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IMPORTANT as it is that we have a correct and pure theology, it seems to me just as important that as a people we excel in what we might call "peopleology." What really is more important, doctrines or people? What comes first, truth or souls? The Lord tells us that "the sabbath was made for man, and not man for the sabbath."

If we are to get the truth *to* people, we must first get *through* to people. I think that our greatest problems as a church and as individuals lie in the field of human relations.

We have our work cut out for us in human relations by the very profession we make as a people and by the nature of our movement. We claim to be more than another church. We say that we have been raised up for a special work, to prepare a people to meet Christ. And associated with that, of course, are certain reforms that are necessary to prepare a people to meet the Lord. We are told that "of all the people in the world, reformers should be the most unselfish, the most kind, the most courteous."—*The Ministry of Healing*, p. 157. The paragraph goes on to say that by a wrong approach we may close the door of hearts so that we can never reach them.

In any reform movement the human relations factor is critical because people do not take readily to reform. A reformer must come close to people. His greatest force lies in his successful relationship to his fellow men. Furthermore, a reform movement is always confronted with certain perils that a liberal movement never experiences. It runs the hazard of producing cranks and fanatics. There are always a few intense, earnest extremists to keep one in hot water. Someone says that it takes a crank to turn the world, but we can get along with a minimum of these.

At the risk of being misunderstood let me say this: There are a number of basic

and distinct teachings and emphases of the church that, while they are potentially capable of enriching our lives, may through misappropriation contribute to immaturities of attitude in relationship to other people.

For example, our concept of being the bearers of God's special message. This is a wonderful thing. It gives us a sense of destiny, a sense of mission. We have a work to do. On the other hand, it can blend into a species of snobbishness. "We are the people." We draw a little circle. On the outside are the "outsiders." Why do we hear frequent complaints that our people are not friendly? People writing in to the Voice of Prophecy often ask: "How do you get into your church?" They get the idea of an exclusive society. I wish someone would find out why that is.

Here is a delicate problem for us: How can we preach our warning message, the third angel's message, a warning against the beast and his mark, and still create in the hearts of our people and our children a warm feeling for people? We have a delicate problem right there.

We were speaking the other day of possible Presidential candidates. My little girl said, "I would never vote for Mr. ———." Why did she say that—because of the principles or issues involved, or because of prejudice? Children are born without prejudices; they absorb prejudices from their environment—their church, their parents, and so on. We have some problems along that line. The second angel's message is, "Babylon is fallen, is fallen." How can we clearly preach: "Babylon is fallen," "Come out of her my people," and yet not cut ourselves off from Babylon and from the shepherds of the sheep out there? We might mention high church standards. I believe in a church of high standards, but we risk some perils here too. There is a danger that we develop critics and judges in the church who want to line people up. You know how you have trembled for fear that some well-meaning member might go up to some

* A talk given at a ministers and doctors' retreat.

MINISTRY Index

Recently we notified our readers that we were preparing a complete Index for every article in the MINISTRY since its inception in 1928. We asked those interested to send us a card in order that we might decide on the most economical method of production. The number to be prepared vitally affects the question whether this valuable material should be mimeographed or printed, bound or unbound. Naturally, the important question of price is wrapped up in these considerations. If you have not sent us a postal card indicating that you would be interested in the purchase of such an Index, will you please send it immediately? You need not regard this as a firm order, because when the Index is finally prepared, it will be announced with price in these columns. We shall take orders, in other words, after we can announce the exact price.

H. W. LOWE

new convert or someone interested in the church to straighten them out on something they are wearing, or something like that.

Our task is to condition our children and our church members to a positive stand regarding standards, all the while developing attitudes of maturity sufficient to keep them out of the judgment seat. I am convinced that our greatest challenge as a church lies here in the field of human relations. How are we to meet the challenge?

It is easy to answer that question. It is more difficult to follow the answer. Of course, the simple answer is "Be Christian. Be like Christ." He was the ideal in human relations. His teachings and example reveal how to approach people the right way.

There are different levels of interpersonal adjustment. The first we will call antipathy, at which point human relations break down. Antipathy—feeling against, hostility. The unregenerate heart is on this level. The next level is apathy. These words are related to the Greek *pathos*—feeling. Antipathy—feeling against. Apathy—devoid of feeling, no real concern. Many Christians are still on that very low level of adjustment to other people. They are characterized by apathy. Their only real concern is for themselves. But we want to bring them up higher. The next level is the level of sympathy, which is a feeling with people. Even here there are degrees of concern for others. It is possible to consider oneself sympathetic while actually caring little for the fears and feelings of others.

This is illustrated by the apostle James when he described the man without food or clothing and the man who sympathizes saying, "I'm sorry. I hope you get some food and clothing." That might be called sympathy, but that is not high enough. We need to feel *with* people. Consider the Incarnation, when God became a man. *God knows what it feels like to be tempted and tried.* The Lord Jesus was made to be sin for us, though He was without sin. Christ understood man's plight and cared so much that He died for us. That's the highest level, the saving level.

In Gethsemane, Christ's humanity cried out, "If it be possible, let this cup pass from me." Great issues were at stake—the vindication and revelation of God's character were involved. But it was when Jesus saw the vision of lost humanity, doomed and helpless, that the decision was made. (See *The Desire of Ages*, page 690 and on.) The Gethsemane experience provides the dynamic for the final triumph of this movement.

In *The Desire of Ages*, page 361, we are told that Jesus "made plain to them [the disciples] the right way of approaching the people." I want to find the right way. If I am approaching them the wrong way, I want to stop and do it the right way.

(We have prepared a series of twelve sermons that have been presented in a number of our churches, dealing with basic principles appearing especially in the writings of the Spirit of Prophecy, on the proper approach to people we wish to win. Elder Glenn Coon of the Southern Union has done a good deal of work along this line and has been an inspiration in my study of these principles.)

We want to learn Christ's way of winning the people. The first principle we need to get is stated in *The Ministry of Healing*, page 157: "God's plan is first to reach the heart." We aim for the head. We think that is more vulnerable, but we are to aim at the heart. Christ is our example in this. See how He approached the woman of Samaria. He asked her a favor and found a path to the heart. He won the heart of Nathanael, the skeptic, by paying him a sincere compliment: "Behold, an Israelite indeed!" He paid Zacchaeus, the tree-climbing politician, the supreme compliment of the Oriental when He invited Himself to lunch with him. He won the hearts of the people *first!*

A key text in this series is John 12:32 where Christ says, "I, if I be lifted up from the earth, will draw all men unto me." Christ is a magnet. And when we are drawn to Christ, we find a fellowship with Him—a companionship. This explains the great power that Christ has over the lives of people. Drawn to Christ, we become associate magnets and we win others to Christ. This creates a larger fellowship—the fellowship of the believers. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). So, it is a winning, convincing, testifying fellowship.

But there is a competing magnet. The devil draws. He drew a third part of the stars of heaven. One woman complained

about her husband. She said, "He drinks all the time; he runs with other women. Why do these things have such a pull on him?" Well, the answer of course is fellowship. He was finding fellowship in unrighteousness. Why do men drink? Because of the desire for fellowship. They start with the social glass. Why do men smoke? The boy starts smoking because he wants to be accepted socially. Men sin because it is attractive to their nature. They love to sin. They find fellowship in unrighteousness. We will be in one fellowship or the other. The Bible enjoins us to shun the fellowship of unrighteousness. "What fellowship hath righteousness with unrighteousness?" The work of soul winning is to get people to transfer from the one fellowship to the other. How?
(To be continued)

Who Is a Good Neighbor? (Luke 10:25-37)

By C. E. GUENTHER

Associate Secretary, Home Missionary Department, General Conference

An appropriate topic for Disaster and Famine Relief Day, May 13.



I. The Stories of Jesus

A. Everybody loves a story.

1. World masterpieces told by Jesus.
2. Mark says the common people heard Him gladly.
3. Why? They could understand. They were held spellbound by His illustrations.

B. Where Jesus found materials for His stories.

1. From nature.
2. From human nature, life, everyday living.
3. His stories have color, movement, feeling.

II. The Story Setting

A. One day a man in the crowd asked Jesus a question.

1. The man was a scribe, a lawyer.
2. He asked for argument, not truth.
3. Instead of debating Jesus told one of His great stories.

B. We see Him pause to choose a subject.

1. The artist begins painting the living picture—
2. The desolate roadway, the lonely traveler.
3. The robbers' attack; the bleeding victim abandoned.

C. Another traveler comes on scene.

1. A priest, going home from church.
2. Gathers his robes to make a wide detour.

D. A member of his church follows, a church officer.

1. This man looks, shudders, passes by.

2. By now the victim is near death.

III. The Hero

A. Finally the hero appears.

1. He senses the wrong and the need.
2. He goes into immediate action.

B. He dismounts.

1. Stoops in the dust, treats wounds.
2. Touches cooling drink to victim's lips.
3. Gently lifts him on his mount.

C. In the final scene they are at the inn.

1. The Samaritan sits up all night.
2. In the morning he pays the bill, promises to return.

IV. The Question

A. His audience spellbound as Jesus completes picture.

B. He turns to ask the lawyer:

1. "Who do you say was this wounded man's neighbor?"
2. Well chosen is the illustration, clear its lesson.
3. Even a lawyer cannot dodge the right answer.
4. "He that shewed mercy."

C. Then Jesus preached the rest of His sermon.

V. The Samaritan a First-Aider

A. His training was evident; he knew what to do in emergency.

A Wise Distribution of Men

For the accomplishment of all that God calls for in warning the cities, His servants must plan for a wise distribution of the working forces. Often the laborers who might be a power for good in public meetings, are engaged in other work that allows them no time for active ministry among the people. For the conduct of affairs at the various centers of our work, those in responsibility must endeavor, as far as possible, to find consecrated men who have been trained in business lines. There is constant necessity of guarding against the tendency to tie up at these centers of influence men who could do a larger and more important work on the public platform, in presenting before unbelievers the truths of God's Word.—*Evangelism*, pp. 22, 23.

1. First, stopped bleeding.
2. Cleansed the wound, applied healing agent.
3. Covered with robe to combat shock.
4. Improvised bandages.
5. Provided emergency ambulance.
6. Got the injured to aid station.

B. A model welfare worker.

1. He did not confine services to his church (Gal. 6:10).
2. He helped an enemy.
3. He helped one unable to repay.
4. He did not excuse himself because other agencies turned down the disaster victim.
5. He did not excuse himself on the ground the victim was partly to blame.
6. He worked without thought of personal consequences.
7. He had an emergency welfare fund.
8. He did not give cash to the victim.
9. His charity went beyond his purse—he gave tender, loving care.
10. He enlisted the aid of others.
11. He came close enough to give personal help.

VI. Painting His Own Picture

A. Jesus was telling His own story.

B. We were weary travelers.

1. Attacked by the devil and wicked spirits.
2. Wounded by sin, robbed of our powers.
3. Left dying on wilderness road of this world.

C. Jesus came.

1. He touched us, bound up our wounds.
2. Covered our nakedness.
3. Led us to refuge—His church.
4. Paid the bill.
5. Did more than the Samaritan—He gave His life.
6. He promised: "I will come again."
7. What if Jesus had passed us by?

VII. The Lawyer's Need—and Ours

A. Jesus was also painting the lawyer's picture.

1. The way he was; his great need.

2. Heb. 4:12 (see Phillips' translation).

B. Did Christ in this story picture the inner thoughts, motives, failures of our hearts?

1. Are we so anesthetized to human need we cannot see or feel the sufferings of the sick and hungry?
2. Are we too busy to help people? too busy to learn how?

C. Christ's question—"Which . . . of these three, thinkest thou, was neighbour?"

1. The question had this implication: "Are you a true neighbor?"
2. The lawyer's answer was a confession—the sin of omission—"He that shewed mercy."

VIII. Our Pattern

A. Then Jesus said: "Go, and do thou likewise."

B. Every follower of Christ is included.

1. Relieving humanity's need not to be left to a few Dorcas women.
2. Significant that this model disaster relief worker was a man.
3. *You go.* Visit homes, hospitals, prisons, refugee camps, every place where people are in need.

C. You go and do.

1. Preaching is not enough.
2. Demonstration precedes.
3. 1 Peter 2:9 (see Phillips' translation).

D. Go and do likewise.

1. We are called to be the good Samaritans of these latter days.
2. Every church, Christian home, to be a rescue station.
3. Our work to rescue and help save men.
4. World now needs the greatest demonstration of Christ's love.

IX. World Need—Christian Opportunity

A. Never has the world been so filled with human needs.

1. Sickness.
2. Hunger (half the population always hungry).
3. Refugees—ours has been called the century of homeless man. (Hong Kong, one million; Middle East, one million; other millions in North Africa, East Bengal, Korea, Europe, the Congo, et cetera. Every one a person, and in at least one sense, a child of God.)
4. Disaster victims (1960 Chile earthquakes and tidal waves, greatest disaster of modern times).

B. All of these are opportunities to exercise and develop Christlike character (see *Welfare Ministry*, p. 17).

C. The Disaster and Famine Relief Offering offers opportunity.

D. 1 Peter 4:9 (see Phillips' translation).

E. We are God's almoners (see *Welfare Ministry*, p. 268).

Resource material and illustrations:
White, Ellen G., *The Desire of Ages*, chapter 54. *Welfare Ministry*, pp. 42-49, 134-139.
Guenther, C. E., "Helping the Children of the World," *GO* magazine, May, 1961.

EVANGELISM -- Winning Men for God



Evangelism and the New Africa

S. G. MAXWELL

Ministerial Association Secretary, Southern African Division



EVANGELISM in Africa began with the education department. In other words, the early missionaries relied on the schools to convert the pupils to form the church. It must be remembered though, that in those days the pupils were not children and teen-agers, such as we have today. Young men and adults were the first to adopt the elements of Christianity. The Christian teacher was a man of God who knew that the only way to reach the hearts of the heathen was through their recently awakened desire for knowledge.

"Give us a school" was the continuous cry from chiefs, headmen, and communities. And schools they received. They did not cost much in the early days. The teacher used the Bible period for religious instruction and cultivated his garden in the afternoon. It was possible for committees to grant many requests for schools in those days. The schools were evangelical centers, prayer houses, and churches all in one. The teacher and his wife were consecrated to the work of winning souls. The Bible classes were well attended and produced strong church members. Bibles were eagerly sought and many questions were asked of the visiting missionary.

Then slowly came a change. Governments became increasingly interested in the educational standards of the mission societies. They began to operate schools of their own with larger funds than those possessed by the missions. The comparison soon became obvious. The missions evidently desired quantity to quality. They were more interested in using the schools as evangelical centers than maintaining high scholastic standards. The government

stepped in and offered financial assistance. It was eagerly accepted. Before the consequences were realized most societies were accepting thousands of pounds of grant in aid annually. The standards of the schools improved. The government demanded better buildings and teachers who concentrated on their academic subjects. Gradually the evangelistic fervor diminished, and the schools became purely educational centers. The teachers also had their attention directed wholly to the standards the government desired. They found they had no time for the Bible classes or church services. Thus the spirit of evangelism largely deserted the schools.

The schools had almost wholly been operated in the reserves—those areas set apart by the government for the sole use of the African peoples. It now became necessary to develop the practice of holding public efforts. There was no particular difficulty in this; all that was necessary was to secure the permission of a headman to preach in his village. So evangelistic efforts were arranged in all areas each year. They sometimes lasted two, three, or four weeks. They were not what one considers an evangelistic effort today. A group of teachers were brought together, mostly under a minister. They brought their blankets and built a grass hut. The mission provided money for food. Most of the time was taken up visiting the people in their homes. A meeting was held on the Sabbath. Picture Rolls were used. The people learned of the love of God, of His creative power, and the gift of Jesus as man's Saviour. On the last Sabbath an invitation was extended to all to join a Bible class. It was fortunate if a capable person was left behind to continue the instruction.

Converts Wanted Schools

However, the big question in the minds of the new "converts" was whether the mission would grant them a teacher and a school. In many cases much of the effort of evangelism proved fruitless when the "converts" learned that there was no hope of their request being granted. This was especially true where the mission was operating a large education program in that particular territory. Where the people did not look to the mission as an educational agency the results of the evangelistic efforts were more productive and lasting. In such cases prayer houses were organized, most of them being built by the new converts who had received the love of the message.

But as Africa developed, our converts came more and more in contact with the teachings of other churches. They were no longer isolated in special areas or "spheres of influence." Also the migration to the towns had begun. We wondered whether our ministry would be capable of dealing with the new situations.

For the past five years ministerial institutes have been held all over the Southern African Division. They began with a ten-day series of meetings to which all ministerial workers were invited. However, the educational standards of the ministry differed considerably. They ranged from grades four to twelve. It became necessary to make these institutes more selective, also to increase the time devoted to instruction. Several unions have felt the need of a three-month course and plans are in hand for a special year's course for selected ministers at Solusi Missionary College.

In addition to the institutes, our junior colleges offered a two-year course to selected ministers. In many instances responsible committees turned to experienced teachers who had demonstrated evangelistic ability, inviting them to prepare for the ministry. In spite of a much lower salary scale prevailing for ministers, the opportunity was eagerly accepted. It has been found that those who have taken these two-year ministerial training courses have advanced considerably in administrative ability and responsibility. Those fields that had the vision to invest in this special training are reaping the reward today.

To engender further enthusiasm and to develop a progressive African ministry, bearing in mind that 95 per cent cannot

profit by the overseas MINISTRY because of their lack of English, the Ministerial Association has issued a twenty-four-page mimeographed book each month in both simple English and Swahili. This has featured general articles on ministerial standards, reports of evangelistic efforts, ways and means of conducting such meetings. A series of articles on "How to Work for Roman Catholics" and "How to Work for Mohammedans" has also been included, besides incidents of importance in church history, difficult Bible verses, and many other themes.

Efforts have been made to encourage the African ministry to provide themselves with evangelical charts and visual aids. The problem of an efficient projector has yet to be solved, for most of their work is done away from the lines of electricity. To carry a wet battery around is not always feasible. But the need to have them properly equipped is urgent, for they too often look to the European missionary with his modern gadgets and feel that these are the drawing cards for the larger audiences that result from his ministry.

Africans Moving Into Towns

Africans are moving into the towns. Were it not for the general housing shortage many thousands more would be in the great migration. It is this fact that challenges our evangelistic program today. It is from these towns that the voice of Africa is heard. In the towns the people think and keep abreast of modern trends. Even the women are much brighter from their contact with civilization. The growing towns of Africa constitute the greatest challenge to our ministry. It is there that all races mix. From the towns many new converts have been found who have returned to unentered reserves and found their way past barriers that had previously defied us.

What has been accomplished during the past two years in this New Africa? Elisabethville, capital of Katanga Province, saw a large effort held in our fine church in that city, with more attending than could be accommodated in the building. Lusaka, capital of Northern Rhodesia, had a group of senior students from Solusi Missionary College evangelize a large new location with a series of meetings in the recently dedicated church. Kampala, commercial capital of Uganda, saw a successful tent effort conducted in the new tabernacle pur-

SOME BOOKS I CAN RECOMMEND

Howard B. Weeks

Secretary, Bureau of Public Relations

Crisis in Communication, Malcolm Boyd, Doubleday & Company, Inc., Garden City, New York, 128 pages.

A Christian examination of mass communications, how ministers, churches, and the church can both use and influence mass communications.

The Missionary's Role in Socio-Economic Betterment, John J. Considine, M.M., Newman Press, Westminster, Maryland, 330 pages, \$1.75.

A report based on The Fordham-Rural Life Socio-Economic Conference held recently by 40 Roman Catholic specialists in problems confronting the less-developed areas of the world. Invaluable for all interested in how Christian workers can influence peoples and environment in mission lands.

The Story of Religions in America, Hartzell Spence, Look, Inc., Des Moines, Iowa, \$14.95 (special rate of \$11.95 to Look subscribers).

A compilation of the series on churches in America published in *Look* over the past two years. A valuable reference work on history, beliefs, practices, of major religious groups. Well illustrated.

Philosophy for Pleasure, Hector Hawton, Fawcett Publications, Inc., Greenwich, Connecticut, 314 pages, 50 cents.

A paper-back primer in philosophy. A good review of the development of philosophy through the centuries and a brief summary of the teachings of some of the most noted philosophers.

chased by the East African Union. There the message even entered into the Kabaka's household (Caesar's palace). Nairobi, capital of Kenya, has had evangelistic efforts for both European, Asian, and African peoples. The newly built church at Sochi, African center for Blantyre-Limbe, commercial capital of Nyasaland, was filled nightly with interested inquirers in spite of the great political propaganda and intimidation existing in that country. Salisbury, capital of the Federation and Southern Rhodesia received a large tent effort by another group of young ministerial students from Solusi College.

Time and space forbid a detailed account of the European evangelistic meetings in

the Union of South Africa. Johannesburg has had two very successful efforts conducted by A. E. Cook from Australia. New churches are raised up annually in the large cities of Durban, Cape Town, Pretoria, et cetera, and the smaller centers are not forgotten. A balanced program of greater evangelism pulsates through the mediums of both the Afrikaans and English languages. And the evangelism of the large Bantu townships on the Rand and other parts of the country must not be forgotten. Into many of these townships it is difficult for the white minister to go. But our African workers are equal to the occasion and have successfully conducted many tent efforts.

It is no longer easy to enter the towns of Africa. There are now many regulations and restrictions. Much has to be learned concerning the reaction of the many tribes resident there. With politics so prominent today it has become essential that our evangelists avoid any advertising that would lead the people to expect a political meeting. Unruly elements crowd into any public meeting. The Bible message must be emphasized from the very commencement. A banner stretched across the platform carrying an announcement, such as Thy Word Is Truth, serves to enlighten the uninformed as to the nature of the meetings being held.

The offer of free literature always brings an overwhelming response. Africa is hungry to read. Unfortunately we do not always have adequate supplies of vernacular literature to satisfy the demand. The promise of a book for continuous attendance has proved very successful and has rather taxed the limited budget provided for the effort.

Expensive advertising is not necessary. One African tells another. It has been found that often one series of handbills is all that is necessary. These usually have to be printed in two languages. Banners advertising the meetings have proved effective and have been treated as sacred by the location inhabitants.

A loud-speaker device attached to a car probably attracts the larger part of the congregation. With two African workers calling in two of the leading languages, the procession of the car through the township is the best means of advertising. People stop at their work, throw open their doors and windows, and listen to that strange, sonorous voice.

Evangelist's Biggest Problem

One of the biggest problems of the new township evangelism is the lack of suitable halls. Some locations in the smaller areas just have nothing. In the larger centers these halls are used all the time for cinema shows, dancing, and other entertainments. It is most difficult to find a hall where a series of meetings can be planned.

It is possible to overcome this by the use of tents or tabernacles, but the fire and damage hazard is great these days. So what to do with the new converts when the time limit for the tent runs out? There is no hall available nor do other churches care to extend the privilege of their buildings. Many converts have been lost through this problem's not being solved before the effort is begun. To build a church after obtaining a plot of ground is not the easiest thing, because the new converts have all they can do to feed their families on the present factory wages.

And one other item that gives committees concern is the provision of a suitable follow-up worker for each effort held. Tithe from the African church in any field is strained to support the existing ministry even on a very low wage. Africa is not rich when it comes to economics. To continually find new workers for the follow-up work often leaves holes in the existing pastorates. But it is absolutely essential that the new converts be shepherded. The wolves in the townships are many, and continual vigilance is the price of success.

Bible Correspondence School an Asset

One of the greatest assets to the preacher is the Voice of Prophecy Bible School lessons. These silent messengers going into the homes reduce prejudice and excite inquiry. The converts from these lessons are definitely superior to those produced by the regular Bible classes. These converts have had to make decisions by themselves. They have had to search for their own answers. Their understanding of their responsibilities as individual Christians is very evident. Evangelists who advertise their meetings as under the auspices of the Voice of Prophecy always attract a large percentage of honesthearted souls. Once when this was done more than seventy Voice of Prophecy students attended, and some brought food and wood from seventy miles away, thinking that the meetings were especially for them, and they intended to stay by.

The African minister is naturally afraid of entering into a township on his own. To be associated with a white missionary gives him courage but a lack of responsibility. One of our greatest needs is for more talented African evangelists who have overcome this fear and know just what to do to capture the attention of the multitudes with a Spirit-inspired message, suitably aided with inexpensive visual aids. In Tanganyika one such worker entered the town of Morogoro. A cinema was leased from an Indian and the meetings advertised. The first night the wrong crowd arrived. No sooner had he begun to speak than cries of "Get out, you European stooge" rent the air. Soon all was confusion, and the meeting broke up. But the worker was not discouraged. The violence wrecked some of the furniture and the owner requested him to leave. When he did he found a crowd was waiting for him outside. A man rushed forward with a large knife to kill him but suddenly failed to reach him. Boldly our evangelist walked through the crowd, which opened for him. Two nights later he began again in another room in a quieter part of the town and successfully conducted the effort. More than fifty persons accepted the truth.

When we can have several hundred men of this caliber, the task of evangelizing the towns of Africa will be solved. With the outpouring of the latter rain we believe this will be accomplished, and with this objective in view we are continually laying stronger plans to attract young men from our schools to look to the ministry as their lifework.

Friendships Are Sacred

We should never let a friend go out of our life. If misunderstandings arise let them quickly be set aright. Friendship is too rare and sacred a treasure to be thrown aside lightly. Yet many people are not careful to retain their friends. Some lose them through inattention, failing to maintain those little amenities, courtesies, and kindnesses that cost so little—hooks of steel that hold our friends. Some drop old friends for new ones. Some take offense easily at imagined slights and ruthlessly cut the most sacred ties. Some become impatient of little faults and discard even truest friendships. Some are incapable of deep and permanent affection, and fly from friendship to friendship.

When we have once taken friends into our life we should cherish them.

LETTERS TO THE EDITOR



Our mail is unusually interesting as we spread before us this month various comments from readers around the world. We share with you here a few of them with observations thereon by the man behind the desk.

Books—The first is a slight complaint from a reader who bought a Bible version, recently reviewed in our pages. When he opened it to a certain text, he did not like it because he felt the translation did not agree with the truths he believes.

We think that could happen with any Bible version, for none is perfect. Moreover, a version that accords with everything the reader believes would probably be both poor and inaccurate. We try to be careful about books and versions we recommend. All of the major Bible versions if used persistently as works of reference are capable of giving the Bible student some help.

A Voice From the Past—Someone sends along a letter written by the late respected colleague, Dr. Frank H. Yost. It was written to one of his colleagues in 1957, and it concerns his association with certain officials in Washington, D.C., in the field of religious liberty.

A man once turned to him and said: "Do you know, Frank, what George said about you the other day?" "I can't imagine, but I hope it may not be too bad," replied Frank Yost. "He said he wondered if you really were a Seventh-day Adventist. He said you come down here and sit among us, and fellowship in a free and friendly way. This is not the way Seventh-day Adventists act as a rule."

Can others really think that about us? *Evan-gelism*, pages 143, 144, 562, indicates clearly that our workers should be "friendly and sociable" with other Christians, seeking to get close to them. Exclusiveness defeats the very objectives for which Christ lived among men.

Appreciation—A woman writes as follows: "Although I cannot easily afford it financially, I do not care to be without the MINISTRY. I surely find it helpful in church work, in individual living, press work, music, et cetera. For some years I have wondered—Would it not be good if more of our people read the MINISTRY?" (Signed) Ruth Rheingans.

A busy doctor writes: "If you know of any unusually good treatment of controversial or doctrinal subjects which you have on hand in these past issues, I would like copies of these along with the 'Index,' as soon as it is available. I have enjoyed the MINISTRY very much, especially articles dealing with Walter Martin's recent book *The Truth About Seventh-day Adventism*."

This makes us wish we could constantly raise the quality of our journal in building up the work of the blessed Advent message! And of course we think

it would be good if more and more people would subscribe to our magazine.

Retirement Problem—We have a letter from a retired minister who finds it irksome to have nothing to do. He feels something should be done to organize and utilize the services of people such as he, especially since he lives where there are considerable numbers of retired workers.

This is an old and difficult problem. Some men solve it satisfactorily for themselves; others seem unable to do so. Some plan ahead and are ready when the time comes to lay off the tensions of full-time labor. Others blissfully ignore the inevitability of retirement until they are retired with nothing to do and no place to go.

Another letter comes from a retired minister who signs his name, and adds, "Retired, but busy!" That illustrates the difference, but it does not solve all the problems. A man without hobbies, with no other aptitudes than those incident to ministerial work, living in a community that is already crowded with retired ministers—well, just what can he do to stifle boredom and to feel useful?

If you have ideas and suggestions will you send them in? We will then pass them on, and a respected group of workers may thereby be wonderfully helped.

The Living Witness—A mimeographed document is in our hands charging that a book of this title, published by the Pacific Press, "had been banned from circulation." It also states that the president of the General Conference, because he found in it a statement that the atonement was not made on the cross, "ordered the books that had already been bound destroyed . . . as well as 2,000 signatures that had not as yet been bound." There follow statements to the effect that the MINISTRY asserts that the "atonement [on the cross] was complete, perfect, final . . . then there cannot possibly be another final atonement 1800 years later."

On this point, regarding the atonement, all we ask is that you read the article in this issue, "The Priestly Application of the Atoning Act," by A. V. Olson. You will then be able to satisfy yourself on the teachings of this journal on those phases of the atonement.

The truth of the matter about *The Living Witness* is that several persons called attention to the facts that (1) the authorship of the first article, attributed to James White, is uncertain; (2) a statement indicating that the atonement was not made on the cross did not accord with our teaching on the subject. An informal group, including Pacific Press and General Conference men, studied the question, and left the press free to do as it wished about rectifying the matter in any one of several ways discussed by these men.

All the correspondence relevant to this matter, which lies before us as we write, shows that no ban of any kind was ever discussed, and none was ever imposed. The only changes made were the addition of a footnote which displaced two paragraphs of

(Continued on page 34)

TO THINK of It Is Written as merely a set of films that can be purchased and put on television, something that we can pay for and then stand by and watch the results, is a dangerous mistake. The films have demonstrated that they will create interest, more interest than can easily be cared for. But that interest may lie dormant and die if it is left to itself. It is a long road from the television screen to the harvest. And if that road is not carefully traveled, the tender plants of conviction may wither and wane and our efforts will have been in vain.

The third angel's message, given as fully as it is in the It Is Written films, is too potent to be sent into thousands of homes and not followed up. That is why It Is Written is not envisioned as a nationwide network release. Rather, it should be released only where plans are laid to follow it up, like any other city campaign.

It Is Written is not just a set of films. It is a plan of evangelism. The films are one more tool in the hands of the local fields, meant to be a strong teammate to every existing plan for finishing the work. But the tool must be used if it is to achieve results. The heart of the plan must be not the sowing, important as it is, but the reaping. The sheaves, not the seeds, are to be counted.

Enrollments will come in—in surprising and satisfying numbers. But right here is

From TV Screen to Harvest—Part 2



HOW TO BRING TO H CONTACTS MADE B

the danger. Do not allow your laymen or yourself to be lulled into a false security by the sometimes amazing first results as counted in enrollments. There is a tendency for pastors to catch the enthusiasm of this thing and be thrilled with the response—what they find in their own personal contacts, and what they hear from their laymen. But this is not enough. To rest secure in the developing interest, thinking it will come to fruition automatically, is an attitude that will lead to disappointment. The enthusiasm of interested viewers must be surrounded and watered and given strong personal attention if it is to come to harvest.

The Place of the Layman

Television, you see, is evangelism's air force. But you will never take the city by

The center spread of the It Is

	FIRST WEEK		SECOND WEEK
SATURDAY—Nov. 5 7:30 P. M. (Film at 7:00)	PLANET IN REBELLION Life on many worlds—A planet in upheaval—And no place to hide! Also—in living color—"Dead Men Do Tell Tales"—Pastor Vandeman's latest film—promptly at 7:00 P. M.	SUNDAY—Nov. 13 4:30 and 7:30 P. M.	THE PASSION PLAY Feel its vital significance—important at the series
SUNDAY—Nov. 6 7:30 P. M. (Film at 7:00)	RED STAIRS TO THE SUN Not about astronomy, space, or Russia. Rather, thirty-five minutes of amazing prediction. Pastor Vandeman's most thrilling presentation. Also—in living color—the film "Touch and Live"—how a head-on collision produced a double miracle—promptly at 7:00 P. M.	TUESDAY—7:30 P. M.	No meeting Monday night
TUESDAY—7:30 P. M.	RACE TO THE STARS Can the Space Age conquer death? A message worth traveling many miles to hear!	WEDNESDAY—7:30 P. M.	MIDNIGHT COURT Life's most persistent question
WEDNESDAY—7:30 P. M.	WHAT MUST I DO TO BE SAVED? Stop wandering! Tonight—simplicity that appeals!	THURSDAY—7:30 P. M.	THE STORY OF THE Read Revelation 12 and make. Some surprising
THURSDAY—7:30 P. M.	WHEN THE SABBATH WAS CHANGED FROM SATURDAY TO SUNDAY —and the surprising story of how it happened.	FRIDAY 6:00 and 8:00 P. M.	WHY SO MANY DEN A might not soon to be
FRIDAY 6:00 and 8:00 P. M.	THE STORY OF MY CONVERSION On this night Pastor Vandeman shares the priceless secret that changed his life.	SATURDAY—Special 4:30 and 7:30 P. M.	SOUL IN CONFLICT What are the mysteries? And what can be done
SATURDAY 4:30 and 7:30 P. M.	HOME-MADE HEAVEN The secrets of a happy home. Lasting inspiration for every family.		WHEN NO MAN CAN Liberty in chains? Reve the happy ending!

First Two Meetings—TOWER THEATRE
All Other Meetings—"IT IS WRITTEN"
Auditorium—Two Blocks East of Grant Park.
Burn Street and Eloise Street.

"It Is Written, MAN SHALL NOT LIVE BY BREAD"

HARVEST THE SCREEN Y IT IS WRITTEN

air alone. You need the infantry. You need the officers. You cannot take the city without personal contact. The soldiers of Cyrus could not be content to rest inside the walls. Nor can we. We must go up into the palace gardens and make personal contact. There is no other way.

The place of the layman in *It Is Written* evangelism is vital. It is fully described in the brochure *Paths to Decision*. The laymen will cooperate to the full if given enthusiastic and untiring direction. But leadership, encouragement, and constant direction are needed. Make sure that these lay visits are being made, that they are being made on schedule, that they are being reported promptly. Don't just assume.

But even then there is a place beyond which the layman cannot go. Most of them are not trained in the giving of Bible stud-

ies. Most of them are not trained in the delicate art of gaining decisions. The conducting of *Paths to Decision* classes is vital to the program, and is most helpful, but it is not enough. Somewhere along the line the pastor, the trained worker, will have to step in and lead the enrollee into full acceptance of truth. People simply cannot be baptized through the mail, or by means of a layman's report. There must be a personal contact. And the pastor or some trained worker will have to make it.

The Decision Meeting

The first thought will be to plan a large decision meeting for your area. Nothing can take the place of these decision meetings. When the telecast has been released for six or eight months, or perhaps a year, and as large numbers of enrollees are completing *Take His Word*, a decision meeting should be planned.

A long public campaign is not needed. The telecast and *Take His Word* have laid the groundwork. People know what we believe. Much of what we used to have to do in public meetings has been done in the intimacy of the living room. But now the interest has deepened to the point where men and women who never could have been attracted by handbill or newspaper announcement to a public meeting, are receptive to an invitation.

Since the inception of the program Elder

Written program folder.

OF THE AGES
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conclusions

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ous, conflicting voices that speak to the souls of men?
about them?

N BUY OR SELL
tation's most shocking disclosure at things to come! And



THIRD WEEK

SUNDAY—Nov. 20
4:30 and 7:30 P. M.

TUESDAY—7:30 P. M.

WEDNESDAY—7:30 P. M.

THURSDAY—7:30 P. M.

FRIDAY
6:00 and 8:00 P. M.

SATURDAY
4:30 and 7:30 P. M.

SUNDAY—Nov. 27
4:30 and 7:30 P. M.

MY CONFESSION OF FAITH

On several continents acclaimed Pastor Vandeman's most penetrating message. You, too, will thrill to its gripping appeal.

No meeting Monday night

THE TRUTH ABOUT DIVINE HEALING

On this night learn how never to be tired.

THE MASQUERADE OF THE PSYCHIC

Are all miracles from God? Is hypnotism safe? What about spirit communication? Come early for a seat this night!

HOW TO PRAY SO THAT YOUR PRAYERS WILL BE ANSWERED

Also special prayer request service.

STRAIGHT THINKING

See how you may settle confusion on great issues tonight! One of the most encouraging in the series.

BEHOLD THE MAN

Unforgettable mass meeting for men and women of all faiths.

CONSCIENCE

Great closing service! People say of this message, "Best of all!"



Pastor Vandeman's new volume—a gift to all attending eight nights of the series. Don't miss yours!

ALONE, BUT BY EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF GOD."

MUSIC

How many of us ever stop to think
Of music as a wondrous magic link
With God; taking sometimes the place of prayer,
When words have failed us 'neath the weight of
care?

Music, that knows no country, race or creed;
But gives to each according to his need.

—Author Unknown

Vandeman has held as many reaping meetings as possible in the large metropolitan centers. Naturally, one man could not begin to touch the vast expanse of territory covered by the telecast. Already thirty States are engaged in the program to some extent. Major meetings have been conducted in Washington, Orlando, Nova Scotia, Wichita, Denver, Seattle, Philadelphia, Bermuda, and Atlanta, with three-night or one-night appearances in many cities across the nation.

In each of the meetings held thus far anywhere from four hundred to a thousand non-Adventist It Is Written families have attended—once, some of the time, or all of the time. The recent series in Atlanta, Georgia, has been a typical one. Here 140 men and women decided for truth during the three weeks. The series was immediately followed by a two-week meeting conducted by Elder H. E. Metcalf, conference evangelist. During those two weeks the number of decisions increased to nearly two hundred. Next followed a schedule of Sabbath afternoon and Sunday evening meetings in which various denominational leaders were the speakers. Attendance at these meetings was amazing, with nine hundred people present on a night when it rained so hard that the parking lot was like a lake. The four churches in the area are baptizing the converts from week to week.

The setting created by these three-week meetings is ideal. There is nothing to hide. The people have viewed the telecast, they have read Take His Word, and are prepared for decision truths. They know we are Adventists. Hence there is little or no letdown. They know what to expect.

Under the blessing of God many hear the message through, and a representative cross section take their stand. At least they join a baptismal class. And while all of these may not come through and be baptized, yet the number of those whose in-

terest has been deepened is such that if some fall aside these others take their place so that the final baptism figure has in most cases approximated the original number making decisions. It is *decision consciousness* that we seek to deepen in these three-week meetings.

We thank God for the pioneering by Elder Detamore in this type of meeting. The short meeting is ideal, a revolution in our thinking, especially for the reaping of existing interests—Voice of Prophecy, Faith for Today, colporteur, backsliders, et cetera.

Elder Vandeman feels that he is a great debtor to the philosophy of Elder Detamore in this type of service. Yet every man has to deliver his message in his own way, as you will see from the list of subjects shown in the program folder photographed on pages 24, 25. The complete message is given, including our singular decision truths, intermingled with a freshness in the way of presenting conversion, marriage happiness, body health. All these can help to hold and build toward the desired end.

The twenty decision sermons presented by Elder Vandeman are not available in printed or mimeographed form. However, you will find the philosophy of his message presentation and much of the content of his messages in his book *Planet in Rebellion*, which was the missionary book of the year for 1960.

These three-week decision meetings are vital. Many will be brought to immediate decision. But more important, a *decision consciousness* is created that will bear fruit for many months to come.

Not Dependent on One Man

Your first thought may be to request that Elder Vandeman hold a meeting, or several meetings, in your area. Naturally, the speaker on the telecast, because he is the speaker, will be able to do something that a stranger cannot. And such a meeting should be planned for the major metropolitan centers.

But—and we emphasize—if this program is to depend upon one man, it will fail to reap its largest potential. It is impossible for one man to go into every city where the films are being released. And if God is in this reaping program, as we believe He is, it will not depend upon one man to do the reaping. We have able men, skilled in the

techniques of three-week evangelism, who can move into this ripening harvest in the large centers and bind up the sheaves.

The Cities Not Enough

But—and here is the point—even if we send a successful evangelist into every large city, we still have failed to reap a tithe of the potential interest that has been created.

In Washington, D.C., for instance, mail was received from 549 cities, towns, and communities reached by the one television outlet. The potent question is this: Is holding a decision meeting in the city of Washington reaping the interest? What about the other 548 communities—or a major portion of them—that were not touched by this meeting?

Television signals know no boundaries. When you put *It Is Written* on in a city you are putting it on in scores of other communities. And is it thorough evangelism, or even wise spending of funds, to hold a campaign in a hundred communities and reap in only one?

The Pastor's Program

It Is Written is not planned to overshadow the work of the local pastor, or in any way to hinder it or take the place of it. Nor will it take the credit for his work. This is his program. It is a tool in his hands, an opener of doors to a ripening harvest that he alone can reap. It will not interfere with his own program of evangelism.

Elder Vandeman will go in where he can, with a three-week series or with a three-night or one-night meeting to consolidate the interest. Other men can go in and do a strong work. But the reaping will never even approach what it might be until our local conference evangelists and our local pastors are encouraged to discover what they themselves can do.

Such a man will not have the advantage of being the speaker on the telecast. He may not be nationally known. He may not be experienced in the techniques of short-meeting evangelism. *But there is not a man of us who cannot visit.*

Visiting, the Key to Success

In that one word *visit* is the key to the total success of the plan—not visits after the meetings are over, but before they ever begin. If a meeting, whether a three-week series or only a weekend, is preceded by intensive visiting of those who have been

viewing and reading and are ready to make decisions, the results will be amazing.

One evangelist of long experience went into a rural area. He made nineteen visits on Thursday and Friday, then held four meetings over the weekend. Thirteen decisions were made by those ready to take their stand. There is absolutely no substitute, even for the most experienced man, for getting into the homes of the cream interests and winning their hearts before the meeting is held. Then they will come out. Then you can work with them.

The reaping plan is flexible. There is no set pattern. Every man can work in his own way, so long as he remembers that handbill evangelism alone is not the answer today. It must be personal evangelism.

One pastor of a semirural church had already baptized a number from the first year of telecasting. He had taken the cream. But he took a group of what were considered only casual *It Is Written* interests and came up with some amazing results. He began Sunday night meetings in the church, careful visiting and Bible studies in the homes. After fourteen weeks he reported thirty-two definite interests, nineteen of whom had made a commitment to join the church after further study. In addition to the thirty-two, an equal number were showing more than passing interest in the meetings and in the message. His non-Adventist attendance on Sunday nights averaged better than forty.

This is how one man did it. And all with a group of names considered only casual interests. We need to depend heavily upon three-week reaping programs, to be sure. But such a plan touches only the hem of the garment. Here is the sort of thing that every pastor can do—and be wonderfully blessed in doing it.

There is nothing elusive or mysterious about the secret of getting results. If a man is living close to his God, and if these interested people are getting a Bible study every week in the home and attending one public meeting a week, baptisms will result.

The Sunday Night Class

A man need not necessarily be a strong public speaker in order to reap. One man, whose greatest strength is in his personal visitation, successfully followed up a reaping meeting conducted by Elder Vandeman and held nearly the same crowds. He did it with a Sunday night program in which

there was no music and no sermon. He simply showed an *It Is Written* film in color, conducted a twenty-minute question-and-answer session, and then presented a brief message while seated at the table. And the people loved it.

Continual Reaping

God will help each man to find his pattern of reaping. But continual reaping—not just one big evangelistic push in the city at the center of it—is the answer. These large decision meetings will count for much. But their chief benefit, aside from their immediate fruitage, is to create a *decision consciousness* on the part of many who may not take their stand at the time of the meetings. These individuals, however, become a pool of interest from which the pastors can draw for months to come. And the lasting impact of your reaping

program will, we believe, be the over-all cultivation of the ground in a hundred cities, towns, and hamlets—not just the city where the telecast originates.

Decision Films

And now, to help every man in reaping the full television harvest, to make it easier to gather the interested ones into groups, and to make available a personal decision appeal from the telecast speaker to the people, we are preparing a series of decision films in color. These are a final link in the *It Is Written* plan of evangelism. Next month we shall discuss the use of the films and unfold the surprising way in which they build the work of the local pastor. Here is a plan, we believe, that under the blessing of God will lead many hundreds into full and final commitment to truth. Pray that it may be so.

Off Guard

MARJORIE LEWIS LLOYD



I NTERESTING films have been produced with the aid of concealed cameras, making it possible to record the reactions of people who did not know they were being photographed—people caught off guard.

Would it not be interesting, and perhaps helpful, to turn some sort of candid lens back upon ourselves, our everyday living, our consistencies and inconsistencies—as we appear off guard?

I thought so. For that reason a number of years ago I asked a prayer meeting audience to cooperate by filling out a questionnaire of my own making. This was a typical Seventh-day Adventist group in a typical Seventh-day Adventist church—fine, loyal people, or they would not have been there. I did not feel they were any more in need of whatever good might come from this survey than any other group. I only wanted to know some things that I felt these unsigned questionnaires might reveal. A few of them felt they had been tricked, shall we say, into the answers they gave. But is it not necessary sometimes to be caught off guard, if we are going to get

a candid and accurate look at ourselves?

On the first page of the questionnaire we asked these questions:

1. Are you a baptized church member?
2. Have you ever been converted?
3. Have you at some time surrendered your life to Christ?
4. Do you stand when general calls for reconsecration are made?
5. Do you stand when the call specifies that you are willing to go wherever He calls?
6. Have you ever shed tears in the church service or prayer meeting?
7. Have you ever wept in your private devotions?
8. Do you have a burden for souls?
9. Do you wish that sometime next month we could have a baptism of fifty souls in this church?
10. Do you have any unsaved loved ones?
11. Have you ever requested prayer for any of them?
12. Do you belong to a popular church?
13. In your opinion, will your church at some time in the future be less popular than it is now?
14. Are you willing to give your life, if necessary, for your Master?

15. Would you like to see a revival in this church?

Boxes were placed beside each question so that the answers Yes or No could be checked. In that way no handwriting could be identified. It was requested that no one turn to the second page until all had completed the first. On the second page were these questions:

1. Do you believe our church service should close promptly at or near twelve o'clock?

2. Are you restless if the meeting runs over?

3. Do you feel it your duty to attend special meetings at the church?

4. Do you think there should be more than one such meeting in a week?

5. Do you think that a special meeting should ever be called on Saturday night?

6. Should those who conduct a Sabbath afternoon meeting be thoughtful enough to allow time for people to get their evening meal before time to leave for the evening entertainment?

7. If you have (or if you did have) a car, would you be willing to stop by regularly to bring an interested person to church?

8. Would you be willing to act as a spiritual guardian and friend to a new member?

9. Do you think we have too many activities?

10. If your prayers for your loved ones should be answered immediately, would it affect your economic status adversely?

11. Do you believe that church activities should ever require missing meals?

12. If a revival meeting were to be held in this church, would you be willing to make a solemn promise to attend every night for two weeks?

Questionnaires were in. The next week we discussed the results. Some strange inconsistencies were revealed between the answers on page one and the answers on page two. Twenty-one sheets were turned in. All twenty-one were baptized church members. Nineteen said they had been converted. Two said they did not know. Interestingly enough, seven said they belonged to a popular church. But eighteen were sure that in the future the church would be less popular than now.

But now notice. All twenty-one said they had shed tears in a public meeting; twenty, in their private devotions. Twenty said

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they had a burden for souls, and all twenty-one wished for a baptism of fifty. Evidently all were in earnest.

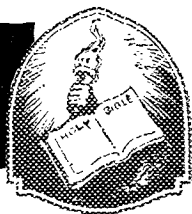
But thirteen of these insisted the church service must close at or near twelve o'clock. Six said they were restless if the meeting ran overtime. Twelve felt there should be only one special meeting a week. Seven felt a special meeting should never be called on Saturday night.

I realize they were caught off guard. Had I explained ahead of time the possible inconsistencies, some answers would have been different. It had not occurred to them that a baptism of fifty souls would certainly involve some special meetings, and that some meetings might have to run overtime. The baptismal service itself, if fifty were involved, would extend far beyond normal time limits. Would some be restless?

Notice this. Eighteen said they were willing to give their lives for their Master, but only eight felt that church activities should ever require missing a meal. Undoubtedly they thought we were speaking of what should be a normal routine, but giving our lives for God is hardly a normal

(Continued on page 36)

BIBLE INSTRUCTOR



Our Protestant Friends

LOUISE C. KLEUSER



WITH this article we are beginning a series of analyses that highlight the religious bodies of the Christian church. These studies are in response to a request for such material. There is a deep consciousness that today no branch of the church can live apart from the rest, and a wholesome spirit of fellowship in communion and joint participation in welfare projects is most evident. Again, the spirit of sharing our Christian faith has brought to the front a new type of community evangelism, producing in some areas, on a larger scale, revivals, evangelistic gatherings, rallies, conventions, and interfaith councils. A sleepy church has truly awakened during the last decade.

Before we branch off to discuss the various Protestant groups it will be profitable to consider Protestantism *per se*. Today evangelical preaching heralds abroad the church's "other world" destiny; there is a new emphasis on eschatology. On the other hand there is also loud preaching on the "earthiness" of the church, while much is said of its "togetherness." Protestantism's colonial divisiveness, which allowed for separations from the established churches with European roots, today produces another problem—church unification. In the process of an ever-stronger emphasis on reuniting some of these offshoots with the parent stock, the church is challenged on many sides to take a "new look" at its theology. On the side lines the Catholic Church plays up these weaknesses in Protestantism, and boasts of her own universal unity as a sign of her superiority and authority.

As the problems of the church become more complex and more deeply integrated,

world and national councils find it necessary to handle various subsidiary social and economic issues in committees. Just a few of these problems might be mentioned: the population explosion and birth control, racial integration, civil defense and welfare, juvenile delinquency, absorbing the displaced peoples of other world areas. More and more the state needs the church, while some alerted Protestants speak out for separation of church and state. These paradoxes become problems, confusing to church leaders, and more so to the laymen. However, the stressing of religious liberty and the separation of church and state by the departments of the church is not popular in all religious groups, and freedom issues are shaping up on the horizon. Unification may be an ideal for the Christian church, but it must not be on the basis of un-Biblical compromise.

As we borrow the analysis of Henry P. Van Dusen, president of the faculty of Union Theological Seminary, let us bear in mind that he is one of the most distinguished churchmen of America, and a very active promoter of the World Council of Churches. In the book *A Guide to Religions of America* (page 112), edited by Leo Rosten, Dr. Van Dusen answers the question: What are Protestants "protesting" against?

They are not protesting *against* anything. The word "Protestant" comes from the Latin, and means "to profess," "to bear witness," "to declare openly," "to proclaim." Its primary meaning is positive and affirmative. Only secondarily does it mean to "protest" against wrong beliefs, false claims, and unworthy practices.

Much the same misunderstanding attaches to the word "Confession," the name which early Protestants gave to their creedal statements. It does not mean "admit" or "acknowledge" guilt; it means a solemn declaration or affirmation of religious be-

lief. Thus, a Protestant is one who affirms or proclaims this faith.*

The Protestant cause of the sixteenth century brought separation from Rome because of its positive witness for Bible truth. The witness included a definite *protest* against hierarchical teachings and encroachments. The issue was decisive! Right on this principle the churches of the Reformation today must not weaken or tone down their connotations. The Reformation begun in Luther's day is not yet completed. Protestants will again be called on to witness for the full validity of God's holy law. Martyrs will be required if the prophecies are to be fulfilled. Those who understand the issues of the coming conflict should be burdened to prepare their Protestant fellow Christians as well as Catholics. It will be God's last warning message to the world, and it will reach every nation, kindred, tongue, and people. The more liberal elements in Protestantism may veer away from Luther's protesting witness. Protestants should, however, continue protesting for Bible truth and for the rights of the individual conscience. Because of the lateness of the time it is profitable for the church at large to be reminded of this.

Sectarianism

Another significant trend in Protestantism is its growing consciousness of the "fringe sects." The established churches claim to be in the "main line," too frequently forgetting their own ancestry, when they were not as numerically strong or popular as they are today. Also there appears to be some confusion in understanding the independent groups. Occasionally, polemic zeal, at times self-appointed, has difficulty in classifying them. But when a "main-line" group overreaches and considers itself a high court sitting in judgment on an "obstreperous" minority, the thinking is balanced when it is discovered that not all polemicists observe the same classifications. Jewels often sparkle with a new luster when a group of believers re-examine their faith. When the church must occasionally stand up against heresy and the sword of the Spirit must be employed, the spirit of Christ should characterize the Christian church.

Concerning the sects and isms today we refer to *The Church Faces the Isms*.† The author admits that a discovery of the causes, motivations, and outcomes of a sect formation in history would be helpful, but it would be an immense undertaking, "calling . . . for delicate insight into human personality in its individual and social aspects, for great breadth of sympathy, and for the apparently opposite quality, decisiveness of judgment. . . . A sect, *in religion*, has been defined as 'a party dissenting from an established or parent church.'

"In distinction from a sect an ism may be regarded as a more or less coherent body of doctrine which has not been accepted as official by any established or parent church, but which has not objectified itself into a dissenting party. It is from the standpoint of the established or parent church that the dissenting opinion is called an ism and the dissenting party is called a sect. The standpoint here employed is that of main-line Protestantism."—Page 26.

Rhodes continues his discussion on who is who in this "main-line" prerogative: "Implied in the above is the fact that to call any body a sect is to pass something of a negative judgment upon it. It is not simply an objective characterization; it is to some extent a condemnation. . . . The task that is before us, therefore, cannot be profitably performed without sitting in judgment upon others in a situation in which evaluations must often seem questionable and in which a risk of hurting people for whom one feels fraternal affection cannot be avoided. Perhaps the risks may be minimized by pointing out that others are cordially invited to exercise their own Protestant right and duty of private judgment."—Page 27.

While the entire chapter on sectarian thinking in this book by Rhodes is profitable, Adventists find a comfortable niche in the truth of the following statement by the same author: "Isms, which may or may not become sects, often result from the focusing of attention by earnest people on some real value which is thus lifted out of the totality to which it belongs—a totality in which alone it is healthy and which is not healthy without it. These people feel, rightly or wrongly, that the selected value is being ignored or at least inadequately dealt with in the prevailing churches or cul-

* Reprinted from *A Guide to Religions of America*, published by Simon and Schuster. Copyright 1955 by Cowles Magazines, Inc.

† By Andrew K. Rule in *The Church Faces the Isms*, edited by Arnold B. Rhodes. By permission of Abingdon Press.

ture. They therefore set out to give it its due. If they can do that, while still being loyal to the other values, some of which at least are being realized in the prevailing culture, a healthy ism will result."—Page 37.

Christianity Is a Life

Another aspect of the Protestant Church is its wrestling against the crimes and frustrations of the "last days." Intemperance and its associated evils are rampant. Every home in the land is endangered thereby. It is on this platform, without differentiating because of doctrinal convictions, that Protestants today should heartily unite their strength. Baptists, Methodists, Presbyterians, Congregationalists, Episcopalians, Disciples, Quakers—yes, Jews and Gentiles alike, should wage a gaining warfare. Christianity is God's way of life. Because

the human body is the temple of the Holy Spirit, the evils of liquor, tobacco, and narcotics should be dealt with militantly as well as educationally. When church members in their abuse of health principles become a menace to society, how can Protestants refrain from lifting their voices in solemn protest against these evils?

A few of the problems that the Protestant Church must today recognize are summarized as follows: (1) The reviving of its rightful heritage—"other-world" consciousness. (2) Separation of church and state issues. (3) Church union, a careful analysis of diversity of doctrine and practice. (4) A more amicable settlement of just what constitutes "proselytizing." (5) A more unifying basis for classifying sectarians. (6) A reclaiming of Protestantism's Reformation "protest." (7) New zeal for leading out in temperance and safety issues.

Influence

WILMA GOODING

Bible Instructor

INFLUENCE is something each of us possesses. We could liken it to our shadow. We can never catch up with it, yet we are diffusing it day by day. It goes far in front of us, it follows us, it is on every side of us. It follows us from the cradle to the grave, and after we are entered into our graves it lives on to bless or curse the world.

A Powerful Talent

One of the most powerful talents possessed by each man, woman, and child is influence.

The influence of a young person is a great power for good or for evil. Every person possesses and exerts an influence of his own. The evil that men do lives on after them; so also does a good influence. The influence of true Christian youth is one of the most powerful things in the world, and we should do our best to improve it and make it what it ought to be.

For what will God hold us accountable?

If each one realized his accountability to God for his personal influence, he would in no case be an idler, but would cultivate his ability and train every power that he might serve Him who has purchased him with His own blood.—*Messages to Young People*, p. 188.

This is a responsibility from which we cannot free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence.—*Ibid.*, p. 417.

The results of our influence only eternity will tell. By our every action and word we are leading someone either to or away from Christ. We will have to give an account in the great judgment day for the influence that we are continually exerting on others.

How greatly does our influence affect others?

No person whom we meet along life's pathway is exactly the same as he was before we met him.

Individually we are connected with our fellow men, a part of God's great whole, and we stand under mutual obligations. No man can be independent of his fellow men; for the well-being of each affects others. It is God's purpose that each shall feel himself necessary to others' welfare, and seek to promote their happiness.—*Christ's Object Lessons*, p. 339.

The firm purpose you may possess in carrying out good principles will have an influence to balance souls in the right direction.—*Messages to Young People*, p. 125.

If they would have a true and saving influence, let them live out their profession. . . . Then a holy influence will be shed upon all, and all will take

knowledge of them that they have been with Jesus. Unbelievers will see that the truth we profess has a holy influence, and that faith in Christ's coming affects the character of the man or woman. If any wish to have their influence tell in favor of the truth, let them live it out, and thus imitate the humble Pattern.—*Ibid.*, p. 128.

Things That Influence Us

How does our parents' influence affect us?

The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. . . . The well-being of society, the success of the church, the prosperity of the nation, depend upon home influence.—*Ministry of Healing*, p. 349.

The books we read influence us.

Satan knows that to a great degree the mind is affected by that upon which it feeds. He is seeking to lead both the youth and those of mature age to read story-books, tales, and other literature. The readers of such literature become unfitted for the duties lying before them. They live an unreal life, and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind that needs strengthening is enfeebled, and loses its power to study the great truths that relate to the mission and work of Christ,—truths that would fortify the mind, awaken the imagination, and kindle a strong desire to overcome as Christ overcame.—*Messages to Young People*, pp. 271, 272.

The books we read make an impression on our minds, influence our characters, and affect our whole lives. We become what our minds feed upon, therefore we should carefully choose the books we read. The thoughts and lives of the men whose books we read and feed upon mold our minds for good or for bad.

Our associations affect us.

It is inevitable that the youth will have associates, and they will necessarily feel their influence. There are mysterious links that bind souls together, so that the heart of one answers to the heart of another. . . . This association may be a blessing or a curse. The youth may help and strengthen one another, improving in deportment, in disposition, in knowledge; or, by permitting themselves to become careless and unfaithful, they may exert an influence that is demoralizing.—*Counsels to Parents and Teachers*, p. 220.

The Bible asks, "Can two walk together, except they be agreed?" It is said that "Evil communications corrupt good manners." Our associates not only influence us but we unconsciously imitate their words and actions. Therefore, whether we want to or not, whether we are conscious of it or not, we are not only influencing but are also being influenced by all those with whom we associate. Thus it behooves us to be very careful of the friends we keep. A true Christian and an infidel, or a non-Christian,


cannot be good friends. A thief and an honest man cannot be good friends. What one does influences the other. "Birds of a feather flock together" is a true saying.

Christ's life influences ours.

The life of Christ was an ever-widening, shoreless influence, an influence that bound Him to God and to the whole human family. Through Christ, God has invested man with an influence that makes it impossible for him to live to himself. Individually we are connected with our fellow men, a part of God's great whole.—*Christ's Object Lessons*, p. 339.

What a man is has more influence than what he says. The officers who were sent to Jesus came back with the report that never man spoke as He spoke. But the reason for this was that never man lived as He lived. Had His life been other than it was, He could not have spoken as He did.—*Ministry of Healing*, p. 469.

Example is one of the most powerful influences in the whole world. You just cannot kill



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it or erase it. Christ lived on earth 1900 years ago, and the power of His influence is still strong in the earth. It has widened and widened until it has reached us. His influence has affected every one of us. Those who yield to it become the true children of God and grow more and more like Him.

How Extensive Is Our Influence?

Influence works in two ways.

Each person is not only shedding his influence on others but is at the same time being influenced by others.

The humblest and poorest of the disciples of Jesus can be a blessing to others. They may not realize that they are doing any special good, but by their unconscious influence they may start waves of blessing that will widen and deepen, and the blessed results they may never know until the day of final reward.—*Steps to Christ*, p. 83.

Moses was dead, but his influence did not die with him. It was to live on, reproducing itself in the hearts of his people. The memory of that holy, unselfish life would long be cherished, with silent, persuasive power moulding the lives even of those who had neglected his living words. As the glow of the descending sun lights up the mountain peaks long after the sun itself has sunk behind the hills, so the works of the pure, the holy, and the good, shed light upon the world long after the actors themselves have passed away. Their works, their words, their example, will forever live. "The righteous shall be in everlasting remembrance."—*Patriarchs and Prophets*, p. 481.

The influence of a Christian is powerful.

Let us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity, and that a cheap Christian character works more harm in the world than the character of a worldling. Not all the books written can serve the purpose of a holy life. Men will believe, not what the minister preaches, but what the church lives. Too often the influence of the sermon preached from the pulpit is counteracted by the sermon preached in the lives of those who claim to be advocates of truth.

It is the purpose of God to glorify Himself in His people before the world. He expects those who bear the name of Christ to represent Him in thought, word, and deed. Their thoughts are to be pure and their words noble and uplifting, drawing those around them nearer the Saviour. The religion of Christ is to be interwoven with all that they do and say. Their every business transaction is to be fragrant with the presence of God.—*Testimonies*, vol. 9, p. 21.

What comparison could be used to illustrate the refreshing influence of a true Christian's life?

The heart that receives the word of God is not as a pool that evaporates, not like a broken cistern

that loses its treasure. It is like the mountain stream, fed by unfailing springs, whose cool, sparkling waters leap from rock to rock, refreshing the weary, the thirsty, the heavy-laden. It is like a river constantly flowing, and as it advances, becoming deeper and wider, until its life-giving waters are spread over all the earth. The stream that goes singing on its way, leaves behind its gift of verdure and fruitfulness. The grass on its banks is a fresher green, the trees have a richer verdure, the flowers are more abundant. . . .

So it is with the true child of God. The religion of Christ reveals itself as a vitalizing, pervading principle, a living, working spiritual energy. When the heart is opened to the heavenly influence of truth and love, these principles will flow forth again like streams in the desert, causing fruitfulness to appear where now are barrenness and dearth.—*Prophets and Kings*, pp. 233, 234.

What practical true-to-life comparison can be made between our shadow and our influence?

We each as children learned to make shadow pictures such as dogs, crosses, et cetera, on the walls with our hands. This we did by placing our hands between the wall and the light or lamp. When the sun was up in the daytime we noticed that whatever the direction of the sun from us, our shadows fell in the opposite direction.

At night as we approach a street light our shadows become long and drawn out behind us. Regardless of the direction of the light from us, our shadow is thrown in the opposite direction.

In order to have a shadow we must have a light. We can make our shadow long or short, broad or narrow, according to our position relative to the light.

God's Word is "a lamp" to our feet and "a light" to our path (Ps. 119:105). According to how we stand or how we relate ourselves to God's Word, our influence is cast. By reading and accepting God's Word and living in accordance with it, we are allowing it to shine upon us and upon our path. With God's Word as a light behind us, our influence stretches far and wide. When we meet others on life's highway the shadow of our influence will fall upon them for good.

Letters to the Editor

(Continued from page 23)

equivalent length without changing any doctrinal teaching.

No pressure was exerted, no ban imposed. We feel sure that mature judgment will lead the recipients of the charges in question to adjudge them reckless and inaccurate. That is not the way to build up the cause to which our lives are dedicated.

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The Minister's Wife and the Church*

MRS. LESLIE HARDINGE

Minister's Wife, Newbold Missionary College, England



THE first time I was asked to talk to a group of ministers' wives, I naturally did a lot of heart searching, reading, pencil chewing, and a little sounding out of others on the subject. Of course, I turned to my husband for ideas. "What

shall I say?" I asked him. "What's the most important thing?"

I had my own ideas of what he would say. Many hours on piano and organ benches made me think that he would say the first essential was for a minister's wife to be able to play at least a few hymns. Or would he say it was most essential that she be able to sing? I thought of the many, many times he had had difficulty finding soloists for our evangelistic meetings, and I thought he might say that an evangelist's wife should be a singer.

Would he say she must be a good typist, be able to cut stencils, run the mimeograph machine, be a profound thinker and teacher, appeal to the youth and children in the church?

No, he mentioned none of these as the most essential, although he thinks these are valuable attributes.

He said, "She should be nice to people."

I had not expected that qualification to come first. That, I thought, was a kind of by-product, but it is the first essential and not such an easy one to learn either! A minister's wife must learn to love people and to be courteous and considerate at all times.

The first thing a congregation looks at in the minister is his ability to preach a good sermon. What they demand first of his wife is that she be pleasant, that she have a smile and a kind word for everyone.

Simple? It may sound that way, and some

seem to be born with the gift, but others, worthy shepherdesses no doubt, have to learn this simple art. The minister's wife must have a reputation for kindness and friendliness, and if she has this and lacks every other gift she will be a success. "In her tongue is the law of kindness," applies to her more than to anyone else.

Her friendliness must be expended on all—the little babe carried by its proud mother or father, the preschooler who just can't refrain from wriggling, the school children, the youth, the struggling young parents, the middle aged, the aging, and the aged.

I well remember a sharp rebuke for which I've been very thankful. It was administered at the end of my first year at my husband's side in the ministry. I had taken seriously the admonition we had been given in college to guard the young people, to provide recreation for them, to give them employment, to befriend them, et cetera, and I had done this. I truly loved the young people, and the children of the church were my joy and delight. But anyone over thirty I felt could look after himself. One day a gentle old lady came up to me and seized my hand as I was laughing and chatting with the MV leader. "I want to shake hands with you too," she said. "You are a good friend to the young people, but you forget us older ones." Not after that, however! I learned my lesson.

There are the "special people" to whom we must give attention. There are the people who talk and talk and talk some more. We have to be very tolerant of them, try to see why they talk so much, find what their needs are. Then there are the sensitive souls who are easily hurt, and the cripples, and the handicapped. The Lord has placed some of these people in the church to test our Christianity.

Then, perhaps hardest of all, there is the at-

* The fourth and concluding article of this series.

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tractive woman (or should I say "attracted" woman). She is drawn to the minister as a nail is drawn to a magnet. The minister has helped her, changed some bitterness in her soul to sweetness, and he is her hero. At first you are glad and thankful. That's his work, you tell yourself. But then as she tries, much too hard, you decide, to repay him, you may resent the many favors and special attentions bestowed on him. You would not allow yourself to be called jealous, and you have not the slightest doubt about John. But watch yourself!

Then there are the sick people. The acutely sick, the imaginatively sick, and the chronically sick all need our attention. The acutely sick should receive our immediate attention. If we cannot visit them, we can send a get-well card or a message to assure them of our prayers, and if it is at all possible we should visit them. The shut-ins are often a neglected part of the church, and we must be sure that they are visited regularly and their needs taken care of.

Setting aside an afternoon a week to visit can be very rewarding and will tie the minister's wife to the church in a way that nothing else can.

A question that frequently comes up is whether the minister's wife should accept offices in the church. In a large church where there is plenty of leadership and talent it may not be either necessary or good policy to do so, but in a small church it may be unavoidable. There is no need for a Missionary Volunteer Society to be uninspiring, or a junior division to be boring, or a kindergarten division to be unattractive just because the minister's wife feels that she should keep out of office. However, she should train others to become leaders and be ready to let them take over as soon as they are able.

She should be willing and ready to use her own particular gifts in music, leading or teaching, organizing, public relations work, nursing, or home arts for the benefit of the church.

Most important of all, she should set a good example in having a Christian home, in following the principles of healthful living, keeping high standards of Christian dress and deportment, and engaging in the work of the church for the salvation of souls.

But while she does these things, the minister's wife must remember that it is not she who is running the church. That is the responsibility of her husband and the church board.

If she is fully consecrated and willing to be used she will soon find the ways in which she can best serve the interests of the church and help it to be the light it is destined to be in the community. May all our ministers' wives keep the light shining.

Off Guard

(Continued from page 29)

routine. We ought to ask it honestly. We who are willing to give our lives—how many meals are we willing to miss? Are we in danger of being tripped up, as Peter was, willing to give our lives but failing to recognize the smaller issues at hand?

All twenty-one wanted to see a revival in the church. Only eleven would promise to attend every night for two weeks.

Their hearts were right. Twenty were willing to bring an interested person to church regularly. The other had no car. Three were honest enough to say that if their prayers for their loved ones were answered immediately, it would affect their economic status adversely. But they were still praying anyway!

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would we have done if some candid camera had been turned on us—and caught us off guard? Would there be any discrepancy between what we say we are willing to do and what in practice we are willing to do, between what we want from the church and what we are willing to put into the church, between our desire for revival and our willingness to bring about revival? It might pay us to think it through!

Love for the Lost

Would you consider with me a staggering issue? Why was it that during the time of the apostles the gospel was preached in all the known world in less than forty years? Why is it that the third angel's message is taking so long to go to all the world today? According to the Spirit of Prophecy writings, Christ would have come to redeem His church at the beginning of this century if the church members had about that great victory.

What was it that in the first century spread the gospel throughout the whole pagan world in such a short time, even though the Roman Empire declared it a crime to preach the gospel? It was not the abundance of money, nor the traveling facilities, nor the power of the gospel alone, but the motivation of love for the lost by the apostles and the church that brought about that great victory.

Paul wrote: "Our attitude among you was one of tenderness, rather like that of a devoted nurse among her babies. Because we loved you, it was a joy to us to give you not only the Gospel of God but our very hearts—so dear did you become to us. Our struggles and hard work, my brothers, must be still fresh in your minds" (1 Thess. 2:7-9, Phillips*). Paul was motivated by a love comparable to that which mothers have for their nursing children. A mother, as she nurses her child, gives her very being and life. When she hears the cries of her little one she does not need to be told to take care of its needs. Love does it instantly. Love always renounces self and offers itself for the benefit of others. Love is always ready to sacrifice, even to suffer for the well-being of others.

In these closing hours of the world's history our ministerial students need all the training our wonderful colleges and seminary are able to give through their dedicated teachers. Our workers need to keep abreast with the high educational standards; the student must know his Bible and how to adapt its teachings to the minds and way of life of the people. But all this knowledge will be of no avail if during his college years he has not assimilated into his very being the wonderful gift of the Holy Spirit—love. O that every course of study would be permeated with that spirit! As a result new life would flow through our churches and institutions.

Also, we veteran workers in the cause must be

constantly and prayerfully on guard that our holy "calling" will not degenerate into a profession. Daily we must pray for the fruit of the Spirit—love. Daily, by examining our conscience, we must ascertain if our labors are motivated by the love of God. It is a proven fact that more people are won to the church through the power of love than through the power of preaching. When that love takes possession of a man or woman, he will find time and opportunity to win souls. On the day when the ministry and the church are motivated by apostolic fervor, this message will spread speedily to the ends of the earth with a "loud cry." Multitudes will be saved, and the Lord will come to redeem His own.

W. SCHUBERT

* From *The New Testament in Modern English* by J. B. Phillips. Copyright 1958, by J. B. Phillips. Used by permission of The Macmillan Company.

"All Thy Billows and Thy Waves Passed Over Me"

(Continued from page 2)

You see, that poor soul was not only old, and a refugee, and a sufferer from disaster, and famine, and persecution, and hunger—she was also blind!

That little room, provided by small gifts and loving hearts from all over the world, will provide a haven for that dear old woman who passed through fire and flood, war and hunger, exile and loneliness, through no fault of her own that we know of.

Maybe I was in the right mood when I read that little story. I certainly am never going to forget it. I shall think of that poor soul living in darkness, yet enjoying the light of heaven through the kindly deeds of Christian souls here and there. I trust that as we think of this story we will make our gifts to the Disaster and Famine Relief Offering, May 13, 1961, larger than heretofore. There are many others crying: "All . . . thy waves passed over me!"

H. W. LOWE

As to matters of dress, I would recommend one never to be first in the fashion nor the last out of it.—J. Wesley.

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Divine Forgiveness

(Continued from page 9)

mitting the penalty of transgression would be to nullify the law. The law of God, which is the law of love and of life (Rom. 13:10; Lev. 18:5), could not be set aside without bringing disaster upon the whole universe. It would mean the triumph of sin, of Satan, and the end of everything in a cataclysm of horror, for that is the only end to which sin can bring us. To recognize that God's law and God's immutability are the dike that holds back the flood tide of evil that threatens to overwhelm the world is but to acknowledge the basic facts of existence.

That men may live, the sovereignty of God must be upheld, and it will be. The unity of God as expressed in the unchangeability of His law, His love, is the central truth from which all other truth radiates.

To exercise His sovereign power of forgiveness (Num. 14:17-19) while upholding the justice of His law and government, God planned to remove the guilt of the whole human race (Rom. 3:23) by the sacrifice of Himself. There was no other way in which mercy and justice could meet in harmony. In doing this, He would not only atone for man's transgression of the immutable law, but would make such a display of His love for erring mortals as would appeal to the heart of the most hardened sinner, and win his consent to cooperation with God in the removal of rebellion from his nature, and thus restore harmony and life to humanity.

God is indeed "karim" in destroying sin and its consequences from the universe, in freeing men from its presence and power, and in giving life to those who have incurred the penalty of death; and the extent of His generosity is seen in the limit to which He went to accomplish His purpose. But He cannot remit the penalty while perpetuating the cause, cannot abdicate His own sovereignty and hand over the rulership to Satan. That would not be generosity. It would be defeat and terrible disaster.

"Allah karim" on the lips of those who do not believe in man's alienation from God is a misapplication of a basic truth. It is a dreadful delusion to trust in God to do that which He has assured us He cannot do; that is, to expect Him to justify the ungodly without Christ, to clear the guilty and re-

mit the penalty of sin while allowing the sin to continue. And it is heartbreaking to find men hanging their hopes on such a misrepresentation of the character of God. The awakening on the last day will bring disillusionment and disappointment to many millions.

What is to be done about it? Will not those who know God do all that lies in their power, by God's grace and power, to make God known to those who are perishing for lack of this knowledge, yet think they have all knowledge? It may not be easy, but it must be attempted, and the time is short. May God send the men.

"THE CHURCH BESIDE THE BATH"

*The World Christian
Digest*, February, 1961,
contains an article un-

der this title by Basil Minchin. The author gives some interesting deductions on Roman life in early Christian times, based on a visit to the ruins of Ostia, Antica.

Two-story houses, blocks of apartments and warehouses, taverns, and even a public rest-room give a contemporary touch to these ancient and extensive ruins. Off a street leading to the harbor stands a "Christian Basilica," as the tourist book calls it.

Something unusual about this church struck Basil Minchin. The Christian community was not large in Ostia, but it could not have been lacking in either funds or initiative if certain of the author's deductions are correct. The church acquired a Roman bath suite beside the church. Here there were hot, tepid, and cold pools, steam rooms, and resting places. Here also were facilities for relaxation and entertainment. Then the author adds this interesting comment:

"The Christians found the atmosphere and entertainment at the normal baths hardly consistent with the profession of their religion and whether to use the baths or not was a question of conscience. At Ostia, however, they could have both godliness and cleanliness; for the Church provided facilities for bathing, without the temptations the use of secular establishments involved."

This sounds like the deduction of a well-informed imagination. In every degraded age the church reaches a point beyond which it cannot go in sharing certain creature pleasures with the world.

We might enlarge and add that in every phase of life the Christian has to know how far to company with the non-Christian. Even in thought, especially in things theological, there comes a point beyond which the most liberal-minded among us simply cannot go. Beyond that point we lose both our identity and loyalty. Somewhere we must stand and be different. Somewhere it must become apparent that we are on the Lord's side. H. W. L.

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***The Preacher and His Work*, Charles E. Weniger, Review and Herald, 35 cents.**

From time to time we get requests from assistant pastors and lay preachers for homiletical helps for busy men. Recently we came into possession of a 32-page booklet reprinted by the Review and Herald under the above title. It is written in simple form, it contains some basic principles to which every lay preacher and every minister should give attention, and we think that it contains helpful material for the men who occupy the pulpits in our churches from Sabbath to Sabbath.

No one knows the art of preaching sufficiently well to be able to ignore the laws of preaching that are so vital if we are to raise the standards of our pulpit performance. No one will claim that our standards are so high that we can afford to ignore this kind of material. We are all transgressors of the basic rules of preaching, and if we could cure ourselves of some of these errors, it would be greatly to the joy and blessing of our hearers. One could hardly find elsewhere such helpful counsel in such small compass.

H. W. LOWE

***The Death and Resurrection of Christ*, Abraham Kuyper, D.D., LL.D., Zondervan Publishing House, Grand Rapids, Michigan, 150 pages, \$2.50. (Translated from the Dutch by Henry Zylstra, 1960.)**

This reviewer has been profoundly impressed with the author's deeply spiritual approach on these greatest of themes for the Christian. Coming from the pen of Abraham Kuyper, better known abroad than in America, it is a master work in logic, profundity, and Bible truth. Dr. Kuyper, born in the Netherlands, and one of the world's greatest theologians, assumed his pastoral charge with mind and heart inclined toward modernism. In the providence of God he came under the influence of a godly laywoman in his church, who tactfully led him to see his need—the truth of salvation in Christ's blood. After this experience the author went out to preach with new power and perception. While active as prime minister of his country, he wrote numerous theological works and meditations. This book, *The Death and Resurrection of Christ*, is now being popularized as a Lenten classic. It will strike a responsive chord in the life of the minister, providing new inspiration for his church members.

Abraham Kuyper claims that only in the light of the resurrection can Gethsemane and Golgotha be penetrated. "The Lord's humiliation, with the end not reached until the grave has been

opened, begins not at Golgotha but in the manger." The author here presents more than the seven words from the cross; he endeavors to plumb the very depths of our Saviour's passion, with scriptural emphasis on the completion of Christ's atonement. As the reader follows through his twenty-nine messages in brief chapters, rare texts reveal new vistas of God's love for humanity. There are a very few spots where we might raise a question on some theological point.

You will not want to overlook this book. Incidentally, it is a gem of good language.

LOUISE C. KLEUSER

***The Book of Jeremiah*, H. Cunliffe Jones, The Macmillan Company, New York, 287 pages, \$3.50.**

This is one of a series of small commentaries which are being produced for the general reader of the Bible. The authors have been asked to remember that the Bible is "more than a quarry for the practice of erudition; that it contains the living message of the living God."

The author of this volume on Jeremiah is a principal of a Congregational college in England, and he has written other commentaries besides this one.

This little commentary is the portrait of a bitterly unpopular man with an unpopular message. Yet Jeremiah was a man whose faith rose above empires and tragedies and saw the glorious things of God's new covenant. The author's style is direct and terse, with the result that he packs a great amount of material into a small space. It is the result of sound, conservative scholarship, and will be a valuable addition to the library of a minister who requires an extra volume here and there on special parts of the Bible. Those who know the Torch Bible Commentaries will welcome this addition.

H. W. LOWE

***A Commentary on the Epistle of Jude*, Richard Wolff, Zondervan Publishing House, Grand Rapids, Michigan, 150 pages, \$2.50.**

This is almost a word-by-word exposition of the little-known Epistle of Jude, and it impresses us as being packed full of helpful information. The author is of Jewish descent and was compelled to leave Germany in 1938. He came to the United States in 1951. He seems to have a remarkable aptitude for languages, although there is nothing in the commentary that will embarrass a man without a knowledge of languages.

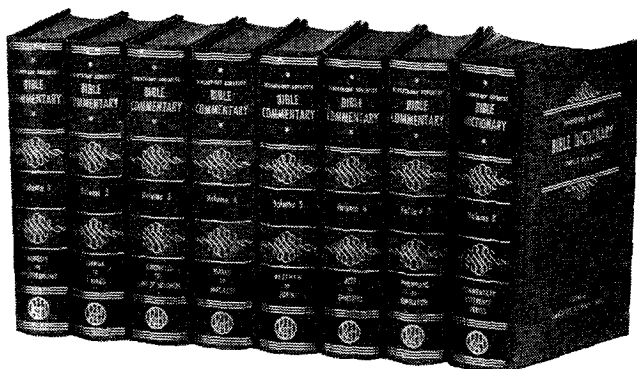
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a lot of ground. A bibliography is provided, but there is no index. We like the manner in which the author uses numerous quotations from many sources, but cuts them all to convenient lengths.

H. W. LOWE

Commentary on I and II Peter and Jude, C. E. B. Cranfield, Torch Bible Commentaries, The S.C.M. Press, Ltd., Bloomsbury Street, London, England, 192 pages, \$3.00. (12 shillings and 6 pence in England.)

Ten years ago the author, a lecturer in theology in the Durham colleges, University of Durham, England, wrote a commentary on the First Epistle of Peter, which has been expanded in the present volume, and 2 Peter and Jude have been added.

This commentary is full of Biblical references, the style is direct, and the exposition appears to be soundly conservative. This will be a valuable addition to the convenient small-sized Torch series. The American distributors are The Macmillan Company.

H. W. LOWE

Books Received at Ministry Office

Josephus, Complete Works, translated by William Whiston, A.M., Kregel Publications, 1960, cloth, \$6.95, and paperback, \$4.50, 770 pages.

Includes Life of Flavius Josephus; The Antiquities of the Jews; The Wars of the Jews; Discourse Concerning Hades; Seven Dissertations; Tables of Jewish Weights and Measures; List of Ancient Testimonies and Records Cited by Josephus; Texts of the Old Testament Parallel to Josephus' Histories. Twenty full-page illustrations.

This new, popularly priced edition is a combination of the William Whiston Translation published by William P. Nimmo, Edinburgh, Scotland, in 1867, and the Standard Edition published by Porter and Coates, Philadelphia, Pennsylvania. Printed in the U.S.A.

Baker's Dictionary of Theology, editors: Everett F. Harrison, Geoffrey W. Bromiley, Carl F. H. Henry; Baker Book House, Grand Rapids, Michigan, 1960, 566 pages, \$8.95.

Contributors, 138 theologians from all over the world, every one a scholar in his own right, loyal to God's Word. In all, 874 articles. Conservative.

The Comprehensive Bible Concordance, edited by Adam Clarke, Kregel Publications, Grand Rapids, Michigan, 1960, 284 pages, \$3.50.

One of the finest helps. Inexpensive, easy to use, and a highly practical aid to all the key words of the Bible, alphabetically arranged. Based upon the earlier work of John Butterworth, this greatly improved edition by Adam Clarke, a Wesleyan preacher, is considered to be more comprehensive and concise than any other concordance in its field. It contains some 50,000 more references than

other concordances of like size. Other features: a guide to the natural history of Bible animals, birds, etc.; a dictionary of definitions to proper names, theological terms, etc.; a Bible picture gallery with numerous engravings; a Greek and Hebrew grammar guide, with parts of speech clearly identified.

Principles of Biblical Hermeneutics, J. Edwin Hartill, Zondervan Publishing House, Grand Rapids, Michigan, 123 pages, 1960, \$3.50.

Biblical hermeneutics is the science of interpreting the Bible, to make known the different principles of Bible study. It discusses the following principles: Dispensational, Covenanted, Ethnic Division, Discrimination, Predictive, Application, Typical, Human Willingness and Illumination, First Mention, Progressive Mention, Full Mention, Context, Agreement, Direct Statement, Gap, Three-fold, Election, Repetition, Synthetic, Illustrative Mention, Double Reference, Christo-Centric, and Numerical.

In handy outline form, with a minimum of wordage and a maximum of information. Dr. Hartill, D.D., has had a wide and varied experience in Christian education. Has served as professor of Bible. Has conducted daily radio broadcasts for twelve years. Writes quite regularly for the *Pilot* magazine. This is a reference work of value.

Dake's Annotated Reference Bible, The New Testament (with the addition of Daniel, Psalms, and Proverbs), Finis J. Dake, Zondervan Publishing House, Grand Rapids, Michigan, 1961, 488 pages, \$7.95.

A commentary, dictionary, concordance, lexicon, and encyclopedia in one volume. Detailed index. Digest of doctrinal and expositional subjects. Outlines of sermons providing abundant sermonic material. Helpful summaries of prophecies, parables, promises, and plagues, and of each book of the New Testament. Dates, places, authors and themes, contrasts and comparisons, concise comments, full explanation of hundreds of Greek and Hebrew terms. A profound Bible student, writer, lecturer, cofounder and vice-president of Bible Research Foundation (Atlanta, Georgia). Fundamentalist in faith. Radio minister.

The Newberry Study Bible, edited by Thomas Newberry, Kregel Publications, Grand Rapids, Michigan, 1960, \$17.50.

First American edition. Reproduced complete and unabridged from the 1886 edition in six volumes, *The Englishman's Bible*. Here is the mature fruit of more than 25 years of concentrated, devoted study in the original languages. Especially designed as a help to the reader who has little or no knowledge of classical languages. The signs indicating the different tenses of the Hebrew and Greek words are valuable. New Testament footnotes list textual variants or shades of meanings. Superior as an aid to Bible study. We simply lack space to properly evaluate this monumental work.

LOUISE C. KLEUSER



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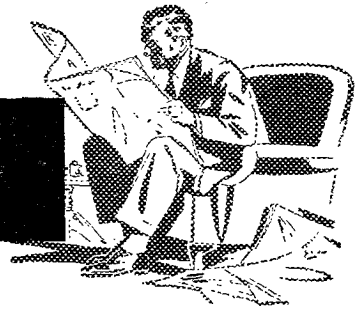
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NEWS -- From Current Journals



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

¶ Paul Blanshard, controversial author and critic of the Roman Catholic Church, urged Protestant leaders in Washington, D.C., to cooperate with President Kennedy in maintaining separation of church and state. Mr. Blanshard, speaking before a mass rally in Constitution Hall, sponsored by Protestants and Other Americans United for Separation of Church and State, said the new President should receive "watchful cooperation" from members of all faiths "as long as he fulfills his magnificent pledges to support the total separation of church and state." He expressed confidence that Mr. Kennedy will fulfill his pledges and pointed out that his appointments to office have shown "absolutely no religious bias." Mr. Blanshard, however, charged that the Roman Catholic hierarchy in the United States still holds to a view with reference to public tax support of parochial schools and church institutions "which is flatly opposed to that of the Supreme Court."

¶ An atheistic weekly published in Warsaw complained that even under Communism only 5.5 million persons in Poland profess to have no religious beliefs. Fakty I Myslci said that 21,806,000, or more than 76 per cent of the nation's 28,535,000 population, are still practicing Roman Catholics.

¶ King Hussein of Jordan has signed a decree granting the Seventh-day Adventist denomination legal status as a religious community, according to a report received in Jerusalem.

¶ Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, said that since his return from his recent European and Middle East tour, he had received letters from many persons saying that "one result of your visits is that our local Roman Catholic people are much friendlier than they were yesterday." He made the statement in a talk at a reception in Lambeth Palace given by the Anglican and Eastern Churches Association. He summed up the main results of his tour as being "a change of climate." "The purpose of the tours," he said, "has been gloriously fulfilled in Rome as in Istanbul and Jerusalem in the way of uninhibited, unimpaired friendship, not worked for nor created, but just there. It has demonstrated the falsity of the argument that when people of different churches worshiped or associated closely together it led to indifference."

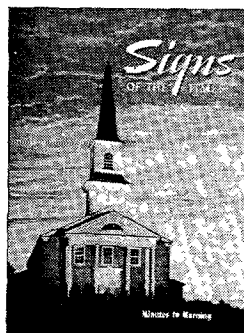
¶ Spanish Government officials have authorized the reopening of the Baptist church at Seville. The church was one of five Baptist churches ordered closed by Spanish police in 1958. The Ministry of Foreign Affairs of the Spanish Government communicated the news to Erik Ruden, associate secretary of the Baptist World Alliance in London, "that the legal functioning of the Baptist church at Seville has been authorized." Mr. Ruden then relayed the word to Washington offices of the Alliance. He has been in conference with Spanish officials the last several months seeking a softening of limitations placed on religious liberty in that country.

¶ A bill to authorize cities and towns to prohibit Sunday sales has been introduced into the Oklahoma State Legislature. Exceptions would be food and drink to be consumed on the premises and "drugs, medicines, milk, ice, surgical appliances, burial supplies, motor oil, gasoline, tires, tubes, batteries, fan belts, and similar motor vehicle parts."

¶ Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, announced his resignation after 16 years as Primate of the Church of England and unofficial head of the worldwide Anglican Communion. The 73-year-old primate said he would step down May 31 because of age. Queen Elizabeth II accepted with "great regret" the announcement, which was made from the residence of Prime Minister Harold Macmillan in London. The Queen, who is temporal head of the Church of England, announced she would confer a life barony on Dr. Fisher.

¶ It is absurd to retire people at the age of 65 and turn them out to pasture, Richard Cardinal Cushing, Archbishop of Boston, said. "Why retire a person of 65 if he is well in mind and body? There is no substitute for experience." The cardinal was addressing the State Circle, Daughters of Isabella. "I frequently feel sad for individuals of that age I see roaming the streets in cities, looking for something to do. They have been forced into retirement, whether they like it or not. This is a waste of talent and experience when we need experience, talent, and common sense the most. I have reached that age and have no idea of retiring," the prelate stated. He noted that Pope John XXIII will celebrate his eightieth birthday this

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year and is still mentally alert and active. "Medical science has increased the life span," Cardinal Cushing said. "If we are to believe all we've heard about medical accomplishments lately, we can all look forward to a ripe old age. In time we may all live to be a hundred. We should not waste those valuable years."

¶ Dr. Arthur Michael Ramsey, Archbishop of York since 1956, has been named to succeed Dr. Geoffrey Francis Fisher as Archbishop of Canterbury and Primate of the Church of England. Appointed by Queen Elizabeth on the recommendation of Prime Minister Harold Macmillan, Dr. Ramsey, who is 55, will assume spiritual leadership of the established church when Dr. Fisher's resignation becomes effective on May 31. Like Dr. Fisher, who will be 74 on May 5 and has been a lifelong supporter of the movement for Christian unity, Dr. Ramsey, noted for his warm and friendly manner, has been outstanding in promoting closer understanding and friendship between the churches. A distinguished theologian and scholar and the author of many books, Dr. Ramsey also has shared with Dr. Fisher a lively concern over the role the church should play in the world today. In his presidential address to the York Convocation in January, 1959, he spoke of the need for meeting men of knowledge on their own ground, and asked whether the church was doing a fraction of what it should in this matter.

¶ Drilling of a 700-foot exploratory tunnel in the granite walls of Little Cottonwood Canyon, southeast of Salt Lake City, has been contracted by the Latter-day Saints churches, preparatory to establishing underground vaults for the storage of Mormon Church records. The project includes not only the tunnel and storage rooms, but a record microfilm processing plant in the granite hide-out. The plant will be at the mouth of the storage chambers, according to J. H. Vandenberg, vice-chairman of the Mormon Church building committee. Plans call for storage rooms some 250 feet from the entrance of the tunnel connected by tunnels ten feet wide, said Mr. Vandenberg. The unusual and expensive project will be at the site of the quarry where the Mormon Church obtained granite for erection of the world-famous Salt Lake Mormon Temple, when that building was started by the Mormon Pioneers in 1853.

¶ Protestant and Roman Catholic clergymen have joined together in Chicago in an effort to persuade retail merchants to observe Sunday closing in

seven South Cook County communities. Planning an educational appeal, the South Suburban Committee for Sunday Closing is reported to have the backing of every Protestant and Catholic church in the seven municipalities. The committee, headed by the Reverend Theodore Zandstra, pastor of the First Reformed Church of South Holland, is composed of four Protestant and four Catholic pastors. "Ours is not a theological approach," Mr. Zandstra said. "It is a practical appeal to retailers and to the public to prevent Sunday from becoming regarded as just another weekday."

¶ Vatican circles were unofficially reported as stating that they expected Dr. Arthur Michael Ramsey, newly named Archbishop of Canterbury, "to follow the road opened by Dr. Geoffrey Francis Fisher, the retiring Anglican Primate, who made a historic visit to Pope John XXIII last December." One report quoted a high-ranking Vatican official as stating that Dr. Fisher's visit had "ended an unfortunate era of incomprehension between the Catholic and Anglican churches and begun a new era which augurs well for the Christian churches." "The initiative of Pope John in calling an ecumenical council," the official was said to have added, "has already resulted in a fruitful meeting between the Pope and Dr. Fisher. Now patience and good will are needed. More frequent contacts between Catholic and Anglican churchmen through the Secretariat for Christian Unity working on preparing the Council, will no doubt take place."

¶ The practice of tithing—giving 10 per cent of one's income to the church—was endorsed by *The Evangelist*, newspaper of the Albany Roman Catholic Diocese. An editorial in the newspaper stated: "Financial support of the Church should be as intelligent and orderly as is the support of the State. Neither are wards of charity. Neither can function if the moneys allocated to them are derived in a haphazard manner or source."

If tithing were practiced by everyone, the editorial observed, "a new era would be ushered in for the Church in America and spiritual prosperity would abound."

¶ A wall from the time of Christ, apparently built by King Herod, was discovered accidentally between the Dung Gate and the Wailing Wall in Jerusalem's Old City, during the construction of a new school building. Archeologists were reported eagerly awaiting further reports on the discovery, which was expected to have an important bearing on the topography of the Second Temple destroyed in A.D. 70.

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PULPIT -- Pointers for Preachers



A VITAL FACET IN SICKNESS

The *Journal of Health, Physical Education and Recreation* for September, 1960, contains an article by Dr. W. W. Bauer, health education chairman of the American Medical Association. The article is entitled "Facets of Sickness," and on pages 24 and 25 of the journal the doctor makes the following statements, which we feel will be of help to our ministers in their presentation of true health for Christians.

"A Balance of Work and Play—Man eats his bread in the sweat of his brow; theologians call it the curse of Adam. Yet our experience indicates that the necessity for working in order to live, which faces most of us, is no unmixed evil. None is so unhappy as the person with nothing constructive to do. But the one who must work at uninteresting, uninspiring tasks or under unhealthy or unhappy conditions, is equally miserable. Happy is the man or woman who has the opportunity—or makes it—to work constructively, under good conditions, in a relaxed and congenial atmosphere, at a job worth doing, with appropriate recognition for a job well done. The feeling of satisfaction, of well-being and of accomplishment, which comes out of such labor goes far to assure continued fitness—mental, emotional, and physical. This is beginning to be recognized as an important factor in guarding against many of the diseases now being attributed, in part, to stress factors in living. Satisfying work is a vital facet in fitness.

"Peace of Mind and Soul—Only when he [man] turns to the God whom he has neglected and denied will he find the serenity, the peace of mind, the peace of soul, which he has sought elsewhere in vain."

H. W. L.

DARE WE FIDDLE?

Humanity is on a one-way street whose end is destruction. Voices fill the air, all sorts of voices. The voice of science predicts the suicide of the race within five years. The hoarse voice of the politician fills the air with promises of utopia, if he is elected. Voices of threat and counterthreat emanate from heads of state. From oppressed lands new voices are heard raising the thrilling, rhythmic chant of "freedom." But there are other voices—disturbing ones. The voices of the hungry crying for food, and the diseased seeking relief. Voices of the distressed seeking comfort, and voices of the dying begging final assurance.

But above all these there is the collective voice of the heart-hungry millions calling for truth. The world is sick of half-truths. It seeks the whole. Who has it? You? Then let your voice be heard.

Not in the half-muted tones of an uncertain apologist, nor in the timid whispers of the fearful. "Lift up thy voice like a trumpet." You have *the truth*. The world needs it, yea, it dies for lack of it. For Jesus' sake, tell it! Tell it in your pulpit. Tell it on the radio. Tell it in the newspaper. Tell it in tents, in halls, in homes. Anywhere you can get a hearing, tell it! Dare we fiddle while hearts yearn?

E. E. C.

MONOTONOUS CONFORMITY

In *Life* magazine, March 7, 1960, there appeared a picture of 82 "alert and commanding" business executives of a certain commercial company gathered to honor the president's twenty-fifth anniversary with the firm. The remarkable thing was that the 82 faces were identical, explained by the fact that each man wore a mask that resembled the president. Humor was provided by the fact that the unmasked president stood smilingly surveying the 82 facsimiles, and the editor's comment called him "the only man who didn't look like himself."

There is a homily in that picture. Has not our civilization almost reduced us to a monotonous uniformity? We dress alike, and eat alike; we must have the same things, the same kind of homes. We more or less follow the same daily programs and habits. We talk about the same old things, and to be frank, they are usually inconsequential and often inane. We read the same papers, magazines, and books, though not many of the latter in too many cases. The truth is we have reached the point where we almost think alike. Often we think after we know what someone else thinks—the boss, or the wife, or some other person of influence. Then we think we think!

It would do every preacher good to rethink his way carefully through every doctrine we teach. I was recently with a man who, when crossing the Pacific Ocean, calmly dropped all his sermon outlines overboard. He said it made him think afresh! I suspect that he has been a better preacher as a result.

One of the priceless freedoms left to us is the freedom to do at least some of our own thinking. "To live is to think," said Cicero. Many people think that living means talking. No one is more exasperating or more intolerable at times than the person obsessed with the ridiculous idea that personality implies incessant, aggressive talking. By contrast with the resounding emptiness of too many people, we have Matthew Arnold's comment: "The kings of modern thought are dumb [silent, or quiet]."

H. W. L.