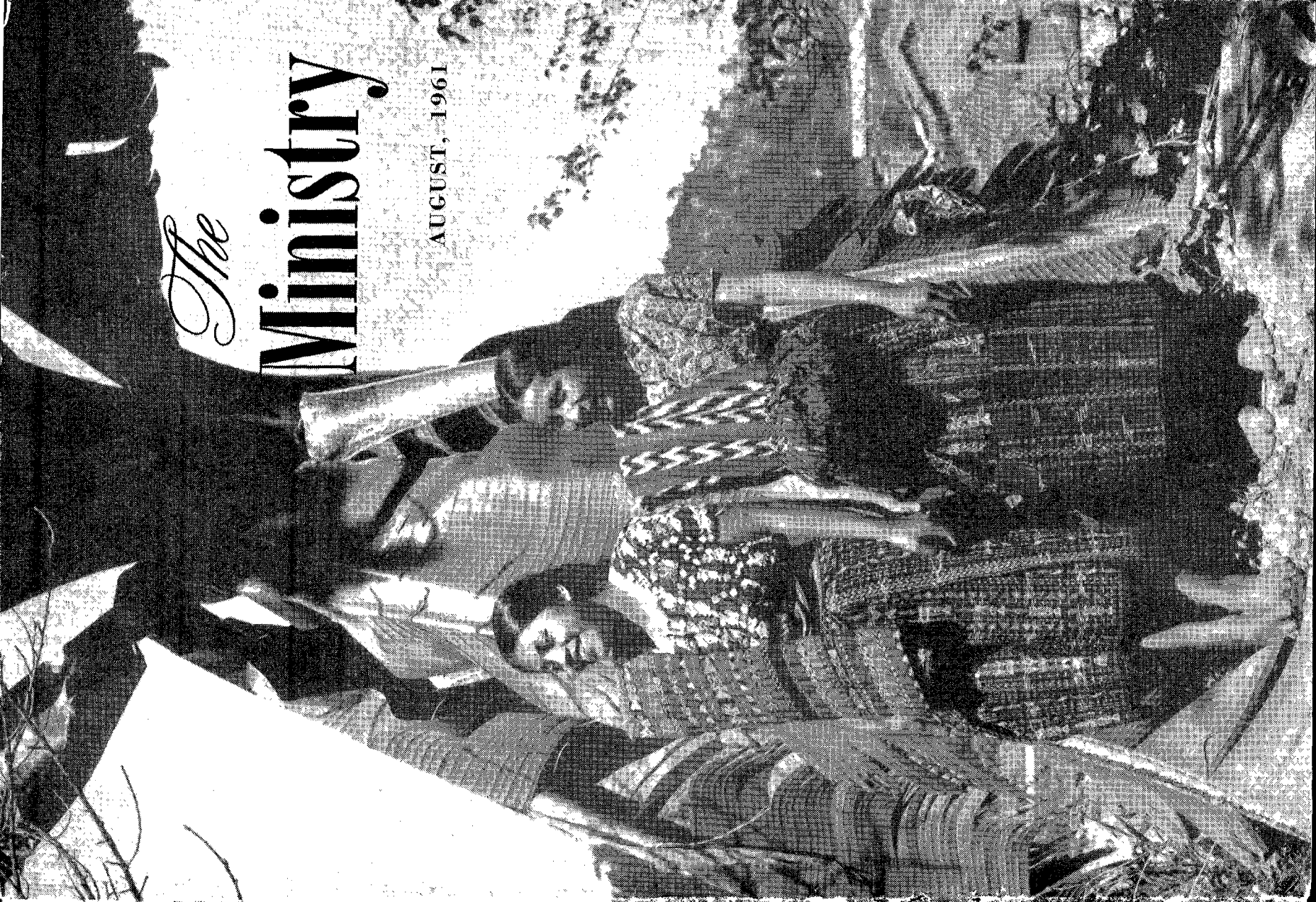


The Ministry

AUGUST, 1961



GOD'S MEN FOR GOD'S HOUR

(A meditation on 2 Timothy 1:7: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.")

Lord, make us men of kindly mien,
Of gentleness and love.
Lord, make us meek and patient too—
Those virtues from above.

Lord, also fill these lives of ours
With courage, push, and power;
That we may face the task at hand
In this climactic hour!

'Tis not a time for cowardice,
To fear or cringe or cower!
This is a day for bold advance—
Lord, fill our lives with *Power!*

ROBERT H. PIERSON
*President
Southern African Division*





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VOLUME XXXIV

AUGUST, 1961

No. 8

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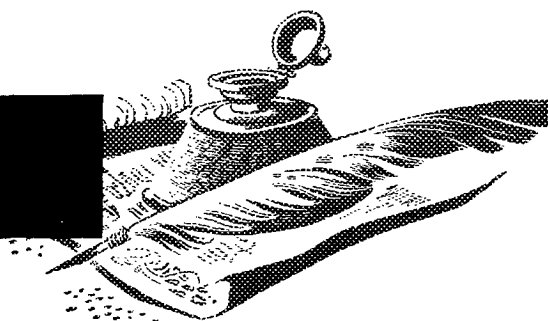
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Our Cover

These two South American girls typify the overseas populations for whom our evangelists work untiringly. In this issue you will read of our largest baptism in Brazil, and of well over five thousand persons baptized in the Australasian Division during 1960. Other divisions enjoyed the blessing of soul-winning evangelism, and a report will appear in our pages from time to time.

Cover Picture: A. G. Robinson

EDITORIAL



One Lone Voice

R. R. FIGUHR

President, General Conference



I AM the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias" (John 1:23). Only one voice was heard. There were no helpers around assisting John in his stirring evangelistic effort out there in the wilderness. One lone man was doing what he could with what he had to sound forth the message that was due the people at that time. He called upon them to straighten out their lives in preparation for the first advent of the Lord.

The wholehearted dedication of this man to the task of evangelism, to which he believed himself called, challenges our attention today. Here is a demonstration of what one man can do when fully dedicated. Facilities were meager, but that did not keep him from faithfully performing his task. John's preaching moved men mightily. Even the proud Pharisees came to be baptized by him. Jerusalem and Judea turned out to hear him. He must have preached challengingly and proclaimed a moving message to reach the hearts of those Pharisees and publicans. They were a hard lot of formalists and hypocrites with only a thin veneer of religion! But John's preaching penetrated the hard formalism, and his message reached the hearts of many who listened.

One man, possessed of the spirit of John the Baptist, can do effective evangelism today. Much of our work of soul winning is done by single individuals. It probably is not overstating it to say that around the world the majority of new members are

won in small efforts, some very small. One or two hold meetings in churches, in small tents, or in homes, and lead into the church, in the aggregate, the larger portion of converts won yearly. In saying this, we do not discount the importance and place of larger efforts in metropolitan areas. There is a place for these too. But we should emphasize the influence of each pastor and each worker moving forward in an evangelistic endeavor, doing what he can with whatever facilities he has at hand to win men and women for the kingdom.

John's facilities were meager in the extreme. Inspiration emphasizes this by calling attention to his slender fare and to the extreme simplicity of his attire—"And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey" (Matt. 3:4).

The limitations under which he labored were no discouragement to him. His mighty evangelistic spirit rose above these and he proclaimed his message so powerfully and so earnestly that those who came to scoff—and there were doubtless many—remained to pray.

The need today is many voices in many places announcing the soon coming of our Lord. Such voices should be heard everywhere, lone voices if companions and helpers are not available. It is unfortunate to urge as an excuse for inaction the necessity of waiting until more facilities and helpers are at hand. Let us remember it may be no better in the future. There may never be a better time than now.

"I am the voice of one," said dedicated

THE MINISTRY

John. The same could be said of many Adventist preachers today who are forced by circumstances to work alone. A voice fully

dedicated to God can do much for Him in sounding forth His message, which is due the world right now.

Our Public Prayers



WHO can estimate the power of prayer? It is beyond evaluation. Nothing is so revealing as a minister's public prayers. That is why in all the worship service nothing deserves more careful preparation than the pastoral prayer. Yet too often this part of the service is treated somewhat casually. We would not expect a man to preach without preparation, and usually the more careful his preparation, the more impressive his sermon. When he preaches he brings the message of *God to the people*. When he or someone else offers the prayer, he is expressing the heart desires of *the people to God*, and surely that requires equal preparation. "Ask any preacher who knows and I will tell you that he spends more time preparing his prayer than he does preparing his sermon." When we heard that statement by Dr. Robert Taylor, one of America's leading educators, it came as somewhat of a shock, for such a concept was far from the pattern of the average preacher. Could this be the reason why so many remain average men?

When addressing our heavenly Father in English, it is customary and correct to use the solemn style, "Thee," "Thou," and "Thine." But what if in the next sentence one changes to the common style of "You," and "Yours"? Yet such lack of prudence among us is too often evident. Paul speaks about praying with the understanding. What could be the reason for such disregard of the simplest rules of grammar? The Holy Spirit does not lead to carelessness, even in language. This loftiest of holy arts surely demands accuracy of expression.

Another question we might ask ourselves is: Why, after opening our prayer and addressing our heavenly Father, do we at the end of that prayer mix the personalities of the Father and Son? Often one hears a prayer brought to a close with words like these: "And when Thou comest in the clouds of heaven, may we all be found faithful," et cetera. Now, the clearest teaching of the New Testament is that it is

Christ, not the Father, who appears in the clouds of heaven. True, Christ is God, but He is not God the Father. We can rightly use the name "God," applying it to the Son, but Jesus taught us to address the Father in our prayers and make our requests in His name. This clearly reveals an important distinction. We are not saying that the Father will not accompany our Lord when He returns in glory, but the Scriptures are very clear that it is Jesus who appears.

It is from the Son of man that the tribes of the earth will flee in terror. Would not something like the following be more appropriate? "And when our Saviour returns in glory and His people are caught up to meet Him, may we by His grace be among them. This is our prayer in the name of Jesus, our Lord and Saviour."

Many are concerned about a trend that seems to be appearing in certain areas, where prayers are written and read. There may be occasions when a written prayer is acceptable, but if we are called to voice the praise and petitions of the congregation, should we not permit the Holy Spirit to shape that prayer? Preparation is right and needful, and it would be good to write the prayer half a dozen times in order to discover if the needs of those who will be present are all included, as well as to eliminate any needless repetitions. But when we go before the congregation, we should have such a clear concept of those needs that these will come readily to the mind. Fervent prayer is not eloquence, but rather a simple form of speech. And certainly there must be room for the impress of the Holy Spirit. He who offers the pastoral prayer, be he a minister or a layman, should have his heart so full of the sacred fire that it leaps forth in Spirit-impassioned fervency. And this will be so if he has tarried in the presence of the King.

Outstanding men of the past have left on record their evaluation of the public prayer. Some have claimed that to offer extempore prayer is such a responsibility as to almost completely consume one's energies.

There is not a moment in the service when a true priest's heart is not radiating life and heat, and with some men the outflow of vitality through scripture reading and extemporaneous prayer is so tremendous that they are well-nigh exhausted before the time for preaching has arrived. To conduct public worship as public worship ought to be conducted is a joy which only the redeemed can know.—CHARLES JEFFERSON, in *The Minister as Prophet*, p. 43.

Henry Ward Beecher says:

When I take my people and carry them before God to plead for them . . . there is no time that Jesus is so crowned with glory, no time when I get so far into heaven as then. I forget the body, I live in the spirit.—Quoted in CHARLES R. BROWN, *The Art of Preaching*, p. 216.

The few minutes occupied by him whose responsibility it is to lift the congregation into the presence of God should be the most dynamic of the whole service of worship. That can never be unless one senses its importance and gives himself to prayerful preparation. Just as there are principles in good sermon construction, so there are definite principles in the construction of the pastoral prayer.

The content of the prayer should be carefully weighed and thought through by the one who is to lead the congregation to the throne of grace. If he can be notified a few days before the church service, it will be to the advantage of all. C. H. Spurgeon adds his evaluation to this part of the service when he states that if two men are invited to share in the service of worship, one to preach and the other to pray, then the more able of the two should be chosen for the prayer. He expresses deep regret that "all too often some ungifted brother is chosen on the spur of the moment." When the disciples said, "Lord, teach us to pray," they were sensing a need that we all need to sense more realistically. Their prayer might well be the heart petition of

every minister. We need to know not merely *what* to pray for, but *how* to pray.

Concerning our posture in public prayer there need be little question. While prayer is not a posture of the body, but an attitude of the mind, yet the Scriptures give many examples of kneeling in prayer. Both Peter and Paul "kneeled and prayed." David said, "Let us kneel before the Lord our maker." The clear counsel of the Spirit of Prophecy is that we should bow down when in prayer to God. This attitude reveals humility and shows our dependence upon Him. "When you assemble to worship God, be sure and bow your knees before Him," says the messenger of the Lord. "Let this act testify that the soul, body, and spirit are in subjection to the Spirit of truth."

There may be some occasions when a standing position would be in order, but should we not as a general rule decide that he who leads in public prayer should kneel? An invitation for the whole congregation to bow is always appropriate.

Many things are involved in public prayer. Among these are heart preparation, a concept of congregational needs, sympathy with those in sorrow, burden for a distraught world, fitness to voice the needs of each one present, and above all, fervency of spirit revealing an intimacy with holy things. "Take with you words, and turn to the Lord," was the appeal of the ancient revivalist, Hosea. Words are vital, for "out of the abundance of the heart the mouth speaketh." Therefore let us pray with the spirit and with the understanding.

Some Christian groups are known for their noisy prayers; others for their formal prayers. Adventists should be known for their soul-moving prayers.

R. A. A.

WHY MEN DESERT THE CHURCH

I do not wonder at the world having left the pulpit. The pulpit is being left more and more and will soon be invested with the dignity of solo singing to unheeding emptiness. The sooner the day shall come the better, if it has to be that the world is invited to listen to some man's doubts and momentary feelings, if the world is to be taken into the confidence of some diarist, who writes down from day to day the impossibilities with which he has been struggling. But a Bible ministry will never be deserted, a Bible-loving church will be a growing quantity; the minister that tells, in the language of today, what was written by the Lord, as from eternal ages, will be recognized as a man who has come from the inner sanctuary with messages that he simply delivers, and with messages that startle and surprise himself with holy amazement.—Joseph Parker in the *Moody Monthly*, April, 1961.

Ambassadorship v. Professionalism

W. R. BEACH

Secretary, General Conference

Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God (2 Cor. 5:20).



NOT long ago an advertisement appeared in a church paper under the heading, "Pastoral Vacancies." It ran like this:

"Pastoral charge will be vacant October 31. Education facilities the very best. Sports

activities second to none (curling rink). Artificial ice and large area for skating. Interested ministers please write or phone."

How strange! Is the lure of Christian service such? Were it really as described in this advertisement, Paul might have published a letter in the mother church at Jerusalem something like this:

"*Corinth*—Minister wanted for growing church. Metropolitan advantages. Good race track. Well equipped for all sports. Ideal situation for family."

"*Athens*—Church with attractive opportunity for athletic and scholarly man. Up-to-date congregation. Always interested in telling and hearing something new. Athletics unsurpassed. Home of the celebrated Olympic games. Boating on the bay."

Needless to say, the apostle did not couch his challenge to serve in such terms. How this would contrast with the call to service as recorded in Paul's vision at Troas! That night, there "stood a man of Macedonia," who prayed the apostle, saying, "Come over into Macedonia, and help us" (Acts 16:9).

Some modern promotion of ministerial recruitment and the motivation it appeals to sounds garishly cheap in the light of God's call for men to serve with Christ as heaven's ambassadors.

Yet it is in this area that the man of God comes face to face with perhaps his most deadly peril. Through some subtle process of deterioration he ceases to be an ambassador and becomes a professional.

Herein lies the lurking danger of the

ministry. Professionalism is our natural peril. It arises in the very genius of the leader. The minister must impart to others definite convictions and set these convinced men and women to work for the cause they have been persuaded to espouse. That means that most of his time is, and should be, spent in exhorting others and planning for them. The leader must organize, guide, coach, and teach. His role is to inspire others to action and to the performance of high and important duties.

The besetting danger is that there may be created a great chasm between what he enjoins upon others and what he himself actually is and does; that a great disparity arises between preaching and practice, between profession and possession.

The mechanics of this failure are subtle and insidious. They include formalism. Whether the emphasis be upon too much form or upon too little, the result is "a form of godliness" that denies "the power thereof" (2 Tim. 3:5). Such formalism can only enhance the disparity between profession and possession, and is deadly.

It is possible for the minister to become so familiar with the works of evil that he is no longer profoundly moved when he witnesses the inroads and havoc caused by the forces of sin. He no longer feels emotions of revulsion and righteous anger, nor is he stimulated to aggressive warfare. This callous state is a sure sign of professionalism.

Then, it is possible for the worker for God to become so accustomed to sacred terms and expressions and to spiritual associations and processes that as he contemplates these realities he is no longer moved as he once was with a sense of awe, wonder, and reverence. This is another unmistakable indication that the man of God is drifting on the large, smooth road to formality and professionalism. And he no longer is sensitive to the divine appointment.

In the last analysis, this professionalism reveals spiritual starvation and anemia.

FORTY TEN-MINUTE AFTERMEETING TALKS

The forty aftermeeting topics presented by Elder E. F. Koch at the Washington, D.C., Evangelistic Council, May, 1960 (see Report of Evangelistic Council, page 68), are now available in mimeographed form to our ministers. Apply to this office. We also have some copies of the 90-page 1960 Evangelistic Report available, at 50 cents a copy.—H. W. LOWE.

And what a pitiable sight! How pathetic indeed when a minister distributes the bread of life with emaciated hands. He is busy trying to feed others while he himself starves in bleak professionalism.

We rarely would arrive at the point to subscribe to the cheap sentiments revealed in the church advertisement; yet are we not guilty sometimes of an improper emphasis in our missionary service and ministerial duties?

Is there not often a tinge of materialistic selfishness in our interests? Certainly too much importance can be placed on lodging, salary, and the material advantages of the ministry. Personal advancement likewise can offer undue attraction. How tawdry and cheap these failures appear against the backdrop of Calvary and a mission to save dying men and women!

Very evidently God's men are to be separated from all of this. How clearly the Master defined proper motivation and challenge. Said He, "'Go into all the world and preach the gospel to the whole creation.'" "'Here am I sending you out like sheep with wolves all round you.'" "'You will find trouble in the world—but, never lose heart, I have conquered the world!'" "'He who receives you receives me, and he who receives me receives him who sent me.'" "'He who does not take his cross and follow me is not worthy of me.'" (Mark 16:15, R.S.V.; Matt. 10:16, John 16:33; * Matt. 10:40, 38, R.S.V.)

The Master knew how to challenge men and women to join in the Christian witness.

To understand God's challenge and the conditions in which it must be met, is the first step to possession as against profession.

The *second* is to preserve at all costs a life of transparent sincerity and reality. Outside of this sincerity and reality is cant and hypocrisy.

The *third* step is to exert extreme vigilance with reference to the cultivation of a spiritual life.

Each and every worker must have generous and farsighted plans for the maintenance and development of his spiritual life. Generally these plans, if there are any, are niggardly, miserly, and mean. How unworthy they are of the inexhaustible resources of the high and holy calling, of the indescribable needs of men to whom we are to minister, of the great days in which we are living, and of the stupendous issues and opportunities that are challenging us!

So often we give the impression of living from hand to mouth, snatching here and there a little enrichment from one source or another. Days drift by, and then under the influence of another circumstance coming from some unexpected quarter, a fresh impulse Godward is received. This cannot take the place of forward-looking, orderly, comprehensive planning for the symmetrical development of our spiritual sensibilities and powers. There must be preparedness against the day of trial for our leadership.

I believe every worker should observe an occasional quiet day for the express purpose of finding out where he actually is spiritually and of discerning whither he is tending. At such moments of retreat he should assess and revise plans and practices for furthering his spiritual growth and usefulness. Past successes and failures should be reviewed and the underlying principles and reasons carefully examined. Breaking away from the presence of men, he will shut himself in alone with God and His truth for self-examination, prolonged reflection, communion, and resolution. This practice has been the secret of progress in countless great ministries.

In this spiritual planning, time will be given to study, understand, and assimilate truth. Truth enrichment will become part of our store. Even Plato said, "The granary must be filled if the hungry are to be fed." And Christ said, "For their sakes I sanctify myself" (John 17:19).

We must come to grips with the real meaning and intent of prayer. Prayer will cease to be just a spiritual gimmick, a rubber-raft concept, a reciting of words. Otherwise a team of well-trained parrots could serve as well as men, and the prayer wheels of the Himalayas would be a brilliant idea. Prayer must become a total identification

of life and purpose with God's life and God's purpose. And in this close relationship God's men will be men of valor and effectiveness. They will ask rightly, and it will be given unto them.

Fourth, the worker who would possess rather than profess will step forth daily from the presence of God in the freshness of a new life and a new commitment. His tools will keep their keen, sharp edge. Nothing about him will be shopworn routine. His presence will not bespeak the staleness of professionalism but the morning freshness of ambassadorship.

Let me mention a *fifth* step toward true ambassadorship. It is a clear vision of the task. "What is my work?" will be a constant query.

The worker's mission embraces a multitude of activities. Every item, every detail, is important. A multitude of "things" must receive our attention. However, we must

not fail to understand the difference between the primary and the secondary, the essential and the nonessential, the important and the less important.

Then, over and above all this, we must never forget the basic concept of ambassadorship. Said the apostle, "Now then we are ambassadors for [in place of] Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Our essential mission is to stand for Christ on the battlements of sin, and to extend to all men the ministry of reconciliation. Our work is to save men and women for eternity. As a result of our endeavors men are to be made ready for heaven. The "spirit and soul and body" of men must be made "blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

This is what the apostle had in mind

(Continued on page 13)

Our General Church Paper

W. E. MURRAY

Field Secretary, General Conference



THE first number of our beloved church paper, the *Review and Herald*, was published in the month of November, 1850. Elder James White and other pioneer associates of his had made efforts at publishing previous to this time with the periodicals known as *Present Truth* and *The Sabbath Herald*. These publications, though humble in appearance, we can now see were the beginning of great and significant things to our Seventh-day Adventist Church. The *Review and Herald* has contributed to the onward progress of the Advent Movement in a multitude of ways. We shall probably never be able, in this world, to realize the measure of the influence of this church paper, both on the membership of the Advent Movement and, in some degree, in non-Adventist circles, in its 110 years of publication.

The beginnings of the *Review and Herald*, like the majority of projects in the gospel cause, were accompanied by perplexity, difficulty, and lack of means. In

1850, James White said in a letter regarding *Present Truth*: "'As for the poor little paper, it has so little sympathy and (I fear) so few prayers that I think it will die. . . . I think I shall hang all up for the present.'" Again: "'Brother Bates discouraged me about the paper and I gave it up forever.'"—ELLEN G. WHITE, *Messenger to the Remnant*, p. 49. It is clear that some of the others felt the same way, deeply discouraged at times. In carrying forward this publishing work, it was not merely the mental strain and perplexity that troubled the workers, but there were real physical hardships as well. In her writings Mrs. White tells about the strenuous program she and Elder White carried in order to keep the papers going. On some occasions it was necessary for them to correct the proof sheets by working far into the night, sometimes until two or three o'clock in the morning. Constant labor and anxiety without proper nourishing food and the frequent exposures to the cold on the long winter journeys were too much for Elder White, and he became ill. He was so weak that he could scarcely walk to the printing

office to perform his duties. On one occasion it was necessary that he get work to earn money to publish the paper, and he took a job mowing hay.

It was out of sacrifices like these that the *Review and Herald* grew. The projects of the Christian church are usually born in affliction and sacrifice. Opposition and hard work are the crucible in which a genuine loyalty is assayed.

A factor of great importance in the beginnings of these early periodicals was that of prophetic guidance. When there was doubt as to whether work in this direction was to be continued, Mrs. White was given a vision, which was of lasting encouragement.

"I have a message for you," said Mrs. White to her husband after her vision. "You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear around the world."

Thus once again the messenger of the Lord, by inspiration, pointed with certainty to the road to be followed. This experience served to strengthen faith in this great gift. Truly, the *Review and Herald* has been "like streams of light" that have continued their mission around the world.

The *Review and Herald* has enjoyed from the first the blessing that is sure to come when an institution keeps ever in view the reasons for its being. As the idea of a continuing journal took hold on the thinking of the pioneers, they gradually came to some conclusions regarding their objectives. The editorial in the first number of the *Review and Herald* declares: "The REVIEW AND HERALD is designed to be strictly confined to those important truths that belong to the present time. We hope to be able to send you this enlarged size of the paper quite often, containing a simple and clear exposition of those great and sanctifying truths embraced in the message of the third angel." The objective to publish "sanctifying truths" has con-

tinued to be the plan of the *Review*. This is a noble goal and has been abundantly blessed of God.

Through the years the *Review and Herald* has enlarged its objectives to fully embrace all of the varied activities connected with the building up of the church. As one reviews the contents of this paper from time to time, it is clear that one of its objectives is to promote a spirit of unity and fellowship among the members of the church and the ministry. The unity of the believers was the burden that the Lord Jesus Christ had on His heart during the last hours of His earthly ministry. He agonized and prayed that the believers of that early church would be one, even as He and the Father are one.

The *Review and Herald* has promoted Bible study from its inception. Every week it contains articles based on the Scriptures and their application to everyday living. There could hardly be an objective of greater value than the promotion of Bible study by church members.

This publication is also a promoter of foreign mission work and is one of the largest factors in bringing about and strengthening the interest that all our people should have for the evangelization of the world. From week to week it brings experiences from missionaries and workers of all classes in different parts of the world field. To our fireside is brought some of the atmosphere from faraway lands where many of our people are laboring to bring to those who know Him not a knowledge of Jesus Christ, the Saviour of all mankind.

In the pages of the *Review and Herald* appear statistical reports from time to time—reports on new places entered with the gospel message, of movements such as the laymen's movement. It has become a medium of mass communication, and it makes a magnificent contribution to the Advent cause. It is highly appreciated by the rank and file of the Seventh-day Adventist Church. Letters coming from readers are abundant evidence that it finds a very warm place in the hearts of all. A minister in Burma writes:

"The *Review* is a paper that I do not

GRACE

☞ Grace comes into the soul as the morning sun into the world: first a dawning; then a light; and at last the sun in his full and excellent brightness.—T. Adams.

want to miss at all. No, not even one issue! Somehow there is something about it that appeals, although it isn't a glossy, four-color journal like some of our other periodicals. Perhaps its worldwide coverage is one reason that it has a soft spot in my heart. It makes me feel part of a great world family."

From California, a sister in the church sends this message:

"I just felt compelled to write some rather inadequate words of thanks to all who may be responsible for the subscription to the *Review and Herald*, for its encouragement and wonderful knowledge of light, love, and joy, and also of sacrifice. Actually, I am sure that if I had had the *Review* and read it weekly years ago I could not have slid away from church attendance, daily consecration, and faithful prayer."

From Jamaica comes this letter: "When ever I take up a *Review and Herald* I love to read your editorials. You are doing a good work, your words strengthen us and establish us in the faith. When discouragement comes I read the *Review*, and my courage rises at once. When zeal seems to

lag I read the mission stories, and zeal re-vives. As we face the great climax of the world's history, we need the *Review* to keep us informed, to strengthen and encourage us to be faithful unto the end."

The great and useful work the *Review and Herald* is accomplishing in our midst should move us all as leaders to support and strengthen its work even more than we have done in the past. I believe we can bring great blessing to our people in the churches if we encourage them to subscribe for this inspiring journal. Regular reading of the *Review and Herald* will prevent our dear brethren and sisters from becoming cold in their religious experience; it will prevent apostasies; it will give us all a feeling of togetherness, fellowship, and unity, which must be our aim and accomplishment before Jesus comes.

As we evaluate the contribution our church paper has made through the years to solidify, to extend, and to build up the Advent cause, we, as pastors of the flock and leaders of the church of God, will be convinced of the continuing responsibility we have to support and expand the influence of our general church paper.

Bible Word Studies—No. 1

R. E. LOASBY

Professor of New Testament Greek, Andrews University

[This article introduces a new series that will be numbered for filing convenience. These studies will provide background sermon material of value to our readers.]

Introduction

THE poet has told of sermons in stones and books in running brooks. We may add the thought that just as surely there are exegetical and homiletical lessons in the delicately shaded meanings of the New Testament Greek words, tenses, and cases.

The Bible is written in human language, and language is the achievement of intelligent beings, the sign of intellectual life. Speech is composed of words, and is the sincerest picture of the soul of a people; it is the verbal expression of their life, a social creation the influence of which is beyond computation.

We appreciate that the words we use day by day are a reflex of our character. We vigorously object to being misquoted, for our thoughts ex-

pressed in the words we continually use are indeed an index to our character. Shakespeare has well said:

Who steals my purse steals trash; 'tis something,
nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed.

Othello, Act III, Scene 3.

We, in presenting the gospel, should be very certain we are giving to our listeners a correct picture of God, His character, and His truth. To go astray here is a very serious matter, and the picture we present depends to a very large extent on a correct understanding of the words in which the gospel is given in the Bible. We do not excuse professional men—doctors, lawyers, or engineers—from having knowledge of the technical terms, the speech phrases

of their professions. The preacher, pastor, Bible teacher—each is a professional man; he should never be excused from knowing the languages of his textbook, for they are a most important tool of his profession.

The history of the Reformation tells us that Europe awoke from the Dark Ages with the Greek New Testament in her hand. That book rejuvenated and energized the world at that time; certainly it is not less powerful today. The familiar watchword of the Roman church, Cave a Graecis ne fias haereticus, suggesting to beware of Greeks, lest one become a heretic, is very significant. "To know Greek was the basis of the Reformation."—WINER, *Grammar of New Testament Diction*, p. IX. On page VIII of the same book, Winer says,

Every precursor of the Protestant Reformation and every leading Protestant Reformer, was either the disciple of a Greek or of some scholar who had been taught by a Greek.

It is easy, of course, to make excuses, as, "Spurgeon broke grammar, and he also broke hearts." True, but he didn't break hearts *because* he broke grammar; and precious few preachers are Spurgeons. The truth is that Spurgeon, despite insufficient schooling, made himself proficient in both Hebrew and Greek. John Knox studied Greek when he was more than fifty years of age.

In the study of the text one has chosen for his sermon, logically, he should begin with the sentence, as it contains the expression of the writer's thought as a unit. Practical considerations, however, will generally force him to begin with separate words. Here one should take into consideration the etymological meaning of the words; then the use of the words in the Bible; and finally, the synonymous usages of the terms.

The language of the New Testament is wonderfully rich, and no particle is so small that it can be safely neglected. The apostle speaks of "the first principles of the oracles of God," and of an intellectual and spiritual diet of milk *versus* solid food. He then makes the serious statement that the one having a diet of milk is a baby unable to distinctly utter a single word, a very blameworthy state for a grown person (Heb. 5:12-14).

The word translated "principles" in Hebrews 5:12 is στοιχεῖα, used of the letters of a word, or the first components of a syllable. The words of the New Testament are pre-eminently the στοιχεῖα, the primary and chief components of Biblical theology, Biblical truth.

Even so small a word as the definite article

SOME BOOKS I CAN RECOMMEND

G. S. Stevenson

President, South African Union Conference

Drugs and the Mind, by Robert S. de Ropp, Victor Gollancz Ltd., London, 1958, 310 pages.

A most fascinating account of the use of drugs in all lands and among all people to produce hallucinations, euphoria, and stimulation, and of how modern science is exploring the possibilities of curing mental disease by their use. Certain popular misconceptions about certain aspects of drug addiction are debunked, but a clear warning is given of the grim prospect of chemical brainwashing and of other uses and misuses of the knowledge of chemopsychiatry.

Miracles, C. S. Lewis, Collins, London, 1947. Fontana Books, 1960, 190 pages.

Anything from the pen of C. S. Lewis is worth reading and particularly his works on religion. A former atheist, converted to Christianity, he is able to present the basic Christian message as a layman to laymen most effectively. Naturally, there are features we cannot agree with, but there is much that is not only illuminating but stimulating. His chapter on "The Grand Miracle"—the incarnation—is particularly helpful.

God Our Contemporary, J. B. Phillips, Hodder & Stoughton Ltd., London, 1960, 191 pages.

This book by the author of *Letters to Young Churches* and *The New Testament in Modern English* is a refreshing and timely presentation of the basic truths of Christianity as a contemporary religion for the twentieth-century pagan. Though it is written not so much for the theologian as for the man in the street, the minister will find in it much that is helpful in bringing the fact of God and man's need of Him to those whom he meets in his ministerial contacts.

cannot be safely neglected. It is an index finger that points. The K.J.V. gives us Paul's statement: "And last of all he was seen of me also, as of one born out of due time" (1 Cor. 15:8). But the apostle wrote "the," *the* one, using the definite article to say that he alone among the apostles is *the only one* who met and accepted Christ after His ascension and was the most unworthy one to be numbered among them.

Unfortunately, the English New Testament often fails to handle the Greek article correctly, leaving it out where the Greek text has and demands it, or putting it in where the Greek has

omitted it and does not want it. For example, the King James Bible tells us that Jesus' disciples came, "and marvelled that he talked with the woman," placing the definite article before woman. This quite misses the point of the narrative; for the disciples were not amazed that the Lord was talking with (imperfect tense is used) *the* woman, i.e., that particular one who was a Samaritan. Common sayings among the Jews were, "Let no one talk with a woman in the street, no, not with his own wife." "Rather burn the words of the law than teach them to a woman." So the disciples were astonished that Christ would be in conversation on the street with a woman at all, *any woman*. This, in all probability, was the first time the disciples had seen Jesus publicly ignoring this particular Jewish prejudice. No doubt their astonishment was increased that the woman was a Samaritan!

Prepositions are small words, yet in the language of the New Testament their importance can scarcely be exaggerated. In Romans 2:9, the apostle speaks of the man "that doeth evil." Then he mentions the "man that worketh good" (verse 10). In both instances the word translated "doeth" and "worketh" is the same verb, same participial construction, same tense; but the King James translation has omitted the preposition *κατά* in verse 9, there a compound verb, and so ignoring the perfective use of that particle. What we have in verse 9 is the picture of the man working the evil to the *n*th degree (*κατά*), denoted by the perfective force of the preposition. Because one unconverted, outside of Christ, is capable of descending to the depths of wickedness under his own instigating. But with "worketh good," there is no preposition *κατά* showing the *n*th degree. Why? Simply because no man can attain to, work out fully to perfection, by his own powers that which is good in God's sight. Even our best is imperfect; but the evil we do, we of ourselves are able to work out fully in all its desperate wickedness.

Should a pastor, in dealing with the problems of the members of his congregation, be ignorant of the fact that there are four different words in the New Testament, each one translated "burden," "weight," et cetera? One of these words stresses that which weighs one down. It may be illness, loss of work, some weakness or sin. In any case, it represents the type of burden we can help the oppressed one bear. It is the one used in Galatians 6:2.

Another one speaks of excess size, that which is superfluous. It is used of the excess fat of the athlete in poor condition, so he cannot compete

effectively. An example of this is Hebrews 12:1, translated there "weight." This word represents a burden that is an individual responsibility that one must settle himself. The things of this life must not be allowed to be too much of an encumbrance to us.

Then there is the word that, in its context, we may think of as meaning "that which it is our duty to bear." This one stresses the individual's personal responsibility to live the Christian life. It is translated "load" in Matthew 11:30 (*The New English Bible*).

These are small matters one would say? Yes, but are we any better acquainted with the great words in the language of the New Testament? Such words as *justification, kingdom, church, fellowship, sonship*? And with the responsibility of learning how to interpret lexically, perhaps we can also learn to interpret syntactically, synonymously, contextually, historically, and theologically.

Ambassadorship v. Professionalism

(Continued from page 9)

when he counseled Timothy, "Do the work of an evangelist, make full proof of [fulfill] thy ministry" (2 Tim. 4:5). The "proof" of the ministry is stated clearly to the Corinthians, "You are the seal of my apostleship in the Lord" (1 Cor. 9:2, R.S.V.).

In direct speech this means that success in winning men and women to God's good news is the unmistakable demonstration of the validity of a divine call.

The man of God is not set as a foghorn to warn; he is a lifeboat guardsman who goes out and saves from the plight of sin. We are called to evangelize, and evangelize we must—with success.

I say to you today, my brethren:

Count your decisions. Reckon your life, your message, your mission, a failure unless souls are converted. Without this divine seal of apostleship we are not participants in the divine calling, and our work is simply a profession. With this divine seal we are men of God.

In a word, the absence of tangible results in soul winning belies the whole concept of ambassadorship. Indeed, we must and will win souls. Success here will be the supreme test of ambassadorship—the proof of our high calling in Christ Jesus.

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

The Gateway to Service

ETHEL YOUNG

Department of Education, General Conference



ALMOST every Seventh-day Adventist knows that John Nevins Andrews, our first foreign missionary, went to Switzerland. Comparatively few Seventh-day Adventists are aware, however, that it was in this same country that the recommendation was voted by the General Conference Council of 1907 for the establishment of a school for the training of foreign missionaries.

The error of sending ineffectively prepared appointees to the far corners of the earth weighed heavily upon the General Conference brethren. Something had to be done to improve the usefulness of missionaries before sending them to a new land. A training school must be set up. It should be close to denominational headquarters and close to the mission board. The finger of circumstance pointed to Washington Training College, then only three years old and situated at Takoma Park, Maryland, on fifty acres of land that had been purchased in 1903 for \$6,000. The name of the young institution was duly changed to Washington Foreign Missionary College and later to Washington Foreign Missionary Seminary. A curriculum, new to the denomination, was presented to seventy-five students in the dining hall on September 25, 1907, by the president, Prof. W. R. Salisbury.

It did not take long for the calls to begin to come in. Who would be the first to go out from the Gateway to Service? Just three months after school opened, Dr. and Mrs. H. W. Miller sailed for China. Because of previous experience there, Dr. Miller was asked to return to the mission field of his choice. What an example of tireless service he has given. After fifty-eight years, Dr. Miller is *still* in the mission field. Today he is directing in the erection of a fine Seventh-day Adventist hospital in the city of Hong Kong and a large clinic in the adjacent New Territories. Between the years 1907 and 1914, 103 foreign missionaries were trained and sent out from this place. Prominent among those listed are Mr. and Mrs. M. C. Warren, Prof. and Mrs. W. C. John, Mr. and Mrs. J. I. Robison, Mr. and Mrs. W. W. Wheeler, Prof. and Mrs. J. L. Shaw, Mr. and Mrs. T. M. French, L. G. Mookerjee, and M. Belle Shryock.

At a board meeting of the North American Division held October 14, 1913, it was decided that "Washington Foreign Missionary Seminary should resume the status of a college, for which it had originally been chartered." So it was that in the spring of 1915 the first Bachelor's degree diplomas were given to five graduates: Ella Iden Edwards, who became an outstanding teacher and educator; Josef Hall, an international news commentator known as Upton Close; Richard Farley, a number one Bible teacher and pastor; Irving Steinel, the teacher and administrator who established Philippine Union College from which 102 seniors graduated this year; and Roland Loasby, the first of his class to leave for long mission service as a teacher-pastor in India.

Little by little the Bachelor's degree graduates of Washington Missionary College (now Columbia Union College) began to encircle the globe. Let us take a brief look at their record in the world divisions:

Australasian Division

Christian education was established early in the "land down under." At the age of sixty-four, Ellen G. White had gone as a missionary to Australia. There she helped to open a school. Its record of mission service is an enviable one. Therefore it has not been necessary to send a large number of missionaries from North America into that part of the world. Three graduates from Washington Missionary College, however, have served there with a total of twelve years of service. One of these workers was Dr. Warren G. Harding, and two were teachers: Nora Patterson and Yvonne Caro Howard. There are no WMC graduates serving in this division at the present time.

Central European Division

The Central European Division is presently situated in West Germany, but time was when this was a broad mission field scattered in many parts of the world. Three graduates from Washington Missionary College have served in this division. A brother and sister, Edmund and Ruth Miller, gave a total of thirteen years, while Elder Otto Schubert gave twenty-eight years to this division. Currently WMC has no graduates in this field.

China Division

It is needless to mention that we have no workers in China today, but the record shows a total of thirty-five graduates who have gone from Washington Missionary College to that vast country. Bessie Mount gave 31 years of mission service to China while other alumni added to her record, making a total of 369 years. We have had some outstanding missionaries serving in China. May Wheeler Brewer has the longest record of service in that field, with thirty-four years. Then there are Cameron Carter, Frederick Griggs, Denton E. Rebok, William Scharfenberg, Howard Shull, and Harry and Alice Morse, with a total of 165 years of service given to the educational work in China. Elder Frederick Lee spent twenty-nine years in evangelism in this field.

Czarist Russia

One does not often read the words, "Czarist Russia" any more, but Washington Missionary College has an interesting contact with that period of history. One evening as Elder J. Boettcher sat in his mission home reading the division publication, he came across a news-note that surprised the whole family, most of all his daughter, Olivia. A recommendation had been voted by the brethren to send Olivia from Russia to Washington Missionary College for further training. As things developed, Olivia was never able to return to Russia, but she counts the seven years she spent there with her missionary parents as a wonderful experience in her life. Without her record, WMC would be left with a vacant spot for the area of the world known today as the U.S.S.R.

Far Eastern Division

Sixty-eight graduates have given a total of 616 years to the Far East. This field holds the record for all the divisions. W. P. Bradley, class of 1919, served for twelve years in this field and then became the General Conference field secretary for the Far East for a long time. Thirty WMC graduates are laboring there today. This area holds among its number the two Bachelor of Arts degree graduates who have served the longest period of time in mission service. In the beautiful city of Hong Kong, with its teeming multitudes, are Robert and Alma Milne, still serving their Master after forty-one years of dedicated service in South China, Malaya, India, and Thailand. "We have been happy in having a small part in the Lord's work," write the Milnes. "We only wish we were younger and had more years to give." Others in this part of the world field who have

outstanding records are Bessie Irvine, Gertrude Green, and Muriel Howe, with a total of eighty years of nursing service.

Inter-American Division

The second largest number of graduates, fifty-nine, has gone out to Latin America. These alumni have given a total of 538 years of foreign service to the cause. In fact, twenty-four WMC graduates are currently serving in the Inter-American field. Douglas Premier, whose father graduated in WMC's class of 1905, writes from Costa Rica: "I have been proud to represent my alma mater here in this field for the past seventeen years. My special pride is my membership in the class of 1943, because it holds our all-time record of foreign missionaries graduated from a single class." The class of 1943 does have an enviable record. Twenty-one graduates out of forty-eight have given a total of 189 years of mission service so far. Honorable mention should be made also of the twenty-nine years of teaching service which Carl Montgomery gave to Inter-America before his untimely death about a year ago.

Middle East Division

The Middle East makes up one of our youngest divisions of world territory in the denomination, yet it is the oldest in terms of world history. Twenty-seven WMC graduates have already given a total of 211 years to their Master. Eight graduates are currently serving in the area of the Bible lands. George Arthur Keough, class of 1946, writes: "My memories of study at WMC are the pleasantest. I was a Britisher among other Britishers who had gained their independence in 1776!" George Keough established the Middle East College, the second daughter institution founded by alumni from Washington Missionary College.

North American Division

There are two kinds of missionaries—home and foreign. Only heaven holds the record for the more than 2,000 graduates who have supported the cause here at home. President C. B. Hirsch writes: "Latest statistics reveal that WMC ranked as one of the three highest in the number of college students entering denominational work during the past school year and the number was at least 30 per cent higher than that of other schools with a larger enrollment. The record for the past ten years stands at 35.7 per cent of all graduates having gone into denominational work. The 1961 *Seventh-day Adventist Yearbook* lists 673 persons who are presently employed. This number does not



Elder and Mrs. R. Milne who have spent forty-one years in overseas service.

include the many, many others whose names are not alphabetized in the back of the book. Who but God can estimate the influence of persons like Louise Stewart and Miriam Tymeson, both graduates of WMC, who have touched the lives of thousands of boys and girls in the church school work for the Washington area alone? Who can total the record for H. M. S. Richards, class of 1919, in the North American Division and around the world? Who can estimate the influence of all the doctors and nurses, businessmen and secretaries, pastors and teachers, and Seventh-day Adventist neighbors from Hawaii to Bermuda, from Alaska to Key West?"

Northern European Division

The map of the Northern European Division is a good place to check up on world geography. This field is stretched from spots above the Arctic Circle to spots near the equator. J. O. Gibson is one of 42 missionaries who have given a total of 201 years of service to this part of the world field. In fact, twenty-two of our graduates, and many from Newbold Missionary College with which we are affiliated, are still serving there. Dr. Carl Houmann, from Addis Ababa, writes: "There are two things in my life for which I am especially grateful: a Christian education and a place in the Lord's work. Many of my school years were spent in worldly schools. What a difference it was to go to our Seventh-day Adventist schools in the United States! This prepared me for mission service."

South American Division

Thirty of our graduates have served for a total of 253 years in South America. C. P. Cragger gave more than twenty years to this field, as did Roger Wilcox, who is now in the Middle East. He writes: "We are grateful for the wonderful opportunity to enjoy the South American Division for so long a time among the

Brazilian people. They became our people, and their language is still our language. We are grateful for the Gateway to Service and the inspiration that it gave us in preparing us to go forth to the fields beyond." Thirteen graduates are currently in this division. There are Leslie and Donna Scofield on the São Francisco River launch; Ruth and Ed Davis at Brazil College, and many others. Don and Dorothy Christman write from Southern Brazil: "The medical launch program is being intensified, and along with it the treatment of the horrible skin disease wildfire. This work has given Adventists national prominence."

Southern African Division

Fifty-one graduates have given a total of 441 years of love to Southern Africa. There Rena Curtis and C. E. Wheeler hold the record for service—fifty-three years between them. At present there are twenty-eight graduates serving in a field that is troubled by war clouds. Phil Lemon writes about the supplies that they had for the refugees. Transportation was needed to get these supplies to the suffering ones in the interior, so our leaders went to a government official for help. "Most people are coming to me these days to ask for something for themselves," the man said, "but you Adventists have come to offer help and supplies and to do something for my people." They got the plane they needed, and Phil Lemon was on it when it flew within range of enemy gunfire.

Southern Asia Division

From the breath-taking mountains of North India across the sandy, arid plains to the sticky, humid jungles of Burma, the call came to forty-nine WMC graduates who have given a total of 558 years of missionary service there. Eric Meleen, class of 1917, gave thirty-six years of his life to this field. There are twenty-two of our graduates still in this division. Dr. Walter and Norma Mackett write: "Ours has been a humdrum institutional life with no spectacular stories, but we would not change it. There are rewards. Last week a division-wide Pathfinder leaders' training camp was held on our campus. It seemed that our students, most of whom we had not seen for years, were flocking home to see us. Several of them are ordained now and serving in far-flung parts of this great division in ways we could never have hoped to do."

Southern European Division

The Southern European field is another one that makes up a spotted map from Austria to

(Continued on page 39)

Close That Door!

E. E. CLEVELAND

Associate Secretary, Ministerial Association, General Conference



IF DEPARTURES from the church continue at the present rate, there will soon be more ex-Christians than Christians. Sinners use this fact to question the power of God. "Cannot Christ keep His own?" they ask. The answer is that He can. However, He has committed to the church the awesome responsibility of partnership in this divine undertaking. Each individual minister has a God-given responsibility in this matter. To us comes the command, having the force of the Ten Commandments, "Close that door! Block the exits! Stem the tide of apostasy!"

Of universal concern to the Christian church is the fact that not all of its adherents are true. Those who make bold to go from the faith are termed apostates, and so they are. Haunting the conscience of the conscientious clergyman, however, is the disturbing question: "How might I have saved them?" Compounding his perplexity is the fact that the apostasy rate is not diminishing. On the contrary, it has exploded. Its chilling draft threatens the total health of the church. This depressing exodus of the sinful and disillusioned gives significance to the title of this article, "Close That Door!" (The back door, that is.)

Who Is to Blame?

It is regrettable but true that the majority of apostates leave the church after ten years' membership. That they would leave at all is in itself a sobering thought. Just who is to blame for this state of things? The evangelist? To be sure, he is far from perfect, and he would be the first to admit that if he knew a better method he would adopt it. But is it fair to hold a man responsible for souls when he has passed on to a new field, and is probably hundreds of miles from the scene? "But if they are genuine they will stick," is expert philosophy, but it has little basis in fact.

Why are ministers counseled to "feed the flock of God"? Why urge men to visit

and counsel the church membership? The answer is clear. No farmer would plant a crop and leave it unattended on the assumption that the good will survive. No, "newborn babes" in the kingdom don't just "stick." What father reading this article would dare leave his newborn offspring unattended on the assumption that "if he's any good, he'll survive"?

Well, then, who is to blame? The pastor? He is charged with the responsibility of holding what he has and adding thereto. The best pastor admits his need and longs for better answers. Let us face it. He is no superman. But it would take just that *to do all* that his job demands of him. There is a growing conviction in some quarters that he is not supposed to do it all. But what of the old slogan: "A leader must lead"? The answer is simple. The leader who leads out in everything will be a *dead* leader.

Some suggest a wider distribution of responsibility among qualified laymen. With this the Bible and the Spirit of Prophecy agree. Any promotion that would make a machine man out of a God-called soul winner is a gimmick. The pastor is an evangelist; his church is an evangelistic center. The winning of souls must claim his first attention. Leave other things to others.

But who is to blame for the apostasy rate? The church organization? For years the writer has dealt with administrators and he is yet to meet one who claims infallibility. Unfortunately, there are imperfections wherever the hand of man touches the "gospel plow." But how else would you direct and promote a world operation? Insistence on performance of duty is not infringement of freedom; rather it ensures the same. How else, except through administrative organization, can the cohesive strength of the whole be realized? It is expected of administrators, within reason, to require and of promoters to inspire. In the methodological implementation of the program, the pastor has broad freedom. With this latitude we may properly con-

clude that those who blame the program would, in the absence of this excuse, blame the weather. While the buck is passed and blame is spread, the back door stands ajar and the exodus of the apostates continues.

Are We in a Rut?

Part of the trouble stems from the disease of doing the usual things in the usual way. At a recent evangelistic council the writer had the privilege of hearing a minister who had concentrated on making the midweek prayer service unusually interesting. His countenance shone with excitement as he spoke of the hundreds who gathered for the weekly service. Another man told of how he transformed his Sunday night service from a "dry bone" for the saints to a feast for the general public.

During certain campaign seasons some pastors bombard the saints with a hail of promotion, leaving little room for the preaching of the cross. Others plan behind the scenes and execute through home visitation and committees, thus relieving the Sabbath service of burdensome detail. Is not this the better way? Routine breeds apostasy. Is there not a crying need for fresh music and refreshing sermons? The pulpit is no place for the "same old soup, heated up a bit." Spirit-filled preaching that casts old truth in a new mold will pack the pews again. The virus of conformity threatens our lives. The germ of life is being stifled by routine. Suffocating saints plead for a fresh breath of air. And we who guard the exits must let them live.

Closing the Door

The church apostasy rate is not a thing that must be lived with. Large-scale apostasy is *not* inevitable. The number of defecting saints may be reduced. But how?

1. The evangelist should integrate the pastor into the evangelistic program. This makes for easy transition when the evangelist leaves the area.

2. The pastor should guard the souls added to the flock with the same zeal as if he had been the one who brought them in. In Lynchburg, Virginia, where an evangelist had raised up a new church and left for other fields the pastor frequently refers to the evangelist. This does much to endear him to the congregation.

3. New converts should be tactfully integrated into the financial program of the church. While the tithe and freewill offer-

ings are basic to Christian development, time and tact should provide the atmosphere for growth in the other graces.

4. Visitation units should be set up with the sole purpose of systematic contact with new converts. A recent convert told me how let down he felt after his baptism when the constant prebaptismal visitation ceased. He stated that he needed it more after baptism than before. This is our Achilles' heel. Close this gap and we will stanch the flow of apostates.

5. Some form of specific responsibility should be assigned new converts shortly after baptism. Some of these people have previously borne responsibility. Nothing holds a convert like a good job. An active layman is less likely to backslide.

6. One minister conducted a weekly Bible class at his church. He held it on Friday night. To make it interesting he had a varied program. It included a true-false test, Bible drill, special music, attendance awards; and each night he taught a doctrine of the church. This not only grounded the new converts but attracted visitors.

7. Finally, nothing can close the door of apostasy more effectively than Christ-centered Bible preaching. It should be remembered that a sermon text is merely an avenue to Christ. *Every sermon* should be about Him. Anything else is a lecture. The minister should be less concerned with adjusting his message to meet the minds of the classes than revealing Christ to the masses. Christ will draw!

To close the door against those who through weakness, fear, or disillusionment would plunge into the abyss, requires the best in all of us. Lamentation will not profit, nor blame save the day. Immediate resolute action alone will avail. A soul won, then lost, is worse than a soul never gained. Nor should the apostasy rate dampen the ardor of those who win the lost. This is clearly no time to stop baptizing because some leave. Rather this fact lends urgency to increased productivity. Nor may we subscribe to the negative philosophy: "If we only saved what we have, it would equal the total baptisms in any given year." The times demand that we save what we have and increase baptisms. Would you put a song on the lips of angels and bring joy to the heart of God? Then close the door of the church to apostasy and the morning stars will sing together, and all the sons of God will shout for joy.

Evangelism in South America

L. H. OLSON

Secretary, South American Division



EARLY in 1960 plans were put into effect for a coordinated evangelistic crusade that would be carried out in the entire territory of the South American Division. The details of this outstanding program were arranged by Enoch Oliveira, secretary of the Ministerial Association, and Juan Riffel, secretary of the home missionary department in this division field. It was the conviction of these two efficient and dedicated workers that not only the evangelists, pastors, district leaders, and other workers should make 1960 a year of intensive evangelism, but that the labors of the workers could and should be seconded by the loyal and consecrated lay workers, who could conduct hundreds of soul-winning meetings and give many thousands of Bible readings in the homes of the interested, either working with the evangelists and pastors, or following up the interests of their own lay evangelism.

The plans so carefully laid have given results, for the statistical reports for the entire year reveal that 11,315 souls were baptized in South America during 1960. This is the largest number ever baptized in one year. We all praise God for the success attained during last year, and we look forward to even greater success in 1961.

Some very interesting experiences have been reported. In the city of Montevideo one of our evangelists initiated a series of meetings that are now being carried forward by the pastor of the local church so that another campaign could be begun in the city of Asunción, Paraguay.

Previous to holding the meetings in Montevideo, this evangelist conducted a campaign in Talca, Chile, a city of more than 50,000 inhabitants. The Advent message had made slow progress in Talca during the years, and only a very small Sabbath school was being held there. The campaign was scheduled to continue for three months, and it was most encouraging to note that almost from the very start the attendance was excellent, the interest in-

creasing until it was necessary for hundreds to remain standing during the meeting. At the close of three months of meetings, our six Bible instructors were giving studies to 360 interested persons, and 63 of these were baptized in one group.

Another evangelistic campaign was held in the city of Mendoza, Argentina, and from this series a total of 95 were baptized.

In the Buenos Aires Conference a new, commodious church has recently been completed in the section known as Avelaneda, and here Salim Japas did a very successful work, which has resulted in an even one hundred baptized.

Crossing the mighty Andes, we reach Chile, a part of the Austral Union, and continue down the valleys to the south, which a year ago was so severely shaken and damaged by a series of earthquakes. In the zone near Temuco, where the offices of the South Chile Conference are located, the MV leaders joined hands with the evangelists and older lay workers, and a remarkable work was carried forward, resulting in 101 baptisms. In the South Chile Conference 580 were baptized during 1960, and during the first quarter of 1961 in that conference almost 300 have already been baptized and the workers are expecting to reach a total of 800 for the year 1961.

Jairo Araujo, who for the past seven years has efficiently carried forward the Missionary Volunteer department in this division, has inspired the youth to go forth in evangelism under the program of the Voice of Youth. Already we have referred to the success that has attended the labors of the youth in Temuco, Chile. But this same spirit has taken hold in other parts where the youth have rendered most acceptable and fruitful service. In the beautiful city of Rio de Janeiro the young people conducted nine series of evangelistic meetings simultaneously. Also in Belo Horizonte, in the East Brazil Union, the youth in the three churches of that city are conducting meetings every night. In Chimbote, Peru, the young people have joined



The 135 persons of Casa Verde, São Paulo, Brazil, who were baptized.

together and are also successfully conducting evangelistic work.

The division program is therefore now sponsored by the Ministerial Association, home missionary department, and the Missionary Volunteer department, fully cooperating to reach the thousands who are longing for light in this continent that has remained so long in the darkness of apostasy and tradition.

Within the territory of the legendary Inca Union a novel work is being fostered. Evangelist Jorge Talbot has been able to conduct a one-hour program on the radio every night for several months. During part of this time the program has consisted of Brother Talbot reading one chapter each evening from *The Desire of Ages*. These broadcasts have been listened to eagerly, and have been the means of opening doors for our speaker to conduct lectures in several of the public schools in the city of La Paz. The readings presented by radio have awakened interest in books that have been purchased in times past from our colporteurs. Already sixty-four have been baptized, almost all as a direct result of the radio messages. Truly it is unusual that for a period of three months a radio station would grant a one-hour program absolutely without cost to us. The results are that the central church in La Paz is filled each Sabbath; among those who have already accepted the message and have been baptized are two engineers, two women

doctors, two university students, five university graduates, five women teachers, and one university teacher.

From the North Brazil Union the story is somewhat different, for they have only two large cities, and the majority of the people live near the main highways—which are the abundant rivers of the great Amazon Valley. But here small evangelistic campaigns have given excellent results, with 853 baptisms during the year 1960.

We close this report with a most thrilling experience from our largest union, namely South Brazil, which now has a church membership of 36,623 (December 31, 1960).

From this union, space allows us to report only one evangelistic campaign, which was begun late in August of 1960 in a section called Casa Verde ("green house") of the city of São Paulo.

At the time the meetings were begun, there was a total of forty enrolled in the Sabbath school. Alcides Campolongo, radio department secretary of the São Paulo Conference, carried the responsibility of presenting the message, and he and his associates were encouraged by an attendance of from 500 to 800 from night to night. When the first call was made for observance of the Christian Sabbath, 155 adults responded and indicated their determination to obey the Lord.

How great is the transforming power of God's grace! A certain man whose name

is Joao, an iron worker by trade, was well known as the worst drunkard in that part of the city, often sleeping in the gutters, and totally given over to alcohol. He has a family of seven children, and frequently his wife found it necessary to search for him when he was in a drunken condition. His fellow laborers distrusted and despised him—and alcohol controlled him. When the meetings were begun, this drunkard's wife attended and told her husband he should also attend. He went, listened, was interested, and continued to attend. The Spirit of God touched his heart and he abandoned his vices, and now the entire family attends our church, and they hope soon to be baptized.

But this story does not even end here. Joao began to work with his associates, and one of these, seeing his transformed life, is now attending the meetings.

The results of this evangelistic campaign are truly marvelous. Pastor Campolongo and his five associates have labored earnestly and long, but the results have greatly encouraged them. On April 8, 1961, a baptismal service was conducted in the large baptistry of the São Paulo Central church, which provided ample space for six pastors to baptize simultaneously, there being a total of 135 souls baptized on this occasion as a result of this one campaign. Only nine of this number were children of Seventh-day Adventist families.

Truly the harvest is ripe in the South American Division territory. We solicit your prayers that the honest in heart might be found and led to the foot of the cross.

The workers who helped Alcides Campolongo in his campaign. The evangelist is second from the left in the back row.

Large Baptism in Casa Verde São Paulo, Brazil

M. S. NIGRI

President, South Brazil Union Conference

ALCIDES CAMPOLONGO, radio, temperance, and public relations secretary for the São Paulo Conference, held a series of meetings in the name of the Voice of Prophecy in the suburb of Casa Verde in the city of São Paulo, Brazil.

A suitable hall was rented, and with three workers and two Bible instructors Brother Campolongo began the meetings in August. He was the main speaker, and his ability to touch hearts and the power with which he preached the Word of God brought extraordinary success. After a period of eight months the meetings ended on April 8 with a baptism of 135 persons. This baptism, perhaps the largest in the history of the work in Brazil or possibly in South America, was the result of only one campaign, but six pastors officiated at the baptism, immersing six candidates at the same time.



Ninety per cent of the 135 baptized were Voice of Prophecy listeners; there were 40 juniors and unmarried young people; two were eighty-four years old; one had been a drunkard, and another had been guilty of an attempt to kill his wife. Forty others are still studying and preparing for the next baptism.

Before this campaign was held, the church at Casa Verde consisted of only forty members in Sabbath school. Today the membership is 300.

The São Paulo Conference, under the

presidential direction of Oswaldo R. Azevedo, is carrying on an intense evangelistic program. In 1960, 1,582 persons were baptized and thirty-four different efforts were held. The conference has a goal of 1,800 souls for 1961. The membership in the conference at the present time is 14,437.

We have much for which to praise God, and we pray that the remarkable accomplishments mentioned previously will be the forerunner of even greater victories for God here in the South Brazil Union. Please pray for us and for our evangelists.

Public Evangelism and the Busy Pastor

C. D. BROOKS

Pastor of the Glenville, Cleveland, Ohio, Church



RECENTLY I made it my business to be near a TV set. It was an eventful morning, one of those that will be referred to in history classes by our children's children, if time should last.

Prodded by a recent Russian success, America made her first attempt to put a man in space. Commander Alan Shepard was already strapped in his capsule, the countdown was in progress, and I dropped down on the couch to watch, as were other millions, history being made. In a rather startling moment the giant Redstone began to rise, riding on wings of fire toward her destination a few miles down the range. Inside her nose cone, called Freedom 7, the radio crackled. Commander Shepard's eyes were fixed on the many meters and gauges and flashing signals mounted on the panel in front of him. He had to ignore the immediate passionate thrill of his great moment and concentrate on the messages being flashed before him. Therefore, most of his ecstatic comments about his flight had to wait until he was on the ground again. Right now he had to report just a few words with a lot of meaning. "GO"—which meant "All units working," and "AOK"—meaning "All O.K."

As pastor of one of our larger churches, I prayerfully pursue a balanced program of general church activity, a progressive and healthy financial attitude, and above all, a soul-winning program that involves both personal and public evangelism for the church. Thus far it is my blessed privilege to report "GO"—all units working—and "AOK."

In the Seventh-day Adventist Church, public evangelism is the vital appeal of the three angels' messages to the masses. It arrests the attention of those who need an explosion in order to be aroused from the death slumber of spiritual complacency. The public meeting does not compete with the quiet effectiveness of personal evangelism. Nor does the prudent emphasis of personal work suggest that the public effort should be reduced. They are compatible. They complement each other. The vital interests of nine months of Bible studies can be channeled into the public meeting for harvest; and after the termination of the tent, hall, or theater campaign, the field that has been garnered by the heavy machinery of concentrated public effort is to be carefully gleaned by the calmer intense and personal work of the Bible teacher in the home.

It is unfortunate to hear a worker say: "Well, public evangelism is on the wane. The work must now be done in a personal way only." Nor should radio evangelism be regarded as the long-sought replacement of the dynamic public meeting. Our watchword should be "Go!"—all units working! Is it at all conceivable that tent and hall evangelism should become obsolete at the very time when the astounding success of Peter's open air public meeting is to be excelled, when the time of the latter rain is to constrain men and women by the thousands? I think not. Ellen G. White certainly emphasizes the importance of personal work, but without de-emphasizing the public effort.

What about the stringent demands of the big public meeting upon the minister who pastors the large busy church with heavy financial re-

sponsibilities? I pastor such a church, with more than eight hundred members and the usual mortgages and heavy goals. First, I would say, I cannot enter into the program of soul winning in the tent or hall simply because I enjoy it, though my highest, most serene joy comes after baptizing the fruits of a successful meeting. Nor do I enter these campaigns because I am pressured to do so by human influences, including executive directive, or any carnal desire to keep up with the other men. The impelling motivation that keeps me planning the public campaign is a part of that total concept of what is to me, very personally, my call to this high and sacred ministry. Quite bluntly, it is my job and sacred privilege. It is my reason for being a Seventh-day Adventist preacher instead of a Seventh-day Adventist carpenter or businessman. The work is to be finished, and public evangelism is an important way among many to finish it. It is God's work.

I, therefore, approach this thrilling labor with plans that in nine months I must meet the basic demands of my budget, for the other three months will receive the emphasis of the public meeting. While finances are not cut off, they are cut down. There are no big drives or rallies for anything but souls during this period of about twelve weeks. This is a consuming work that must involve the whole church body. It means further, that in my nine months' schedule, I cannot allot eight or ten weeks to In-gathering. It must be raised in not more than four weeks, because every other program must have its necessary emphasis. Last year we raised conference funds amounting to \$11,600 in five weeks. Thus, with time allotted to all other programs in the same way, the precious evangelistic campaign time is free from the strains of this kind of necessity.

So far all of our public meetings have convened in the summer months when the heavy heat and light bills are somewhat relaxed. This is a great advantage to the pastor who is burdened (and wisely so) to keep the church operating in an honorable way. With this advantage, we generally plan two large financial drives, one just before and one just after the campaign. These funds sort of meet each other halfway and lap over the period given to evangelism.

Brethren, I have often heard our wise leaders say that when the church reaches out to embrace its main objective—that of winning souls—all other responsibilities are doubly blessed. In other words, soul winning will raise goals, pay off mortgages, and sweeten sour dispositions. I plan a year's financial work in nine months because my leader is Jehovah, who has

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all power, who quickened a dry rod and caused sap to flow through it, who brought sweet water in copious torrents from a dry rock.

I was tremendously impressed with a statement made by G. Burnside, of Australia, at a recent evangelistic council. He said that in the "great kingdom down under" the ministers are not referred to as pastors. All are called evangelists. This must have a powerful effect upon any who would separate the two phases of the minister's work.

In our church very soon fifty adults will graduate from the pastor's Bible training class. Thirty-five of these have already begun their own studies. We begin a class with a youth group this month. By God's grace we are keeping personal evangelism very much alive.

These words have been prepared in the first person because they represent one experiment that works. I would not be presumptuous to the point of directing all to follow these ideas. They have worked for me.

Commander Shepard had reached the crest of the powerful arc flight of Freedom 7. Out through the periscope he peered for his first look into the vastness of outer space. It is reported that he exclaimed, "What a view!" This stirred my blood. I want to see it too, don't you? Let us finish the work and get out there.

Andrews University Extension School, South American Division

CHARLES E. WITTSCHIEBE

Professor, Pastoral Psychology and Counseling, Andrews University



FROM January 2 to February 25, an extension school of Andrews University was held in the Colegio Adventista Brasileiro in São Paulo, Brazil. Eleven years had elapsed since the first one, held in Montevideo in Uruguay. The students came from Brazil, Uruguay, Chile, Paraguay, Ecuador, Argentina, Bolivia, and Peru. The proportions in terms of languages were roughly two to one—two Portuguese-speaking students to one Spanish-speaking student. This could logically be expected since the school was held in Brazil.

Three subjects were offered for a total of six semester hours. R. A. Anderson dealt with evangelistic and pastoral leadership; A. L. White, with the Spirit of Prophecy in the Advent Movement; and the writer, with the basic elements in principles of pastoral psychology and counseling. Classes met Monday through Friday, with separate sessions for each language group. Chapel periods each day, with two round tables a week, supplemented the classroom work.

The division spent a large sum of money in order to make this session possible. In addition, approximately three months of working time for each student were invested in this enterprise. This represents about thirty-six years—a tremendous figure when viewed in the light of probationary time. However, J. J. Aitken, president of the division, and L. H. Olson, the secretary, assured us that from their standpoint the sacrifice was worth while.

The men themselves gave up their yearly vacation and left their families for more than eight weeks. Once again they were students, living in a dormitory and eating in a cafeteria. They were making a sacrifice and at the same time enjoying what was a privilege. Their serious dedication to study and their intense hunger for knowledge and inspiration warmed the hearts of the teachers. No group of men could have worked harder.

This is true, too, of the faculty and staff. R. A. Anderson, before the school session, opened a large evangelistic campaign in São Paulo. He continued giving his services there even while teaching. A. L. White had a series of evening meetings for the students and local community members. Both men had additional meetings in the São Paulo area, besides flying every weekend to serve churches in other cities of Brazil.

Enoch Oliveira was one of the busiest members of our staff. In his capacity as secretary of the Ministerial Association of the South American Division, he acted as host the whole time we men were in South America. Before the session he carried a major burden in the São Paulo campaign. During the school period his services were generously given at every point. After the session he directed several ministerial institutes in which Elder Anderson and the writer took part before returning to the United States. These lasted three days each, and were held in Buenos Aires, Santiago, and Lima.

Particular thanks are due to the translators, without whose services the school could not have functioned. They were: Geronimo Garcia, Emmanuel Zorub, Werner Vhymeister, Leslie Rhys, and Siegfried Kuempel. Professor Kuempel acted as chairman of the group and represented them on the faculty. They not only translated for every class and meeting but helped in many ways to achieve the results obtained at the end of the eight weeks.

The union and local conference offices in the area reflected the welcome and support of the division. The staff of the host college treated us royally, particularly as to living quarters and food. In fact, susceptible persons might have been "spoiled" by the good treatment we received. President Dario Garcia, who was getting ready to go to the United States, and Dean Edward Nelson, left no stone unturned to aid us in carrying out our program.

Ordinarily teachers cannot, right after a school session, go directly to the fields from which their students have come and to which they have returned. But this was the opportunity that Elder Anderson and I had. (Circumstances made it necessary for Elder White to return home at the end of February.) We met the officers who had unselfishly arranged for their workers to be at the school during the summer. They gave us firsthand reports of the appraisals brought back by their men and also added their own observations. These can be summarized by saying that the students had been inspired, had set for themselves wider horizons, and had been through a period of growth. Naturally, we were delighted to know that the school had accomplished its mission and that it was considered not only a worth-while venture but a major contribution to the division. Prayers were continually ascending for the Lord's blessing on the extension school, and it is evident that those prayers were generously answered.

Our brethren in South America have a difficult field in which to work. They have problems on all sides, and the near future will surely bring new ones. Increasing tension is evident in religious and political areas. In some parts of the country spirit-

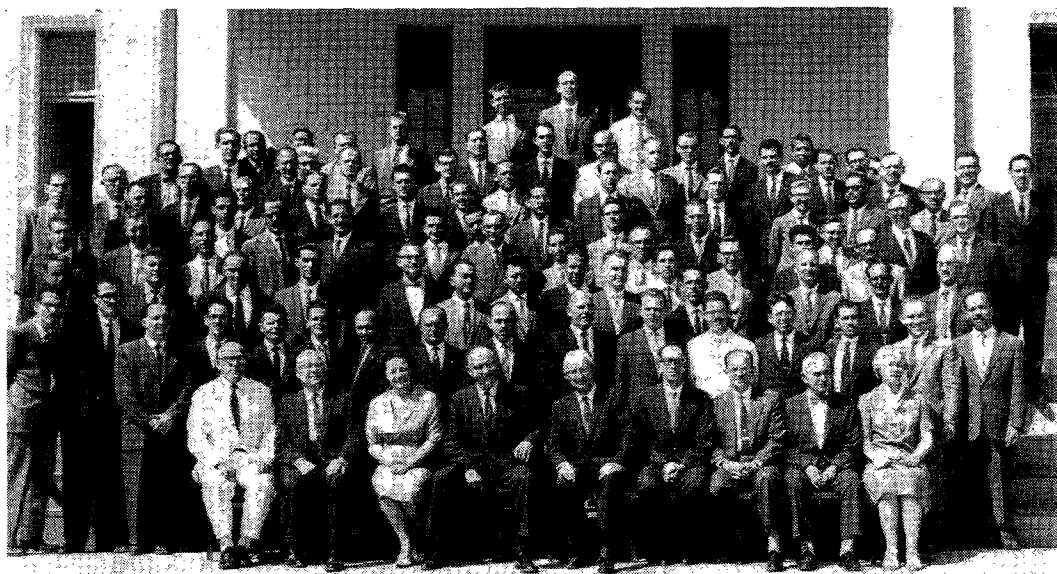
ualism is rife, with its attendant complications. However, this is not the place for a detailed analysis of problems in South America. Nor does a short stay and some reading qualify one as an authority. This much can be said: The workers in this part of the vineyard are diligent, courageous, and dedicated, and the field as a whole is wide open for the Advent message. These ministers take ordination seriously and try always to be worthy of their commission in the Lord's army. As things build to a final crisis in South America we know there will be men ready to meet the challenge.

Evangelistic Leadership Emphasized in Extension School

R. A. Anderson

Secretary, Ministerial Association
General Conference

WATCHING scores and scores of eager students registering for their courses is always interesting; but it was especially inspiring to see 140 ministers gathering from eight different countries of this great continent of South America. They came from Chile in the south and from the high Andes in the north; from the tropical areas of Brazil and the great plains of the Argen-



The Portuguese group, instructors, and translators, who attended the Seminary Extension School held in São Paulo, Brazil.



The Spanish section of the Seminary Extension School held in São Paulo, Brazil.

tine; from the jungle valley of the Amazon and from the land of the Incas. What an interesting sight! On the faces of these men was written enthusiasm, eagerness to learn, and consecration of heart.

The first few days of a university extension course are a period of adjustment, for the students usually represent many different backgrounds. The students all had one common need—a clearer vision of the Lord Jesus and greater inspiration to carry the gospel to their people.

Think of the advantages this fine group of younger ministers had as under the expert leadership of Arthur L. White they traced the background history of prophetic guidance in the Advent Movement. The messenger of the Lord and the inspired counsels of His Spirit will have a new place in the hearts of these workers. No one can study day after day for two months the story of the providential experiences of the pioneers without partaking of that same spirit of spiritual adventure.

From the challenging discussions in the class on pastoral care, led so ably by Charles E. Wittschiebe, these same students emerged with a clearer insight of human nature and the way to meet the many problems of counseling. Professor Wittschiebe was also director of the extension course.

Our class on evangelistic leadership really began under the impact of a large evangelistic campaign, when between 5,000 and 6,000 people came night after night to the Pecambau Auditorium to hear the Advent message proclaimed in English and translated into Portuguese. Siegfried Kuempel, dean of theology in our Brazil College, proved an excellent translator, and the public lost nothing of the messages. These meetings continued during the two months of the Extension School, but after the first week they were held on Sunday nights only. Our Central church, seating more than 1,000, was packed twice for each message.

This evangelistic program became the clinical division for the course on evangelistic leadership. The music for these large meetings was furnished by the excellent college choir, one of the finest musical organizations in the great city of São Paulo. This was not the only evangelistic program in operation in this area. Another campaign was being held in Casa Verde, a suburb of the city, for this conference is on fire with evangelism.

In our first Seminary Extension School held in 1949-1950, we had 86 students registered. For the 1961 school, 140 were enrolled. We were meeting during the sum-

mer, but São Paulo is about 3,000 feet elevation, so the climate was really delightful.

A spirit of oneness marked these groups. Although they spoke different languages, yet the students could understand one another, for Spanish and Portuguese have the same linguistic background. As teachers we did our work in two sections, each

teacher having his own translators. But over and above the language of words and sounds is the language of love, and that welded the school into a unit. "That they may be one" was the prayer of our Lord—and that prayer was wonderfully fulfilled during these intensive weeks of the Extension School in South America.

Australasian Evangelistic Goal—Five Thousand Baptisms

GEORGE BURNSIDE

Ministerial Association Secretary, Australasian Division



THEN shalt thou cause the trumpet of the jubile to sound" (Lev. 25:9). It is seventy-five years since three evangelists came to Australia from America and with much fervor and great earnestness began to preach the truths known so well to members of the Seventh-day Adventist Church. Down through the years many other men have raised their voices to glorify God and tell of His soon coming. And now we celebrate the seventy-fifth anniversary of the proclamation of the three angels' messages in this division. In this year of Diamond Jubilee many are putting forth mighty efforts and causing "the trumpet of the jubile to sound."

The division executive committee set a goal of five thousand baptisms for the year 1960, and in this report we bring to THE MINISTRY readers something of the activities of several of our front-line evangelists who are preaching the Word in various parts of the Commonwealth of Australia and the Dominion of New Zealand.

In Melbourne, the capital of Victoria, A. G. Ratcliffe and his team have been working for a period of thirty weeks, and more than one hundred souls have already been baptized, with many more to follow. Pastor Ratcliffe's powerful preaching and the inspiration brought by the two-hundred-voice choir under the direction of R. C. Naden, have led many of the seven thousand people who attended the opening meetings to the foot of the cross. Pastor Ratcliffe writes:

"Hundreds of people today are responding to the Adventist message and finding their way by baptism into church membership as a result of evangelism in Australian

cities. Through concentrated effort and larger planning my last three campaigns have resulted in approximately six hundred baptisms, remembering, however, that this result represents the united efforts of preacher and team. The door of evangelism is wide open in these final days of world history when, truly, thousands are wistfully looking to heaven for light and hope in these times of universal restlessness.

"In this TV-saturated city of Melbourne, where a transportation strike each Sunday has seriously crippled the city during the entire campaign, thousands have made their way over the last thirty weeks to hear the blessed Advent message presented. Thrilling indeed have been the stories of wonderful conversions. Yes, hundreds are responding today, and may we arise to catch a larger vision of the real task for which our church was established and move forward in the power of the Spirit to our greatest days in evangelism."

Seventy-four years ago J. O. Corliss and M. C. Israel preached in the large provincial city of Ballarat in Victoria, and the work they started is being carried on today by D. J. Self and his helpers. In a recent report Brother Self said:

"Well over 1,000 attended on the opening night in one of the finest auditoriums in any provincial town in Australia. We were given a mayoral reception under the most cordial circumstances possible. Our address to the Y's Men's Club gave us a wonderful opportunity to place the worldwide work of Seventh-day Adventists in a most favorable light. The address was to be followed by a seven-minute question period. This developed into a 137-minute period in which questions were answered on our most distinctive doctrines.



"Three campaigns in Australia's major cities have resulted in approximately 600 baptisms," reports Evangelist Geoffrey Ratcliffe, of Melbourne, Australia. The above picture shows a baptismal group from the campaign in Melbourne.

"The main evangelistic campaign was supported by three radio programs weekly from each of the central western radio stations. After the third week, following our usual custom, a Bible-marking class of 120 adults was organized. The public presentation during the meetings, convening three times weekly, was ably supported by robed choir, orchestra, and uniformed usherettes.

"On the completion of the Bible-marking classes further instruction was given from the prophetic books of Daniel and the Revelation.

"At the time of writing twelve candidates have been baptized, twelve more have requested baptism, and twenty-two others are attending church. Ten more are planning to attend next Sabbath, and we are working with thirty others deeply interested. It is reasonably clear at this stage that a minimum of fifty souls will be added to the church within the next few weeks.

"At this stage we can thank God for the privileges we have had and the many wonderful experiences He has brought to us here in Ballarat. The work is developing rapidly. A new church has been built recently to accommodate more than two hundred members. A new church for the Wendouree area of the city seems a necessity for the near future. Plans are being drawn up for a representative denominational school, and the whole future for evangelism in Ballarat is very bright."

Moving across the continent to Perth in Western Australia, we find A. P. Cooke and his evangelistic team more than busy. The

following is an extract from Evangelist Cooke's letters to headquarters:

"Our evangelistic effort called 'The Cooke Program' began in the city of Perth on March 20. Knowing we would be here for two years, we were able to plan for a long campaign for the first year, covering about forty Sunday nights. Our opening audiences comprised 4,300, 3,600, 3,400, respectively, for the first three Sundays. The program is now in its twenty-eighth week and the audience stands at 800 odd for Sundays and 350 to 400 for Sabbath afternoons. Because of a small team of workers, we have not been able to cope with the big interest as we desired. At the present time it appears that 160 people are taking their stand and another 130 are keenly interested, but moving more slowly. These figures do not include SDA young people. Our baptisms are just beginning, but because of shortage of personnel it is taking longer to thoroughly prepare the people. This means that a large number of baptisms will probably take place early in 1961 as a result of this year's work. On March 26, 1961, we plan to begin another major, but shorter, campaign in a different theater in the city of Perth."

The town of Albury in South New South Wales with a population of 20,000 was the location for the "Open Bible Mission" under the direction of C. R. Stanley. The meetings began on March 20 and closed on September 18 with prospects of baptizing between forty and fifty people. Our Albury evangelist states:

"During the campaign there were continued challenges and opposition through the local paper. Our response was silence and a total ignoring of such challenges and threats. This attitude won for us the respect of those who were attending our meetings and the sympathy of the thinking public.

"As in other such campaigns wonderful stories of faith and victory could be cited. Backsliders have been reclaimed, drunkards rescued. Wonderful answers to prayer have been noted. We have seen this year that God still leads men and women to a knowledge of truth by means of dreams, convincing them of this message.

"Thus far we have had two baptisms. Several others are planned for Sabbath mornings during the weeks before the end of the year. Our aim is to have small baptisms frequently rather than large ones occasionally."

The major evangelistic effort conducted in the Greater Sydney Conference this year has been held in the closely populated suburb of Auburn. L. J. Cherry preached for a period of approximately twenty-four weeks. Prior to the campaign he was able

to secure an excellent newspaper coverage of his visit to Bible lands. This resulted in 250 column inches of free advertising for the mission. Pastor Cherry reported concerning his work as follows:

"The attendance has been very good for Sydney. Just over 1,000 were present at the opening, and despite a cold and wet winter for the six months the audience has averaged more than 500 for each Sunday. In a suburban mission this is very good.

"We held our first baptism four months from the opening night and thirty-five went forward in baptism. The second baptism was held at the end of September and another twenty were baptized. This makes fifty-five baptized during the mission, and at the last meeting another baptismal class was formed and another fifteen signified that they wished to be baptized and join the remnant church. This group will be baptized early in December. Then there are many good interests besides, and the mission team members are still studying with these folks and no doubt many of them will eventually take their stand with us.

"While the public meetings may have



The audience in Auckland Theatre during a campaign conducted by John F. Coltheart.

finished, no doubt the influence from the mission will still continue and many more precious souls will be won because of the preaching of the Word in Auburn."

The people of the Dominion of New Zealand have heard the voice of the evangelist and in the city of Auckland, John F. Coltheart has been leading a group of consecrated workers. We quote from a letter received from Brother Coltheart:

"We have been holding meetings here in Auckland for thirteen months with the usual camp break coming in. Baptisms to date number 175, and at the moment we have 55 others attending church and in baptismal classes, waiting to go forward. During the next few weeks we are expecting a further addition to the baptismal classes, because each Sabbath we see a number of new persons in attendance at church."

Also in North New Zealand is Evange-

list Raymond Kent, who is upholding the torch of truth in the city of Palmerston North. He reports the following:

"To Palmerston North, a progressive and attractive provincial city of North New Zealand with a population of 39,000, was given the honor of being host to the New Zealand Laymen's Congress in 1959. Following the inspiration of this congress, it was considered that it would be advantageous to conduct a full-scale mission. With two assistants I spent some weeks early this year in the preparation of advertising material, which attracted 1,700 people in two sessions at 3:00 P.M. and 7:00 P.M. During the following six months these two sessions were maintained with an increasing interest. Adding to the power and forcefulness of the three angels' messages, clear outlines of each subject were presented on a large blackboard. A new feature, appreciated by

(Continued on page 31)

Some Thoughts on Eternal Life

F. BARGAS

District Leader, Colorado Conference



IN THE mosaic patterns of human thinking one can see many tangents and designs that seem to add beauty to the basic pattern of truth, but on closer scrutiny one can see that those tangents and designs contribute to its strength

and beauty only when they become pillars to support the basic structure. If the ornaments obscure the beauty of the pattern of truth and its tangents become appendages rather than supports, they then add little, if any, value to the genuine pattern of truth.

For a long time religious beliefs have become adaptable to modification by the many hues that have come to play upon them. It takes consecrated vision to see the true pattern in the maze of all the figurations and designs of so many colors.

Likewise, in the most important matter of Bible truth and textual analysis one must be equipped with the "eyesalve" of God to make sure that zeal does not overshadow true knowledge.

Religious beliefs today are of every hue imaginable, and they become lines that form figurations and tangents creating

other irrelevant designs, thus obscuring the true pattern given in the passages of the Bible in question!

It is not only possible but unfortunately true, that at times textual interpretation by many adds insult to injury, especially if the texts or passages in question are not analyzed with the full picture in detail. The details that are and must be studied for a clear-cut and logical exposition are made available when we apply the five W's to the full context of the text considered. It is a must always to become informed as to *who* the speaker is; and to *whom* he addresses himself; and *why* he sets forth his counsel, or otherwise; and many times the *when* is most essential to the theme; last, but not least, *where* completes the picture of the setting!

This kind of a complete picture helps one to understand what the theme or subject of the passage is in order properly to apply the analysis to the subject and not to a tangent. The theme, or subject, is the pattern of truth of the particular passage, and all the words and texts sometimes merely enlarge the text. But if we fail to see the subject, we are in danger of enlarg-

ing the superstructure, thus overloading the text. In brief, if we dress up the additional designs and ignore the true pattern (theme) then we detract from the intended message. This, in my evaluation, is the theological picture today not only in Europe but also in the United States.

Our friend, Walter R. Martin, is responsible for adding designs to the real pattern, thus making it more obscure. In his book *The Truth About Seventh-day Adventism*, on pages 118, 119, he gives a good exegesis on 1 John 5:11-13, but fails to complete it. He endeavors to convince his readers that the Christian who knows Christ *already* has eternal life and will continue to have eternal life. He continues by saying: "In the grammar and context of this passage eternal life (*eionion zoes*) is the present possession of every believer in the Lord Jesus Christ, and if the term *eternal life* does not include *conscious fellowship* then the whole New Testament meaning is destroyed."

I agree with this author that the word "hath" (*echōn*) is in the present tense and that there is a conscious fellowship, but that fellowship is *now*, or when the person is alive, and not after that person passes out of existence. As a matter of fact, the word "hath" (*echōn*) means "to have" or "to hold," as one might hold or have knowledge, faith, or practice.

Furthermore, the eleventh verse of 1 John, chapter five, declares: "*And this life is in his Son.*" It is very clear that the life that is in His Son is "eternal life." He is the Life-giver.

It is by faith and practice and a mental conviction that we have eternal life when we have the Son. But this eternal life we have because we have Him; for it is clear that "eternal life" is in *Him* (the Son). Therefore the emphasis belongs there; it is not that eternal life is in the Christian.

Furthermore, we find that John was not teaching that Christians had a continuous eternal life; he was assuring his audience that that eternal life was conditional. We need not go very far in his writings to see that this is so. In his Second Epistle, verses 8 and 9, he said: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that *abideth* in the doctrine of Christ, *he hath both the Father and the Son.*"

In his Third Epistle, verse 11, he says: "Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God."

It is quite clear that if John had taught that Christians already had eternal life when they received Christ, then he would not have found it necessary to warn them to abstain from evil. For he said, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God."

What a glorious and triumphant march would the cause of truth make overnight if all of us would strive to obtain the greatest promotion of all, to graduate from the school of zeal to the school of true knowledge.

Australasian Evangelistic Goal

(Continued from page 30)

both church members and new interests alike, was a health demonstration. In addition to a fine display of health foods, many samples of an excellent variety of meatless substitutes were available for tasting. A recipe book of the savories available proved of real practical value in emphasizing the right arm of the message. Using all such means to make plain the way of life, the mission team are looking forward to a baptism of about thirty-five souls."

The writer, who is the secretary of the division Ministerial Association, has this year conducted three concentrated evangelistic campaigns, one in Adelaide, South Australia, another in Rabaul, New Guinea, and the third in Toowoomba, Queensland. God has continued to bless the work of His servant.

And so we rejoice in the triumphs and the victories that have come to our evangelists under the blessing of God. They are worthy successors to the pioneers who blazed the trail of evangelism seventy-five years ago and have proved in this day that men and women can be turned from their sinful ways through the "foolishness of preaching."

NOTE: A later report from the pen of F. G. Clifford brings the above report up to date.

"First and foremost was the increase in souls won. A goal of 5,000 baptisms was set, but 5,832 were reported. This is 1,480 above the previous highest number, when 4,352 were baptized in 1959. The division membership is now well over the 55,000 mark."

HEALTH EVANGELISM



The Dilemma of Adventist Medicine

J. J. SHORT, M.D.



ADVENTIST medicine got off to a good start in the latter half of the nineteenth century. Aided by advanced concepts in the realms of nutrition, sanitation, and hygiene, combined with a personal relationship to God that transcended the psychotherapeutic and psychiatric techniques of a later day, the denomination was in a strategic position to assume a positive leadership in medicine, psychiatry, and the basic sciences. A health institute was established in which healthful living was emphasized rather than the often-futile therapeutic procedures of the time. The value of wholesome, satisfying outdoor work, of nutritious food combinations, of rest, of creative living, of fresh air and sunshine, of a positive faith in a divine Providence, were emphasized.

With all of this—still as sound as the everlasting hills and as modern as tomorrow's sunrise—there was an opportunity afforded for scientific research and development that would have placed Adventist medicine far in the vanguard of the medical sciences. Instead of this, after some initial attempts at research by its first outstanding physician, controlled experimental investigation was never established by the Adventist profession and never became a part of Adventist medical tradition. It remained for scientists of other institutions to search out, amplify, and verify the information we believe was given to us by divine revelation, the Adventist profession being content, meanwhile, to look on and congratulate itself that it had the concept of many scientific principles far in advance of the revelations of later scientific developments.

With a few outstanding exceptions, members of Adventist medical institutions have been relatively sterile in original research leading to contributions to the medical literature. This has led Dr. T. R. Flaiz to complain, "There is among our physicians an intellectual and scientific apathy that does not reflect large credit upon Adventist medicine in general." (Personal communication, Oct. 29, 1960.)

With the spirit of investigation and research so evident on every hand, with so much interest in the general profession in clinical and academic medicine, I have been led to inquire the reason for this apparent apathy. Why have we been so content to be parasitic brain-pickers of other men's ideas? To be members of the audience in graduate assemblies rather than original contributors to the pool of medical knowledge? To be observers rather than investigators? To be followers rather than leaders? Why have we not developed a tradition of research and training throughout our many institutions where so many facilities and opportunities have been established? Why have we been content to publish, if at all, in our own esoteric literature instead of the more widely read periodicals of the general profession?

There must be a reason why an investigative spirit has not developed among us. Why we have not been trail blazers and highly respected scientists rather than disciples of other scientists and "me-tooers." Perhaps the reason is not too obscure. It may be related to the history of other religious institutions that have gained the world in fame and acclaim, but in so doing have lost their own souls to secularism. A case history may prove my point.

In my boyhood home town there existed,

and still exists, a large sanitarium and hospital established by a fine Christian gentleman, Dr. Henry Foster, of the Methodist persuasion, before our own health institute was founded. Dr. Foster's main purpose was to establish a good institute for rest, recreation, and rehabilitation of returned foreign missionaries. A strong spiritual atmosphere pervaded the sanitarium, where hydrotherapy, natural sulphur baths, and physical therapy were combined with current medical methods in treatment. Beautiful parks with streams, a lake, a sulphur-spring pavilion, a tabernacle, and other buildings delighted the eye. Then near the turn of the century, Dr. Foster died, and a change became slowly perceptible.

During his lifetime the medical staff had been composed of men of strong religious faith. One of them was my Sunday school teacher for a time in the local Methodist church. But gradually, as Dr. Foster's associates passed away, they were replaced by up-and-coming men of the scholarly rather than the religious type. I spent twenty-four months off and on at this institution during medical school days, working in the laboratories, and so had a chance to observe those newcomers.

They were an inspiring group—from the viewpoint of medicine and surgery. From Harvard, the University of Pennsylvania, Johns Hopkins, and Cornell universities they made a stimulating team for a young medical adolescent to behold. Much of my inspiration to become a researcher and teacher was derived from this group, together with the decision to connect with a leading New York medical school and research center after graduation.

However, the changes in the institution were not all on the plus side. Secularization came in until its religious character was largely eclipsed. The newcomers "who knew not Joseph" were trained in the philosophies and sciences of the day and knew nothing of Him who "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Religious services are still held in the chapel, but they are more of a form than a force.

REFUGE

A shelter in the time of storm,
A refuge from the strife,
A fortress in the path of harm,
This is the preacher's wife.

A haven at the end of day,
And rest beneath its dome,
The happy sound of children's play,
This is the preacher's home.

A present source of living power,
Maker of sky and sod,
A mighty rock—a lofty tower,
This is the preacher's God.

E. E. Cleveland

The example of this fine Christian institution could be multiplied many times by the examples of other formerly church-related institutions in America—Harvard, Yale, and Princeton, to name but a few. History makes it seem almost inevitable that with the development of high academic standards, secularization must ensue. But I challenge this idea. Such a development is *not* inevitable. It is encouraging to note that while there have been suspicions of high scholarship, especially in science, on the part of some leaders, there is now a commendable trend in the opposite direction.

Some years ago my good friend the late Elder Carlyle B. Haynes and I were discussing this problem. I was advocating a stronger research program, greater emphasis on academic medicine, et cetera. He remarked that such emphasis usually results in secularization. To my objection that such did not *have* to be the case, he facetiously said, "You are a hopeless, impractical idealist." Perhaps, but I still maintain that high scientific and academic standards are *not* incompatible with Christian faith, and that original investigation does not necessarily eliminate Christian character. Nor do I believe that God places a premium on ignorance or mediocrity.

GRATITUDE

¶ It is another's fault if he be ungrateful, but it is mine if I do not give. To find one thankful man, I will oblige a great many that are not so.—Seneca.

Yet I believe it to be true that those who advocate such views are liable to be under suspicion as subversives. Ever since the J. H. Kellogg episode of about sixty years ago, the medical leadership has been regarded with some distrust. Doubts as to motives have been expressed openly where no reason for distrust was present. What Canright did to the denomination as a whole, the Kellogg apostasy did to Adventist doctors—subjecting their motives to skepticism.

But living in the past is not constructive; recriminations and resentments are as poisons to the soul. The question is: Can a new academic tradition be instituted without the danger of secularism? Can the Adventist profession be trusted to remain loyal to our religious principles if our institutions, including Loma Linda

University, become more research-minded?

I would be the last one to deny the ever-present danger of secularism, if not apostasy. I believe our medical institutions should ever be under the guidance and supervision of the denominational leadership, just as I believe our nation's military should be, as it is, under the control of civil authority. The School of Medicine of the Loma Linda University is becoming more research-minded, though not, in my opinion, so much from spontaneous combustion as from standards imposed from without. However, with greater maturity higher standards are developing, and it is to be expected that some will catch fire and redeem the time. When such occurs, let it be encouraged and not quenched by the cold water of disparagement and suspicion.

PASTOR -- Shepherding the Flock



A God Upon Whom We Can Depend

(Sermon Outline)

ROYAL SAGE

Professor of Religion, La Sierra College

I. Introduction

What is God really like?

Illustration: I remember a woman who was slowly dying, and knew it. She was afraid to face God. She said, "I see evidences that He is a God of terrific power, and it frightens me." She felt reassured when pointed to the Bible truth about God, that He is not an uncaring, capricious, infinite superscientist, pushing buttons in the sky. She died in hope.

A. "God is love" (1 John 4:8).

1. Proved in the gift of His Son for us. 1 John 4:9, 10.

2. Proved by His constant care. Matt. 10:29-31.

B. He is always the same.

1. "I am the Lord, I change not" (Mal. 3:6).

2. "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8).

C. He has an eternal purpose in Christ, which will triumph. Eph. 3:11.

II. God's Ancient Purpose for This World

A. All things created by Him for His pleasure. Rev. 4:11. (God is love; then His pleasure would

have to do with His love. This demanded the creation of intelligent, free beings whom He could love and who would love Him in return.)

Illustration: Could you love a robot that mechanically says, "I love you"? Or even a parrot?

B. God is the Father of a universal family. Eph. 3:15.

C. Through His Son (John 1:1-3) God created this planet as a perfect home for human beings, who had an opportunity to live forever (Gen. 1:24-31; 2:16, 17; 3:22). Man would have lived forever if he had obeyed God and passed His test.

If God does not change, why is this a world of woe, sickness, and death today?

III. Because of Love for the Universe God Allowed His Original Plan to Be Interrupted

A. How did sin enter the world?

1. The serpent's subtle deception. Gen. 3:1-7.

2. Satan, the devil, the original serpent. (Used the reptile as a medium.) Rev. 12:9.

3. "In Adam all die" (1 Cor. 15:22).

4. We cannot blame Adam for our sins. "Death passed upon all men, for that *all* have sinned" (Rom. 5:12).

B. Sin originated in heaven.

1. Lying and murder began with the devil. John 8:44.
2. Satan fell from heaven. Luke 10:18.
3. Son of God finally expelled him, and he is quarantined in this world that he succeeded in causing to fall. Rev. 12:7-9.
4. Cherished pride caused Lucifer's fall (under symbolic name *King of Tyrus*) from position next to Godhead. Eze. 28:11-17; cf. Isa. 14:12.
5. The rebel actually wished to set himself *in place of God*. Isa. 14:12-15.

We might ask, Why did not God immediately blot Lucifer out of existence, rather than allow him to cause a third of the angels, plus this world, to fall? But remember Satan's *subtlety*. God rules free beings by love, not force. There had to be a period during which either God or Lucifer must be vindicated.

Illustration: Suppose you tell me I am wrong, and I in turn whip out a gun and kill you. Does that prove that I am right? No, it only proves that I have a gun! In fact, others would naturally presume *you* were right. Even so, the universe would have been tempted to doubt God's love if He had destroyed Lucifer, and eventually all might have had to be destroyed.

IV. What Is the Nature of Sin?

A. Sin defined: "Transgression of the law" (1 John 3:4).

1. The law points out sin. Rom. 7:7.
The law says, for instance, "Thou shalt not covet." Which law is that? Ex. 20:17.

2. Did Adam sin? Rom. 5:12.
Then did the Ten Commandments apply from the beginning? (See verses 13, 14.)

B. Satan wished to set himself in place of God. He succeeded in making himself temporarily the "god of this world" (2 Cor. 4:4). Then he would naturally attack God's law and set up one of his own.

Does sin still exist today? Then it is still, as it has been since man's fall, *the breaking of the Ten Commandments* with which we have to deal.

C. Sin has caused death, and separation from God.

1. What are the wages of sin? Rom. 6:23.
2. Iniquities have separated from God. Isa. 59:1, 2.

Thus a rebellious spirit against God and His law, which defines sin, is *the problem of all the ages*.

V. Jesus Is the Solution to the Problem

A. "He shall save his people from their sins" (Matt. 1:21).

NOTE: Christ need not have died if the *law* as a definition of sin could have been changed.

B. Only in Jesus can we keep the law and be righteous. Rom. 8:3, 4.

C. Christ will live His life through those who accept Him. Gal. 2:20.

D. This same work and sacrifice of the Lord applies to old covenant times.

E. Forgiveness and cleansing. 1 John 1:9.

VI. God's High Purpose

A. First dominion to be restored. Micah 4:8.

B. Conformed to the image of His Son. Rom. 8:29.

C. We shall be like Him. 1 John 3:1-3.

D. We shall sit with Him on the throne of the universe. Rev. 3:21.

E. All things gathered together in Christ. Eph. 1:9, 10.

F. All causes of sin and those who persist in evil must be destroyed. Matt. 13:41, 42.

VII. What Is the Present Danger?

A. We battle against wicked spirits. Eph. 6:12.

B. Devil as a roaring lion seeking to devour. 1 Peter 5:8.

C. Satan and his ministers as angels of light and ministers of righteousness. 2 Cor. 11:14, 15.

D. We should hate sin—the breaking of the commandments. Satan cannot deceive us if we live according "to the law and to the testimony" (Isa. 8:19, 20).

VIII. Appeal

A. "Way which seemeth right . . . , but the end thereof are the ways of death" (Prov. 14:12).

B. Majority are choosing the way that leads to destruction. Matt. 7:13, 14.

Illustration: A convoy of Army trucks in mountainous country in a strange land, on a dark night each followed the red taillight of the truck ahead—over a cliff to death!

C. "Thou shalt not follow a multitude to do evil" (Ex. 23:2).

D. "Come. . . . Take the water of life freely" (Rev. 22:17).

E. "If ye love me, keep my commandments" (John 14:15).

F. He "is able to keep you from falling, and to present you faultless" (Jude 24).

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BIBLE INSTRUCTOR



Discussions on the Contemporary Religions of America—No. 4

Our Friends the Disciples of Christ

LOUISE C. KLEUSER



THE Disciples of Christ constitute the largest purely indigenous American religious group."¹ Although all members of this communion use the name "Disciples of Christ," and "Christian Church" interchangeably, the term "Disciples of Christ" is more commonly used by those churches that cooperate through the International Convention. "In point of origin, the beliefs of the Disciples are as American as the Declaration of Independence."²

"The Disciples began by the confluence of two main currents of religious thought: one, the Christian Church, developed in Kentucky and Ohio under the leadership of Barton W. Stone; the other, that of a body which came to call itself Disciples of Christ, developed in western Pennsylvania and western Virginia under the leadership of Thomas Campbell, his son, Alexander Campbell, and Walter Scott. . . . These men, who came to be known as the Big Four, were of Presbyterian antecedents."³ With a background for being cramped in style in the British Isles, these men were opportunists on American soil and cast in their lot with the pioneers of America in their westward march. With them it was not a matter of Calvinism or Arminianism; Christ died for all men. Creeds just did not fit into their mold. They preached a New Testament religion with complete liberty of opinion on nonessentials. The problem question, still to be solved, was "What are the essentials?"

We cannot here follow the circuitous route of this interesting group of individualists who had encounters with the Presbyterians, Congregationalists, and Anglicans of their day. The Disciples thrived on debates, but were too often weak on theology. Some church historians dismiss this weakness with a casual observation that it is easier at times to take notice of their

specialties rather than their certainties! Disciples of Christ do not believe in the doctrine of apostolic succession. Conversion must be voluntary. They invite, but do not believe in proselytizing. No formula of interrogation is necessary for membership. The Lord's Supper is for any baptized person, without regard to sectarian affiliations.

Religious liberty is stressed on individual opinion. Each may interpret the Bible as he understands it. They believe in a democratic system of church government with no sense of rivalry between the denominations. Here we meet a rugged individualism that suited perfectly our American pioneers. And today this freedom of thought by the Disciples is less troublesome in the World Council of Churches than the ideas of groups that built their faith on conscience and pure Bible doctrines. They aim to short-cut the red tape of the church's organizational machinery. Trials for heresy are unknown, they claim, although withdrawals for gross immorality are acted upon by the congregations. Disciples believe that only the Lord can expel anybody from the "church universal." Although they believe their church to be the most in accord with the practices of the early Christian churches, they consider it the business of Christians of all faiths to be brought into one church of Christ. "We are not the only Christians, but are Christians only," is their slogan on this point.

Religion in American Setting

While some church historians play up this American brand of religion it should be expected from the various backgrounds of this interesting group of Christians that they suggest a paradox of at least some of their ideals. In various areas of America their creedless freedom has at times become a problem to their fellow Christians. In New England, and in other sections, the Disciples have absorbed the

elements of a waning Puritanism, which characterized Congregationalism, Quakerism, and Unitarianism. The Dissenter spirit brought with them from Europe, and the by-products of the American Awakenings, eventually produced this individualism to which the European state church and hierarchical system made no appeal. Side by side with Wesleyan Arminianism and Calvinism these Christian churches adjusted themselves to the needs of the American pioneers. Once away from kings and priests, from laws and liturgies, pioneers might have deteriorated into nonbelievers except for this new approach. However, the Disciples have grown in influence and numbers, and today are not ignoring other areas of the world in their American type of evangelism.

We have lived close to these interesting members of the Christian Church who are generally honest and wholesome without their religion's becoming a yoke of bondage, as some claim. They are hardly as other-world-minded as some groups of fundamentalists, but they are well integrated on Sunday schools, and children's and young people's plans. The church is not the abode of the pious alone; Christians have a fellowship that provides holy pleasures as well. Some groups take an active part in Bible institutes, evangelistic revivals, and welfare projects. Their educational institutions maintain a Christian spirit. A few of this group still hesitate to feature musical instruments in the church, but this conservatism is changing with the times also.

Our friends of the Disciples faith have many commendable traits. It cannot be denied by us that they prefer their free-from-the-law liberty when they meet Seventh-day Adventists. Responsible leaders of both groups have raised questions at times on religious issues, but it may be that we have considered in recent decades that there is little gained by debating truth and much achieved by living it. However, many from the Christian Church and Disciples have sought at our hands a more positive religion.

Our worldwide message on the imminent return of Christ is preached with the power of the everlasting gospel. Our reformatory phases of the message make healthful and exemplary living a challenge against the crimes of this age.

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Seventh-day Adventists may not be considered as broad-minded as some other groups; but our desire to be obedient in all New Testament teachings makes us conscious that it is high time to awake from slumber and to be Christians indeed in word and act.

Approaching Disciple Christians

It is good to share our well-prepared literature with our friends of the Christian churches. There are associated groups under this classification which we cannot touch on here. These make good neighbors also, and what has been previously stated about the Baptists and Presbyterians, might quite generally apply for the Disciples.

In many areas where families of these groups meet Adventism, our excellent system of Vacation Bible Schools conducted by the Sabbath school department has brought good understanding between our neighbors. We love our children and youth, and desire to nurture them in a clean Christian atmosphere. We jointly desire to make boys and girls very aware of the need of following the Word of God, and sharing it with those who may not have it. Christian songs and ideals will bring blessing to any community. A new emphasis on abstemious living is needed in all ranks throughout the world.

Again, there is a deceptive zeal about getting Sunday laws activated to defend Sunday sacredness, even by church groups who do not understand their true import. With tact and friendliness Adventists must now help Christians generally to understand what position should be taken on enforcing such laws. Not in a combative spirit, however, but in a true Christian attitude we should let our light shine among our Christian friends and thereby cherish the discipleship of Christ mutually. Jesus separated the church from the state, and true Americanism must be maintained on this New Testament platform. There is great urgency in Adventism's witnessing on the Sunday-law issue.

We should now sense the need to alert evangelical Christians on these great problems that may eventually bring back days of persecution such as their forefathers endured. Surely enlightened Christendom should become vigilant and militant for Christian tolerance. We should

bring a positive note into our witnessing. Many sincere Christians, lacking guidance on this issue, might become our bitterest enemies. We now have a responsibility to save our fellow Christians such embarrassment. So let us do it, declaring the issue to be one of principle for all Christians and not just a crusade on the

part of minority groups for self-preservation. These matters deserve some projected thinking and wise planning by Seventh-day Adventists.

¹ James Craig, "Who Are the Disciples of Christ?" *A Guide to Religions of America* (New York: Simon and Schuster. Copyright 1955 by Cowles Magazines, Inc.), p. 38.

² *Ibid.*

³ *Ibid.*, pp. 41, 42.

SHEPHERDESS -- Her Vital Partnership



A Happy Minister's Wife*

MARGARET HEMPE

I HAVE been invited to address you young women on the work of the minister's wife. I can assure you that I have already experienced the satisfactions of my husband's carefully chosen calling. The work of the minister pays wonderful dividends. Not so long ago I served as president of the group I am now addressing. This reminds you that all too soon you will be where I am—delightfully busy in some church. Now, let's talk it over.

Let us begin with the fact that God has given us each our own personalities. Also that we have different backgrounds, which may account for some special gifts or talents we have developed. Other gifts are natural, as we say. It is also a fact that some ministerial couples are called to serve small churches while others have the responsibility of a large congregation, and we know that God definitely guides in this. My husband and I are well agreed that He did in our case.

Perhaps more than in any other profession, success in the ministry demands close cooperation between husband and wife; the two form a team. Needless to say, your words and actions will be closely observed; your relationship to each other will be especially watched. The ministerial family on earth should be a demonstration of what heaven will be like. You are each other's "press secretaries," to use a public-relations term. Be aware that all married people will occasionally disagree, and your husband's ordination to the ministry did not

make either one of you a saint. Your differences and your upset emotions should never be voiced or demonstrated to the public, or more specifically, to our church members. To fail on this point impairs the usefulness of both of you in the work of God. You should await a convenient season when you are alone to handle the problems between yourselves. Emotional maturity suggests self-control, an indispensable need in the minister's home.

Developing Confidence

It is helpful for the minister's wife to believe that the church loves her. Rationalizing on this primary premise would lead to unwholesome timidity and deter spontaneous, joyful service for God. Remember, young women, that your usefulness will be largely determined by your ability to love people, and love begets love. Of course, there are conservative and reserved members in any church, but you hold the key to making it a responsive and happy church.

May I ask for your understanding when I say that I consider myself the church hostess of the flock my husband shepherds. It is in this role that I can best feel the pulse of the church. Here I serve to advantage in discovering possible problems, often preventing them so that my husband can concentrate on his sermon or on the task in hand. Together my husband and I have discovered this a valuable service in evangelism. A warm smile and a handshake are good medicine for many of this world's ills.

I can more successfully fulfill the duties of a church hostess now since I am not tied down with little children. My girls are old enough to

* This talk was given to the ministerial wives in training at Columbia Union College and is shared with the field in the hope that other college groups will reciprocate and let us hear from them.

take care of themselves at church. However, where younger children in the ministerial home need the mother's attention during Sabbath school, the Bible instructor or a friendly sister in the church could serve. The point I would stress for you who are now in training to be ministers' wives is that you should become skilled in the duties of a hostess. Where this ability is well controlled by the Holy Spirit the capable wife will materially enrich her husband's ministry.

Hostess Sabbath Service

My husband and I believe that the Sabbath day is the opportunity to render a larger service to the church and to the community. We consider ourselves servants of God's people to bring refreshing comfort and instruction to them. As a pastoral team we plan to make the Sabbath profitable for our members and those who visit the church. One hundred attending the church service and listening to the sermon may be as effective as the giving of one hundred Bible studies. Because of the multiplicity of our ministerial duties, we try not to be too hurried after the church service. The sermon may have provided more illumination on some doctrinal truth. Again, it may have been the incentive for seeking the pastor's special counsel on some perplexing home problem.

The ministerial couple and the children in their home may reflect the warmth of Christian interest that eases many bumps along life's pathway. Friendliness and harmony make for happy churches, and happiness is infectious. The secret is to love people, and when we do we will love our church members enough to share their problem. Help will come to them because we care.

Other Helpful Pointers

The dutiful wife will continue to encourage her ministerial husband to prepare well his weekly sermons. She is his best-loved critic. But keep yourself informed so that he will find constructive help in your companionable partnership.

Be persistent in cultivating a cheerful disposition. Radiating sunshine has greater charm than beauty and mental accomplishment.

Learn to be friendly without being confidential. Remember that impartiality demands respect. Maintain dignity without aloofness, and by all means cultivate sincerity.

I would leave with you my personal testimony as a minister's wife. I am superlatively happy in this service for the Master. Truly, being a pastor's wife is a delightful way of life.

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Every day is an adventure in bringing love, light, and peace to those to whom we minister. Young women, I can say from the heart, for you there is great joy ahead, but do prepare heart and mind for efficient, unstinted service for God and His children.

The Gateway to Service

(Continued from page 16)

Madagascar. The Odoms were in Spain, but 11 other graduates from WMC were scattered abroad in many countries. These missionaries gave a total of 116 years of service to their Master. Holding the record among them is Dr. Roy Parsons in Angola, Portuguese West Africa, with thirty years of service. Dr. Roy's Christian influence is known far and wide in this part of the world. His son, Dr. David Parsons, also graduated from WMC, is now under appointment to leave for Angola in July of this year. This is a troubled area. A letter from the Bongo Mission states: "We have worked along just as well as we have been permitted. The government authorities have been very kind to us and we have done our best to cooperate with them in every way possible. We are not certain, because of happenings near us, that we shall be able to continue our school until the close of the year."

And there you have the picture of what Washington Missionary College has done for foreign missions during the past forty-five years: 120 educational workers, 92 evangelists, 87 medical workers, 69 administrators, eight publishing house workers, and four secretaries. These make up the 380 missionaries who have given a total of 3,363 years of foreign service dedicated to their alma mater and their Master.

It is fitting that Elsa Lind should put the finishing touch on this record. It all might appear like an obituary of Washington Missionary College without Elsa to lift our sights to new horizons. Elsa will graduate within a few days from WMC in the class of 1961. Our college will then have its fifth new name. Elsa will

leave Columbia Union College and go immediately to her mission post as a nurse in Western Uganda, bordering on the Congo. She will be the first on a new record for our school. Others will follow her to answer some of the ninety-one current calls that stand unfilled as of May 6, 1961, at the General Conference office. Yes, right now twenty-six doctors, two dentists, eighteen nurses, twenty-three teachers, and thirty-two various other workers are needed.

What about it? If a call came to you, would you go? Remember, if Jesus goes with us, we can go *anywhere*.

There is about any anniversary a sense of having arrived at a significant point. There is even about it a physical sensation such as one experiences when standing on high ground. One feels exhilarated. Even a little breathless from a hard climb. The perspective is different from what it is below. From this vantage point, the value and the need for Christian education comes into clear focus.

Ahead awaits a grand and glorious homecoming in the world made new. May the Gateway to Service continue to serve until Jesus comes.

A mission talk given during the 1961 homecoming celebrations of the CUC Alumni held in the Sligo church, Takoma Park, Washington, D.C.

Evaluation of It Is Written Decision Films

THE June issue of THE MINISTRY carried the third and final article of a series entitled "From TV Screen to Harvest," dealing with effective follow-up of the It Is Written television program. This third article was devoted particularly to an introduction of the series of decision films only recently released.

Before this last article went to press a good many sets of the new films were in use across the nation, and an almost phenomenal response was beginning to come in. Some have had doubts about the possibility of anyone's responding to an appeal made on film. Surprisingly enough, certain factors, among them the fact that the appeal is made while the meeting place is in darkness, have made it even easier for the individual to respond than in the conventional public meeting. And, verifying a statement that G. E. Vandeman has repeatedly made, the films are in some cases proving more effective than his appearance

in person, since the impact is greater on a large screen and the appeal, when carefully prepared as on these films, can be as personal.

Among other responses the following very thorough analysis of the whole project has come in, completely unsolicited, from Wayne Massengill and his associate, Warren Heintz:

"'It's uncanny.' 'No one will respond to a beaded screen.' 'It might be embarrassing.' 'What about expenses?'

"These are questions and fears that no doubt have traced their way through the minds of those who have contemplated using the It Is Written decision films for follow-up of the television series.

"Here in the Coeur d'Alene area we had the same questions, the same doubts. We viewed the prospects with dubious eyes and considered the venture a gamble. But we thought we would give it a try.

"The night we chose was Sunday night. Generally speaking, this night could be expected to bring us smaller crowds, in comparison with Friday and Saturday nights. The place selected for the decision meetings was the church. This combination of time and place might well tend toward reduced attendance. In addition to this, for three weeks we would be competing with Elder Vandeman in person in Spokane, thirty miles away, on Sunday nights.

"Surprises? Yes. Every Sunday night the church is full. Approximately one fourth of the attendance is made up of people not of our faith. The offerings received more than pay expenses. In fact, they exceed anything previously realized.

"What type of people attend? At present we have some of the finest, most influential, professional people in attendance. Do they come back? Yes. During the week they attend the meetings in Spokane, but on Sunday night they are always present for the decision meeting.

"And does the audience respond to appeals made on the screen? It's surprising, but they do—churchgoers as well as non-churchgoers. This response is genuine. They are not responding to a man, but to God. Elder Vandeman isn't there. The transition from the screen to the church pastor is smooth, without embarrassment, and is effective. We followed the program exactly as outlined and found that it worked.

"In summation, we have found the pro-

gram to be one of highest dignity, rightly representing the solemnity of truth, a presentation for which no one need make apology. It is gripping and alive with purpose and movement. At the close of the service there is the feeling in each heart that God has been present. This is the atmosphere in which the Spirit can work.

"Experiential Observations

"1. The time and place selected for the use of the films is dependent on the amount of television interest. Where the interest is scattered, this approach will work

as well in a cottage meeting as in a church or hall.

"2. The clarity of the minister conducting the Bible study is of more importance than his eloquence.

"3. Audience participation consists of filling in texts on individual work sheets. This method is simple yet greatly appreciated by those studying. Here is the easiest place for confusion. Keep the texts clear.

"4. It does not take special training to conduct this type of program. A layman with initiative can use this persuasive medium with decision results."

BOOKS -- For Your Library



***The Golden Oil*, Dorothy Whitney Conklin, Pacific Press Publishing Association, Mountain View, California, 1961, 139 pages.**

Bible instructors have long waited for the appearance of this revealing book on the Holy Spirit. The author, Mrs. Dorothy W. Conklin, is a Bible instructor whose principal activity at present is corresponding with viewers of the Faith for Today telecast. She has a long history in denominational Bible teaching. She received her Baccalaureate degree at Aurora College, Illinois, and took graduate studies at our Theological Seminary in Washington, D.C.

A few years ago, while a Bible instructor in New York, Dorothy Conklin guided a group of younger women in a penetrating study of the Holy Spirit in the daily life of the Christian. Now, by means of this informative and devotional gem, students around the world may find this guide a rewarding study. Its pointed Spirit of Prophecy references reveal some challenging thinking.

Observe that *The Golden Oil* is an Author's Awards Book, which should stimulate denominational writing talent. We know that Dorothy Conklin has literary ability, but may there not be some other Bible instructors and shepherdesses with writing talent also who could produce some inspiring articles for THE MINISTRY? LOUISE C. KLEUSER

***History of Interpretation*, Frederic W. Farrar, Baker Book House, Grand Rapids, Michigan, 1961, 533 pages, \$6.95.**

Several things are notable about this book. It is a reprint of the Bampton Lecture for 1887, and it was written by the famous F. W. Farrar, whose reputation over long years as a preacher, teacher, author, and as dean of Canterbury Cathedral needs no embellishment here.

One of the permanent perils faced by Christian witnesses is that of using faulty principles of Biblical interpretation, and Seventh-day Adventists are not without blame in this respect. Exegesis is a prime necessity if the Bible is to become intelligible to men, but it has difficulties and perils. It requires a knowledge of the original writers' times and thought patterns, of textual criticism, literature, archeology, language, history, et cetera.

It is a bad habit among preachers and Christian witnesses in general, to take a passage relating to specific persons or circumstances in the Old Testament and apply it literally without modification of any kind, to men and conditions today. That way we can condemn almost everything and everybody, and we often do it with gusto!

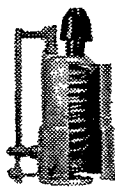
Farrar deals with the historical errors of interpretation, the different periods involved, the tasks of expositors, perversions of Scripture, rabbinic, patriotic, and scholastic exegesis, following with Reformation and Protestant phases. His post-Reformation and modern exegesis sections are replete with information and annotation.

Three valuable features of this book are (1) a full table of contents, (2) a good bibliography on each chapter, and (3) a complete index of topics, texts, and authors.

Students, teachers, and preachers really need this valuable reference book on the history of Biblical hermeneutics, with historical and theological interpretation. It gives a proper conception of the Bible, and the brilliant style of Farrar is a joy throughout the book. H. W. LOWE

***The Modern Use of the Bible*, Harry Emerson Fosdick, The Macmillan Company, New York, 291 pages, \$1.95. (Macmillan Paperbacks.)**

Any book by this author will prove both interesting and challenging, for few men have made a



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bigger impact upon modern Christianity than Dr. Fosdick, pastor emeritus of the Riverside church, New York. A Baptist by denominational affiliation, he is distinctly liberal by theological training. This man now speaks in the sunset of his life, and this book contains his presentations at the Lyman Beecher Lectureship Foundation.

In the phraseology of liberal theology, he emphasizes the importance of knowing the Bible, declaring that it can be known in four ways: First, by becoming acquainted with its beauty spots, such as stories of Joseph; the twenty-third psalm; the Sermon on the Mount; and Paul's chapter on love. A second way is to know its individual books and when and why these were written; and a third is to fellowship with characters of the Bible, great personalities whose writings have influenced so profoundly the centuries. Another way is to see the development of the scriptural structure.

The author then emphasizes that the Bible is a revelation of the spiritual growth of a people. He charges that "the older Hebrew and Christian interpreters, lacking the modern historic point of view and scientific apparatus . . . allegorized away the things they did not like"—a sweeping assertion indeed. This would seem to belie the very principles the author is advocating in other areas of his treatise.

"As one travels through the Book," says Fosdick, "there is no place on the road where one does not meet some problems which modern folk are facing." If that is so, then we must recognize that theologians of other centuries were presenting God's truth in the language that the people of their generations could understand. Despite the claims of modern liberalism, it may well be that the people of those generations knew God better than we do today.

Certain dangers of this so-called modern use of the Bible the author clearly points out in his chapter "Perils of the New Position"; and there certainly are perils if we think that the only ones who can understand the revelation of God are the liberal thinkers of our day. His statement that "spiritual values often are discerned by a naive and childlike faith when they are invisible to a critical and analytical mind," is true, and needs to be recognized more and more by modern scholarship. Jesus did not say to the little child: "Except ye become like Peter and John, or the august Philo," et cetera, but He did say to Peter and the other preachers: "Except ye become as little children, ye shall not enter into the kingdom of heaven." It takes childlike faith to comprehend the purpose of God. We

would not disregard scholarship, but scholarship per se cannot reveal God. Spiritual things are spiritually discerned, but academic analysis may lead us far from the truth as it is in Jesus.

Those who read this challenging book need spiritual discernment. To speak of "the differential quality in Jesus as the most impressive spiritual fact that this earth has seen," and to say "it is the best we know," and "the fairest production that the race has to show for its millenniums of travail," is to miss the whole purpose of the incarnation and to lose the significance of the truth of the Scriptures, that Jesus Christ was God, the Eternal God made flesh. Dr. Fosdick's statement that He was "God in what sense He can be God, being assuredly man" (!) lacks the certainty of the apostolic message. The New Testament calls men not to *imitate* Him, as Fosdick suggests, but to *receive* Him, to *yield* our minds and our bodies to His control, knowing that from the throne of grace He sends forth His Spirit into our hearts to give us repentance and victory over sin. That is the power of the apostolic gospel, and it is that ring of reality that is sadly missing in these chapters.

R. ALLAN ANDERSON

***Creative Imagination in Preaching*, Webb B. Garrison, Abingdon Press, New York, 1960, 175 pages, \$3.00.**

The writer of this interesting and instructive book is a Methodist minister and former president of McKendree College, Lebanon, Illinois. He is the author of at least two other works and has written for several well-known magazines.

Creative Imagination in Preaching is different from most books written for preachers and writers in that it suggests methods and ways of collecting sermon material and of getting ideas for the sermon *first*, rather than discussing ways in which to arrange material which, it is presumed, the minister already has in his possession.

Cultivating a more creative awareness of people and the everyday happenings around us is one of the points brought out in this little volume. Many illustrations of the author's own observations, and how he used them, are interestingly described.

Creative Imagination in Preaching is nontechnical and can, therefore, be read with pleasure and profit by the layman as well as by the preacher.

It is claimed by the author that if the suggestions and methods presented in this book are accepted and followed, they "will end the time spent in preparing to write sermons by fifty to ninety per cent." Let us "strive to notice colors, sizes, shapes, sound, odors, and other specifics," says the author.

This volume would be a boon in the library of anyone who is seeking to find and develop new ideas. The counsel given, if followed, would help us bring a freshness and beauty into our sermons and writings that would find a ready response in the hearts and minds of our readers and listeners.

J. INA WHITE

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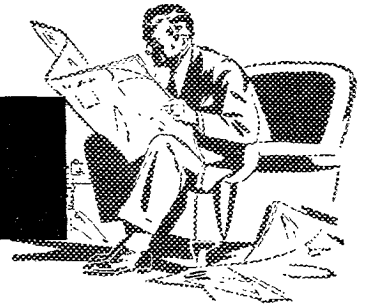
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NEWS - From Current Journals



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

¶ A Missouri educator declared in St. Louis that the "pomposity" of the prayers by four religious leaders at President Kennedy's televised inaugural ceremony "set dynamic religion back 50 years wherever mass-media communication reached." The charge was made by Dr. W. Clark Ellzey, of Stephens College, Columbia, Missouri, in addressing the annual meeting of the National Council of Churches' Division of Christian Education. He said of the prayers that "a meaningful commitment, profound in its simplicity, was weighted down by ecclesiastical pomposity and obvious jousting for superiority."

¶ Beehive House, famous home of Brigham Young in Salt Lake City, Utah, has now been completely restored by the Church of Latter-day Saints (Mormon) to take its place with Mount Vernon, Monticello, the Hermitage, and other memorials to America's great men. Preserved along with the pioneer culture are the Mormon leader's high-domed beaver hat and cane and other apparel, his furniture and furnishings. Because of a number of remodelings and a major addition since the death of Brigham Young in 1877, the task of restoring the home has been complicated, according to Don Carlos Young, chairman of the restoration committee. However, he said, restoration or duplication has been completed by carpenters, masons, painters, and other workmen. The original front door and frame with the brass pull for an old bell were found in a previous remodeling. All have been restored, and Beehive House will soon be opened to visitors.

¶ There is "more religiousness and less religion" in the United States now than formerly, a Jewish scholar said in two lectures at Luther Theological Seminary in St. Paul, Minnesota. Dr. Will Herberg, professor of social philosophy at Drew University, Madison, New Jersey, said that belonging to some religious group has become the way of defining one's place in American society. This has brought with it a feeling of universal friendliness to religion, he noted. The fact that man today finds his security in group-belonging is a change from earlier days when he was more individualistic and self-sufficient. "Although the inner-directed man of the earlier period was often hostile to religion, he had

a kind of understanding and admiration for the Biblical prophets," said Dr. Herberg. "Today, the other-directed man whose well-being and security are found in belonging and in group adjustments is friendly to religion but incapable of understanding what the Bible is talking about."

¶ Stercophonic concerts, English-language classes, and a gift shop are attracting crowds of Japanese to the new Catholic Information Center in Kyoto, Japan. The Center is housed in a modern, four-story building constructed under the auspices of the Maryknoll Good Shepherd Movement and directed by Father James F. Hyatt, M.M. According to Father Hyatt the most popular feature of the Center has been the English-language classes that have attracted some 600 persons, mostly young people. Sunday afternoon concerts generally attract more than 100 persons, he said. The Good Shepherd Movement aims to encourage non-Christians as well as Christians to apply basic moral teachings to their daily lives. Besides the Center the religious group also sponsors radio and television programs and publishes pamphlets and a magazine about the Catholic Church.

¶ A Society for the Dissemination of Scientific Knowledge—counterpart of a similar atheistic organization in the Soviet Union—has been set up in Communist North Korea, the Hanoi Radio there reported. It said branches of the society are to be formed in "every factory, office, school, and village," with the support of the Red government.

¶ Expensive coffins, services in funeral homes, and "the barbaric practice of open casket viewing" were opposed by Dean Edward Jacobs of All Saints Episcopal cathedral in Milwaukee in a list of recommendations issued as a guide to members in planning funerals. He said fanfare and carloads of flowers at funerals are "not in keeping with the Christian faith and the Christian doctrine of death." In contrast with a service at a funeral home, Dean Jacobs said, "a church service is less of a strain on relatives and takes about the same or less time. It is a sad commentary on Christianity when we think that being in our Father's house is a strain." Christian burial, said the dean, means simplicity, decency, and reverence for the deceased, not reverence for the opinions or feelings of friends. "Relatives of the deceased are not re-

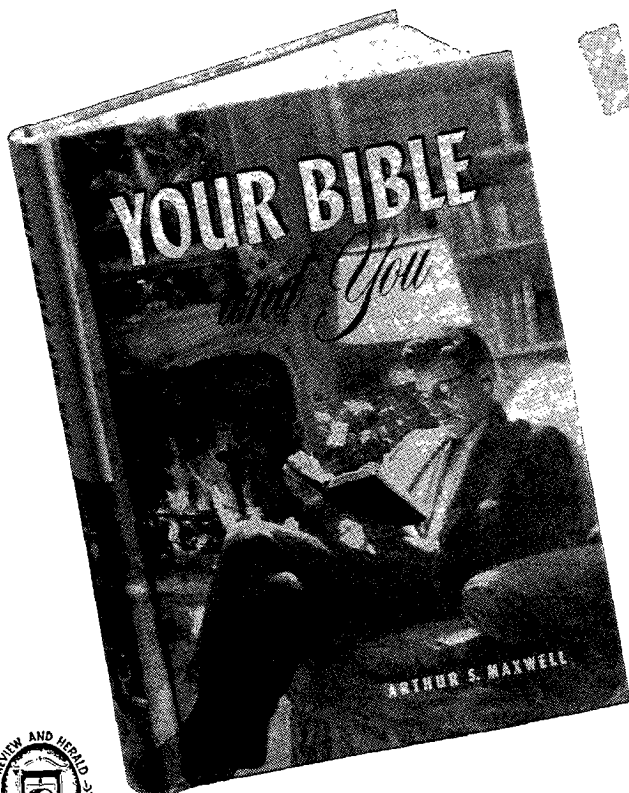
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IS A FRIENDLY VOLUME—WARM WITH THE LOVE OF GOD

AUGUST, 1961

45

quired to stand in line to receive the sympathy of friends," he continued. "This is an unnecessary strain on the relatives."

¶ An exhibition, opened in London in the Chapter House of Westminster Abbey, traced the development of the Bible in Britain from the fifth-century copies of the Scriptures to *The New English Bible* version of the New Testament. Featured in the display were the first translations of the Gospels into Anglo-Saxon and two tenth-century psalters in which the Anglo-Saxon was glossed in between the lines of the Latin text. Also shown were two pieces of fourth-century plate—a spoon and a bowl—which were ornamented with Christian symbols and the name *Jesus Christus*.

¶ Dr. Geoffrey Francis Fisher, former Archbishop of Canterbury, declared in London that he was not impressed with the space flight of Russia's Major Gagarin. Back from a tour of Africa, the Anglican Primate said his prayers had taken him into space hundreds of times. "I reach far out into space every time I say my prayers," he stated. "Why should people be excited by news that a man has stepped into space?"

¶ Protestant authorities in Nuremberg, Germany, are distributing special road maps for the benefit of motorists who cannot attend Sunday services in their own parish church because they are traveling. The maps, which cover the whole of Bavaria, indicate all Protestant churches and worship centers and the times of services. Short footnotes on the maps also call attention to special artistic or other features of churches. The measure is the latest in a series of similar actions taken by the West German churches to encourage traveling motorists to attend Sunday worship. Many Protestant and Roman Catholic parishes have erected special signposts along West German highways indicating the time and place of nearby worship services for the benefit of passing tourists.

¶ Membership in Baptist churches of Great Britain and Ireland declined by 3,060 in 1960 to a new total of 317,682. The loss in membership was disclosed in London in a report to the annual Assembly of the Baptist Union of Great Britain and Ireland. Baptisms during 1960 totaled 7,620, an increase of 456 over the number in the previous year. Enrollments in Baptist Sunday schools, however, dropped 13,360 to 265,655. In the same period, the number of teachers decreased from 41,497 to 40,055, a loss of 1,442.

¶ A growing interest in psychic and spiritual phenomena was reported at the annual meeting in Chicago of the Spiritual Frontiers Fellowship, a nondenominational group of clergy and laymen with headquarters in Evanston, Illinois. The Reverend Arthur Ford of Coral Gables, Florida, a founder of the fellowship in 1956, cited as evidence of this interest the increase in the organization's membership from five to more than 1,700 during its five-year history. "We are interested in real prayer,

spiritual healing, personal survival—not as dogma, but as the early church believed it," he stated. "If there isn't such a thing as personal survival, religion just doesn't make sense." Citing the increasing interest in spiritual phenomena, he pointed out that in England some 2,600 Anglican clergymen and 14 Anglican bishops are affiliated with the British Churches' Society for Psychical Research. "This is no longer something just for the gullible," he said. "It has become an academic subject. Parapsychology is in the curriculum of many colleges." He noted that physical scientists today are among the "most spiritually-minded." Fellowship president is the Reverend George H. Wright, associate pastor of First Methodist church, La Grange, Illinois.

¶ When members of St. Paul's United Church of Christ in Ackerville, Wisconsin, decided to unite with another congregation of the same denomination four miles away, they took their own church building along with them. St. Paul's, shorn of its brick veneer coat and its steeple, was transported over snow-covered roads to St. John's United Church of Christ where it was attached at right angles. Men from both congregations aided professional movers in the task. The Reverend Ralph F. Maschmeier of Jackson, who has been serving both churches, said he will continue as pastor of the combined congregation. He observed that to his knowledge the move marked the first time that two congregations joined by attaching their own houses of worship.

¶ The Vatican City postal administration plans to issue a set of six stamps soon to commemorate the nineteen hundredth anniversary of the arrival in Rome of St. Paul, it was reported in Vatican City. The apostle was beheaded in Rome about A.D. 67 on the Ostian Way, where the present-day basilica and Benedictine abbey of St. Paul's Outside the Walls stand.

¶ The first Korean Buddhist dictionary, compiled and edited by a 70-year-old Korean Buddhist monk, is being published in Seoul, South Korea. Begun in 1954 by Lee Haksu, cousin of Korea's modern literary pioneer, Lee Kwang-su, the dictionary consists of 1,200 pages. In addition to definitions of technical words and phrases of Buddhism and Sanskrit, it contains the names of every Buddhist temple built in Korea, including those now extinct (there are 5,000 at present), and brief biographies of some 600 famous monks. Still to be translated from the Chinese, however, are the Buddhist scriptures, a task to which Lee Haksu says he will devote the remainder of his life. He also is known for his editing of the history of the Korean independence movement six years ago.

¶ After 50 years of unrestricted movement, Protestant missionaries are now being refused entrance to Vietnam. It is thought to be due to unrest in the country because of Red activity and because influential leaders there feel the national Protestant church no longer needs foreign missionaries.—*United Evangelical Action*.



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PULPIT -- Pointers for Preachers



"SO SHALL IT BE" Traveling in East Africa by car, I suddenly came to a barricade on which a large sign was nailed. On it was a single word—"JAM." I could proceed no farther. This was the end.

Our world is stalled at the barricade. It is on a dead-end street. It is in a jam. To the Adventist minister this was not unexpected. For nearly one hundred years our eschatological pronouncements through prophetic preaching have challenged the attention of millions around the globe. And now in fulfillment, calamity follows calamity and confidence has fled the heart of man. Like a condemned prisoner he nervously awaits his summons to the death chamber. And it will come. But not until the world has heard the glad shout, "Lift up your heads; for your redemption draweth nigh." Ours is not a message of calamity but of comfort, not of fear but of faith. The messenger is not fretful if judgment is delayed nor boastful when it comes. He knows his job and does it.

He refuses to end a message with shifting mountains and disappearing islands. He cannot leave his listeners buried in brimstone. He bids the world to look beyond to the glories of the world to come—to the New Jerusalem with its sparkling beauty, eternal life, and Paradise restored; to the coming of Christ, with heaven as His train; and to the priceless privilege of unending fellowship with our Redeemer. Let not this emphasis be lost as in God's name we preach the cross. For "so shall it be at last, in that bright morning." E. E. C.

WHAT MAKES GREAT PREACHERS? There is general lament today that great preaching has long been on the wane. The great preachers, we say, are no longer with us. Unquestionably, this is not an age of great preaching, but is that because there are no longer great pulpiteers? Was it great men who made great preaching? Must we wait for great men to arise before the power of the pulpit is restored?

The New Testament begins in a setting of preaching. "There was a man sent from God, whose name was John." "He said, I am the voice of one crying in the wilderness." "In those days came John the Baptist, preaching. . . . Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan." Such is the word of both John and Matthew. From then on the work of the church grew up with great prophetic preaching.

At the outset of the New Testament church, preaching was mainly centered in Messianic proph-

ecy, which meant that preaching was Christ-centered. To be such, it was of necessity based on the Bible. Elsewhere than in the Word of God there was nothing worth knowing about Jesus—certainly nothing to inspire great preaching.

All this means that great preaching depends upon the Bible, not upon great men. The Word makes great preachers. Find a John Wesley, a Campbell Morgan, and you find a man of the Word.

Today men preach psychology (often in an amateurish way), philosophy, politics, history, anecdotes, topical events, almost to the exclusion of that kind of expository preaching that brings men face to face with the Saviour of men. We are, therefore, subjected to poverty-stricken preaching.

It is the greatness of God's Word that we must preach, the astounding Word that solves the problems of human life. Then we shall be great preachers, and souls will be born again.

"The scriptures are the comprehensive equipment of the man of God, and fit him fully for all branches of his work" (2 Tim. 3:17).*

H. W. L.

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"THE MISSING LINK" Repeated warnings from the Spirit of Prophecy and current news releases stress the importance of healthful living. Hospitals and church pews are filled with the sick and dying. The gospel minister longs for the apostolic power to lay hands on the sick that they might be healed. A casual study of history reveals that this power may be slow in coming. It is the minister's privilege, meanwhile, to teach men how to live. This teaching must be balanced. No one phase should be assigned greater significance than another. The non-flesh diet, the necessity of fresh air, exercise, sunshine, moderation in the use of pastries and ice cream, abstention from tea, coffee, and other stimulants, are necessary to the best spiritual, physical, and mental health of the Christian. To pound away at one of these important items to the neglect of others is to misrepresent the health program to the church and to the world, and to succeed only in making enemies for this important truth. Conversely, to utterly disregard the total teaching, or any phase of it, is to be like a traveler who while motoring is faced with the sign "Travel at your own risk." The decision is his and the risks are his. At any rate, in the health program of the church the missing link is more than a Veja-Link!

E. E. C.