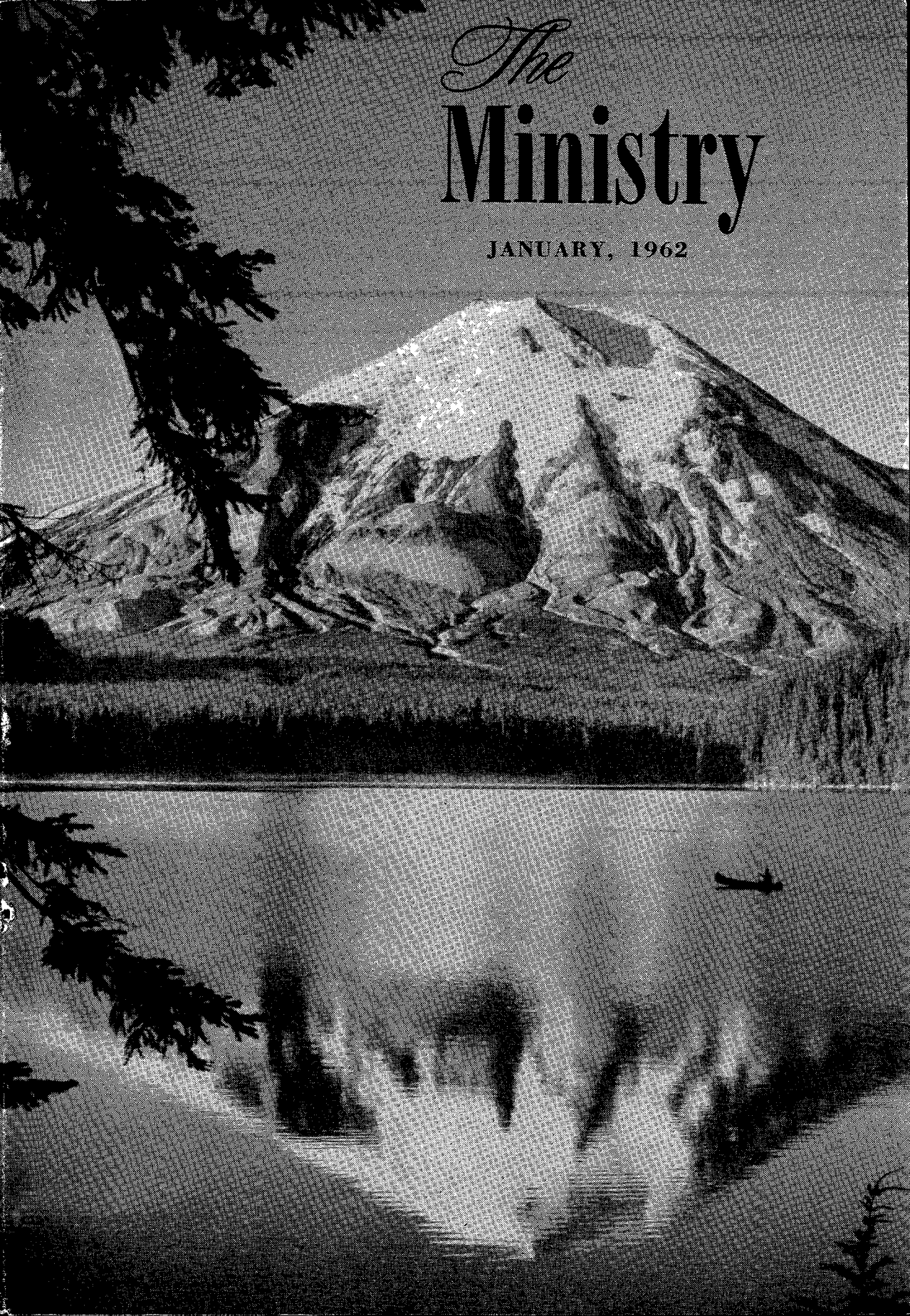


# *The* **Ministry**

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Editorial Office: 6840 Eastern Avenue, NW.  
Washington, D.C.

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### Our Cover

This reflection in Spirit Lake has been seen by multitudes. It suggests reflections of another kind.

Thomas à Kempis once remarked that the reflections on a day well spent furnish us with joys more pleasing than a thousand triumphs.

Richard Sheridan, Irish man of letters, said, "They only babble who practice not reflection. I shall think; and thought is silence."

The poet-philosopher Samuel Taylor Coleridge declared that every man should master the art of reflection, and he proceeded to set high standards in this challenging question: "If you are not a thinking man, to what purpose are you a man at all?"

On what shall we reflect? "All that is true, all that is noble, all that is just and pure, all that is lovable and gracious, whatever is excellent and admirable—fill your thoughts with these things" (Phil. 4:8, N.E.B.).\*

\* *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

THE MINISTRY

# A Preacher's

## New Year Resolve

R. A. ANDERSON



**N**EW YEAR is a time for reflection and re-evaluation; a time when it seems easier to take inventory of ourselves and our service. At this season a wise minister maps out his work for the ensuing months.

And every assignment has but one purpose—the advancement of the kingdom of God. Bringing from the Scriptures new revelations of our Lord will do more to inspire unselfish service and holy living than anything else.

Man's penetration of outer space has certainly challenged the thinking of our generation. But more, it has inflated human ego. Where will be the stopping place in this new adventure?

More and more, people are losing their sense of a personal God. With many, the more they know about the universe the less they know about God. The Creator is being lost in the cosmos.

A certain type of scientist says with a sneer that our telescopes and microscopes have given not even the slightest trace of anything like a "Friend behind the phenomena," or a "God who cares." Of course not, for God cannot be discovered by research; we can know Him only by revelation. He has revealed Himself in three ways: in the book of nature, where the devout scientist can trace His hand; in the Book of truth, where the student can read His purpose; and finally in Jesus Christ, who is the way, the truth, and the life.

Our generation has witnessed an abundance of research, yet we have so little knowledge of real truth; "so many wise men, yet so little wisdom." Why? Because "the fear of the Lord is the beginning of wisdom." If men turn willfully from the

Source of all wisdom, how can they have any real wisdom? To know truth we must come as little children, in humility.

Bishop Fulton Sheen has wisely said: "It is only by being little that we ever discover anything big." We cannot always be childlike physically, but spiritual growth depends upon our being childlike in humility. Only the humble can see the greatness of our God. It is not childishness, but childlikeness we need. Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

When the God of eternity came from the courts of glory to become an outcast on one of the meanest of the planets, angels

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Richest Blessings  
in  
1962

announced His birth. The heavenly choir burst forth in praise for this unspeakable Gift. The story of His coming to earth is as significant as it is beautiful. And it is significant that only two types came to visit the holy family—the *shepherds* and the *wise men*; the simple and the learned. It will ever remain a mystery that the Eternal God could be born among common people in a common stable in the tiny town of Bethlehem. But He came to make His home with men, to take upon Himself the sins of men, so He might share the common lot of men. "Simple souls such as shepherds find God because they know *they know nothing*; learned souls like the wise men find God because they *know they do not know everything*."

### *The Missing Link*

For more than a hundred years men have been searching diligently for the missing link. Convinced that the human species is a development through successive stages from mud and slime, up through fish and reptiles, to animals and men, certain schools of philosophy continue to maintain that civilization as we know it today is the outgrowth of brute force and conquest. In fact, they declared that the long-hoped-for Utopia would be ushered in by the process of evolution. True, there was a missing link, but men were sure it would soon be found. The embarrassing thing about it all, however, is that despite the diligence of the searchers, the missing link is still missing.

Strange that men should be so concerned about a link that binds man to beast, and yet so unconcerned about the link that binds them to God; seek the iron chain that tethers them to the dust, and yet be so apathetic about the golden chain that connects them with heaven! Actually there is nothing in common between a holy God and sinful man, for by his willful disobedience man really cut himself off from the Creator. But grace bridged the gulf when God became man.

The devil promised Eve that she would "be like God" (R.S.V.), but such a thing could never be. Instead of becoming like God, mankind soon learned that sin had severed us from God. As a branch cut from a tree withers and dies, so we are a dying race. But there is a link that binds us to God's throne, and that link is the God-man. Call Him the cave man if you will. He

comes from a stable in Bethlehem, not from the hide-out of a *Homo sapien*; His name, not *Pithecanthropus*, but Jesus Christ. And the light in His eyes is the light of God shining amid the darkness of a lost race, not the dawn of reason illumining the mind of an evolving beast.

The New Testament declares that "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4). He came as a member of the Godhead. That was the most momentous event in all human history.

### *Man Individually Responsible to God*

The concept of man's individual responsibility to a personal God is becoming less and less popular. Restraint is not a popular word these days. Little wonder we find ourselves unable to solve our problems. The study of social science gives little encouragement to hope that the nations can find their way out of our present dilemma, for a backward glance over the millenniums of the past reveals a sad but constant struggle—man fighting with his fellows for place and power. This has given rise to the thought that man at heart is only a beast; that civilization has developed by the gradual ascent of this beast instinct, and that whatever we are has been attained by our own effort.

Darwin declared that "man is developed from an ovule about 1/125th of an inch in diameter, which differs in no respect from the ovules of other animals." His philosophy, though now much discredited, gripped his generation and has influenced every generation since. While recognizing his place in the scientific world, no authentic scientist today, Christian or non-Christian, agrees with Darwin in all of his conclusions on comparative anatomy. His suppositions appear foolish in the light of recent investigation. He knew nothing of genes and chromosomes.

To be logical, Darwin would have to claim that the California redwood in all its stately magnificence has developed from a tiny seed differing in no respect from the seed that produces a ragweed. Although modern science renounces many of the nineteenth-century concepts, much of Darwin's original premise is retained. The following statement sums up his basic belief:

Man with all his noble qualities, with sympathy which feels for the most debased, with benevolence which extends not only to other men but to the

humblest living creature, with his god-like intellect, which has penetrated into the movements and constitution of the solar system—with all their exalted power—*man still bears in his bodily frame the indelible stamp of his lowly origin.* (Italics supplied.)

Someone has suggested that a primitive native wandering over the hills of his homeland might come suddenly upon the wreckage of a great airplane. He begins to examine various pieces, picking up bolts and nuts and some broken sheets of aluminum. Of course, he has no conception of their use, for he is entirely uncivilized. Gazing intently at the remains of the intricate panel board, he cannot possibly understand what that could ever be. Now he looks at the great wingspread. "What is this?" he says to himself. Then suddenly he hears a roar. Looking up, he sees a great jet liner streaking across the sky. Picking up a handful of the wreckage he begins to make comparisons. "Now I understand it all," he says. "That mighty machine traveling so swiftly, with almost the speed of sound, bears in itself the indelible stamp of its lowly origin. From bits and pieces like these it has come to be what it is."

Ridiculous, you say? Of course; but no more so than many of the foolish claims sometimes made in the name of science. Man did not begin in a jungle, much less in a pool of slime. Is it not more reasonable and sensible to accept the revelation of God that the human race as we see it today is but the wreck of what was originally the magnificent creation of God?

### *Evolutional Philosophy*

The study of comparative anatomy set a pattern for other comparative studies, such as the study of comparative religions, in which Christianity is declared to be but the capstone of the whole pantheon of faiths. Many books have appeared during the last century, such as Frazer's classic, *The Golden Bough*. While presenting a fascinating picture, yet it is but a collection of the follies of the human race in the field of religious thought. To depict the crudest forms of heathenism as man's endeavor to commune with the Infinite is tragic. History reveals clearly that polytheism is not the root of all worship.

Schmidt, of Vienna, in his recent four-volume work, *Urstrung der Gottesidee*, considered by scholars the last word in its field, ably demonstrates that the oldest religions of the world were monotheistic, not

polytheistic; that the concept of the *one* God is much older than the corrupt idea of *many* gods. This statement by a recent authority is much to the point:

J. G. Frazer, whose *Golden Bough* so delightfully purveys third-hand information, the so-called "comparative method," is utterly discredited, for there is no simple pattern of the stages of man's development.

It has been abundantly proved that man's cultural progress can be either gradual or cataclysmic, backward or forward. Therefore the rigid evolutionary formula of a few decades ago has had to be discredited. We would not linger on these negatives, but in order to understand the inroads modern thought has made upon the Christian message we should notice at least one more recent writer.

Bertrand Russell, one of the world's foremost philosophers of our day, in his book *A Free Man's Worship*, declares:

Man is the product of causes which had no provision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs are but the outcome of accidental collocations of atoms; . . . that all the labor of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius are destined to extinction in the vast depth of the solar system. And the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins.

Brilliant oratory, but bleak philosophy!

How refreshing to turn from such empty rantings and read the Book of God! Man is not just a cosmic accident in an alien universe. He was created to be a son of God, a member of the family of heaven. Our interest in one another is not just "the in-

(Continued on page 46)

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## Notice

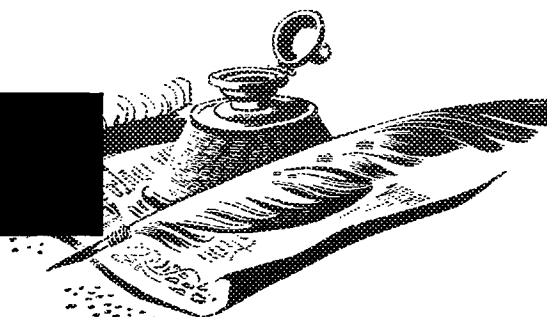
In the March, 1961, issue of *The Ministry* we published a little item sent in by G. Arthur Keough entitled "An Unusual Calendar." He has had several requests for the calendar since then, and he thinks most evangelists would find it useful.

We understand the calendar is printed in Arabic and Italian (the Latin may be easier for Westerners to follow) and costs approximately \$1.00.

Anyone wishing this unusual calendar may send their request to:

G. Arthur Keough  
P.O. Box 2020  
Beirut, Lebanon

# EDITORIAL



## Into the New Year



**W**E ARE living in a violent age, a cold peace, an uncertain future. As we meditate on the new year we sense the tremendous challenge it brings to Seventh-day Adventist ministers. The world seems to be one deadly

bomb with thousands of fuses jutting out here and there. Irresponsible men seem to be running to and fro among these fuses with lighted matches of distrust, hurling withering sarcasms, false accusations, greedy demands, and threats at one another. It seems the spirits of devils have made them drunk with scientific miracles and simulated power. Can they not see? Can they not understand where all this selfish hatred is leading the human race?

John F. Kennedy, President of the United States, observed recently, as he spoke before the United Nations, that the events of the next ten months may well affect the future of mankind for the next ten thousand years. Mankind must put an end to war or war will put an end to mankind. He pleaded that we put an end to terror and invoke the blessings of peace. Speaking to more than one hundred of the world nations he said, "Together we shall save our planet or together we shall perish in its flames."

As we face such a year there must be an urgency in our living, our witnessing, and our preaching. We cannot play at little things. We cannot waste precious moments with nonessentials. We must be giants of spiritual power, true interpreters of present truth, and a positive, compelling in-

fluence for the salvation of mankind.

What type of workers does the age demand? "God's cause at this time is in special need of men and women who possess Christlike qualifications for service, executive ability, and a large capacity for work; who have kind, warm sympathetic hearts, sound common sense, and unbiased judgment, who will carefully weigh matters before they approve or condemn, and who can fearlessly say No, or Yea and Amen; who, because they are sanctified by the Spirit of God, practice the words, 'All ye are brethren,' striving constantly to uplift and restore fallen humanity."—Ellen G. White Manuscript 156a, 1901.

The new year is before us. Time is important. We are a people of prophecy, of conviction, of purpose. We are children of God's living concern and are given each day, each month, of this golden period of time in which we may grow into the likeness of Him who made us. Shall we not then cherish every moment of our precious opportunities for our personal spiritual development?

Let us resolve to face the new year with *courage*. When God's people faced a flowing Jordan, walled fortresses, and mighty giants in the land whither they were to go, He commanded them to be strong and of good courage. Across the pages of time since the disciples returned from the Mount of Ascension, legions of men, women, and children—a brave, bold caravan of witnesses to truth—have told their story with unswerving devotion. These have learned the secret that the psalmist discloses in the words, "Be of good cour-



age, and he shall strengthen your heart, all ye that hope in the Lord" (Ps. 31:24). As we face the tragic happenings that may fill the weeks and months of this coming year and as we meet the tests and trials that may await us, we, too, need to be strong and of good courage.

Let us resolve to face the new year with *faith*. God has not forsaken the world. He may not yet be ready to show the power of His might or to deliver His children from suffering or death, but His spiritual arm is still stretched out to steady us in our daily walk, and He will be with us even unto the end of the world. Let us remember that in shadow as well as in sunshine God is preciously near to those who serve Him.

Let us face the new year with *love*. Let us rid ourselves of every root of bitterness, every remnant of animosity or hatred. Let us enter the new season with love filling our hearts, ready to overflow in thoughts and deeds of sympathy and tenderness. May we always be alert to feel sympathy with another in sorrow or be willing to express appreciation of good work done by another. May our lives and words have the glow of "Thank you" in all that we say or do.

Let us resolve to keep our *friendships in good repair*—to be more understanding, more tolerant, more forgiving, more slow to take offense. Let us determine to make our minds a graveyard for any gossip that may drift our way. And let us pray that our heavenly Father will enable us to have such control over our lips that never a word will pass through them which will hurt another.

Let us resolve to face the new year with *zeal*. There is so little time in which to do all that must be done. Along the way there will be difficulties, but a warm and glorious welcome awaits us at the end of the road. Let us hasten with our task. We may soon have it completed if there is zealous, united, and consecrated action. What might the church not do in the course of one short year to hasten the coming of the Lord if even a Gideon band went forth under the blessing of the Holy Spirit and with holy zeal to prepare men and women for the glorious appearing of our Saviour! Let us face our responsibilities seriously and do some real heart searching and resolving at the beginning of this new year.

Let us resolve to be *silent about our own personal difficulties* along the 1962

road. Our companions are not particularly interested in our aches and pains, the stones on our highways, the thorns in our bushes. These things are not important to another, and what is more, if we do not dwell upon them, they will not seem nearly so important to us. Let us approach the positive side of tomorrow's circumstances and do all we can to dispense cheerful, hopeful convictions to those who associate with us along the way.

Let us resolve to be *health conscious*. To enjoy success we must have health. Health, happiness, and success are intimately associated. A famous doctor was asked one day to give some advice to a group of young theological students. Among other things he said was this: "If I were young again, I would take such good care of my health that when the years of great tasks and opportunities would come to me in later life, I would have a sound constitution, steady nerves, and a healthy mind to accomplish them." Begin today with meticulous care to guard our health and strengthen our body.

Let us resolve to face the new year with our *records clear*. Many experiences of the old year we will want to cherish. We will not want to forget the encouraging words, the hand that strengthened us, the kindnesses shown, the flowers along the way, the mercies of God, and the way He has led us. Nor will we want to forget our vows to God and to man, nor any wrong or pain we may have brought upon another. There are some things, of course, we will want to forget—any injuries, sorrows, or losses that we have suffered. The blunders and failures of yesterday—we will want to lay them aside as we press toward the mark of our high calling. There is much ahead for us—the glorious privilege of ministry for the Master, fellowship with Jesus Christ, a home and eternity.

Some people have likened the new year to a page, a chapter, or a book. How true this is with our lives fully committed to the Master. If given a chance, He will write upon these new pages events that are full of interest, full of meaning, rich in service. We are an epistle, a letter, authorized by God. May all who read us be amazed at what our heavenly Father is doing day by day to redeem, to rebuild, to restore in us the beauty of the original creation. Then one day in that great library where the books are gathered for all

the universe to see we will know that the shallow trash which might have been on our pages has been covered by the precious blood of Jesus Christ. And that which is revealed will be the righteousness of Christ lived out in us.

To many this new year may be likened to a room with four white walls, a ceiling, a floor, a window, and a door but with nothing in it. Then every thought we think and every deed we do changes that room, either little or much—the tint upon its walls, the view from its windows, the furniture we place within. This is the room in which we will live, if God is willing, for 365 days. Let it be uncluttered, simple, and beautiful. Perhaps a shelter for one who is weary and discouraged or a pinnacle to stimulate and inspire. May we draw into the room the magnificent, spirited, glorious truths of the Word of God, colored with sufficient grace to live the Christ life in our daily walk, and may we have wisdom to know how to do more efficiently the work that He has given us to do.

Perhaps an untraveled road might suit us better as a simile for the new year—a

road upon which we have set our feet on the first day of the year. This road leads we know not exactly where, but one thing we do know, God has not planned this highway to lead us to disappointment and failure, but to victory and success. As we face the new year we can have confidence in the promise, "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

Whatever 1962 may be for us—a page, a room, a highway, or just another period of time—it is something new and clean placed into our hands to use. Let us resolve to take more time for prayer, introspection, and Bible study, and allow the illumination of the Holy Spirit to give us a vision not only of our own characters but of the great work that needs to be accomplished. May we desire a deeper spiritual life and a stronger faith in the message. May there be a sweet warmth and Christian love in our hearts, which will bind us closer to one another and be a drawing power in our labors for others. May we possess power from heaven sufficient to meet the challenge of the coming year.

A. C. F.



## Light for the New Year

*Oh, let me hold it high for all to see,  
The lamp of faith, as it was held for me.  
Oh, help me keep its shining flame aglow,  
Its chimney polished, and its oil from running low.  
Oh, give me steady hands and an unfaltering heart;  
Help me prepare, that I may do my part  
When some lost soul, praying for light to see,  
Shall see it shine upon the way to Thee.  
There was a night so dark, when faith burned low,  
The brightest star had flickered out; no other glow  
Remained to mark the last dream's ebb. My silent cry  
Was heard, and then a lamp was lifted high;  
And there within, another's life revealed God's living Word  
That I might see; so true a light, the path to Thee, restored,  
Was sure again. There is no way I can repay this healing gift  
Except to hold the lamp for other souls adrift.  
Oh, let me hold it, too, as it was held for me,  
I pray, the lamp of faith, that other souls may see  
The way to Thee, O Lord, as on that one dark night  
Another's lifted lamp made such a lovely light!*

—JULIA FEILING HILLIARD



# Principles of Biblical Interpretation\*

## Part I. The Continuing Quest for Truth

RAY F. COTTRELL

Associate Editor, Review and Herald



THE commission of the Holy Spirit to guide the church into all truth is as valid today as it was in apostolic times. It is our favored privilege and sacred duty to accord Him the opportunity to perform for us in this generation His appointed task of leading men onward in the quest for a more perfect understanding of the character, will, and ways of the Infinite One as set forth in His Holy Word. God calls today for consecrated men to follow on in the footsteps of Habakkuk, Daniel, John, and Paul, hearts aglow with ardent longing for an ever-clearer concept of truth that they may cooperate more effectively with the agencies of heaven in the proclamation of the message ordained for earth's crisis hour. This summons calls, first, for the most careful review of known truth, and second, for consecrated expeditions of discovery into the vast unexplored regions of revelation that lie beyond.

The foundations of the temple of truth rest firm and immovable, its pillars rise in majesty. Shall we cease from our labors to gaze in pride and satisfaction upon the beauty of an unfinished structure? God forbid! Truth—"present truth" in particular—is not static, for the instant it ceases to grow it begins to wither and die. The church has ever been in danger of proclaiming itself rich and increased in spiritual goods, oblivious to the need of keeping pace with the ever-advancing light God would impart to it. Neglect to go forward with advancing light has left in darkness more than one reformatory movement that set forth with the blazing torch of truth in its hands. Its spiritual life gradually deteriorated into a form of godliness without the power thereof, and this was accompanied by a tendency to become conservative, to discourage further investigation of

the Scriptures, and to avoid discussion. Aware of this danger, Seventh-day Adventists have refrained from freezing the measure of truth Heaven has entrusted to them into the rigid shape of a church creed, implying infallibility and finality. As a people we are called individually to be students of the Word of God, and as such to move forward to receive the increased and ever-increasing light He desires to impart to us.

Every great advance of the gospel in ages past has been preceded and ushered in by the most earnest study of the Scriptures. Darkness inevitably flees in the face of advancing light; nothing so effectively dispels darkness as the admission of light. If, in the past, a limited measure of truth has proved effective in setting men free from the kingdom of evil and winning them for the kingdom of heaven, more truth will inevitably effect greater freedom by leading men yet closer to the character and will of the great Author of truth. Inspiration assures us that the most diligent searching of the Word will, in the providence of God, yet prepare the way for that glorious hour of destiny, the loud cry of the third angel. We have much to learn before we are ready to join with the angel of Revelation 18 in setting the earth ablaze with the glorious light of the gospel message for this generation. If we are to proclaim the truth more fully then, it is incumbent upon us to search the Scriptures with increasing diligence now, as we see that day approaching.

### *Advance in the Knowledge of the Truth*

Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of his word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end. But as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. Men rest satisfied with the light already received from God's word and discourage any further investigation of the Scriptures. They become conservative

\* Taken from *Problems in Bible Translation*, Review and Herald Publishing Association.

and seek to avoid discussion.—*Testimonies*, vol. 5, p. 706; *Counsels to Writers and Editors*, pp. 38, 39.

Investigation of every point that has been received as truth will richly repay the searcher; he will find precious gems. And in closely investigating every jot and tittle which we think is established truth, in comparing scripture with scripture, we may discover errors in our interpretations of Scripture. Christ would have the searcher of His word sink the shaft deeper into the mines of truth. If the search is properly conducted, jewels of inestimable value will be found.—*Review and Herald*, July 12, 1898.

Let none think that there is no more knowledge for them to gain. The depth of human intellect may be measured; the works of human authors may be mastered; but the highest, deepest, broadest flight of the imagination cannot find out God. There is infinity beyond all that we can comprehend. We have seen only the glimmering of divine glory and of the infinitude of knowledge and wisdom; we have, as it were, been working on the surface of the mine, when rich golden ore is beneath the surface, to reward the one who will dig for it. The shaft must be sunk deeper and yet deeper in the mine, and the result will be glorious treasure. Through a correct faith, divine knowledge will become human knowledge.—*Christ's Object Lessons*, p. 113.

In searching the field and digging for the precious jewels of truth, hidden treasures are discerned. Unexpectedly we find precious ore that is to be gathered and treasured. And the search is to be continued. Hitherto very much of the treasure found has lain near the surface, and was easily obtained. When the search is properly conducted every effort is made to keep a pure understanding and heart. When the mind is kept open and is constantly searching the field of revelation, we shall find rich deposits of truth. Old truths will be revealed in new aspects, and truths will appear which have been overlooked in the search.—*MS*. 75, 1897; *MINISTRY*, June, 1953, p. 26.

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**The book to read is not the one which thinks for you, but the one which makes you think. No book in the world equals the Bible for that.—McCosh.**

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There are mines of truth yet to be discovered by the earnest seeker.—*Testimonies*, vol. 5, p. 204.

The words of God are the well-springs of life. As you seek unto those living springs, you will, through the Holy Spirit, be brought into communion with Christ. Familiar truths will present themselves to your mind in a new aspect; texts of Scripture will burst upon you with a new meaning, as a flash of light; you will see the relation of other truths to the work of redemption, and you will know that Christ is leading you; a divine Teacher is at your side.—*Mount of Blessings*, p. 36.

In every age there is a new development of

truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. . . . He who rejects or neglects the new, does not really possess the old. For him it loses its vital power, and becomes but a lifeless form.—*Christ's Object Lessons*, pp. 127, 128.

### *The Importance of Sound Principles*

Sound principles of interpretation consciously, conscientiously, and consistently followed are essential to the discovery of Bible truth. The inevitable alternative to personal acceptance of the limitations imposed by a code of sound principles is to accord every man the dubious privilege of interpreting Scripture as may seem right in his own eyes. In large measure the major doctrinal barricades that divide Christendom, as well as minor differences of opinion between brethren, are due to the uninhibited exercise of this privilege. Altogether too often Bible study has been conducted as if it were a game in which each player considers himself free to make up his own rules as the game progresses, or to play without rules if and when he chooses to do so.

Two pilots of equal experience, provided with identical flight instructions and in control of similar craft equipped with comparable navigational aids, may be expected to reach the same destination, though it be but a tiny coral atoll lost in the far reaches of the vast Pacific. But those who presume to launch out into the deeper things of God's Word without the requisite navigational aids will inevitably find themselves at sea, bound for an endless assortment of fantastic destinations. Electronic engineers and nuclear physicists must comply with the laws that operate in their respective fields of research if they would achieve valid results; likewise, those who set out in the pursuit of eternal truth must recognize and follow clearly defined principles. Sound principles are our safeguard against exegetical anarchy, our guarantee of the certainty of the things we believe, and our assurance of a united front as we press forward in the proclamation of the Advent message to all the world in this generation.

In any field the methods of study are largely determined by the nature and characteristics of the subject to be studied and by the qualifications and limitations of those participating in it. The principles by which Scripture is to be studied and ex-

plained are implicit, and often explicit, in the Scriptures themselves—that is, clearly illustrated if not specifically stated. The laws of interpretation are thus determined by the Inspired Word itself. They are inherent in its very form and content. For this reason a statement of principles of interpretation requires for its basis a careful study of such matters as the nature, historical background, literary characteristics, languages, and transmission of Holy Writ. The formulation of a code of valid princi-

ples of Bible study is thus an objective procedure that must be conducted in accordance with its own inherent principles, and must conform to them. This is necessarily true because of the fact that the principles are themselves a part of the truth whose discovery they are designed to facilitate. A thorough understanding of the explicit statements of the Bible concerning itself, and of the principles implicit in its structure, is essential to any serious study

(Continued on page 40)

# *The Days of Our Years*

Louise C. Kleuser



**A**T THE creation of our world God pronounced His divine purpose for the heavenly bodies. He ordained the sun, moon, and stars to mark the seasons—the days, months, and years—and also to serve the world as signs. Each arrangement of Creation was to bless mankind; in God's plan that was "good" (Gen.1:14-18).

In the course of time God spoke to Moses and Aaron, ancient Israel's spiritual leaders, instructing them regarding a change in the beginning of the year. At this time the Feast of the Passover was instituted. God said, "This month shall be unto you the beginning of months: it shall be the first month of the year to you." God was leading His people out of Egypt, a heathen monarchy that had attempted to thwart the power of God. He was ready to pour out His wrath in the form of dreadful plagues in order to save His people from the Egyptians, but in His great mercy He planned a way of escape for His people. Israel had suffered greatly under Egyptian authoritarianism, but more tragic still was the fact that the children of Israel had lost their conception of pure worship.

Now Jehovah was establishing a new order of things and giving explicit com-

mands regarding the Passover, which was to memorialize their exit from Egypt. Israel must learn the depth of Jehovah's plan regarding their salvation. The pressures of Pharaoh's program of hard labor and the stunted thinking of the slaves made it necessary for God to make His instructions very simple. The new feast was to be more than a victory holiday. The Passover would foreshadow things to come. As a result of God's revelation Israel began a new way of life, establishing at God's command a new calendar to mark the beginning of the new year.

## *The Slaying of the Lamb*

The high point of the Passover feast was the slaying of a lamb "without blemish." In every Israelitish home the father had the responsibility of leading his family to God. This was an act of faith in which the entire household responded in obedience to divine instruction. After their departure from Egypt, the Passover became a yearly "ordinance" until type met antitype at the appearing of the Messiah, "the lamb slain from the foundation of the world."

The Passover had great significance in the ritualism of the Hebrew people. On the eve of the original Passover the blood of the slain lamb was sprinkled on the side posts and upper doorpost of each Israelit-

ish dwelling. At the time the angel of death was nearing with swift destruction—slaying the first-born in each household that had neglected or spurned the dictates of Jehovah.

The Lord Jehovah had commanded Moses and Aaron regarding the eating of the Passover lamb. "They shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs" (Ex. 12:8). Addressing each Israelite, He continued His instruction: "... with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover. . . . And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not . . . destroy you, when I smite the land of Egypt" (Ex. 12:11-13). Then, instituting a change for the beginning of their year, God pronounced, "This month shall be unto you the beginning of months: it shall be the first month of the year to you" (Ex. 12:2).

The New Year feast and the Passover became associated religious events in the same month. But ancient Israel's celebration of the New Year was in marked contrast with the keeping of heathen holidays! Holy days and holidays have always been sadly confused. One is intended for solemn reflection on man's shortcomings toward God; the other is associated with debauchery and frivolity and a forgetting of God! The former inspires separation from the world; the latter encourages participation in the excesses and evils of the world. God's people have been asked to come out from among them!

The apostle Paul, in his leadership in the early Christian church, stresses the fact that God's true Israel is a blood-bought and blood-washed people. Paul then contrasted the genuine experience patterned after Christ with the sinful ways of the Christian's worldly associates. Observe how Paul, in 1 Corinthians 5, combines his instruction with the Passover lamb. How direct is his instruction to purge out the old leaven, representing idolatry, malice, and wickedness; the new "lump" is then aptly

associated with the Christian principles of sincerity and truth.

### *Pilgrims and Strangers*

At the time of the original Passover the Israelites were a nomadic people, carrying the wanderer's staff in their flight from Egypt. Modern Israelites also are pilgrims and strangers in this world, seeking the promised Canaan. They lift their vision heavenward, frequently tasting the symbolic "bitter herbs" of the Passover meal. The Lamb of God is their constant attraction; saving earth's lost, their Christlike mission. They find joy in their simplicity of mind and heart, gladly sacrificing time and means to further the interests of the kingdom.

While the New Year season is timely, may our ministers and church leaders throughout the world guide their flocks into a deeper religious experience. The sands of time are running swiftly into eternity, and the conviction of every herald of Bible truth should be to make the waiting year rich in soul winning. In the following psalm Moses brings to us a sobering New Year's message.

### *Everlasting Refuge*

Lord, Thou has been our dwelling place  
in all generations.

From everlasting to everlasting Thou art  
God.

A thousand years in Thy sight are as  
yesterday.

We spend our years as a tale that is told—  
Yet is their strength labor and sorrow.

Teach us to number our days, apply our  
hearts unto wisdom.

Satisfy us early with Thy mercy, that we  
may rejoice all our days.

Let Thy work appear unto Thy servants,  
Thy glory unto their children; and let the  
beauty

Of the Lord be upon us, the work of our  
hands—

Yea, establish Thou it.

—Psalm 90. Adapted.

To all our fellow workers, a blessed New  
Year!

## MEASUREMENT

¶ Achievement is the yardstick by which the world measures you. Ambition is the standard of measurement used only by our real friends.

# The Kingdom

R. E. LOASBY

Professor Emeritus, Andrews University

THE feminine abstract noun *basileia* is found in the New Testament more than 160 times. The primary meaning is "kingship, royal power, royal rule." We mostly think of this term as "kingdom, territory, or the people ruled over by a king." As a matter of fact, this abstract term originally meant "the situation, the position, dignity, and authority of the king." The secondary meaning of "territory, the realm of the king, the people over whom he ruled," is not yet the first meaning we should stress when we speak of God's kingdom.

This New Testament Greek term, by and large, is equivalent to the Old Testament word *malekûth*. The initial meaning of this ancient Hebrew abstract noun is "kingship" in the sense of royal authority. With both the Hebrew and the Greek nouns, both meanings of "royal authority" and "a people or territory" are applicable today; but unfortunately we tend to ignore the first and basic meaning when we discuss the kingdom.

Undoubtedly, in the almost 90 times *malekûth* is used in the Old Testament, the references are mostly to the authority and rulership of earthly kings in a secular sense. With Daniel, however, there enters the transcendent, eschatological sense that goes beyond the purely nationalist hope. The presentation in Daniel 7 must have influenced the New Testament writers powerfully, and colored their presentation of the kingdom.

In a number of New Testament texts *basileia* is a designation of power, of royal authority, of royal power and glory. Further, the kingdom of heaven, the kingdom of God, and the kingdom of Christ are synonymous. The main hope in writing this short introduction to the study of *basileia* in the New Testament is to encourage us to emphasize the basic meaning of this term in all those texts in which the main thought is the Lord's royal authority, even though we have not realized it previously. This is really essential, and we miss

much when we fail to recognize that in no case is the church to be regarded, and presented to the people, as the *embodiment* of the kingdom of Christ. The church is the sphere within which the *basileia*, the royal authority, is demonstrated, and is not itself the kingdom embodied.

More than thirty times Matthew speaks of "the kingdom of heaven." He is the only New Testament writer who uses this precise expression. Five times he uses the phrase "the kingdom of God." The two expressions are synonymous. The other two synoptics and John use the term "the kingdom of God"; so also Luke in Acts, seven times; Paul in Romans, once; in 1 Corinthians, five times; in Galatians, once; in Colossians, once; in 2 Thessalonians, once; and John, once in Revelation 12:10. In Ephesians 5:5, Paul has the expression "the kingdom of Christ," and in Colossians 1:13, the phrase "the kingdom of his dear Son." There are also other synonyms for further consideration in the more than 160 texts in the New Testament that have the noun *basileia*, a wonderful field for a study of the various truths connected with these correlates: "The kingdom of heaven," "the kingdom of God," "the Father's kingdom," "the kingdom of our Father," "the kingdom of Christ," "the kingdom of his Son," "his heavenly kingdom," and others.

As one studies the New Testament *basileia*, it is seen that a number of texts speak of it without any qualification. When used with qualifications, these very expressions are used and bound up with the Being and activities of the Godhead. These attributive and predicative qualifications used with *basileia* present a varied picture of the divine attributes exercised for the salvation of men; and not the least of these synonymous phrases are the ones that stress God's claims upon men.

As an example, we give some detail of Matthew 6:33, which, using the present imperative, literally says, "Be seeking first of all the kingdom of God and His righteous-

ness, and all these things shall be added unto you." Here is a supreme seeking to be carried on here and now; it is designated in Matthew 5:6 as "hungering and thirsting for righteousness," with the definite promise that the ones hungering and thirsting shall be filled. This is a promise for the present. The verb translated "be filled" is *chortazō*, used of the feeding and fattening of cattle, and of the superabundance of food for men. It is the term in Revelation 19:21—"all the birds gorged themselves." (N.E.B.\*)

The close connection of *basileia* and righteousness must not be ignored. To seek the kingdom is to become more and more entailed in righteousness, subjection to the Father's royal authority, under His rule of grace. Certainly the continual seeking (*zēteite*) means an expecting, an obtaining and enjoying. Here are the two key-notes of the Sermon on the Mount: the kingdom and the righteousness of the kingdom, in the pursuit of which all other things needful for the present life will be added to us.

This kingdom of heaven is operating now within the persons of all who are justified, spiritually renewed, and progressing in a developing sanctification. The righteousness of this kingdom is the character of the saints developed under the Holy Spirit in submission to God's royal authority. This character is described in chapter 5:3-16. In the persons of men of faith today, God establishes His kingdom, justifies His royal rule in the lives of men.

The apostle Luke speaks of the kingdom as present: "But if I, in conjunction with the finger of God, am casting out demons, then the kingdom of God has already reached you" (Luke 11:20). The adversaries accused Jesus of working in conjunction with demons; but He forces the conclusion that He was working with God. The miracles were proof of the presence of the Holy Spirit; and the Lord then states that the presence and activity of the Spirit are proof that the kingdom had arrived, had reached to and overtaken them, was in their midst. The royal power and rule, the delivering, saving grace of the Godhead, was in their very presence. Here is the significance of the verb *phthanō*, followed by a preposition, as here, meaning "to arrive at, to attain." (See Rom. 9:31; Phil. 3:16; 2 Cor. 10:14; 1 Thess. 2:16.)

The apostle Paul regards the *basileia* as

## LETTERS TO THE EDITOR



### Retirement—a Problem?

As a minister nearing the age of retirement, I have been reading with interest and some surprise the MINISTRY articles on this topic. Perhaps a few more years will teach me wisdom, and I shall come to understand the matter differently. But should my health and strength remain, from this short distance it seems to me that I should speak of the privilege rather than the problem of retirement.

May I explain?

At present I am pastor of four churches. Hence my time is of necessity devoted to feeding the flock of God, visiting the sick, wooing back the discouraged or disgruntled, conducting church and school board meetings, leading out in the half dozen annual church campaigns, plus numerous errands of miscellaneous nature familiar to all of us in active ministry. Add to all this the greatest responsibility of all, that of organizing and leading our brethren and sisters into the soul-winning work for which God has raised us up as a church. Couple with this my own participation in the form of public preaching and personal visitation and Bible studies, not to mention the time I must spend alone with God and in study every day. Retirement a problem?

Surely not, with a world left to warn!

With the complexities of church organization left to younger hands, I shall be free at last to visit every home within a given area from mine. With a wealth of literature to meet almost every need, I shall select with discretion that which promises most nearly to meet that need, and leave it with responsive souls for a week or two, then pass it on again. Those who express their desire to do so shall see on their living-room wall such films as George Vandeman's "Victorious Living" or R. A. Anderson's "Four Beasts of Daniel Seven." I shall lend out marked copies of *The Great Controversy* and perhaps call special attention to the chapter "Aims of the Papacy." When I find sickness in my parish of the unsaved, I mean to visit them, perhaps read a few selected paragraphs from *The Ministry of Healing* or *Steps to Christ* while doing so. With the blessing of God I expect to start one or more branch Sabbath schools as a result.

My home church may see little of me until enough neighbors have become sufficiently interested to want to attend a series of evangelistic meetings there. My pastor and I will then arrange for them.

To such activities there can be no end while probation lingers.

Retirement a problem?

God forbid!

O. B. GERHART  
District Leader, Alabama

THE MINISTRY

an ethical reality bestowing peace, righteousness, and joy: "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in a personal relation with the Holy Spirit" (Rom. 14:17). Very definitely one is forced to realize that worldly concepts of kingdoms are not applicable to the kingdom of heaven.

Here we have two action words—the act of eating and the act of drinking. That is to say, the kingdom does not consist of human activities, for such activities are totally insignificant in comparison with righteousness, peace, and joy in the Holy Spirit—a lovely and comprehensive trio that means Christian living in harmony with God's royal rule. Righteousness means here right dealing with both God and man, rectitude in its widest sense. Peace is that blessed state that characterizes one who is in accord with God and has concord with his brethren. Joy is that wonderful emotion that comes with the indwelling of the Holy Spirit. These are elements that are part of God's royal rule among men.

Again, the apostle characterizes the kingdom as present with us in deeds in harmony with, in a carrying out of, God's royal authority: "For the kingdom of God is not in connection with mere word, but on the contrary, is in connection with power" (1 Cor. 4:20). The apostle is telling us that the kingdom of God does not consist of mere talk, fine speeches, but is in the individual, in the church, as a manifestation of divine power and sway. Here the kingdom is an inward reality that underlies and activates the external active life of the Christian; and in and through these inwardly energized activities, the kingdom of Christ realizes and expresses itself. The kingdom is where God's authority reigns, where His

saving grace is manifested, where His power to transform is evident in lives submitted to Him.

A prerequisite for participation in this present kingdom is repentance: "Repent, for the kingdom of the heavens has drawn near" (Matt. 4:17). The apostle tells the people to be changing their thinking; and the reason he gives is that the kingdom of the heavens has approached, using the perfect indicative tense—has come and is still at hand. I repeat, God's kingdom is where His power, His sovereignty, His rulership holds sway. The believer today is a partaker of the kingdom. The revelation of God's authority and royal rule made by Jesus Christ was the presentation of the kingdom, thus making the kingdom near in Christ. The only way we can enter into it is by repentance and submission to the authority of God. Thus the Lord speaks of the kingdom as already come in His own ministry and Person. The cross and Pentecost opened up the way for an outpouring of the Holy Spirit to be flooded into the hearts of men to enable them to surrender to God's rule.

There is, then, a sense in which God's *basileia* means God's ways in dealing with men, His righteous demands, a soteriological concept embodied in the preaching of Jesus Christ. In this sense, God's kingdom coincides with His sovereignty. By the proclamation of the gospel setting forth what God demands of men, what He expects of them, His royal sovereignty is present. In this way the kingdom of God comes to men; men should submit themselves to it, pattern their lives after it. To enter in the kingdom of God is first and foremost to surrender to His sovereign rule, His royal sway.

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There is, to be sure, another group of texts that speak of the kingdom of the future, a conception that presents the saints sharing rulership with Christ on His throne in the life to come (Rom. 5:17); and John speaks of the reign of the redeemed upon the earth (Rev. 5:10). Yet a prerequisite to sharing the kingdom of the future is a full surrender now to the present *basileia* of God, namely, His royal authority. Perhaps a larger stress and fuller presentation of this basic aspect would result in a much smaller rate of apostasy from the church. It is this primary concept of *basileia* that Christ speaks of in the prayer He gave to His disciples—"Thy kingdom

come." He is speaking of the surrender of men to God's rule. Where the will of God holds sway, there is God's *basileia*. Where men are fully surrendered to God, there is His kingdom. This is the *basileia* of Christ's prayer to His followers—individuals living in complete subjection to His royal authority now. "Thy kingdom come" is explained by "Thy will be done in earth, as it is in heaven." To have part in the future eternal kingdom one must be a member of the present one.

\* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

## Biblical Languages—Are They Necessary?

N. GERMANIS

President, Greek Mission, Southern European Division



THE TITLE of this article may bring to many of my fellow ministers a recollection of the many, many hours spent poring over the Hebrew Old Testament and the Greek New Testament during college and seminary days. It may also bring to remembrance the many discussions about the question, Is the study of Biblical languages really essential in our theology course? Many asked of what value this knowledge would be to the pastor of a church or to an evangelist? Many felt then that the hours spent in studying the grammar, syntax, and vocabulary of the Koine Greek were wasted. Was it essential to spend two and three years studying verbs, nouns, participles, et cetera, only to forget them upon finishing the college and seminary years?

Personally, I am convinced that we are not spending enough time in the study of these languages, which are so essential to a true comprehension and understanding of the Word of God. It has been my privilege to be connected with the Greek Mission at Athens for the past seven years, and I have had the opportunity to increase greatly my knowledge of the Koine Greek of the New Testament. I believe that certain facts make it imperative for us to master these

languages, especially the New Testament Greek.

First, we are a people that base our teachings and beliefs squarely on the Bible, and will not accept the traditions of men. This fact naturally compels us to study God's Word constantly, and to know the reasons for our faith. We can hardly do justice to God's Word without a knowledge of the original languages in which it was written.

Second, I believe that it is obvious to all of us that many of the arguments of Walter Martin in his book *The Truth About Seventh-Day Adventism* are based entirely on Greek grammar, syntax, et cetera, and he has attempted to show many times that we did not know or did not use our knowledge of the Biblical languages properly. Regardless of all that may be said for the King James Version, it is not in the language that Paul wrote, and it is imperative that we become really conversant with Paul's letters in the language in which he wrote them.

Third, someone has said that a little knowledge is worse than none, and this is especially so in the field of Biblical languages. It would be only fair to say that many times, through inadequate knowledge, we make mistakes and blunders,

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*—ANDREW FEARING*

either in our sermons or in printed matter, in our usage of the original languages.

Fourth, to fully understand purely doctrinal subjects, a thorough knowledge of the Koine Greek is indispensable. For example, on the subject of the Trinity, and especially the divinity of Jesus Christ, a point of controversy between our church and the antitrinitarians (Jehovah's Witnesses, et cetera), the Koine Greek is beautifully clear in many passages (1 John 5: 19, 20; Rom. 9:4, 5; John 20:28; Col. 1:4-16; and others); also, in connection with the great theme of the law, as developed by Paul in his Epistles to the Romans and to the Galatians, how can one ever understand his real message without being able to read what he wrote in the original? It may be that some of my fellow brethren in the ministry may think I am stretching this point too far, but not so.

The Spirit of Prophecy writings warn us that our teaching and our doctrine must bear the most searching scrutiny. Again, what a flood of light is shed upon such doctrines as the Second Coming and justification by faith when we are conversant with the original language. The *parousia* of Christ becomes more real and more significant, and this message certainly ought to be significant in this day and age. We might

also mention the study of the books of Hebrews and the Revelation, two of the most important books of the Bible in the development of our doctrines. It is not too much to expect that we should be able to study these great books firsthand and not through a translation.

Fifth, we are living in time's last hour, and we shall be called upon to answer for our faith before the great of this earth. If our knowledge is superficial or inadequate, we will surely fail. Note these thoughts from the Spirit of Prophecy:

Men cannot enter the Lord's service without the needed training, and expect the highest success. . . . Never should a young minister rest satisfied with a superficial knowledge of the truth, for he knows not where he may be required to bear witness for God. Many will have to stand before kings and before the learned of the earth, to answer for their faith. Those who have only a superficial understanding of the truth have failed to become workmen that need not be ashamed. . . . Many are wanting in moral and intellectual qualifications. They do not tax the mind, they do not dig for the hidden treasure. Because they only skim the surface, they gain only that knowledge which is to be found upon the surface.—*Gospel Workers*, pp. 92, 93.

Let us determine that we shall be workmen that need "not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

# The Incarnation and Nature of Christ

A. V. OLSON

President, Ellen G. White Estate, Incorporated



THE incarnation of Christ is a profound mystery. As declared by the apostle Paul, "Great is the mystery of godliness: God was manifest in the flesh" (1 Tim. 3:16).

How the Son of God—who had been with the Father from eternity (1 John 1:1, 2) and who had been the active agent in the creation of the heavens and the earth (John 1:3; Col. 1:15-17; Heb. 1:1, 2)—could vanish from His vast universe and become a tiny cell in Mary's womb, there to grow into a perfect babe, and in due process of time be born into the world in the form and fashion of a child of man, but having a dual nature (a nature both human and divine) is beyond our finite minds either to comprehend or to explain. Truly, as says the servant of the Lord—

*In contemplating the incarnation of Christ in humanity, we stand baffled before an unfathomable mystery, that the human mind cannot comprehend. The more we reflect upon it, the more amazing does it appear. How wide is the contrast between the divinity of Christ and the helpless infant in Bethlehem's manger! How can we span the distance between the mighty God and a helpless child? And yet the Creator of worlds, He in whom was the fullness of the Godhead bodily, was manifest in the helpless babe in the manger. Far higher than any of the angels, equal with the Father in dignity and glory, and yet wearing the garb of humanity! Divinity and humanity were mysteriously combined, and man and God became one. It is in this union that we find the hope of our fallen race. Looking upon Christ in humanity, we look upon God, and see in Him the brightness of His glory, the express image of His person.—Signs of the Times, July 30, 1896. Quoted in Questions on Doctrine, pp. 647, 648.*

Human reasoning, human philosophy, can never solve the deep mystery of the incarnation of Christ. God only knows its secret. However, in the Bible and in the writings of the Spirit of Prophecy, the Lord has given us information that throws light on certain aspects of this stupendous problem. This information, this light, it is our privilege, yea, our duty, to study. It is of vital importance that we do so. It con-

cerns our eternal salvation. But the investigation of this sacred subject must be entered upon with reverence and godly fear. We must undertake it in a spirit of great humility, and with earnest and sincere prayer. This solemn duty and necessity is clearly presented in the following lines:

The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. *Christ was a real man; He gave proof of His humility in becoming a man. Yet He was God in the flesh.* When we approach this subject, we would do well to heed the words spoken by Christ to Moses at the burning bush, "Put off thy shoes from off thy feet, for the place where on thou standest is holy ground." We should come to this study with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth.—ELLEN G. WHITE in *The Youth's Instructor*, Oct. 13, 1898. Quoted in *Questions on Doctrine*, p. 647.

The sincere, persevering student will find that the study of Christ's incarnation, His death on the cross, and His high-priestly work in the heavenly sanctuary is both rewarding and exhaustible. Through His divinely inspired servant the Lord assures us that—

As the worker studies the life of Christ, and the character of His mission is dwelt upon, each fresh search will reveal something more deeply interesting than has yet been unfolded. The subject is inexhaustible. The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, *will employ the mind of the diligent student as long as time shall last.*—*Gospel Workers*, p. 251. (Italics supplied.)

## The Pre-existence of Jesus

When studying the subject of the incarnation of Christ it is well to learn first of all what God has revealed to us, through His Word and the writings of His messenger, regarding Christ's existence, nature, and position prior to His birth in Bethlehem.

The Bible makes it crystal clear that *Jesus was with God the Father, in heaven, long before He was born into this world.* The gospels of Matthew, Mark, Luke, and

John show that Christ spoke repeatedly of having been sent by the Father, of having come down from heaven, and of going back to His Father. For instance, in Christ's pastoral prayer shortly before His death on the cross He said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). And in the first verses of his gospel John declares that Christ ("the Word," as he calls Him) "was with God" "in the beginning"; that "all things were made by him"; and that "without him was not any thing made that was made" (John 1:1-3). Since He was the Creator of all, He existed before all. Therefore, before the creation of the myriads of worlds that swing in space, and the tiny atoms that float in the sunbeams; before the creation of angels and men, and of the creatures living on the land, in the air, and in the sea, *Christ was with the Father.*

The Bible also makes it clear that Christ—the mighty, glorious being who was with the Father from the beginning—*was God*, for in his gospel John says, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1; see also Isa. 9:6). Since He was God, He was essentially the same as the Father.

The following quotations likewise show that from the beginning Christ was with the Father, and that He was God:

In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him.—ELLEN G. WHITE in *Signs of the Times*, Aug. 29, 1900. Quoted in *Questions on Doctrine*, p. 644.

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as his right. This was no robbery of God.—ELLEN G. WHITE in *Review and Herald*, April 5, 1906.

Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore.—*Ibid.*

In Christ is life, original, unborrowed, underived. "He that hath the Son hath life." 1 John 5:12. The divinity of Christ is the believer's assurance of eternal life.—*The Desire of Ages*, p. 530.

### *Christ's Voluntary Humiliation*

Wonder of wonders, the majestic being who from the beginning was *with God*,

and who *was God* (John 1:1)—the mighty God, the Creator and upholder of all things (Heb. 1:3)—"*was made flesh, and dwelt among us*" (John 1:14)! Because of His unfathomable love for lost mankind, He left His throne, came down to earth, clothed His divinity with humanity, lived with us as one with us, and died in our stead, that we might have life (John 10:10).

Speaking of this wonderful voluntary humiliation of the Son of God, the apostle Paul says, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:5-8).

Amazed by this wonderful voluntary humiliation of Christ, E. G. White exclaims:

What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The eternal Word consented to be made flesh! *God became man!* It was a wonderful humility.—*Review and Herald*, July 5, 1887. Quoted in *Questions on Doctrine*, p. 56. (Italics supplied.)

The voluntary humiliation of Christ went farther than to take human nature.

It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity.—*The Desire of Ages*, p. 49.

In this citation our attention is called to the sad fact that sin has had a deteriorating effect on the human race. When Adam was created he was lofty of stature, with corresponding strength and vitality. We read:

As Adam came forth from the hand of his Creator, he was of noble h[e]ight, and of beautiful symmetry. He was more than twice as tall as men now living upon the earth, and was well proportioned. His features were perfect and beautiful.—*The Spirit of Prophecy*, vol. 1, p. 25.

Such was not the size, strength, and perfection of the human race when Jesus was born into the world. Four thousand years of reckless violation of the divine laws of nature had greatly reduced the size and impaired the strength and perfection of the human body. Nerves and muscles had been weakened through centuries of indulgence. By permitting the law of heredity to

operate in His incarnation, Jesus inherited, from the side of His mother, a body comparable in size to that of the bodies of the men of His day, and was subject to the infirmities and weaknesses of other men. Thus, speaking prophetically of Jesus when He was here on earth, Isaiah declares that He was "a man of sorrows, and acquainted with grief," that "surely he hath borne our griefs, and carried our sorrows" (Isa. 53:3, 4). Referring to this declaration, Matthew says of Jesus: "Himself took our infirmities, and bare our sicknesses" (Matt. 8:17). Weymouth's translation reads: "He took on Him our weaknesses, and bore the burden of our diseases." \* Thus in this sense the second Adam was not physically identical with the first Adam. It was also in this sense of depreciation in size and vitality that Christ by the law of heredity is said to have taken upon Himself our "fallen nature" (*The Desire of Ages*, p. 112), "our nature in its deteriorated condition" (*Signs of the Times*, June 9, 1898).

#### **Christ Sinless**

Because Christ clothed His divinity with humanity and bore the physical infirmities and weaknesses of mankind, some are inclined to believe that He came into the world with the propensities of sin, like all the sons and daughters of Adam. This, we believe, is contrary to the information given us in the Bible and in the writings of the Spirit of Prophecy. Note carefully the following statement from the inspired pen:

Be careful, exceedingly careful, as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon Him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden.—*The SDA Bible Commentary*, Ellen G. White Comments, on John 1:1-3, 14, p. 1128.

There are several thoughts in the above quotation that stand out in bold relief:

1. The first Adam was created a pure, sinless being, without a taint of sin upon him.

2. Because of Adam's sin, his posterity is born into the world with inherent propensities of disobedience.

3. Jesus Christ—the only-begotten Son of God, and the second Adam—came into the world, as did the first Adam, without an evil propensity. "Do not set Him before the people as a man with the propensities of sin."

The blessed truth that Christ came into the world without a taint of sin upon Him is emphasized in the following quotations:

"He was born without a taint of sin, but came into the world in like manner as the human family."—Letter 97, 1898. Quoted in *Questions on Doctrine*, p. 659.

He [Christ] was to take His position at the head of humanity by taking the nature but not the sinfulness of man.—*The SDA Bible Commentary*, Ellen G. White Comments, on Heb. 2:14-18, p. 925.

He was a mighty petitioner, not possessing the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are.—*Testimonies*, vol. 2, p. 509. (Italics supplied.)

He is a brother in our infirmities, but not in possessing like passions.—*Ibid.*, p. 202. (Italics supplied.)

Not a taint of corruption was upon Him.—Quoted in *Questions on Doctrine*, p. 61.

This all-important fact that Christ was holy and sinless from His birth is clearly taught in the Bible. In announcing to Mary the birth of Jesus, the angel Gabriel called Him "that holy thing which shall be born of thee" (Luke 1:35). The apostle Paul declares that Christ "knew no sin" (2 Cor. 5:21), and that He was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26). Peter speaks of Him as "a lamb without blemish and without spot" (1 Peter 1:19). And Jesus Himself said, "Which of you convinceth me of sin?" (John 8:46).

Had Jesus come into the world with a stain of sin upon Him, with inclinations and propensities to evil, He would have been, like all the children of Adam (see Rom. 5:12), under the condemnation of death for His own deplorable condition, and in need of an atonement. Thank God, this was not the case!

Christ took upon Him the form of sinful man, clothing His divinity with humanity. But He was holy, even as God is holy. He was the sin-bearer, needing no atonement. Had He not been without spot or stain of sin, He could not have been the Saviour of mankind. One with God in purity and holiness, He was able to make a propitiation for the sins of the world.—ELLEN G. WHITE in *The Youth's Instructor*, Sept. 21, 1899.

The expression that "Christ took upon Him the form of sinful man" must not be construed to mean that Jesus came into the world tainted with sin. He had the form and fashion of a man, but, as we have already learned, and as the quoted lines themselves clearly affirm, He was without a stain of sin.

Likewise, Paul's expression "God sending his own Son in the likeness of sinful flesh" (Rom. 8:3) must not be interpreted to mean that God sent His Son in sinful flesh. A likeness is a resemblance, a similarity, a similitude, a semblance, a form, an external appearance (see *A Dictionary of English Synonyms*, by Richard Soul), and not something absolutely the same as another thing. A photograph of a person, for instance, is a likeness of the outward appearance of the person who sat for it, but it is not otherwise a likeness of that person. So with the flesh of Christ. It resembled the flesh of the men around Him, but it was free from the taint of sin.

If Jesus had come into the world tainted and polluted with sin He could not have chosen to return to His Father without dying. The fact that He could have gone back to His Father without dying is evidence that He was pure and holy. This fact is clearly stated in the following reference to Christ in Gethsemane:

The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity. He might say, Let the transgressor receive the penalty of his sin, and I will go back to My Father.—*The Desire of Ages*, p. 690.

This quotation reveals not only the fact that Christ had no inborn sin or pollution for which He had to die but also the fact that Jesus did not have to die for lost humanity. He could have chosen to return to His Father without dying, and to leave the doomed sinners to perish in their sins. But, thank God, He did not choose to do so. Because of His undying love for His wayward children, He chose to assume the guilt of their sins, and to die on the cruel cross in their stead. He could not save Himself if He wanted to save others. Therefore He gave His own life in order that others might live. It was His own choice. He offered Himself, dear reader, in order that you and I might live.

Occasionally, when it is pointed out that

Jesus came into this world without any propensity to sin, someone will ask, "How then could He be tempted?" The answer is simple: He was tempted the same as Adam was tempted. Adam was created pure and holy, without any inclination to sin, yet he could be tempted. He was tempted; and he fell. Jesus likewise could be tempted. So fierce was the temptation that He "resisted unto blood" (see Hebrews 12:3, 4). But He did not fall. Therein lies our hope for eternal life.

Commenting on these vital truths, Francis D. Nichol says:

Adam in Eden had a human nature, which from the first moment of his existence was capable of sin. But Adam in Eden was spotless until that day that he exercised his will in the wrong way and drew sin into his bosom. . . .

Our father Adam lost the battle with the tempter, not because he had a "desperately wicked" heart—he came from the Creator's hand perfect—but because he wrongly exercised his free will and drew wickedness into his heart. And we, his children, have followed in his steps. Christ, the "last Adam," won the battle with the tempter, and we, through His promised forgiveness and power, may also win. Adam could have won, but he lost. Christ could have lost, but He won. Therein lies the startling contrast. . . .

Christ won despite the fact that He took on Him "the likeness of sinful flesh," with all that that implies of the baleful and weakening effects of sin on the body and nervous system of man and its evil effects on his environment—"can there any good thing come out of Nazareth?"

In other words, Adventists believe that Christ, the "last Adam," possessed, on His human side, a nature like that of the "first man Adam," a nature free of any defiling taint of sin, but capable of responding to sin, and that that nature was handicapped by the debilitating effects of four thousand years of sin's inroads on man's body and nervous system and environment. . . .

We feel that we do the greater honor to Christ, without charging Him with any taint of sin, by believing that though He could have exercised His free will to sin, He did not; that although He felt the full force of temptation, even as we must, He set His will on the side of His Father instead of yielding it to the devil. Temptation assailed Him but found no response in His heart. Said He, "The prince of this world cometh, and hath nothing in me." John 14:30. He "loved righteousness, and hated iniquity." Heb. 1:9. In that sense was He most truly "separate from sinners." Heb. 7:26. Unreservedly we accept the words of Holy Writ that Christ "knew no sin." 2 Cor. 5:21.—*Answers to Objections*, pp. 392, 393.

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\* *Weymouth's New Testament in Modern Speech* by Richard Francis Weymouth. Copyright by Harper and Brothers. Used by permission.

# EVANGELISM -- Winning Men for God



## Large Baptism in Menado, North Celebes, Indonesia

P. SITOMPUL

Ministerial Secretary, Indonesia Union Mission

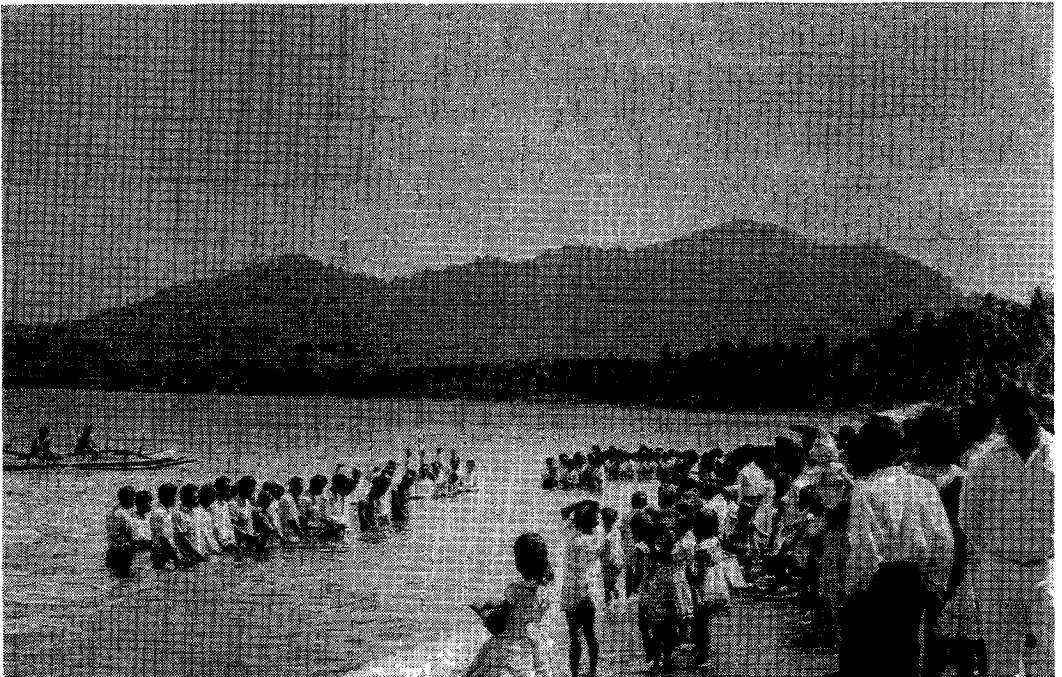
ONE hundred and thirty-three precious souls were baptized after an eight-week evangelistic campaign held in Menado, Celebes.

As public halls were not available we decided the only thing we could do was to hold the meetings in our own church. This decision was made in spite of the fact that we knew the people were prejudiced against Adventist meetings, especially when they were held in a Seventh-day Adventist church. Many of our workers and laymen were afraid the people would not come.

However, we went forward in faith, and

it seemed a miracle took place. The people flocked from all parts of the city, and when they saw the crowds outside the church, which had been advertised as "The Hall of Hope," they decided to enter anyway in spite of the fact that it was an Adventist church. And the result was this wonderful baptism of 133 men and women.

At the baptism six pastors officiated, immersing six candidates at the same time. It was the largest baptism ever held in north Celebes, if not in all Indonesia, as the result of a single campaign. All the candidates were from this one city.



During this large baptism six candidates were baptized at the same time by six pastors.





A scene just before the baptismal service. About 2,000 people witnessed this ceremony.

We praise God for the success of the campaign and for the ability He gave us to accomplish this task of winning souls for His kingdom.

## A Parable on Evangelism

ELDEN K. WALTER

Evangelist, Arizona Conference



**A** CERTAIN farmer was trying to increase his profits. He noticed that his heaviest expenses involved the planting of the seed and the harvesting of the crop. He reasoned that eliminating these large expenditures would leave more of his money in the

bank. So the next year he decided to let the few maintenance men he had do what seeding they could along with their other regular duties. This greatly reduced his expense at seedtime. Then he followed the same plan at harvesttime. Again, the saving was tremendous.

But when all the figures were in, the disappointment was overwhelming. The seeding had been so meager and irregular that there was not much harvest waiting. The harvesting work had been even less efficient. With their limited time, capabilities, and equipment the maintenance men had not been able to gather what

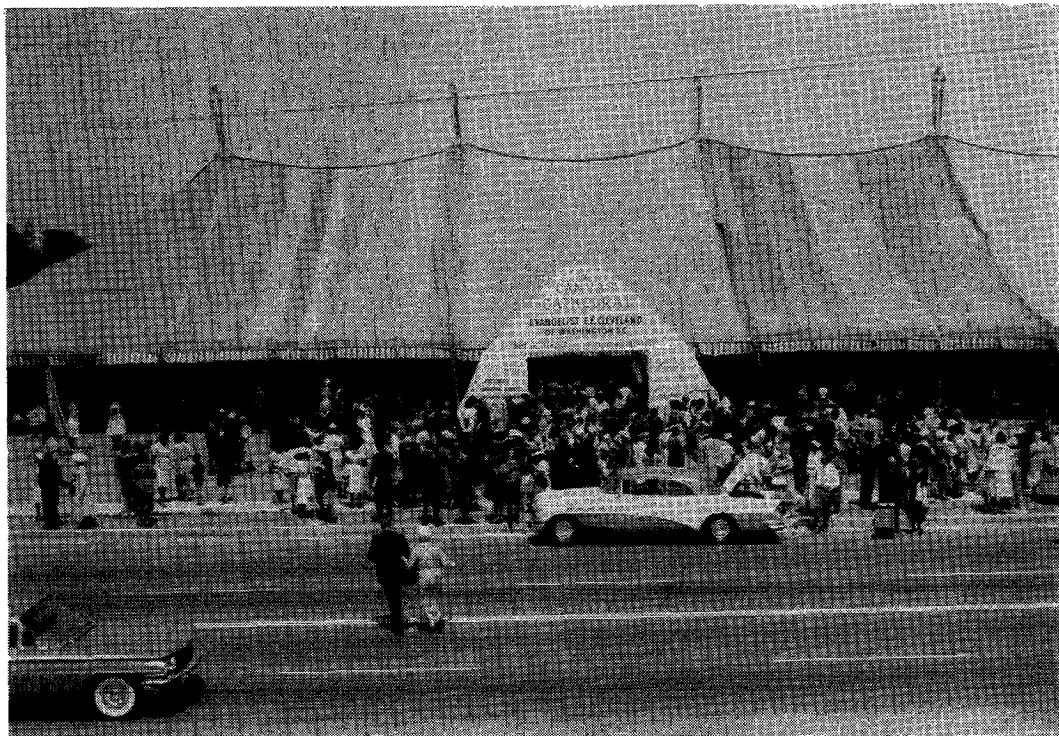
scattered fruitage was available. The whole plan proved a dismal failure.

You say it was really a foolish idea in the first place? True! But do we not often fall into the same error in our planning for a harvest of souls for the kingdom?

The specialized and concentrated work of public evangelism is expensive. It requires the labor of an additional staff. It seems easy to say, "We can't afford it; let's try to get by without this additional expense."

But God's Word is still right: "He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully" (2 Cor. 9:6, R.S.V.).

When we curtail the work of public evangelism we don't save anything—we only reduce the harvest. It is not merely a matter of financial loss. It means that some souls will never be reached with the message of salvation, and thus will be lost forever.



The large tent and some of the crowd in attendance during the campaign.



**T**HE Los Angeles evangelistic campaign and field school, conducted in the city of Los Angeles for four months, reached its climax in the baptism of 319 new believers with additional rebaptisms. All of the participants

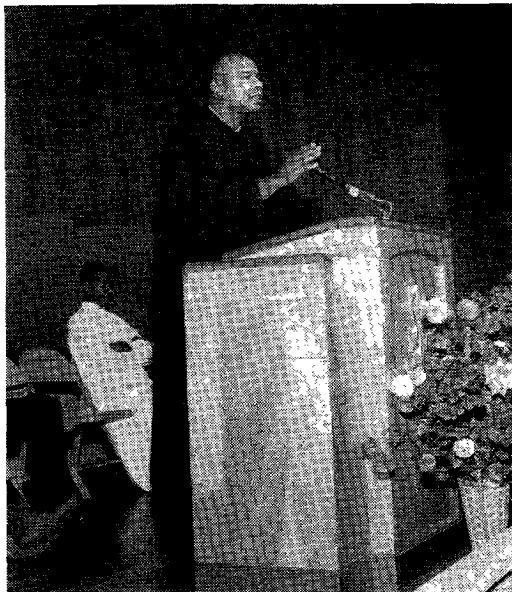
in this vast program are united in giving God full glory for the accomplishments of this campaign.

I began my work in association with the pastors of the Los Angeles area following a very serious illness, and had not completely recovered from it at the opening night. This threw a heavy responsibility upon the pastors of the area, who proved more than adequate to meet the emergency.

Upon my arrival in Los Angeles practically all of the necessary preparations for the opening of the campaign had been completed, from publicity to the erection of the tent.

The tent in which we held the meetings was 220 feet long and 120 feet wide. This tent is said to be one of the largest ever used by an Adventist minister in an evangelistic campaign, if not the largest. Only the best

materials were put into the decorations and internal arrangements. Everything that an evangelist would want in the conducting



E. E. Cleveland speaking to the candidates before baptism.

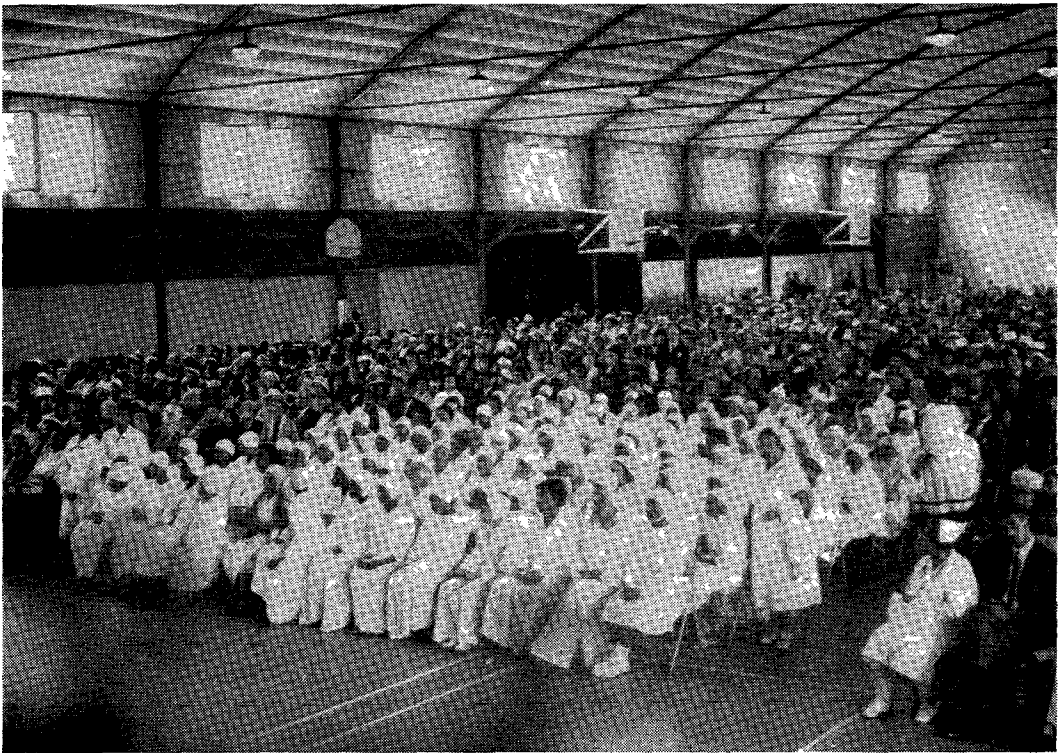
# Report of the Los Angeles Campaign and Field School

E. E. CLEVELAND

Associate Secretary, Ministerial Association, General Conference

of a public meeting was made available for this campaign by the far-sighted administrators of the Southern California Conference, namely the president, Cree Sandefur and the secretary-treasurer, A. G. Munson. Nor was their cooperation limited to mere budgetary outlay, but both of these officers gave their personal support to the campaign by making frequent appearances in

pating ministers and Bible instructors. Ministers taking part in the campaign were: Elders J. W. Allison, R. Nelson, R. H. Robertson, D. Herbert, J. Melancon, Herman Kibble, Harvey Kibble, C. Pritchett, J. Dogette, R. Andrews, A. J. Johnson, M. Jones, I. Evans, C. J. Williams, and D. Black. From Andrews University the following ministerial graduates were assigned



Some of the 319 believers awaiting baptism.

the meetings and at the baptisms. Elder Sandefur welcomed personally the newly baptized believers at each baptism, while Elder Munson participated for one hour in the first baptism.

Such support from the administration was indeed heartening to all of the partici-

to the effort in our field school: D. Taylor, J. Parker, R. Schmidt (from Argentina), H. Bennett (from Jamaica), W. Whaley, S. A. Bushnell, and Pastor Fleetwood (from Jamaica).

These participating ministers made sacrifices that were above and beyond the call

## A New Year's Prayer

*While another year is dawning,  
While its hours and days unfold,  
Lord, our prayer to Thee arises:  
Keep our faith from growing cold.  
May the signs we see around us,  
Trying to our trembling faith,  
Make our prayer to Thee more urgent,  
Keep us ever in Thy grace.  
Though we hear unrestful rumors,  
War and earthquake, storm and strife,  
Keep our hearts in Thee abiding  
Till the dawn of endless life.*

—M. E. Brooks

These lovely lines by Mabel E. Brooks of England, one of our most faithful Bible instructors and now in the sunset years of her life, reflect the devotion of more than sixty years of service in the homeland and as a missionary in Africa. "Keep our faith from growing cold" is surely an appropriate prayer for every worker in God's cause.

R. A. A.

of duty in support of this public campaign. Most of the pastors here listed suspended their eleven o'clock church services for seven consecutive Sabbaths and brought their congregations to the tent meeting in support of the new believers who were on their way into the faith. This unusual co-operative procedure was highly organized so as to prevent large losses in the financial program of the church, and at the same time to provide encouragement to the new believers.

Bible instructors serving faithfully and efficiently in the harvesting of this baptismal result are: Mrs. Celia M. Cleveland, pianist and Bible instructor, Miss Phipps, organist and Bible instructor, Mrs. Rice, Mrs. Moss, Mrs. Burns, Mrs. Boyce, Mrs. Arceneux, Mrs. Bevenue, Miss Bryant, Mrs. Gully, Mrs. Masters, Mrs. Bailey, Mrs. Henderson, Mrs. Poe, Mrs. Short, Mrs. Junkin, Miss C. Brown, Mrs. Penniman, and Mrs. King. Mrs. Dwight Herbert superintended the nurses who served nightly during the evangelistic services.

Professor Dent was minister of music, having the responsibility of selecting the special numbers that were rendered each night. Our musical program for the first two weeks featured the singing of Charles Brooks, of Pine Forge, Pennsylvania. In the latter stages of the meeting we were fortunate to secure the services of Joyce Bryant, who finished the campaign with us. These two talented musicians did much to aid souls who were endeavoring to make their decision, and their songs also glad-

dened the hearts of the Christians who attended the meetings.

In connection with the campaign there was conducted a field school of evangelism under the direction of W. S. Lee, secretary of the regional department of the Pacific Union. The ministers gathered daily to listen to the instructions of seasoned experts in their various fields. R. R. Bietz, president of the union, served as an instructor in the school. Cree Sandefur, A. G. Munson, and many others also served, but the one upon whom we depended to carry daily instruction in our field school and who also was active in personal work was Mary Walsh, of the Pacific Union. She conducted enlightening studies on "The Influence of Catholicism Upon Protestant Thought." We were unanimous in our conclusion that her ministry had been for us a real blessing.

The campaign was conducted in the extreme western section of the city of Los Angeles and the territory was rather sparsely populated, but the laymen of our Los Angeles churches filled their automobiles night after night with interested persons and brought them to the meetings. This accounted in a great degree for the success of the campaign.

Noteworthy among the laymen who did outstanding service in this connection was Brother Fletcher of the Los Angeles area. This dear brother not only filled his automobile every night, but was in constant attendance himself with these laymen, explaining those difficult things which they may not have understood. Also Mr. Gully was very active in this respect. There are scores of others that could be named if space would permit. These faithful laymen combined their efforts with those of the ministry, making possible the results of the Los Angeles campaign.

Work in our cities is becoming extremely difficult, but the most glorious days for the public preaching of the gospel are immediately before us. It is the burden of the writer that each reader of this article examine his own heart as it relates to the public preaching of the Word, and may it be that the record of this campaign will serve as an inspiration not only to the hearts of each of its participants but also to those who have witnessed it in the reading of this article. May it inspire each to go forward in faith in the accomplishment of greater things in the days ahead.

# How God Prepares a Minister\*

J. L. SHULER

Veteran Evangelist



**I**F YOU want to know how God prepares a minister, study Isaiah 6:1-9. This is a representative experience. God prepares a minister in the same way that He prepared Isaiah to be His spokesman. Ellen G. White, after quoting Isaiah 6:1-9 in full, says: "This representation will be acted over and over again [in the lives of those who are consecrated]."—*A Manual for Canvassers*, p. 19.

It may be enacted in you this very night if you will do your part. This experience seems to consist of six successive stages, or phases, represented by six words—*revelation, self-renunciation, transformation, commiseration, dedication, and authorization*. There seems to be a perfect balance in these. Three of these—self-renunciation, commiseration, and dedication—represent what you will do for God or toward God. The other three—revelation, transformation, and authorization—represent what God will do for you if you will do the other three. If you do your part, God never fails.

The first item in this experience is "I saw also the Lord." This is vision, or revelation. How important it is that you and I should see Jesus. The Good Book says, "Where there is no vision the people perish." It was a vision of Jesus on the Damascus road that marked the turning point from Saul, the greatest persecutor, to Paul, the greatest apostle.

The sum total of our task as ministers and laymen is to reveal Christ to a lost world. But never forget this—let this sink deep into your inner consciousness—you cannot reveal Christ to any soul until Christ is first revealed to you. A revelation of God to your own soul—this is where all evangelism begins. Do not attempt to do evangelism unless you can begin with this.

Take the apostles, those mighty preach-

ers of the gospel. They had this personal experience and they taught out of that background. They said, "We saw, we heard, we have experienced. We are His witnesses." God isn't looking for lawyers to defend Him. He needs none. He needs no defense. God is looking for witnesses—people who can tell of His saving grace and what it has done for them.

The apostle Paul was motivated by a twofold vision. First, he had a vision of Christ on the cross. He said, "I die daily. I am crucified with Christ." It was a personal experience. He wasn't preaching theory, he wasn't preaching theology, he was preaching from experience. He had the cross of Christ erected in his own heart every morning, and he kept that cross there all day long.

Second, he had a vision of the ransomed souls who would stand at last around the great white throne of God through his labors in cooperation with the Spirit of God. Paul held an evangelistic campaign at Thessalonica. He raised up a strong church. Later he wrote two letters to his converts there. Notice in 1 Thessalonians 2:19, 20 "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy." He looked forward to the second coming of Jesus when he would join those converts who had accepted the gospel through his labors at Thessalonica. Paul was spurred on by this twofold vision. Most of us would think that if we were in prison, tied with a chain to a soldier, it would be time to stop preaching. Did it stop Paul? No! He won some souls right in Caesar's household.

Think of this. The measure of a real man is what it takes to stop him. Paul bore witness, although he was a prisoner. To his dying day he was spurred on by a vision of Christ on the cross, and the vision of having as many people as possible stand around the great white throne. I believe that every minister, young and old, ought to be dominated by the same twofold vision.

\* A sermon preached at Andrews University.

It is interesting to notice how Paul stresses this matter of Christ being revealed in him so he could preach Christ. In Galatians 1:15, 16, he gives us a little information as to how he entered the ministry. He says, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me." For what purpose did God reveal His Son in Paul and to Paul? The apostle says, "to reveal his Son in me that I might preach him among the heathen."

No man can preach Christ until Christ is first revealed in him. This is the real basis for being a preacher. It is very important that young men starting out in the ministry have a correct idea of what it is to be a preacher. God reveals His Son to you in your personal experience, so you can preach Him to lost souls everywhere.

Some young people attend college without any vision. They find their studies more or less drudgery, because a task without a vision is drudgery. Some people have plans that are up in the clouds. They never get down to earth with something practical. A vision without a task is only a dream. What you need while in Emmanuel Missionary College and in Andrews University is a task with a proper vision, for a task with a proper vision brings victory.

Without the proper vision there will be no real soul burden in your service. Without a real soul burden there will be no real sacrifice, there will be no wholehearted effort. Without sacrifice and wholehearted effort you will not have true lasting success. And without true lasting success there can be no eternal reward.

The Bible shows that no man or woman ever gets the proper moral vision until he or she is brought face to face with the Lord Jesus Christ in actuality. I often think of that last intimate talk that Jesus had with His disciples. You will recall the amazing request that Philip made. He said, "Show us the Father and that will suffice." I think I can feel the tug of disappointment in the heart of our Lord when He looked at Philip and said, "Philip, have I been so long time

with you and you have not known me?"

How is it with you? Have you followed Jesus five years, ten years, fifteen years or more, and yet you don't know Him as you should? Would Jesus call my name tonight and say, "John Shuler, have you been a minister for all these years and yet you don't really know Me?" To what extent are you allowing Jesus to reveal Himself in you every day here on the campus? Are your words, your actions, even your looks, the outliving of this indwelling Christ?

Psychologists say that no man can find his place in life until he first finds himself. Christianity goes away beyond this. Christianity says that no man can find his place in life until he first finds God. Life begins with God. This is the way it was with Isaiah. Isaiah did not find himself until he first saw God. He said, "I saw also the Lord." Then what? "Woe is me! for I am undone; . . . mine eyes have seen the King."

Notice that a revelation of Christ to the soul leads to self-renunciation. This is the way it was with Isaiah. Just as soon as he saw God, then he renounced himself. There is only one way that we can have a true knowledge of self. Says Ellen G. White, "In one way only can a true knowledge of self be obtained." What is that one way? "We must behold Christ." We must see Christ, and when we do, "we shall see our own weakness and poverty and defects as they really are."—*Christ's Object Lessons*, p. 159.

In *Testimonies to Ministers*, pages 264, 265, we read, "The existence of sin is unexplainable; therefore not a soul knows what God is until he sees himself in the light reflected from the cross of Calvary, and detests himself as a sinner in the bitterness of his soul." The life of Jesus Christ is the mirror of divinity. The character of Christ shows us our moral and spiritual defects. He is the perfect Pattern. When we look to Him we see our own moral and spiritual weakness.

Every time I contemplate the purity of Jesus, the patience of Jesus, the meekness of Jesus, the love of Jesus, then I sense my own

## MODERATION

¶ Moderate desires constitute a character fitted to acquire all the good which the world can yield. He who has this character is prepared, in whatever situation he is, therewith to be content; has learned the science of being happy; and possesses the alchemic stone which changes every metal into gold.—T. Dwight.

undone condition. When I see Jesus in all His loveliness, then I am ready to renounce self. This is the way it was with Isaiah. When he saw the Lord, then he said, "I am undone; . . . mine eyes have seen the King."

Notice that self-renunciation leads to divine transformation. When Isaiah sensed his own undone condition and renounced himself, then came the inflow of God's transforming grace. The words were spoken, "Thine iniquity is taken away, and thy sin is purged."

So it is with you and me. When I see Jesus, so pure, kind, loving, meek, humble, unselfish, obedient, then I see how far short I come. Then I reach out to Jesus and say, "Lord, make me clean." "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10). Then comes the inflowing of His transforming grace. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

Notice that this transformation leads to commiseration. It leads to pity and sympathy with the lost. It brings a burden to work for souls. This transforming grace of God upon the heart always brings compassion for the lost, and like Paul we should live, not unto ourselves, but unto Him who died for us.

When Isaiah had the revelation of himself and experienced the transforming grace of God, then he became aware of a voice. "Whom shall I send, and who will go for us?"

The first impulse of a renewed heart is to tell others what a wonderful Saviour he has found in Jesus. Evangelism is the first law of regeneration. "Every true disciple is born into the kingdom of God as a missionary. No sooner does he come to know the Saviour than he desires to make others acquainted with Him."—*The Ministry of Healing*, p. 102.

The evangelistic urge is synchronous with the new birth. Then notice that commiseration, the burden to work for lost souls, leads to dedication to the task. When Isaiah sensed the need of the lost, then he responded: "Here am I; send me." When we sense this need, then will come our dedication and we will say like Isaiah, "Here I am, O Lord, send me."

This kind of human dedication leads to divine authorization. When thus prepared, Isaiah dedicated himself to the task, then from the Omnipotent God came that little

word of two letters, "Go." The Word of God is powerful. Make no mistake about it. All the power of God is wrapped up in His Word. He speaks, and it is done. He commands, and it stands fast. He said in the beginning, "Let there be light," and there has been light ever since.

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Send your audience away with a desire for, and an impulse toward, spiritual improvement or your preaching will be a failure.—Goulburn.

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When God says, "Go," to a prepared man or a prepared woman, there is all the power that you need in this "Go" to help you to do what God wants you to do. He said to the paralyzed man at the pool of Bethesda, "Take up thy bed and walk." There was power in those few words to enable that helpless man to do the rising and the walking, and to carry his bed. Jesus walked up to a tomb where a man had been buried four days. He said, "Lazarus, come forth." There was power in those three words to cause that dead man to come back to life and to walk forth from the tomb.

The lesson to you, young man, is to be God's prepared young man. When He tells you to go and work in Kalamazoo or give a Bible study, or conduct a Community Bible School—there is power in that "Go" to enable you to do it.

It is by revelation, self-renunciation, transformation, commiseration, dedication, and authorization that God prepares men to be His ministers. The college and the university are doing an important and needful work in preparing men for the ministry, but unless the men have the experience represented by these six words, the college cannot make them real ministers for God.

A man who has this kind of an experience can do the impossible. When God says to that man, "Go," all power in heaven and in earth is pledged to enable him to do the going for God. If a man has this kind of an experience, he can slay a giant with a few small rocks, as did David. If he has only a stick of wood, a rod, he can divide the Red Sea as did Moses. If he has a band of only 300 men and those men do not have anything but a trumpet in one hand and a pitcher in the other with a candle burning inside it, he can defeat an army of 300,000 as Gideon did. If a man has this



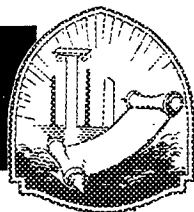
experience, he can stand up before the multitude and preach, and 3,000 souls will come home to God in one sermon as in the case of Peter.

A minister one day visited the John Wesley home. He was taken over the house, and finally the guide came to the prayer room, where this man of God had spent so many countless hours breathing out prayers to God. The minister asked the guide to leave him there alone for a few minutes. The guide did so and closed the door. But he looked through the keyhole to see what this man would do. He saw him get down on his knees and heard him say: "Lord, you

sent a great revival through your servant John Wesley. I do thank you for what this man has done, the many, many souls that he won, and how he brought revival to England." As the guide watched, tears began to roll down the minister's face. Then he heard him cry out, "Lord, do it again, and do it in me."

We ought to read Isaiah 6:1-9 on our knees. Then pray, "Lord, do it again, and do it in me." And the Lord is ready to do it. I appeal to every young man and every young woman. Wouldn't you like to tell the Lord that you want Him to do this again and do it in you?

## RESEARCH--Theology, History, Science



### The Cleansing of the Sanctuary

G. D. KEOUGH

Bible Department, Newbold Missionary College, England

[This unsolicited article from a veteran Bible teacher will provoke thought on a subject of interest to our readers. We print it in the interest of objective study in an area that is at once both vital and, in the hands of the immature student, dangerous. It is therefore to be studied with care and reverence.—Eds.]



THE sanctuary was God's dwelling place (Ex. 25:8), God's palace, the center of His activities and government. It was a marvelous revelation of God. There was to be seen His power, His glory, and His beauty (Ps. 63:2; 27:4). There God came, and there He received all who would come to Him (Ex. 29:42).

The sanctuary comprised three apartments—the court, the tent of meeting, and the Most Holy Place (Exodus 25-27)—in each of which a special service was performed for the purpose of separating sinners from sin (Lev. 16:30, 33), and healing the disease of the world (Ps. 103:3).

The sanctuary comprised three apartments—each a miniature, a type and representation, of God's actual palace in heaven (Heb. 8:5), as He said to Moses,

"Look that thou make them after their pattern, which was shewed thee in the mount" (Ex. 25:40), and through Isaiah He calls the court where the sacrifices were made "my courts" (Isa. 1:11-13). The very existence of this typical palace of God on earth was a standing invitation and appeal to all men to come to God for reconciliation and healing, and an assurance that their object would be achieved (Isa. 27:5). There was nothing that God desired more.

The services performed in the court, at the altar, were for the forgiveness of sins already committed, for the removal of the cause of separation between God and men (Isa. 59:2). It was the blood on the altar that made atonement for the soul, because of the life (Lev. 17:11), and God had already promised that He would Himself provide a lamb. The seeking for forgiveness was a necessary first step (Jer. 3:13), and until this was taken no further progress could be made.

When reconciliation had thus been accomplished, there followed the second part of the ministration in the tent of meeting, the second step in separating the sinner

from his sin. The candlestick burned continually (Lev. 24:24), representing the impartation of the illumination of the Holy Spirit (Rev. 4:5); the incense was burned continually (Ex. 30:8), illustrating how the prayers for help were made doubly acceptable through the merits of Jesus, and the requests granted; and the shewbread (Ex. 25:30), typifying the presence of Jesus, by whose ministration alone can the Word of God become the bread of life (John 6:48, 63), was ministered daily. With this threefold continuous help the sinner could be kept from falling back into sin (Rom. 3:10), enabled to perfect a righteous character (Heb. 7:25), and be presented faultless before the throne of God with joy (Jude 24).

This second step must follow the first, and must be experienced before the repentant sinner can benefit from the third step taken by God on his behalf in the Most Holy Place, which was the satisfying of justice, or the cleansing of the sanctuary.

During all this time the altar and the tent of meeting have accepted the responsibility for the sinner's sin. The sanctuary (God's government) substituted for the sinner, and his sin was forgiven. The work of transformation, the cleansing of the sinner from his sinful nature (Rom. 7:18, 22, 23), of making him a partaker of the divine nature (2 Peter 1:4), had begun. If the forgiven sinner now availed himself of all the ministration in the tent of meeting, that is, if he walked in the light as God is in the light, the blood of the Victim would cleanse him from all sin (1 John 1:5-7). If he ate of the living Bread (John 6:58), and presented his requests to God in the name of Jesus (John 14:14), he would live triumphantly. Then by the blood of Jesus, and because of the real repentance and reformation of the sinner, the record of his sin would be blotted out—the sanctuary would be cleansed and justified.

This third step, taken by God on our behalf, and on His own behalf, completes the work begun by the first step of repentance and forgiveness, and it has all been made possible by the blood of Jesus.

Having accepted the responsibility for the sinner's guilt, and having expiated it by the death of Jesus on Calvary, and having transformed the sinner by the services of the priest in the holy place, re-creating him in the very image of God, God does

not continue to bear the guilt of sinners. It was not His in the first place, but was voluntarily assumed, and the penalty borne by Jesus. The death of Jesus not only expiated the guilt of humanity, it also established the righteousness of God and the culpability of Satan. Through the blood of Jesus, God is both just and the justifier of him who believes in Jesus (Rom. 3:25, 26). It is demonstrated before the universe that Satan alone is responsible for sin, and "the prince of this world is judged" (John 16:11).

This justification of the sanctuary of God and the consequent condemnation of Satan was illustrated on the Day of Atonement, when the high priest placed the guilt, from which the sanctuary was cleansed, on the head of the goat for Azazel. The sanctuary was cleansed, God's actions were vindicated, and as concomitant Satan was condemned, the prince of this world was cast out.

The word "cleansed," as applied to the sanctuary, suggests defilement—that the sanctuary was defiled by the sins of forgiven sinners (Lev. 16:19); and "justification," in the forensic sense, implies some action on God's part that needed to be vindicated. What this action was is definitely stated in Romans 3:25, 26. God forgave the sins of sinners, even before Calvary. He took men that were sinners and restored in them the image of God. The blood of Jesus was God's justification in doing this, and by the death of Jesus he will be justified, and will "overcome when" he is "judged" (Rom. 3:4). The cleansing of the sanctuary is the vindication of God in the judgment.

Now there is a profanation, a defilement, of the sanctuary that is done by the sinning of men who fail to obtain purification from their defilement (Num. 19:13, 20). In Leviticus 20:2, 3 it is stated that "whoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Moloch; he shall surely be put to death: . . . because he hath given of his seed unto Moloch, to defile my sanctuary, and to profane my holy name." This is simplified in Ezekiel 23:38, 39, which reads: "Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary

to profane it; and, lo, thus have they done in the midst of mine house." This defilement was punishable by death with no atonement (Heb. 10:28, 29).

There is also a cleansing that does not imply previous defilement, but has the same sense as dedication, such as the cleansing of the newly erected altar (Ex. 29:36), and of Ezekiel's temple (Eze. 45:18-20). We are not here speaking of *this* cleansing. Our subject is the cleansing, the justification, of the heavenly sanctuary, which involves the forgiveness of the sins of men. Satan had denied God's right to do this, but the blood of Jesus made it possible.

"The sins of Israel being thus transferred to the sanctuary, the holy places were defiled."—*Patriarchs and Prophets*, p. 355. "As the typical cleansing of the earthly [sanctuary] was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded."—*The Great Controversy*, pp. 421, 422.

This defilement of the sanctuary by the confessed sins of Israel was shared by the priest. "Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood" (Num. 18:1).

This bearing of the iniquity of the congregation (Lev. 10:17), by the priest into the sanctuary, was substitutionary. There was no intrinsic defilement. Let us illustrate:

But in laying His hand upon the leper, Jesus received no defilement. His touch imparted life-giving power. The leprosy was cleansed. Thus it is with the leprosy of sin,—deep-rooted, deadly, and impossible to be cleansed by human power. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores." Isa. 1:5, 6. But Jesus, coming to dwell in humanity, receives no pollution. His presence has healing virtue for the sinner.—*The Desire of Ages*, p. 266.

He stands before the congregation of His redeemed as their sin-burdened, sin-stained surety, but it is their sins He is bearing. All through His life of humiliation and suffering, from the time He was born an infant in Bethlehem till He hung on the cross of Calvary, and cried in a voice that shook the universe, "It is finished," the Saviour was pure and spotless.—Ellen G. White Manuscript 165, 1899. Quoted in *Questions on Doctrine*, p. 665.

So it is with the sanctuary of God. Though defiled by the record of the sins of the penitent, it is ever pure and spotless. Its cleansing by the blood of Jesus is the justification of the Godhead in having substituted for sinners, in having willingly borne their sins and forgiven the guilty, with the natural corollary of the condemnation and casting out of the prince of this world. All who have joined him in rebellion and have refused the free offer of pardon and cleansing from sin by the blood of Jesus will, by their own choice, share his fate.

In the type the work of cleansing the sanctuary was entirely separate from the daily ministration (Lev. 16:17); yet this daily ministration in the court and in the tent of the meeting, together with the special ceremonies of that day as a holy day and sabbath (Num. 29:7-11), was fully performed (Lev. 16:23-25).

So when Jesus entered the holy place, at the end of the 2300 days, "He still pleaded His blood before the Father in behalf of sinners," "and forgiveness of sins," the work of the court, "was offered to men through the intercession of Christ in the most holy."—*The Great Controversy*, pp. 429, 430.

The cleansing of the sanctuary, in the type, was not limited to the most holy place. It included the tent of meeting, and ended at the altar in the court: "And he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins: and so shall he do for the tent of meeting. . . . And he shall go out unto the altar that is before the Lord, and make atonement for it. . . . And he shall sprinkle of the blood upon it . . . and cleanse it, and hallow it from the uncleannesses of the children of Israel" (Lev. 16:16, 18, 19. R.V.).

The cleansing of the sanctuary therefore was the justification of all its three apartments and not only of the Most Holy Place. This work, being separate from the continual ministration, should not be confused with the cleansing of the mind or of the soul temple of the worshipers. That was the work of the tent of meeting, the daily ministration, and has been carried forward by our High Priest ever since His priesthood began, and is still being accomplished from His place in the Most Holy. It is a work that must be done for every individual who has accepted salvation by

faith before the cleansing of the sanctuary can take place, for the justification of the sanctuary is the justification of God in having done this very thing for them. Holiness has ever been the requirement and provision of God, for without it "no man shall see the Lord" (Heb. 12:14).

The doctrine of the sanctuary is not just its cleansing. It illustrates complete justification by faith, from the free forgiveness of every committed sin, through the completion of a perfect character, to the blot-

ting out of the record of sin—all through the death and mediation of our glorious God and Saviour, Jesus Christ. To emphasize the justification of the sanctuary to the exclusion of the work of the altar, and in the tent of meeting, could be just as wrong as to refuse to go beyond the altar, which so many Christians do in their ignorance of the requirements and provision of God. We must accept the whole work of God on our behalf and walk by His grace in the light of His countenance.

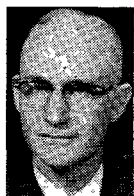
## HEALTH EVANGELISM



### Sabbathkeeping in Our Medical Institutions\*

HERMAN C. RAY

Chaplain, Walker Memorial Hospital and Sanitarium, Florida



**I**T HAPPENED on a Christmas evening ninety-six years ago. December 25, 1865, was the exact day. Our being here as a group of medical institution administrators and others connected with the medical work can be traced directly back to what took place that evening.

Elder and Mrs. James White and J. N. Loughborough had just spent about three months at the health institution of Dr. James C. Jackson at Dansville, New York. Because of the general environment in the institution and Dr. Jackson's insistence on entire rest (with which Mrs. White disagreed), she decided it would be best to remove Elder White from Dansville. The doctor had serious misgivings but finally advised that if they were determined to go, it should not be too far away until it could be decided what Elder White's physical reaction would be.

Rochester was forty-five miles away, and the brethren were to have a monthly meeting there, so this was selected as a stopping place. They were there three weeks, and

during that period special prayer was offered for ten days for Elder White's recovery. It was at one of these seasons of prayer on that Christmas evening that the Lord sent a very important message to His people. It is singular, it seems to me, that the instruction given to Sister White in that vision, one main reason for establishing a medical institution owned and operated by Seventh-day Adventists, was that in such an institution God's people would not be under pressure to violate their conscience in respect to proper Sabbath observance.

From the day that first medical unit opened in Battle Creek to the present time, each Sabbath, as it has come from week to week, has been a test both to the individual employee and also to the management of every Seventh-day Adventist medical institution.

Let us state in as simple terms as possible what the problem is we are each concerned with. (1) The Lord directed in the program of establishing these medical institutions, so we are not out of harmony with His will as far as the *type* of work we are doing is concerned. (2) Of necessity and by the Lord's direction as well, they are to be operated on a twenty-four-hour, seven-

\* Presented at the Southern Union Administrator's Council, Orlando, Florida.

day week schedule. This is not true of most other types of our institutions. Some can be closed down quite completely during the Sabbath, such as the publishing plants. Back in the days when we had a large number of cafeterias and health restaurants, they were instructed to close on the Sabbath. Not so a medical unit, for its work must never cease. (3) If the work must continue during the hours of the Sabbath, should there be changes made in the work program on the Sabbath? If so, what and how?

Let us direct our attention now to this question: Why are we concerned at all about this matter? There are two vital reasons why we must be deeply concerned. Perhaps you may think of others. (1) The spiritual welfare of the individual. God first of all deals with individuals, and that is where we must tackle the problem—at the level of the individual worker. (2) The success of the institution. Perhaps the individual should look out for his own welfare, but the success of the institution is placed, to a large degree, by the Lord and by the board of directors, upon the administrator. Let us deal with these two phases separately. Here in plain language is the crux of it all as far as the individual employee is concerned. "A spirit of irreverence and carelessness in the observance of the Sabbath is liable to come into our sanitariums."—*Testimonies*, vol. 7, p. 106. The key word here is "liable." It means "exposed to the danger or risk of something undesired." This word is well chosen to describe the danger. It doesn't say it is "prone" to happen, for it isn't necessarily the natural outworking of a given situation.

Now, what makes it "liable" that a spirit of irreverence and carelessness will come in? "Those who, from whatever cause [note how broad that is], are obliged to work on the Sabbath, are always in peril; they feel the loss, and from doing works of necessity, they fall into the habit of doing things on the Sabbath that are not necessary. The sense of its sacredness is lost, and the holy commandment is of no effect. A special effort should be made to bring about a reform in regard to Sabbath observance."—*Medical Ministry*, p. 215. "The sanitarium is a place which affords ample opportunity to backslide from God."—*Ibid.*, p. 216. We must face squarely the question: Do we want our work carried

on by a group of Sabbathbreaking, backslidden Adventists? If not, when we return to our posts of duty we ought to look carefully into what is going on in the various departments on the Sabbath and immediately bring about any necessary changes.

The institution has something at stake as well as the individual. We are in our respective communities as representatives of God and His final message to mankind. The test of that final message is the Sabbath. The test of the institution is the upholding of every principle given to this people, the Sabbath in particular. God cannot, and will not, endorse any enterprise that deliberately disregards His express commands. There may be patients in a building paying their bills so the financial status of the institution is in order, but that doesn't ensure Heaven's approval or necessarily indicate a mark of success.

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To see what is right, and not do it, is want of courage, or of principle.—Confucius.

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This brings us squarely up against a very important question. What duties are right and what are wrong in the running of a Seventh-day Adventist medical institution during the holy hours of the Sabbath day? When that question has been successfully answered, we have a basic starting point from which to proceed. First let me say that this question cannot be answered by devising a set of rules. There are enough rules being used now in all medical institutions plus any number that might still be devised to cope with the Sabbath work problem on the basis of rules. The Jews tried to solve the Sabbathkeeping problem with rules and regulations. Anyone who approaches it from that standpoint alone is doomed to failure. Certainly we must have regulations in order to carry on any kind of enterprise. What I am saying is that we cannot depend upon rules only to make certain that the Sabbath is respected as it should be. But there is an answer. It can be handled on the basis of principle. I have a conviction that God overlooks mistakes of judgment that are made when the motive for doing the act is founded upon this principle. Here it is: "The object of God's work in this world is the redemption of man; therefore that which is necessary to be done on the Sabbath in the accomplishment of this work

is in accord with the Sabbath law.”—*The Desire of Ages*, p. 285. Every act done by any worker or group of workers in our institutions on the Sabbath can be brought to the test of this principle.

We have stated the principle that is to guide us, and it covers every situation that may arise. Now this question must receive our attention: Suppose the aid or nurse on the floor or anyone else in the institution does not know how to apply the principle to his Sabbath duties? This we must say, God has never accepted a continuing program based upon ignorance as a legitimate excuse for disobedience. Who is responsible? First of all, his immediate superior and the one who assigned his work. Then the responsibility comes back step by step (whatever these steps may be) to the administrator, and finally to the governing board. “Upon the men of responsibility in the medical missionary work rests the duty of giving instruction to physicians, nurses, and helpers in regard to the sanctity of God’s holy day.”—*Testimonies*, vol. 7, p. 106. Brethren, let us recognize this responsibility and carry out this duty assigned to us, which is to see that all our workers are properly instructed in regard to their work while on Sabbath duty. Would it not be in order for each of us when we return home to plan right away for an Operation Nehemiah—to make a personal survey of every department to see in detail what is going on during the Sabbath. Check with the head of each department. Ask comprehensive, pointed questions. Then, without a violent eruption, set in motion all that is necessary to bring about any changes needed. You may have to close the gates and see that the violators do not return. It can be done and should be done. This should include the strangers within our gates, for they, too, come under the Sabbath command.

Every part of the Sabbath program should be carefully scrutinized to see if any part can be eliminated without detriment to the proper care of the patient. We have been instructed that elective surgery and ordinary treatments should not be performed on the Sabbath.

Inasmuch as most of our institutions are open staff, the problem may be difficult to manage, but because it is difficult doesn’t excuse us from managing it. Here is a statement to that point. “We are to heed a ‘Thus saith the Lord,’ even though by our



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obedience we cause great inconvenience to those who have no respect for the Sabbath. On one hand we can have man’s supposed necessities, on the other, God’s commands.”—*Counsels on Health*, p. 490.

We might profitably spend a few minutes thinking about the various departments of an institution and see what may be done to give the workers the benefit of worship privileges on the Sabbath or the day free as the case may be.

1. *Food Service Department.* “In our sanitariums, the family of patients, with the physicians, nurses, and helpers, must be fed upon the Sabbath, as any other family, with as little labor as possible.”—*Ibid.*

a. At the present time, who is it that is determining in the food service department what constitutes “as little labor as possible”? In counsel there is safety. In all fairness to the workers and the institution, let us not allow one person to carry this responsibility.

b. In arranging the menu, is the dietitian conscious of the Sabbath, to see that this menu is the simplest of all the week to prepare?

c. The category of persons to be allowed cafeteria privileges would also have to be considered.

2. *Maintenance.* Probably in most institutions this department does not present too much difficulty.

3. *Housekeeping.* Here some study would surely be in order. Is it necessary to go through some motions of cleaning or straightening in every room lest the patients feel neglected? How many clean rooms is it necessary to keep in readiness? If the patients check out on Sabbath, why could the room service not wait until Sunday? Could the nursing staff take the responsibility of doing some of the necessary duties ordinarily falling to the housekeeping department?

4. *Nursing Service.* In most instances the nursing department presents the greatest challenge. It is possible to work out a schedule whereby those in the nursing service

can attend Sabbath school and church two Sabbaths out of three if all are willing to cooperate. If there has been a tendency to let the Sabbath program go along about as usual, it will take time to educate doctors, patients, and the nursing staff to accept a program in harmony with the Lord's instruction. But this should challenge us

to overcome every obstacle, whatever it may be.

In conclusion, I think the importance of what we have discussed can best be impressed upon our minds and hearts by reminding ourselves again that "those who from whatever cause, are obliged to work on the Sabbath, are always in peril."

### *Literature Evangelism*

## "What You Dare to Dream, Dare to Do"

HENRY W. PETERSEN

[This is an impressive story of how one of our mission field administrators resigned his position, returned to the homeland, and engaged in literature evangelism in order to see his children established in their educational programs.]



**H**ARRY DOEHLA, brilliant young student planning for an engineering career, was stricken with paralysis at the age of seventeen. Since that time he has spent his days in a wheel chair. For seven years after his affliction he lived

with defeat. Day after day he was alone because his parents had to leave him that they might earn enough to keep him. In his loneliness he tried one thing after another to make some money. All failed. Deeper and deeper he sank into despair.

Then one day came a suggestion that he try the seemingly impossible—paint Christmas cards and sell them! For months his fingers refused to be controlled. It was six months before he sold his first card for five cents. Today he is the biggest Christmas card producer in the world.

Ask him when the turning point came and he will tell you that one day there suddenly came to his mind a sentence spoken at his high school graduation: "What you dare to dream, dare to do." Believe in your own powers. Dare to act on that belief. Action is the key to setting our inner powers in motion. Jesus said the same thing but in a different way in response to the centurion's request to heal his servant, "As thou hast believed, so be it done unto thee" (Matt. 8:13).

For several years I had been dreaming too, looking forward to the time when my

sons and I could visit our home community in northern Minnesota and bring the three angels' messages to our relatives and friends through the literature ministry. This dream was translated into reality a year ago after the close of school. We went off the pay roll and set out for Minnesota, the State with 10,000 lakes, to work out our plans.

We made our headquarters in a town of 8,000 population, strongly Scandinavian and Lutheran in faith and known for their prejudices toward Seventh-day Adventist teachings. Few Seventh-day Adventist believers live in the community, and although there is a church in the town, the membership has remained small through the years. Two Seventh-day Adventist doctors with their families established a clinic a year ago in this town and have been favorably received by the people. These young and enthusiastic doctors welcomed us with open arms and gave us every form of help and encouragement. Their kindness will always be remembered. However, we were under no illusions as to possible difficulties, but we had faith in God's promise: "As thou hast believed, so be it done unto thee." "What you dare to dream, dare to do."

The first week proved a difficult one, for all of us had much to learn in handling the large sets of books, and my three sons lacked training and experience. Thus only one sale was made, but things looked brighter for the coming week as new leads were received. However, on Monday evening of the second week LeRoy and Tommy were arrested by the chief of police and

taken in his car to headquarters for questioning. He said they had been going from door to door canvassing, which was a violation of one of the city ordinances. After proper explanation and identifying themselves, they were released for the night, but told they must appear in the morning for registration with the police, and in the future work only by appointment and not from door to door. Consequently, the next morning we all drove to the police station and registered, promising to abide by the rules. So far, the outlook didn't look too encouraging, but we were not disheartened, as we remembered the promise that "those who accept the one principle of making the service of God supreme, will find perplexities vanish and a plain path before their feet."—*The Ministry of Healing*, p. 481.

Soon our prospects began to change. On Wednesday of the second week, the chairman of the Rotarians invited us to put on a program during the luncheon hour. We accepted the invitation, and our program, consisting of music and pictures and a short talk on conditions in Southeast Asia, was very well received. The Lions Club invited us the following week. We also received a list of all the officers and members of the clubs and their addresses. Canvassing now became much easier, for these businessmen could hardly refuse us admittance to their homes when we visited them during the long evening hours. The mayor purchased a set of *The Bible Story*, and encouraged us greatly. Also the editor of the local paper invited us to his office for an interview. He wrote a good article about our program and mission work overseas and illustrated it with pictures of my sons and me. Canvassing now became a pleasure. Soon Service Clubs, and Farmers' Union, Parent-Teachers' Association, and church groups were inviting us to put on programs in various towns and churches. Freewill offerings were taken up and given to us to help us meet expenses. These totaled more than \$250 for the summer. At the conclusion of one Rotarian dinner program, the chairman, a Roman Catholic, appealed to the large number of men present to give liberally to our mission program during our Ingathering campaign.

We also tried another approach by visiting the ministers of other churches, telling them of our plans to canvass in their com-

munities and asking their cooperation. We are told that "tact and good judgment increase the usefulness of the laborer a hundred-fold."—*Gospel Workers*, p. 119. Twenty-seven preachers of other church denominations were visited during the summer. All but three received us courteously. Four bought our books, three wrote excellent recommendations for our prospectuses, and one invited us to spend the night with him and asked us to make our headquarters at his home while we were canvassing in his community. Speaking appointments and programs were put on in four Lutheran churches, one Congregational, and one Presbyterian. These were all by invitation. One pastor even gave us his church membership list, marking the names of families with children and telling us something of their financial standing.

The Lord richly blessed our humble efforts and opened the hearts of the people who welcomed us to their homes. During a sixty-hour Big Week, sales totaled \$1,000 in one day, the best day of the week. All in all, the summer's work proved a wonderful experience and a delight. Approximately



**H. W. Petersen with his two sons Lowell and LeRoy.**



\$11,000 worth of Christian literature was sold and delivered by LeRoy, Lowell, Tommy, and myself. This meant scholarships for the current college and academy year, a blessing indeed. Prayer had been offered in hundreds of homes, and many had enrolled in the Bible correspondence courses. We met many fine people and we are looking forward to meeting them again.

With its many lakes, Minnesota provides unusual opportunities for recreation, boating, water skiing, and swimming. Hence, the summer wasn't all work and no play. A proper balance was worked out, which greatly added to the enjoyment of the summer's canvassing program.

Truly the "canvassing work, properly conducted, is missionary work of the highest order."—*Colporteur Ministry*, p. 6. It involves "the performance of the highest moral duties" (*ibid.*, p. 12), and is the best preparation for success in life. God's servant has given this pointed testimony concerning the colporteur ministry as a divine plan for students. "I have had spe-

cial light in regard to the canvassing work, and the impression and burden does not leave me. This work is a means of education. It is an excellent school for those who are qualifying themselves to enter the ministry."—*Ibid.*, pp. 31, 32.

Whatever vocation we may choose, the literature ministry serves as a basis for development of practical lessons needful to success in our future lifework. In this day with the spirit of nationalism and excitement sweeping the world, people must be approached courteously and in a tactful manner. "Many souls have been turned in the wrong direction, and thus lost to the cause of God, by a lack of skill and wisdom on the part of the worker."—*Gospel Workers*, p. 119. Therefore, I can highly recommend the colporteur ministry as the best preparation for development of the sterling characters so necessary in a frustrated world needing light and guidance. "The education obtained in this practical way may properly be termed higher education."—*Testimonies*, vol. 6, p. 331.

## SHEPHERDESS -- Her Vital Partnership



### Candles in the Night—No. 5

LOUISE C. KLEUSER

**W**HEN considering the usefulness of women in the broader fields of humanitarian service in the world, we observe that the feminine ministry of the Salvation Army fills a large place. Their plan of action is based less on theology than philanthropy, but it has followed the Wesleyan and Arminian doctrinal pattern. Not a full-fledged church endeavor, it has succeeded in reaching the less privileged in society, and has helped many who, in the disappointments of life and struggles for existence, responded to the touch of this organization. It provides applied Christianity.

The Salvation Army developed out of a great need in the middle of the eighteenth century when men had grown weary of war and yet remained conscious of its military pattern. The founders of the Salvation Army adopted the

language of the world's national defenders. This was sanctified soldiery. It was also somewhat revivalistic, and developed along with the Wesleyan awakening. However, the Salvation Army capitalized on Protestant hymnody, and with banners waving and drums beating it added the popular marching stride to supply rallying incentive. True, its music was a far cry from the Established Church's dignified hymns of another tempo, but it reached many the Established Church never would reach.

The Salvationist's power was prayer, and knee drills were to become the order of the day. Its officers and "lassies" were trained by the originators of their movement to pray in the hovels of the poor. It was a common sight to see drunkards and derelicts in gutters and doorways after a night's debauchery, and the Salva-

tion Army set out to help them. No service was too humble and no case was ever hopeless. Their commander in chief was Jesus Christ.

### *William and Catherine Booth*

Catherine Mumford Booth, wife of William Booth, a minister in the Methodist Connection at the time of their marriage in 1855, is the recognized "Mother of the Salvation Army." Their eight children formed a battalion of Christian soldiers. A humble mission in London's East End became an induction center. Today more than four thousand have donned the "Army's" uniform in almost seventy countries. The Army functions in many languages, but adapts its martial tempo to local needs.

Catherine Booth had read her Bible through several times by the time she reached the age of sixteen, and she had a genuine religious experience. Afflicted from childhood with a number of serious infirmities, she hardly spent a day without pain, often arising from a sickbed to meet a duty or to face an enthusiastic crowd who regarded her as one of England's great preachers. Beginning with their honeymoon William and Catherine had been an evangelistic team. William, too, was God-directed in his work, and their union doubled in usefulness for organizing, preaching, and singing. Catherine, however, was the main source of courage and creativeness. She was a practical wife and passed on a few of her formulas for domestic tranquillity:

The first was not to have secrets that affected their mutual relationship or the interest of their family. The next was not to have two separate purses. Another was not to argue in the presence of the children.<sup>1</sup>

Catherine's understanding of her responsibility was that a woman was to participate first of all in her husband's ministerial work. She was militant with voice and pen, and William made room for her distinctive contribution. This had its roots in her husband's leaving the Methodist Connection in 1861 to face the task of an independent gospel worker. It meant an itinerant life with no settled home for a growing family. But the Booths had an innate confidence in God and a great vision of the work God had entrusted to them. They were a congenial and powerful team.

While Catherine was an organizer she was not without true feminine traits. In her improvised millinery parlor in the whitewashed stable meeting hall, she designed a stunning "Hallelujah Bonnet," styled after the Puritan headgear of the "plain" Quakers. She also designed the Army's uniform, and glamour and appeal were not out of the question with Catherine.

Besides keeping her own children in the cause, she attracted youthful zeal into service for Christ and glorified the commonplace. She taught her "lassies" more than the universities of the day provided—that a Christian woman is a servant of the poor, a succor of the needy, and a comforter in affliction and pain. This in the setting of music, with horns blowing and tambourines tinkling lightened the lot of the toilers of that generation.

### *Growth of the Salvationists*

While these beginnings brought continuous reinforcements as the years progressed, the Booths provided the backbone and the strength of the work of the Salvation Army. And we desire to pay tribute to the ministering spirit of this organization. We are also aware of the branch that became known as the Volunteers of America. It evidently found the original organization a little too cramped for its style, but that, too, is the way some things have to grow.

### *Adventists and Salvationists*

As the Salvation Army has nobly served, it has inspired many other religious groups to cooperate and expand in Christian service within their church groups. Some Seventh-day Adventists earlier have been Salvationists. They have wielded a good influence in our own missionary societies. Seventh-day Adventists find their true pattern in Isaiah 58. This inspiring chapter embraces with humanitarian service a return to the original Sabbath. It is a work of reform and restoration.

We should here mention another worthy example of Catherine Booth as expressed by Edith Deen:

In their self-abnegation, Catherine and William Booth created a monument to the spirit of Christ and against the spirit of Mammon. Like members of the early Christian community at Jerusalem, they never accepted profits for themselves from such things as books, hymns or magazines, but placed them in the treasury for the common good. They not only refused money for themselves but taught their children not to worship wealth.<sup>2</sup>

Catherine would suggest enterprises far more profitable than hours spent in making fineries for church bazaars. She guided national leaders and courts to consider rescue homes for straying girls, and she sponsored other noble projects. To those who overstressed the second coming of Christ doctrine and neglected humanitarian responsibilities, Catherine appealed for balanced thinking. She wrote some inspiring and practical books to guide the cause. On the occasion of the twenty-fifth anniversary of the Sal-

vation Army, when 50,000 had gathered, Catherine gave her last public message. Her motherly appeal was:

Love one another. Help your comrades in dark hours. I am dying under the Army flag; it is yours to live and fight under. God is my salvation and refuge in storm.<sup>3</sup>

Many a needy Dorcas Society in our ranks would grow in strength and usefulness if more of our sisters exemplified Catherine Booth's spirit of devotion and self-sacrifice. Our message has been dignified by women of equal fortitude and creativeness, but there is great need in earth's closing hours to put first things first in our lives. More candles must be lighted in the gloom and darkness of ignorance and despair. How brightly is your candle burning, my Adventist sister?

#### REFERENCES

<sup>1</sup> Edith Deen, *Great Women of the Christian Faith* (New York: Harper and Brothers), pp. 238, 239. Used by permission.

<sup>2</sup> ——— *Ibid.*, p. 243.

<sup>3</sup> ——— *Ibid.*, p. 244.

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## Principles of Biblical Interpretation

(Continued from page 11)

of the truths revealed in it. Otherwise, various passages of Scripture are certain to be misunderstood and misinterpreted.

Of equal importance, the searcher for truth must bring certain emotional attitudes, qualities of mind, and technical skills to the quest for truth. These skills are the various techniques and procedures necessary to the gathering, analysis, and organization of evidence, and to reaching conclusions on the basis of that evidence. Also, man is at best finite and fallible, and must know how to work effectively with others in his quest for truth. Alone, no man is sufficient for these things. The following code of principles therefore considers these essential factors in the discovery of Bible truth as they relate to the research worker, to the Bible as a field for research, to research procedures, and to cooperative effort in the quest for truth.

### Apply Sound Principles

The truths of the Bible have again become obscured by custom, tradition, and false doctrine. The erroneous teachings of popular theology have made thousands upon thousands of skeptics and infidels. There are errors and inconsistencies which

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many denounce as the teaching of the Bible that are really false interpretations of Scripture, adopted during the ages of papal darkness.—*Testimonies*, vol. 5, p. 710.

The most valuable teaching of the Bible is not gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the careless or hasty reader. Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort. The truths that go to make up a great whole must be searched out and gathered up "here a little and there a little."—*Signs of the Times*, Sept. 19, 1906.

Some portions of Scripture are, indeed, too plain to be misunderstood; but there are others whose meaning does not lie on the surface, to be seen at a glance; Scripture must be compared with Scripture. There must be careful research and patient reflection. And such study will be richly repaid. As the miner discovers veins of precious metal concealed beneath the surface of the earth, so will he who perseveringly searches the word of God as for hid treasure, find truths of great value which are concealed from the view of the careless seeker.—*Review and Herald*, Oct. 9, 1883.

God calls for "a diligent study of the Scriptures, and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth."—*Counsels to Writers and Editors*, p. 40.

We should never allow ourselves to employ arguments that are not wholly sound. . . . We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny.—*Testimonies*, vol. 5, p. 708.

There are those who do not go deep, who are not Bible students, who will take positions decidedly for or against, grasping at apparent evidence; yet it may not be truth.—*Counsels to Writers and Editors*, p. 76.

The Lord would have them [the gems of truth] gathered up and placed in their proper relation.—*Review and Herald*, Oct. 23, 1894.

Let us learn upon earth those things which can prepare us for heaven.—Jerome.

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# BOOKS -- For Your Library



***The Context of Pastoral Counseling*, Seward Hiltner and Lowell G. Colston, Abingdon Press, Nashville, Tennessee, 1961, 272 pages, \$4.50.**

This book has been written as a working tool for the pastor in his daily contact with the people of his community and church. It is replete with pastor-parishioner dialogs that were taken from electronic recordings made at the time of interviews. This was done with the full consent of the parishioners, and the recordings are being used in this book with approval of those concerned. Almost every phase of human life—its problems, burdens, and difficulties—are presented. While reading the book one feels that he is sitting in the room and participating in the interview.

This work is designed primarily for the busy pastor and places before him ideas and answers to questions. It reveals the skill the pastor needs to help him in pastoral care and counseling. The cardinal aim seems to be to suggest to the minister how he, under God, may help people to help themselves. This book does not advocate counseling as the modern method of ministry, nor does it suggest that this alone would solve all the problems in a church. However, we are all aware that no matter how much preaching we do, we cannot avoid personal counseling. The purpose of this book is to help us to do that counseling better, not necessarily to do more of it. In fact, the author suggests that if counseling in itself is just an American fad, it should die. However, if it is a way of approaching one aspect of the work of the minister with new tools and resources, then we believe it deserves new attention.

A. C. FEARING

***This Faith We Live By*, James H. Jauncey, Zondervan Publishing House, Grand Rapids, Michigan, 157 pages, \$2.50.**

This book is so readable and interesting that it is difficult to lay it down until one gets to the end. The author is a gifted writer who has had a varied background of experience in science, engineering, psychology, education, religion, and journalism. This has given him an extraordinary insight into human nature, and thus he is able to write clearly and simply and in such a nontechnical way that the book can be enjoyed and appreciated by both theologian and layman.

A great variety of subjects are discussed in this book, including worldliness, human relationships, sex, suffering, divorce, forgiveness, and the nature of God. It is full of helpful and practical homilies

and also reveals a clear knowledge of God in history.

Dr. Jauncey's illustrations are fresh and illuminating. His discussion of sin, repentance, and conversion is so perspicuous that one could hardly fail to grasp the meaning and importance of these great themes.

I am sure *This Faith We Live By* could be a source of spiritual help not only to the preacher but to the layman seeking a clearer understanding of the Christian life. In fact, anyone who reads this interesting and enlightening book, and practices the truths contained therein, cannot fail to profit spiritually.

J. INA WHITE

***Prayer's Deeper Secrets*, F. J. Huegel, Zondervan Publishing House, Grand Rapids, Michigan, 1959, 96 pages, \$1.75.**

The author, F. J. Huegel, served as a chaplain in World War I; engaged in missionary labors in Mexico for more than twenty-five years; taught at Union Seminary in Mexico City, and is the author of *Forever Triumphant* (reviewed in THE MINISTRY some time ago) and other works of a spiritual nature.

Often it has been stated that prayer is the greatest force in the universe. In this Atomic Age, when incomprehensible forces are being released, prayer still transcends them all. This author has done much original thinking on this great topic of prayer. The book is not merely another analysis on petitioning the Almighty—it challenges deep thinking; and it is well organized and theologically sound. The following chapter headings suggest its value as a prayer-meeting series for pastors: "The Law of the Atonement"; "The Law of Faith"; "The Law of Right Relations"; "The Law of God's Will"; "The Law of the Spirit's Inspiration"; "The Law of Praise"; "The Why of the Unanswered Prayer."

Having evaluated this work most carefully, this reviewer enthusiastically recommends it to our ministers. But it is with the reminder that church leaders will not find here a tailor-made set of talks that can be hastily resorted to when preparation time is lacking. The pastor will profit much by first entering into the depths of this author's study on true prayer, and when he does, he will be inspired to make such a series more than a casual exposition. We benefited personally from its unique lessons.

LOUISE C. KLEUSER

THE MINISTRY

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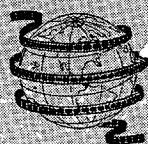
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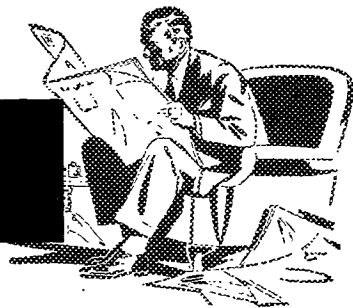
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# NEWS -- From Current Journals



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

¶ For the first time in 30 years, nonpilgrims and press photographers were allowed to visit St. Patrick's Purgatory, Ireland's famous holy island at Lough Derg, County Donegal. The occasion was the special Patrician Year ceremonies on the island attended by President Eamon de Valera; Premier Sean Lemass; John Cardinal D'Alton, Archbishop of Armagh; and many bishops from Ireland and England. Not since 1931 has the island, where St. Patrick glimpsed the fires of purgatory, been open to nonpilgrims. In that year an impressive basilica was opened at the shrine. The Patrician Year is in commemoration of the one thousand five hundredth anniversary of the death of the celebrated apostle to the Irish.

¶ An Anglican clergyman arrived in Australia from England promising to do what he can about "injecting swing into church music." He was the Reverend J. N. Bacon, of Derbyshire, who was appointed a teacher at the Anglican All Saints School in Sydney. "I don't know," he said, "if you have the modern trend in religion here in Australia. But if not, I'll see what I can do. Staid church music has dragged behind in the past and has been responsible for the churches' losing battle to win over the modern generation." Mr. Bacon reported that "when I decided to inject swing into church music back in England, the attendance at my church went up from a steady 30 to 250." He conceded, however, that his swing music was received with mixed feelings in Derbyshire and several organizations protested to his bishop.

¶ Vatican authorities reported that a number of European Catholic missionaries serving in Indonesia have asked to be granted Indonesian nationality. Their decision to apply for Indonesian citizenship followed upon an apostolic letter from Pope John XXIII urging the Church's hierarchy and clergy in the country to serve their flocks in a spirit of total abnegation, the Vatican authorities said. In response to the papal letter, the Indonesian hierarchy asked foreign missionaries to apply for naturalization, which they said would be "granted without difficulty." The Indonesian Government recently placed restrictions on foreign missionaries, but those of Indonesian nationality are free to carry out their work.

¶ A cabaret "for adult Christians" where no intoxicating drinks will be served was opened in Sydney, Australia, by Dr. Alan Walker, prominent Methodist clergyman. Dr. Walker, superintendent of Sydney's Central Methodist Mission, called it "an experiment designed to bridge the gulf between the church and people who have no contact with religion." Attending the opening night were 150 patrons who were entertained with a floor show that featured hymns sung to modern rhythms and various variety acts. Instead of beer or liquor, the guests drank fruit cocktails, coffee, soft drinks, and milk.

¶ Discovery of an ancient Jewish temple at Ostia, formerly the port of Rome, at the mouth of the Tiber, was seen as the first evidence found anywhere in Europe of Jewish colonies outside Palestine before the birth of Christ. A large and prosperous Jewish colony existed in Ostia as long ago as the first or second century before Christ, according to archeologists who examined the temple ruins. The earliest known appearance of Jews in Rome dates to 142 B.C., when a delegation of Maccabees presented a gold shield to the Roman Senate and asked for protection against the Syrians, who were threatening Jerusalem. However, it was not known until the discovery of the temple that at about the same time there was at least one permanent Jewish settlement near the city. Prof. Anton Luigi Pietrogrande, director of excavations in the Ostia area, said the temple was of "important proportions" and of "excellent workmanship," leading to the belief that it served a sizable and thriving Jewish community.

¶ A new national magazine, *The American Rabbi*, has published its first issue in Grand Rapids, Michigan. Designed to serve as a forum for the American rabbi, the 32-page journal is edited by Rabbi Harry Essrig, former regional director of the Union of American Hebrew Congregations and spiritual leader of Temple Emanuel in Grand Rapids.

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The magazine's editorial board is composed of rabbinic leaders representing the three branches of Judaism—Orthodox, Conservative, and Reform. Eight issues will be printed each year. Each issue will seek to further the avenue of communication among the leaders of the three branches of Judaism, encourage the rabbi's role as a preacher, and serve as a scholarly exchange center for sermons and other clerical-educational thoughts.

¶ A \$125,000 fund drive to build an auditorium at the Christian Medical College and Hospital, Vellore, India, in memory of its founder, the late Dr. Ida S. Scudder, was launched at a luncheon in New York. The 1,500-seat auditorium is being sponsored by the Women's Board of the Christian Medical College, which helps to raise funds for the institution. Dr. Scudder, famed American medical missionary to India, founded the college and hospital in 1900, and since then it has become one of the world's great international medical centers. It has graduated more than 900 doctors and 700 nurses, and treats more than one third of a million patients annually.

¶ Senhora Yolanda Da Silva, Brazilian Adventist pastor's wife and mother of four, narrowly missed winning first prize in the Second International Bible Contest in Jerusalem, but gained a top place in the hearts of the Israeli public. Particularly appreciated was her generous acknowledgment of final defeat at the hands of Rabbi Yehia Alsheikh, an immigrant from Yemen. This came after another round was added to the contest—both contenders had completed the ten scheduled rounds of questioning with perfect scores. Most of those who witnessed the contest in the Convention Center, or listened to it over the radio, were reported to have felt that the jury should have interpreted the rules less rigidly and named Senhora Da Silva joint champion along with Rabbi Alsheikh, since both had shown equal, though diverse, scholarship up to the very end. Also widely appreciated was Senhora Da Silva's statement after the contest that "the important thing is not to know the Bible, but to love it and live according to its commandments." A later report states that the senhora received a gold medal similar to that of the winner because of her "splendid performance."

## A Preacher's New Year Resolve

(Continued from page 5)

instinct of gregarious animals"; it is a God-implanted instinct that makes us one all over the world. To ridicule the God of all grace, and speak of Him as just the "herd leader in the great spaces behind the stars," as is stated in Gilbert Murray's *Stoic Philosophy*, is blasphemy indeed. Although some may mock God's promise of man's future home, calling it a "dream castle in the clouds," that does not change the divine purpose. This earth will be recreated and will once again reflect its Edenic beauty,

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and misery and death will never again be known. And the Holy City with its golden streets and gates of pearl will be the great metropolis of that new world. This is not something that man builds up from mud and slime, but rather a city that comes down from God out of heaven.

### *Earth a Stage for the Divine Drama*

When the modern evolutionary hypothesis began to fascinate men it soon replaced Providence, and man began to think of himself as the mere outcome of cosmic forces. Instead of worshiping his Creator, he began to deify false philosophy. True science, of course, has added tremendously to man's knowledge of himself and the universe, especially in recent decades. And we certainly have discovered much about the stage on which we are all acting our parts. But science itself is utterly unable to tell us what the play is all about.

Interesting as it is to know even a little about our tiny world and its relation to the immensity of the universe, and thrilling as it is for men to penetrate outer space, yet it is vastly more important that we know the God of all creation and comprehend the purpose of the divine drama in which a righteous God and a sinful race are so tremendously involved. Nothing can so stir the human mind as the contemplation of God Himself stepping from the courts of glory onto the stage of this little world to take His place as one of the players. Then at Calvary, having completely outmaneuvered the enemy in the cosmic drama of redemption, He in one tremendous act brought the rebel race back to Himself.

This is not a false philosophy; it is a conquering faith—the faith of Jesus. Let us resolve to preach Christ in the power of the Spirit of God during this coming year, and thus prepare a people for that "outer space" journey when our Lord returns.

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# PULPIT -- Pointers for Preachers



## SWALLOWED BY AFFLUENCE!

A YOUNG Nigerian Christian was in Europe for study. After five years at close quarters with Western civilization he ceased to attend church. He said he was shocked at the Western craze for getting money. It seemed to him to be the one aim of Western life. A few months later he stopped to listen to a Christian action group, which was obviously deeply concerned about the suffering of Africans in a certain section of his homeland. He was then convinced that there are some people who have not surrendered to the allure of an affluent society.

An American university professor was interviewed by a brilliant young man whose career seems destined to bring great monetary reward. The young man and his wife are deeply concerned over the futility of an existence that is obsessed with acquiring money. These young people, and more like them, says the professor, want to know how they can use their abilities in something more noble and satisfying. Then he commented that in every such case the parents stand aghast that their young people should get such ideas!

Christians might well note the old lesson that they cannot preach that the love of money is the root of all evil and at the same time become absorbed in acquiring, whether in large or small amounts, the riches that choke the soul and belie the Christian profession. The love of God in Christ Jesus is unselfish and sacrificial.

H. W. L.

## WHAT IS EXPECTED OF A PREACHER?

G. CUPERTINO was so kind as to translate a statement that appeared in *La Stampa*, Turin, March 17, 1961. It refers to a Gallup poll regarding what the majority of the German Catholics expect from their priests: "Speak in the language of today—clear, concise, free from poetry and sentimentality. Be exact when speaking of our work. Eliminate emphasis. Do not speak as though you were already perfect. It is easier for us to believe in a man who admits himself to be in search of something, one who suffers. Show your understanding of the daily difficulties of lay-Christian living in our world today."

Concerning the substance of the preaching, the investigation has revealed that this should consist of "the substantial bread of God's Word," and not merely a kind of "pastry." Clear opposition to language from the pulpit that is not objective and charitable has been manifested. "Don't speak about politics if not within the limits of your message." "Place the blame where it should be, without in-

sulting. . . . From time to time let us feel that we are a part of a universal church. Do not frighten us, but give us courage; give us some consolation, some help, security, and hope; give us the joy of God and of His wonders."

This is food for thought for the Adventist preacher also. It might be well to take these wants of the people into consideration as we preach the last message of hope to a dying world. w.s.

**GHETTO-MINDED** WHEN people criticize the aggressive self-assertion of the Jews, they may be told by educated Jews that the Gentiles who compelled the children of Abraham to live in ghettos are responsible for the situation. In certain geographical areas history would confirm the fact that wherever a people is despoiled, repressed, confined into economic stringency, they develop acquisitive, self-assertive instincts as a result of their enforced struggle for survival.

Can the Christian church become ghetto-minded? Can we shut ourselves up in a too-small world of our own creation? William H. Cohea, Jr., writing in the July-August, 1961, issue of *Letter to Laos*, makes this trenchant observation: "The local church in our time has been 'ghetto' and 'self-preservation' minded. It has shirked service outside its institutional confines. It has built multimillion-dollar buildings to be used once a week for education and worship, while, around the corner, people live in impossible housing seven days a week. It has provided hygienic buildings, programs and curriculum, but failed to take seriously its calling to be a community and to empty itself and serve in a sick world!"

The church can shut itself up in numerous ways. Undue concern over unimportant doctrinal and prophetic minutiae, pressing personal ideas on our fellows, self-concern to the exclusion of soul burden for the lost on every side of us, fussing over "sweet nothings," rigidity in legalistic orthodoxy, fighting among ourselves about minor matters—these and a hundred other things can shut us up to ourselves and away from the real field of battle. Every member of every church should today be evangelistically minded, deeply concerned over the problem of warning men and women to "prepare to meet thy God!"

Let us away with the ghetto mind, the self-preservation of supremely self-satisfied men, the personal ambitions that warp the thinking! Let us take the whole world into our praying, the whole community into our service for the Lord Jesus Christ!

H. W. L.