

The Ministry

FEBRUARY, 1963



A. DEVANEY

I lift up my eyes to the hills.
From whence does my help come?
My help comes from the Lord,
Who made heaven and earth.
—Psalm 121:1, 2. R.S.V.



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IN THIS ISSUE

EDITORIALS

"Preach . . . the Preaching That I Bid Thee"	R. A. Anderson	3
The Deadline	A. C. Fearing	5

GENERAL ARTICLES

The Power of Worship	G. O. Adams	6
Occult Forces of East Join Those of West (Part 2)	L. E. Froom	9
A Philosophy of Speech	C. D. Anderson	12
Great Words of the Bible—16 (Glory)	L. G. Running	14

REGULAR FEATURES

RESEARCH

The Two Israels	G. Cupertino	17
The Edenic Origin of the Sabbath	D. Ford	20

EVANGELISM

Central California Conference Field School of Evangelism	W. McGhee	24
Seeking His Lost Sheep (Concluded)	F. W. Detamore	33

PASTOR

The Challenge of the Space Age to the Preaching of the Word	A. S. Jorgensen	26
"With a Gift for Teaching"	D. A. Delafield	28
What if It Had Been Your Church?		30

BIBLE INSTRUCTOR

Why So Few Bible Instructors?	R. Haffner	36
What the General Conference Session Meant to Me	D. Fox	38

SHEPHERDESS

Visiting	M. Hardinge	40
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BOOKS FOR YOUR LIBRARY		42
------------------------------	--	----

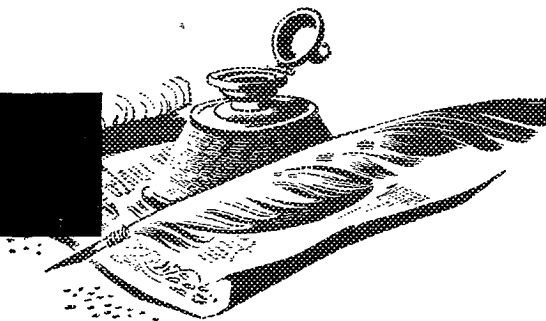
NEWS		46
------------	--	----

PULPIT—POINTERS FOR PREACHERS		48
-------------------------------------	--	----

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EDITORIAL



“Preach . . . the Preaching That I Bid Thee”



WHEN God gave Jonah that clear-cut command, “Preach,” there was no room for doubt. It was “the second time” God had spoken, and because the delinquent prophet had failed to carry out the divine commission the Lord reinforced His word. Jonah had been given a special message and nothing must deter him. His preaching could become effective only as he permitted himself to be God’s man.

No God-called preacher is at liberty to preach what he wants to, not even what the people might want. The preachers in ancient times were called “the man of the Word,” or “the man of God.” Jeremiah declared, God’s “word was in mine heart as a burning fire shut up in my bones.” In declaring that Word he discovered he was unpopular. So he decided to change his style. He soft-pedaled the truth. But he could not escape his responsibility, and despite the threat of persecution God set him once again on the path of unpopularity. He was God’s messenger to his generation.

Preachers of today, no less than the prophets of ancient days, are called to proclaim the Word of the Lord. And like them we must unfold God’s truth in the setting of present-day events. There has always been a “present truth.” What was present truth in Noah’s day was different from the

present truth of Isaiah’s generation, yet both were preachers of righteousness. The vital message of justification by faith, so shattering in its effect in the days of Luther, was in essence no different from the message that Isaiah proclaimed, but Luther preached it in the setting of his time. Four hundred years later, we who serve in the sixties of this present century are to preach the preaching God has given us. We dare not equivocate. With earth-shaking events causing the multitudes to fear, it is a wonderful privilege to be called and commissioned as a herald of hope. No generation of preachers ever faced a greater challenge. And never were people more expectant than they are today.

When our congregations gather for worship what do we give them? What do they take back to their homes? Are we proclaiming God’s last message as “present truth,” relating it to the happenings of our day? Or could the sermons we preach be preached by sincere men of other Christian groups who do not have all the great light God has committed to us as a people?

We rejoice that the standard of ministerial training is on the upgrade, and it is encouraging to hear the well-rounded approaches evident in many areas. Yet, we would ask: Are we preaching the message in its fullness? Recently we listened to a fine psychological study on Peter, as one of the companions of our Lord. Many helpful lessons were drawn from this man’s life.

And who of us has not preached on this lovable character? The pastor that morning seemed to have missed a golden opportunity when he failed to present Peter as one of the foremost prophets of the Second Advent. No New Testament writer excelled Peter's forthright presentation of last-day conditions leading up to the final destruction of the works of man when our Lord returns in glory. If during the sermon on that Sabbath morning he had referred briefly to Peter's clear concept of these future events, it would have reinforced the excellent lessons he was bringing to his people. What finer appeal could anyone make than the very words of the apostle himself: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness"? Or as Phillips translates it: "What sort of people ought you to be? Surely men of good and holy character, who live expecting and earnestly longing for the coming of the day of God."*

Peter's statement concerning the last-day events and the scoffers that would arise, ridiculing the historicity of the Flood and declaring that all things would continue as they were from "the *beginning* of the creation," is an exact picture of the evolutionary concept of our generation. To study the characteristics of this great leader in his pre-Pentecost experience is not sufficient—we must see him as the messenger of the Lord to our own generation also. It was Peter who spoke about God's people being established in the "present truth." As undershepherds it is our responsibility to proclaim God's saving message of grace, but it will come with greater appeal if it is brought to the people in a present-day setting.

We might take another example. If one were to preach on the tragedy of our Lord's rejection by the blind leaders in the days of Caiaphas when the Sanhedrin condemned One who was obviously innocent, it would not be difficult to bring many wonderful lessons to the congregation. But to discover these from a merely psychological viewpoint would not be sufficient. The message would mean much more if we brought our hearers right into the judgment hall where they could listen to the words of Jesus as He addressed Himself to the high priest: "Nevertheless I say unto you, Hereafter shall ye see the Son of man . . . coming in the clouds of heaven."

A few terse sentences would be sufficient to show that John, who was one of those who heard those words, was referring to this when he wrote nearly seventy years later: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him." John, like his Lord, was looking down to our own day when we can confidently expect the fulfillment of that great prophecy.

Although the first advent and the cross must ever be the center of our message and the foundation of every discourse, it is the second advent of our Lord that becomes the focal point to which we must lead our congregations, for we are "to make ready a people prepared for the Lord." Although the Second Advent would be impossible without the first, the first advent would be meaningless without the second. Not that we should be always harping on the signs of the times, but our preaching will mean much more if we can show forth God's last message, presenting it as "present truth." Psychology is not enough, nor is theology of itself enough. Our generation needs to hear theology unfolded in such a way as will lead us to the crowning event of the ages—the imminent return of our Lord.

As Isaac and Abraham wended their way up the hillside to the place of sacrifice the young man said, "My father, here is the wood, and the fire, but where is the lamb?" That question, fellow preachers, is one that we must continually ask ourselves. We need more than wood and fire and an altar; there must be the Offering, the Lamb of God that taketh away the sin of the world. Jesus Christ must be the center of all our preaching, not only as our Example and Sacrifice but also as our coming King. His second advent and our preparation to meet Him must be the focal point of all our preaching. The tendency to wander off into the bypaths of philosophy and psychology and leave hearts hungry for the bread of life and the message of our Lord's near return is something every student must guard against. Our own souls are imperiled unless we keep a clear vision of our God-given responsibility. God's command to Jonah is as pertinent today as it was nearly three thousand years ago: "Preach . . . the preaching that I bid thee."

R. A. A.

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

The Deadline



WHEN looking through notes jotted down many years ago at a workers' meeting I found this gem of truth spoken by a preaching giant of yesterday: "Brethren, the congregation has no use for a lazy minister. You will never

become a good preacher taking it easy. You must work hard and diligently in your study. If you are willing to put in at least four hours of uninterrupted study every day in the week, you will go a long way toward escaping the deadline."

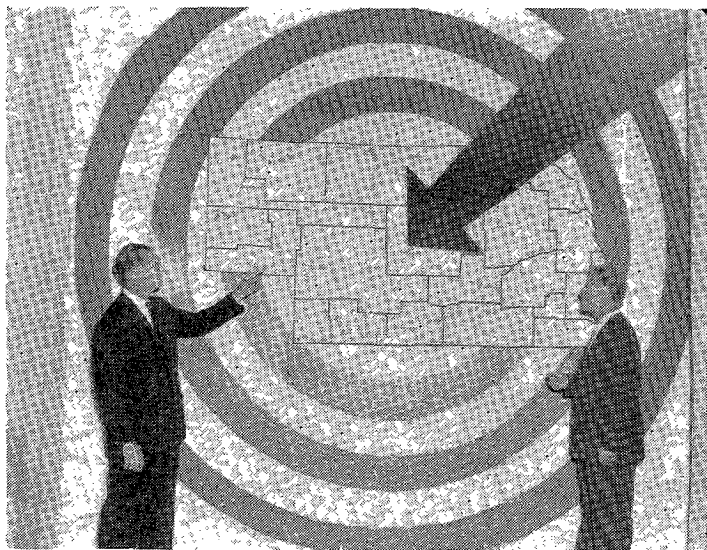
That bit of advice pricks my soul every time the devil of laziness whispers to drift a little, for there is no place for an ease-loving minister in the cause of God. Weak-hearted, pessimistic, indolent, fearful, shortsighted, lazy, leadership would defeat any cause. We have this warning word in *Testimonies to Ministers*, page 155: "Many have become lazy and criminally neglectful in regard to the searching of the Scriptures."

No officer or member of the church will ever say, "You must be in your study at such-and-such an hour." No bell will ring, calling the minister to his task. His immediate taskmaster is his own conscience and his avowed purpose to do an efficient and worthy work for his God. The merchant, the lawyer, the doctor, the laborer, and the salesman in the church succeed by keeping everlastingly at it. The teacher has his hours in the schoolroom, does his homework at night, then takes extra courses to qualify for his expanding task. One layman observed, "We can forgive many lapses in a minister, but it is difficult

for us to tolerate laziness—mentally, or as shepherd of the flock." He might have quoted these words: "The intellect should be cultivated, the memory taxed. All intellectual laziness is sin, and spiritual lethargy is death."—*Testimonies*, vol. 4, p. 399.

"Only by a continual improvement of the intellectual as well as the moral powers can we hope to answer the purpose of our Creator. God is displeased with those who are too careless or indolent to become efficient, well-informed workers. The Christian should possess more intelligence and keener discernment than the worldling. The study of God's word is continually expanding the mind and strengthening the intellect. There is nothing that will so refine and elevate the character, and give vigor to every faculty, as the continual exercise of the mind to grasp and comprehend weighty and important truths."—*Ibid.*, p. 545.

A. C. F.



Elders J. L. Dittberner and A. C. Fearing presenting a challenging picture of the church's task to witness with power "in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

The Power of Worship*

What Is Worship?



WE FIND a comprehensive definition of worship in the *Seventh-day Adventist Bible Dictionary*, page 1153: Worship is "the attitude of humility, reverence, honor, devotion, and adoration that properly mark the relation-

ship of created beings to their Creator, especially in His presence." This lofty experience is granted to fallen man as well as to the angels who never sinned.

Worship not only testifies to our love for, and appreciation of, God but it exerts a power on the worshiper. Worship is an experience, a giving and receiving, a petition and a blessing, a declaration and a benediction.

Worship is an attitude. It is a frame of mind, a condition of heart. Our worship services should contribute toward the fostering of this experience. "Our meetings for worship should be sacred, precious occasions."—*Testimonies*, vol. 5, p. 607. The sacred atmosphere, the reverent appreciation, are vital attributes of worship. And our God works through His servants to minister this grace to His worshipers. The worship hour is to be made a precious occasion as its importance is pressed home to the consciousness of each repentant, believing soul.

The Lord has ordained that worship be attractive, beautiful, and inspiring. It is not intended to be a sad experience. It is not meant to be enervating but invigorating. "Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness" (1 Chron. 16:29). This beauty God imparts through His holiness. We receive through our willing recognition of

G. O. ADAMS

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our need and our sincere worship of Christ as our Saviour.

Why Is Worship Essential?

The ascending and descending on the ladder reaching from earth to heaven, from the heart of the worshiper to the heart of God, is a heartening experience that God intends should characterize our expression of devotion to Him. As prayer is talking to and listening to God, through Jesus Christ, so worship is bringing our heavenly Father a sacrifice of love and devotion, and receiving from Him love, strength, and resolution.

This power innate in the worship experience is calculated to lift the believer from the everyday experience into an extraordinary attitude of surrender to God's will, a deeper appreciation of God's love, and a more eager compliance with His commands.

Heaven's appraisal of our worship is clearly brought to mind in the following message: "Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God. . . . They listen to the testimony of the witnesses for Christ . . . , and the praise and thanksgiving from the worshipers . . . is taken up in the heavenly anthem, and praise and rejoicing sound through the heavenly courts because Christ has not died in vain for the fallen sons of Adam."—*Ibid.*, vol. 6, p. 366.

Meaningful worship unites us with heaven. This is why adoration for God, as expressed in worship, is so essential. It has always been so and will continue to be eternally vital.

How Is Worship Achieved?

We should do everything within our

* Part of a panel discussion on worship at the 1962 pre-session Ministerial Council, San Francisco.

power to make the worship hour rich in possibilities for development of Christlikeness in the lives of worshipers and of communion with God. Conscious effort should be directed toward providing the atmosphere that will cultivate the spirit of worship so that in every regard the attitude of humility, reverence, honor, devotion, and adoration might characterize our relationship to God our Creator.

"Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness or indifference." —*Ibid.*, vol. 5, p. 491. This is straightforward direction we can all understand. Thoughtful care should be exercised in preparation for, and participation in, the worship experience. No detail is to be treated lightly. Every aspect is important and significant.

As we study to make available to the worshiper the Heaven-sent power of this rich experience, the Spirit of God will teach us our Father's will. Certainly the instruction imparted to the church is replete with direction in regard to how we ought to worship our God, and we should constantly remind ourselves of these provisions. The following areas of activity during the worship service should be closely controlled and at all times pervaded by the Spirit of God.

Enter the sanctuary in the attitude of prayer. Let us pray first for ourselves, then, filled with the love of God, let us pray for the rest of the congregation, including those responsible for leadership.

Families should sit together. This presents an attractive picture. In this way children can be given practical lessons in the proper attitude of worship. One of the most vital lessons is that of remaining quiet. From *Testimonies*, volume 5, page 493, we read: "Sometimes a little child may so attract the attention of the hearers that the precious seed does not fall into good ground and bring forth fruit." Not only do quiet children bring blessings to other worshipers, but their own young hearts can thus receive Heaven's direction. While we are saved as individuals, acceptable worship is promoted by our sitting in family units.

In the sanctuary we should remain quiet. Leaders and laymen alike should preserve complete quiet except when called upon to speak to the assembly. God speaks to the individual through the still small

voice. Quiet meditation fosters communion with Him.

Leaders must give positive direction. Worshipers should never be given reason to feel that those in charge do not know where they are going. Such questions as "Shall we sing?" or "Shall we kneel in prayer?" are weak. When given the choice some persons might want to sing when it is time to pray. "Let us sing" and "We will kneel as we pray" are more positive directions and easier to follow.

Do not prompt impulsive replies from the congregation. All information needed should be carefully gathered before the worship hour begins. Leaders should not invite impromptu speeches on various subjects from the floor. Comments from sundry quarters on church activities serve only to disrupt. All presentations should be smooth, clear, and decisive.

The worship hour demands careful planning. All who assist in the service ought to know of their appointments well in advance. Each aspect of the meeting should be chosen, prepared, and delivered with adoration to God uppermost in our thinking. As this aim is achieved the life-giving power of God will pervade our worship. This we need. It is vouchsafed to us as we worship God with reverent and devoted hearts.

Make the presentation of tithes and offerings a sacred privilege. This area of expression is highly charged with worship possibilities. Here is evidence of inward feeling. It is deep-seated. It touches the inner recesses of heart and life. Every care should be exercised to ensure a worshipful atmosphere. This is brought about by thoughtful reference to Heaven's sacrifice, our privileges, worldwide opportunities, and by offering earnest prayer to our Father in heaven. The Spirit of God can make the presentation of gifts in His sanctuary a heart-moving experience. And it must be all this if it is to be an integral phase of our worship to God.

Employ music as a specific part of worship. The singing of suitable hymns will provide expression to aspiration, conviction, and surrender. Hearts are converted. We should never use music as a filler. It is worship. "As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer."—*Education*, p. 168.

While there are many considerations to

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this broad and engaging subject, one more point should be stressed in this connection. Nothing is so endowed to promote worship as is the reading of the Word of God. It is recorded of Aaron that he "spake all the words which the Lord had spoken. . . . And the people believed . . . and worshipped" (Ex. 4:30, 31). This experience the church needs today. The congregation must hear the Word of the Lord, believe, and worship.

The Power of Worship

We are told in *Testimonies*, volume 5, page 609, that meetings for worship "should be pervaded with the very atmosphere of heaven." What a glorious possibility! What a high privilege! The power of God charging the atmosphere of heaven will reach our hearts. And this power is real. It is not an idle phrase, an empty platitude. True worship of God is designed by Him to make us happy now, give us security here, and also prepare us for heaven. The world needs this transforming grace. The saints need it. "God teaches that we should assemble in His house to cultivate the attributes of perfect love. This will fit the dwellers of earth for the mansions that Christ has gone to prepare for all who love Him."—*Ibid.*, vol. 6, p. 368.

"The moral taste of the worshipers in God's holy sanctuary must be elevated, refined, sanctified."—*Ibid.*, vol. 5, p. 496. In coming before God in the attitude of reverence and devotion saints and sinners are brought under the influence of the power of the Spirit of God, which power is inherent in the worship achievement. In order to worship God acceptably our moral taste must be elevated, refined, and sanctified. In turn, a sincere seeker after God re-

ceives, through the act of worship, the very power to achieve this elevation, refinement, and sanctification.

There is a moving account of the impelling power of worship and its inseparable link with sacrifice in the story of Abraham and Isaac. In Genesis 22:5 we read, "I and the lad will . . . worship." How beautiful! We see father and son make their way together to the appointed place of worship. Conversation is brief. The theme is lofty. The love-filled answer from heaven is clear and direct. And, brethren, it is no less real today. You and I can find in worship the power to comply with God's commands, and in this experience receive Heaven's approbation.

Heartfelt worship gives us courage to ask of the Lord, "What saith my Lord unto his servant?" This communion is personal, and as was true in Joshua's experience, we too will haste to respond to Heaven's direction. The Word records simply, "Joshua did so" (Joshua 5:14, 15). Courage, resolution, and accomplishment are ours through the power of worship.

Throughout the Sacred Scriptures the terms *worship* and *serve* are repeatedly used together. This is Heaven planned. The Creator God who demands our worship is ready with joy to impart to us strength for service. Let us remember that only as we serve can we preserve. The preservation of the vital link with heaven is assured through willing worship of God.

The Wise Men from the East enjoyed a thrilling experience. Their eyes had been raised heavenward and they saw His star, the record states, and came to worship Him. This was the happy lot of the eleven disciples after the resurrection. It is recorded in Matthew 28:17 that "when they saw him, they worshipped him." How true to life! When we, today, keep our eyes on heavenly things we too will see and will worship. When we come to see Christ as our personal Saviour, then we will be moved to worship Him.

The worship hour is indeed a sitting together in heavenly places with Christ Jesus. How we should treasure every opportunity for worship of our blessed Redeemer. In this hallowed place we receive a sense of commitment, deeper dedication, and strength to obey. From here we are sent forth in the Spirit of God and the power of His might to conquer the world for Christ. What lofty estate granted to fallen mortals!

Occult Forces of East Join Those of West

(Part 2)

Eastern Occultism's Penetrations and Footholds in the West



TANGIBLE evidence of the penetrations and footholds of Eastern occult concepts into Western thought is further illustrated in the Book of Destiny publications, issuing from Tarrytown, New York. Two of these by Gordon Collier¹—*Will You Be Alive in 1975* with a circulation of 80,000 copies, and *Make Your Own World* (3 volumes), with a distribution of 50,000—are representative. Their significance will become progressively apparent.

1. Spiritistic Origin of Plausible Fantasies.—Note Collier's first book.

Along with numerous helpful features, such as good health counsels and success pointers, this first volume is surcharged with occult teachings and alleged revelations from the astral world. He cites Worth Smith as saying that "immortality, the dream of man for ages will be a reality, here and now," and every soul is to become a "golden shrine for the Eternal Verities."² It sounds impressive. Reincarnation is likewise emphasized repeatedly. It is presented as "a way to reach God which man had now lost,"³ with assurance of daily directions from above. Such are some of its characteristic features.

The proportions and symbols of the Great Pyramid of Gizeh are dwelt upon at great length. The designers were ancient wise men who had a dependable "Knowledge of the past" and clear "vision of the future."⁴ The Great Pyramid is alleged to indicate the "Divine Plan of the Ages," and to augur the exact date of the birth of Jesus Christ.⁵ Then Collier sets forth phantasms—such as the tale of "Atlantis,"⁶ the submerged "lost continent," and its "sunken cities" and their alleged "supermen" (the "Atlanteans"), assertedly revealed through occult revelations. This in-

triguing "continent" is supposed to have become submerged at the time of the Flood, as graphically told by Spiritualist Sir Arthur Conan Doyle in his fictional *The Maracot Deep* (1929), and by Cyrus Headley, and others.⁷

2. Tied in With the Occult and the East.—This is amplified by the fanciful *Dweller on Two Planets* (1952), a "metaphysical masterpiece," given through "automatic writing" to F. S. Oliver from the "spirit of Phyllos," and leading up to the "Seventh Cycle"—that of "the spirit."⁸ Following this, come allusions to the "Masters of the Far East,"⁹ "New Thought and Metaphysics,"¹⁰ and the recitals of Baird T. Spalding (just surveyed). Then there is a long list—New Thought, Unity School of Christianity, Divine Science, Religious Science, Metaphysics, Psychiana,¹¹ and Rosicrucianism.¹² And along with these is the Psycho-Metaphysical Research Society, and the Aquarian School of the Masters, with branches of the various groups constantly being opened in the cities of America. The old and the new are thus blended, and East and West commingled. And be it remembered that the *occult forms the undergirding for it all.*

3. Personations Through Reincarnated "Agasha" Priest.—Then comes a play up of the "world-famous medium," Richard Zenor with his trances and messages from the "great spirit Agasha,"¹³ claiming to disclose the metaphysical secrets of the universe.

L. E. FROMM

Professor of Historical Theology, Andrews University

One of the messages comes from Ravine Aum Tate, of Egypt, in the long ago, with whom Collier, according to the medium, had been associated during one of his "in-

Information Service for Ministers

An article entitled "An Examination of the Claims of the Sacred Name Movement," by Don Neufeld, which appeared in our October and November issues, has been reprinted and is now available as an eight-page pamphlet at 15 cents a copy.

Also available for 15 cents are the three mimeographed articles on the teachings of H. W. Armstrong's "Radio Church of God," by Leo Odom (two articles) and George Burnside. We plan to add a fourth article in the near future dealing with the Anglo-American-Israel theory.

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carnations" as "one of the high priests of Agasha." Ravine Aum Tate is likewise declared to have formerly been "one of the builders of the Great Pyramid of Gizeh." He prophesied that Collier "would write books to . . . help spread the wisdom of Agasha, and the Agasham philosophy."¹⁴

According to Collier, who attended Zenor's meetings in Agasha Temple in Los Angeles, not only was the "spirit" of Mary Baker Eddy heard but that of "Jesus," who allegedly spoke through Zenor.¹⁵ Agasha constantly stresses "reincarnation," with mention of "materialization"; seance appearances from the "spirit world," with departed relatives "materialized"; trances under a "control";¹⁶ and other "psychic phenomena."

Dilating on the "Psychic Age," Zenor claims that "flying discs" or "flying saucers," have "astral" significance, according to the Master Agasha, and are "Created by those who dwell in the etheric world."¹⁷ Along with this is stressed "God-consciousness," and the forces of "occult science," with "souls" once living on "Atlantis" being "reborn (through reincarnation) into this country."¹⁸ Then, according to James Crenshaw, tied in with all this are strangely familiar contentions that we are now living in time's "Latter Days," when "great changes" are to be "wrought,"¹⁹ with nature "on a rampage." This "Latter Days" point is, of course, patterned after the clear Biblical teaching that is widely held among Evangelical Christians. So error and truth are commingled. And all this is according to "Agasha, the Master Teacher."²⁰

4. New Discoveries to Augment Christ's Teachings.—Richard Zenor likewise predicts "strange things" to appear in the

"heavens" and the "vast etheric worlds," along with "mysterious manifestations,"²¹ and "millions of truth seekers" "turning to the Occult." Referring again to "Agasha, the Master Teacher," and Richard Zenor, the prediction is repeated of "unprecedented phenomena" to appear in this new "Psychic Age."²² The arresting claim is then put forth that "more authentic Biblical records will be found," which will furnish supplemental evidence as to "the original statements of the Master Jesus." "His [Jesus'] own writings" will yet come to light.²³ And again there is stress on the "Psychic Age," wherein that special "sense" which "has been lying dormant for generations" will be "awakened" through "Occultism," which will "explain everything"—and is destined to come to the "attention of mankind."²⁴ Then again the claim is boldly made:

"Parchments will be found in Palestine that will clarify much that is in the Old and New Testaments, particularly in reference to Jesus. Writings by Jesus Himself will be found."²⁵

These are the "wonders of the future." The significance of these statements must not be missed—"archeological" discoveries will be produced, allegedly giving the endorsement of Jesus Himself to these psychic claims, thus preparing the way for tremendous deceptions to follow, wherever such endorsements are accepted. Thus it is that the Occult East is progressively penetrating and influencing the susceptible West. They are building toward a climax.

This first Collier volume closes with more forecasts by the Master Agasha through Zenor. Allusions to the "return of the Atlanteans" are made, "Psychic force," the power of appearing and disappearing,

"strange things"—and all in alleged "completion of the Cycle Seven," and the development of the "sixth sense."²⁶ But there is further evidence in the other Collier three-volume treatise, which we will trace shortly. But let us first advert to Collier's periodic reference to New Thought, and note its involvements. Here Eastern impulses are adapted to Western thought.

5. New Thought Stresses "Divinity of Man."—New Thought holds that the universe is spiritual, man is a spiritual being, and good is universal and everlasting. The group recognizes Phineas P. Quimby²⁷ (d. 1866) as their founder, and in many ways New Thought is closely akin to Christian Science. Its adherents teach the "Divinity of Man" and his "Infinite possibilities" through the power of "creative thinking" and the voice of the "Indwelling Presence." The constitution of the International New Thought Alliance, adopted in 1916, states the purpose of the Alliance to be:

"To teach the infinitude of the Supreme One, the *Divinity of Man* and his Infinite possibilities through the creative power of constructive thinking and obedience to the voice of the Indwelling Presence, which is our source of Inspiration, Power, Health, and Prosperity."²⁸

The concept of being "as gods" is a constantly recurring thought in these kindred groups.

As stated, the New Thought movement sprang from the work of Phineas P. Quimby, who practiced mental and spiritual healing, and allegedly "healed" Mary Baker Eddy. Since Quimby created no organization, many splinter groups developed under such names as Divine Science,²⁹ Unity (noted later), Practical Christianity, Liveable Christianity, Home of Truth, Church of Higher Life. In 1908 the name National New Thought Alliance was adopted, and in 1914 it became the International New Thought Alliance.³⁰ It is one of the milder adaptations of Eastern thought on Western soil.

(To be continued)

FOOTNOTES AND REFERENCES

¹ Gordon Collier (1915-), educated at Collins and Florida colleges, has for thirty years studied metaphysics, Yoga, Spiritualism, and the Occult. He is manager of the Robert Collier Publications. As noted, his *Make Your Own World and Will You Be Alive in 1975?* (*Where Will You Be in The Coming Age?*) have had extensive circulations for such literature.

² Cited by Collier in *Will You Be Alive in 1975?* (1961).

³ James "A" List, in Collier, *op. cit.*, p. 108.

⁴ Collier, *op. cit.*, p. 19.

⁵ Worth Smith, in Collier, *op. cit.*, p. 92.

⁶ It is well to note that the legend of Atlantis is first referred to by none other than Plato, appearing both in his

Timaeus and *Critias*, in the fifth century B.C. The tale concerned the world of remote antiquity and a vast island-continent to the West and a fabulous race who were its masters. It is a mythical story of primeval conflict, back when the earth was allegedly partitioned by the gods. Atlantis was supposedly inhabited by a royal race and a powerful dynasty of kings who were the offspring of Poseidon (Neptune), Greek god of the sea, and Cleito, the mortal woman of the original earthborn inhabitants, who bore him five pairs of twins. These multiplied until they filled the island. But at length the *divine element* in their nature was supposedly overpowered by the continual admixture of the human. So they sank into depravity, for which they were punished by Jove, god of the sky. Atlantis was then submerged, following great earthquakes and floods—swallowed up beneath the ocean. That is the gist of the legend.

There have been ingenious variations by later writers as to this "golden age," and the mythical "Islands of the Blest" and the supposed conflict of the Atlanteans with the peoples of the Old World. In modern times the story appeared in the Appendix of Christoph Cellarius (d. 1707), in his work on ancient geography, *De Nova Orbe*, and in Alexander von Humboldt's critical history of the geography of the New World (1834). (See William Smith's *Dictionary of Greek and Roman Geography* [1834], vol. 1, pp. 314-316.)

⁷ Collier, *op. cit.*, pp. 126-135.

⁸ *Ibid.*, pp. 135-138.

⁹ *Ibid.*, p. 139.

¹⁰ *Ibid.*, p. 153.

¹¹ Psychiana was founded in 1929 by Frank B. Robinson. It has been called a "mail order" faith, its members being recruited entirely by press and radio advertising. It is a form of New Thought, and was sparked by the catch phrase, "I talked with God." Within fifteen years it claimed a million adherents.

¹² Rosicrucianism is an ancient mystic philosophy stressing a "sixth sense," which its adherents hold enables them to understand the secrets of nature and to investigate the realm of the superphysical *where the dead dwell*. They make much use of astrology, and believe in reincarnation. They stress the metaphysical mysteries of the ancient Egyptians, emphasize the Universal Soul, and hold that the mind can travel away from the body and witness events in far-off places.

¹³ *Ibid.*, p. 157.

¹⁴ *Ibid.*, p. 158.

¹⁵ *Ibid.*, p. 159.

¹⁶ *Ibid.*, pp. 163-168.

¹⁷ *Ibid.*, pp. 174, 180, 187, 193.

¹⁸ *Ibid.*, pp. 181-184.

¹⁹ *Ibid.*, pp. 182-184, 192.

²⁰ *Ibid.*, pp. 191, 193.

²¹ *Ibid.*, p. 191.

²² *Ibid.*

²³ *Ibid.*, p. 194.

²⁴ *Ibid.*, pp. 202, 203.

²⁵ *Ibid.*, p. 205.

²⁶ *Ibid.*, pp. 218, 219.

²⁷ Phineas Parkhurst Quimby (1802-66), founder of the cult of metaphysical healing, in 1840 became interested in mesmerism, mental phenomena and suggestion, which he used in treating his patients. He practiced mental and physical healing for a quarter of a century. In 1862 Mary Baker Patterson (later Mary Baker Eddy) went to Quimby for healing. This episode became the turning point in her life. Following this she too became a healer and teacher, organizing the Christian Science movement in 1875. Acrimonious dispute still continues as to how much Mrs. Eddy is indebted to Quimby for the ideas and techniques she incorporated into Christian Science. That she had access to his writings, and that he evidently supplied the theory, is seen from Horatio Dresser's *The Quimby Manuscripts* (p. 388), and other writers. There is vast literature on the question. And there is obviously a definite tie-in. (See Livingston Wright, Sibyl Wilbur, F. W. Peabody, E. F. Dakin, Ernest Homes, et cetera.)

²⁸ Charles S. Braden, "New Thought Movement," in Virgilius Ferm *An Encyclopedia of Religion* (1945), p. 533. (Italics mine.)

²⁹ Divine Science is a healing group, started by Mrs. Malinda E. Cramer in 1885. Its periodical is *Aspire to Better Living*. Religious Science and Philosophy was founded in 1927 by Ernest Homes, and is associated with New Thought.

³⁰ See H. W. Dresser, *History of the New Thought Movement* (1919). Also S. Braden, *op. cit.*

Everyone who claims to be a Christian is to bear the responsibility of keeping himself in harmony with the guidance of the Word of God. God holds each soul accountable for following, for himself, the pattern given in the life of Christ and for having a character that is cleansed and sanctified.—*Evangelism*, p. 343.

A Philosophy of Speech

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MUCH continues to be written about the uses and abuses of the art of speech. It may not be amiss, therefore, to review some basic concepts in the search for those characteristics that go to make up "a good man speaking." Whether or not one believes that the articulate use of his mother tongue is a God-given ability, it is undeniable that the enhancement of the art of speaking is inspiring. Presumably, advice and training dispensed by speech teachers are needed, either because inherent abilities in potential speakers must be uncovered or because a struggling generation needs help to properly express itself. Whatever the reason for the existence of speech teaching and training *per se*, certainly there must exist some fundamentals from which a philosophy of speech derives.

Primarily, speakers need to educate themselves to speak according to physical law. The erect stance, with proper utterance of words obtained by attention to correct breathing habits, go a long way toward building a solid discipline for clear and distinct articulation. A misuse of the basic laws of physiology in the area of speech may either establish a desultory regimen of communication on the one hand, or a perversion of zeal by undue frenzy and overgesturing on the other hand. The voice is a powerful factor, and may be employed equally for good or bad. Unless speakers today can garb their knowledge in appropriate language and accompany it with the benefits derived from properly understood and executed physical laws, education or erudition may prove of little or no value.

The present inclination to marry the impartation of knowledge to a sharpness and harshness of speech so often redolent of near-frustration, is proving detrimental to

the techniques of a well-rounded speech pattern. Speech uttered in a voice powerfully influenced by the hard rasping tone of life in a twentieth-century world may ultimately divorce friends and alienate audiences.

Never before has the impact of modernity underscored the need for a striving for perfection in speech. In a time when complexity is prevalent, a speaker in public or in private needs to understand that the greater his simplicity, the better will his words be comprehended. Long ago, the Holy Scriptures pinpointed this principle when they recorded concerning some ancient scribes: "They read . . . distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8:8). Lack of understanding may too often be caused by an all-too-frequent inability to communicate.

If today's "orator" is to continue to be "a good man speaking," must he not become accustomed to speaking in pleasant tones, using the purest, kindest, and most courteous language he possesses? This is not an argument for the cultivation of that wily counterpart of smooth talking embraced in demagoguery and haranguing, but is a plea for those kindly words that may become as dew and gentle rain in a parched and thirsty auditory.

It has been rightly observed that the best school for the type of culture irradiated by kindness and courtesy in speech is the home. Undermined as many homes are by today's running to and fro, additional responsibilities devolve upon the school. Here a challenge is given to speech teachers to have at their command such soundness of speech that drabness and condemnation do not curtail their efforts.

Among the basics of the educational process, training of the nobler mental powers for use in worth-while endeavors should

engross the teacher of speech. The crying need for the exemplification of integrity of character by the one accomplished in the arts of speech lies over against the perversion of mental faculties too often demonstrated by the platform entrepreneur. Certainly it would be well if all uncomely gestures and uncouth speech could be discarded, and the speaker of today become a painstaking representative of truth.

Those who teach speech recognize the plethora of incorrect use of the English language. The youth of today are surrounded by direful influences so far as pure speech is concerned—the juke box, cheap pulp fabrications, sentimental song crooners, et cetera. They are saddled with unskilled and incorrect usage of speech communication, which all too frequently are supported by the tenuous strands of semanticism. Emphasis needs to be given in such a way that the common people will hear a speaker gladly. Such comprehension will attract audiences, who generally come unequipped with either dictionary or thesaurus.

Added to clarity of utterance and the ability to communicate truth should be the use of self-evident illustrations. One may beat his head ever so long on the cobblestones of ambiguity, but his dedication will be of no avail unless he is able to fasten his information securely in the minds of his hearers. Profundity is often lost in a maze of intricate dialectics. The windows of a house are to let in light as well as to groom the façade of the dwelling. It would be well to speak of things that are real and not of real things as though they were imaginary. The example of the Master Speaker of all time is worthy of notice. Jesus Christ took as His illustrations the simplicities of life, infusing into them such depth of meaning that ever afterward His illustrations repeated His lessons.

There is a difference between earnestness and vehemence. The first endeavors to unleash men's minds from absorption in the trivial; the latter blows hard in the face of reality and is superficial, for it lacks enduring quality. Earnestness does not stoop to flattery. It distinguishes between commendation and flattery. "A good man speaking" does not praise an audience for their cleverness, but rather stimulates them with the earnestness of his challenges.

Can it be that the accomplished speaker today, living in turbulent times, possesses

that serenity of inner being that multiplies through his hearers an atmosphere of peace? Why need it be that the secular speaker of today shall tend to relegate these attributes to the sovereignty of the ministry? Why cannot those who listen be revitalized by anyone who deigns to utter the pleasant sounds of speech? The electric response to goodness should be coveted by all who train to speak well.

To be able to convey one's message so succinctly, yet so forcefully, so that no lengthy discourse shall counteract one's efficiency, must again re-emphasize the necessity for the short speech. Men's minds often fail to absorb essentials because there is such a mass of matter given them that mental indigestion results. Rapidity of progress from point to point in a speech is no sign of intelligence. One who fulfills a definite purpose in speaking will make his lessons short and to the point.

One may be led to think that the timeless expression of an "orator being a good man speaking" is merely a polite aphorism; but one of the most convincing arguments of any speech is the speaker's consistent life. To urge those who listen to do only what they are told, despite adverse demonstration, is folly. An integral element of persuasion is sincerity—not only of utterance but of the speaker's life. Whether this be ultraidealistic or not, modern training of those who shall speak must include such a platform pattern. Of what value is the music if the words do not ring true?

The business of public speaking demands dedicated intellects and lives. If those who speak could so govern their own lives that they would refuse to indulge in anything, however laudable it might seem, which an enlightened conscience would tell them would abate their influence one iota, what a powerful influence speakers and speaking would have upon a listening public! This is true eloquence. Glib tongues are not sufficient in this space age. Speakers must drop that notion. Silver-tongued orators have always been rare, but men of intense purpose and motivated activity can still be made available for the public platform today.

The Lord's workers need the melting love of Jesus in their hearts. . . . Enter into the joys and cares of both high and low, rich and poor.—*Evan-gelism*, pp. 348, 349.

Glory

Introduction



IN EARLIEST Greek literature *doxa* meant "hope" or "expectation." Later it developed a subjective meaning of "notion," "opinion," "judgment," "conjecture," as opposed to "truth" and "knowledge." The philosophers used

doxa as "opinion," "axiom," and "maxim," and also for "illusion," as the Hindus used *maya*. But the main meaning in classical Greek was objective—"reputation," "honor," "fame," et cetera.

In the LXX *doxa* in the objective sense is applied to both God and man. The distinctively Biblical usage first appears in connection with God's awe-inspiring manifestations to the Israelites. Of 25 Hebrew and Aramaic words translated in the LXX by *doxa*, the word *kabôd* is the bridge from classical to Biblical meanings. In using *doxa* for *kabôd* the LXX translators gave it the meanings of *kabôd*—"brightness," "splendor," "majesty," "magnificence," et cetera. *Kabôd* and *doxa* mean "the very character or noblest part of man," and when applied to God, His character and attributes.

In the New Testament the objective meanings "honor" and "reputation" continue, as well as the Shekinah-type of dazzling appearance. There is even more emphasis upon the ideas of "character" and "attributes in action or in manifestation," with "recognition" of these.

Doxa reaches its highest point in connection with the economy of the plan of salvation. God is light, love, and life; it is a manifestation of His *doxa* to impart these to men. In return, men have a responsibility

to live so that they bring *doxa* to God—"honor," "recognition of His character and attributes"—and guard His "reputation."

Usages of *Doxa* in the New Testament

The word *doxa* is found 167 times in the New Testament. Twice it is translated by the KJV as "dignity," six times "honour," four times "praise," once "worship," six times "glorious" when used in the genitive case, once "glorious" when it is in the genitive case with the preposition *dia*, and three times "glorious" when it is used with the preposition *en*. The rest of the instances, 144, have the translation "glory."¹ In addition, the word "glory," appears in the KJV in the conclusion of the Lord's prayer in Matthew 6:13, but this conclusion is not found in the best manuscripts. About one fourth of the occurrences of the word are in the Gospels, and about one half of them are in Paul's writings.

In addition, cognate words are used many times. The verb *doxazō* is translated

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"glorify" fifty-four times, "honour" three times, and "magnify" once. In its passive form it is used three times, meaning "be made glorious" or "have glory." Its participial form is used once in 1 Peter 1:8 and is translated "full of glory." The compound verb *sundoxazō* appears once, in Romans 8:17, and is translated "be also glorified together." The adjective *endoxos* appears four times, being translated with "honourable" in 1 Corinthians 4:10, and "glorious" in Luke 13:17 and Ephesians 5:27. *Kenodoxos* is translated "desirous of vain glory" in its appearance in Galatians 5:26. The investigation of the uses of such related words in both the Old and the New Testament lies, however, outside the scope of this study.

The distinctive contribution of New Testament usage to the significance of *doxa* lies in its amplification of the usage already found occasionally in the LXX, for "character," "essence," and "attributes in manifestation."

Doxa as Related to the Godhead

The Father. In the sense of magnificent splendor and brilliance of appearance, as

of the Shekinah in the Old Testament, *doxa* is used of God's glory in Luke 2:9, at the time of the birth of Christ: "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them," with the same result that often occurred with the Shekinah in the tabernacle and the Temple—"they [the shepherds] were sore afraid." A comparison with the Shekinah is evident in Revelation 15:8, of the temple in heaven as seen by John in vision: "And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." As in the Old Testament, the "smoke," or dark side of the cloud, indicates His wrath, in connection with which the seven last plagues are poured out upon unrepentant humanity.

The Father's *doxa* is referred to in connection with a vision in other texts. In John 12:41, "These things said Esaias, when he saw his glory, and spake of him," it is an obvious reference to Isaiah 6, the record of the call of Isaiah and his vision of God's splendor and majesty. In Stephen's speech, recorded in Acts 7, he said (verse 2): "Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia . . ." In verse 55, Stephen himself received such a revelation: "He, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." In these instances the predominant idea is of the brilliant splendor and overwhelming, radiant majesty of God—"that outward brightness cognizable by the sense of sight, whereby it pleased God of old to give a sign of His more immediate presence."²

While it ignored the precise senses of *appearance* and *opinion*, the NT usage, following that of the LXX, accepted the classical and LXX development of *outward appearance* (rather than *opinion*) into *reputation*, and affords abundant instances of the LXX nonclassical expansion of the same idea into *outward splendour* or *manifested excellence*. . . . These senses in NT are common and undisputed, as is also the closely related sense of *majesty* or *magnificence of king or ruler*.³

In the sense of bringing "honor" and "praise," *doxa* is used of the Father in John 7:18, where Christ makes a contrast: "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true." Moffatt uses "credit"

for both words, and Goodspeed has "honor" for both. Luther's German translation is consistent in both Old and New Testaments in using *Ehre* (sometimes *Preis* or *Lob*) for the sense of "honor" that one can give to another ("recognition" for what that other is or does; "praise," "esteem," "reputation"), and using *Herrlichkeit* (sometimes *Klarheit*) to designate that "glory" that emanates from God's essence and is "splendor," "majesty," "brightness," et cetera, when made visible to men. In this text, the German has *Ehre*. Paul counseled in Romans 15:7: "Wherefore receive ye one another, as Christ also received us to the glory of God"—thereby honoring God.

In a large number of texts the thought of *doxa* is "praise" and "recognition" to be given to God for His character and attributes, as shown in His dealings with men, and regard for His reputation. For instance, Luke 17:18: "There are not found that returned to give glory to God, save this stranger"; and John 9:24: "Give God the praise: we know that this man is a sinner." Herod was smitten by the angel of the Lord "because he gave not God the glory" (Acts 12:23). Paul questions (Rom. 3:7): "For if the truth of God hath more abounded through my lie [the gospel I preach] unto his glory; why yet am I also judged as a sinner?" Of Abraham, Paul says (Rom. 4:20): "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God"—recognizing God's attributes of love and power in contrast to the human weakness and inability of himself and Sarah, for the next verse continues: "And being fully persuaded that, what he had promised, he was able also to perform." Paul's counsel to the believer (1 Cor. 10:31) is "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory [reputation] of God." Paul means, "Whatever you do, bear in mind the reputation of God." In 2 Corinthians 1:20 he says that "all the promises of God in him [Christ] are yea, and in him Amen, unto the glory of God by us." This thought that men can bring honor and praise to God is repeated in 2 Corinthians 4:15: "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God," and in Philippians 1:11: "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God," and Philippians 2:11:

"Every tongue should confess that Jesus Christ is Lord, to the *glory* of God the Father."

Doxa is one of the key words of the Revelation. In chapter 4:9, the "beasts give *glory* and honour and thanks to him that sat on the throne," and in verse 11 the twenty-four elders cast their crowns before the throne and say, "Thou art worthy, O Lord, to receive *glory* and honour and power: for thou hast created all things, and for thy pleasure they are and were created." (Other verses make it clear that Christ was the direct agent at Creation, yet in the Revelation the One sitting upon the throne is distinct from the Lamb before the throne.) The result of the earthquake mentioned in Revelation 11:13 is that seven thousand men were slain "and the remnant were affrighted, and gave *glory* ["recognition," "honor"] to the God of heaven." When the plagues were poured out (16:9), "men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him *glory*." But the opposite is true of the redeemed (19:7): "Let us be glad and rejoice, and give *honour* to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

A number of other texts are purely doxologies—ascriptions of praise and honor and recognition to God for what He is and what He has done. The familiar doxology of the Lord's Prayer (Matt. 6:13), "For thine is the kingdom, and the power, and the *glory*, for ever," is not found in most of the Greek manuscripts. When the angels appeared to the shepherds at the birth of Christ (Luke 2:14), they sang, "*Glory* to God in the highest, and on earth peace, good will toward men." The same expression, "*glory* in the highest," appears in Luke 19:38 as a doxology to Christ, riding into Jerusalem as a king before He was crucified.

Paul has a number of doxologies to the Father: Romans 16:27: "To God only wise, be *glory* through Jesus Christ for ever. Amen" (also Gal. 1:5; Eph. 3:21; Phil. 4:20; 1 Tim. 1:17). The apostle Peter writes such a doxology in 1 Peter 5:11. John in his apocalyptic visions hears the angels and "much people in heaven" giving honor, praise, and recognition to the Father in such moving doxologies as found in Revelation 7:12: "Blessing, and *glory*, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever

and ever. Amen." See also chapters 14:7 and 19:1. In chapter 5:13 the doxology includes the Father and the Son: "Blessing, and honour, and *glory*, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

The divine attributes of the Father are involved in the usage of *doxa* in a number of verses. In Romans 6:4 Paul says, "Therefore we are buried with him [Christ] by baptism into death: that like as Christ was raised up from the dead by the *glory* of the Father, even so we also should walk in newness of life." Obviously, here it is a matter of Divine Omnipotence in action; as Weymouth translates it, His "glorious power." Christ was not resurrected by flashing beams of light, but by the Father's attribute of Omnipotence. This is the use of *doxa* as an expression of a reality, not the reality itself. One understands the underlying reality by what it did—it raised up Christ.

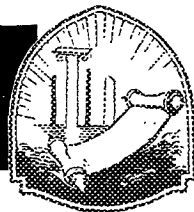
The *doxa* of God in connection with resurrection is also brought out in the story of Lazarus. As in the case of healing the man blind from birth, Christ had said, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him" (John 9:3), so in the case of Lazarus (chap. 11:4) He said, "This sickness is not unto death, but for the *glory* of God [to manifest the works of God], that the Son of God might be glorified thereby." This miracle would bring *glory*—honor, praise, and recognition—to God, but in another sense it was done by divine *glory*—the attribute of power, for Jesus asked Martha (verse 40): "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the *glory* of God?"

Natural impossibilities cannot prevent the work of the Omnipotent One. . . . As He speaks, divinity flashes through humanity. In His face, which is lighted up by the *glory* of God, the people see the assurance of His power.⁴

As in so many instances, the *glory* of the Father and that of the Son are here blended together.

Several verses in Paul's writings bring out various attributes of God by the use of *doxa*. In Colossians 1:11 he speaks of believers in their character and conduct, being "strengthened with all might, according to his *glorious power* [literally, "might of his *glory*"], unto all patience and longsuffering with joyfulness." This is God's goodness in

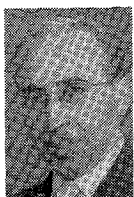
(Continued on page 29)



The Two Israels

G. CUPERTINO

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THE story of Israel takes up about two thirds of the Bible. All is told—its origin, its development, its mistakes, its hopes, its failure in living up to the standard for God's chosen people, and the transfer of its Messianic mission to the church.

Going through the seven hundred pages of this story, both glorious and sad, one cannot help wondering: Why so many details? Why so many repeated exhortations? What is the reason for a document where heroism and weakness, loyalty and treason, are stated without respect of persons, as revealed in a mirror where the reader can at every step recognize his own self because of the similarity of his nature to the protagonists of this age-old history?

The reply is given in the Bible itself: "Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). It is too bad that this wholesome story whose lessons would eliminate many errors, is today practically unknown by the majority of Christians, who often consider the Old Testament as a book of the Jews. Is there no danger that Seventh-day Adventists might also forget the lessons of the past? Are there not Adventists for whom another Adventist is only a Christian who observes the Sabbath instead of Sunday, who avoids unwholesome foods, but who does not have the least idea of the striking parallelism between Israel of Palestine and the "Israel of God," as the apostle Paul calls the church?

This study, with the accompanying chart, has been prepared in an effort to help emphasize some of these parallels. From the Exodus until

our day the ups and downs of Israel have a meaning for the Christian who reads history with humility and the help of the Holy Spirit. Many parallels could be mentioned; this study, however, limits itself to the return of Israel from the captivity of Babylon. The struggles, the failures of a whole nation, as well as the courage of a few leaders (of Nehemiah especially) may be a source of inspiration for us and show us the way toward victory in the crisis that is soon to come upon us and in which we already live. "The opposition and discouragement that the builders in Nehemiah's day met from open enemies and pretended friends, is typical of the experience that those to-day will have who work for God."—*Prophets and Kings*, p. 644.

The chart reveals twelve points of resemblance. Very often events repeat themselves through the ages. This means that if we cherish the experiences of others in order to avoid evil and imitate that which is right, this will be of great advantage to us. Here is what we may learn from each item of this historical parallel:

1. *Going out of captivity.* Just as Israel went out of a seventy-year captivity in Babylon, the church was called of God to go out of the slavery of spiritual Babylon. Even though this message of going out of Babylon (Revelation 18) has been given very special significance in our day, it is true also that it had already begun to be heard at the time of the Reformation in the sixteenth century.

2. *The leaders of the deliverance.* As for Israel, there were, among others, Ezra, Haggai, Zechariah, to name only a few. The Reformation also had its leaders whose names shine through history, such as Luther, Calvin, Zwingli.

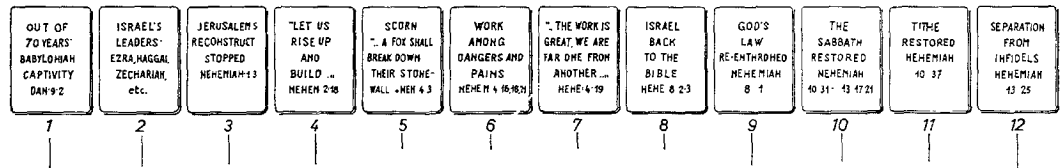
3. *The work interrupted.* The enthusiasm of the first to come home cooled off quite rapidly in the face of obstacles. The Temple was rebuilt, though somewhat slowly, but once it was finished, reconstruction of the city stopped; the walls remained in ruins, and the people continued mixing with the customs of neighboring heathen. The report made by Nehemiah's cousin caused him great sadness and moved him to intercessory prayer and action. Thus it was with the church coming out of papal Babylon. The work of re-establishing truth came to a stop after the first victories. "The English Reformers, while renouncing the doctrines of Romanism, had retained many of its forms."—*The Great Controversy*, p. 289. John Robinson said to the Pilgrim Fathers about the spiritual state of his contemporaries: "The Lutherans cannot be drawn to go beyond what Luther saw; . . . and the Calvinists, you see, stick fast where they were left by that great man of

his people, but that is not all he did. He succeeded in obtaining the permission of the king to conclude the restoration of the city and the people. In front of the leaders, and after having contemplated with them the material and spiritual ruins of Israel, he encouraged them to action and they responded: "Let us rise up and build."

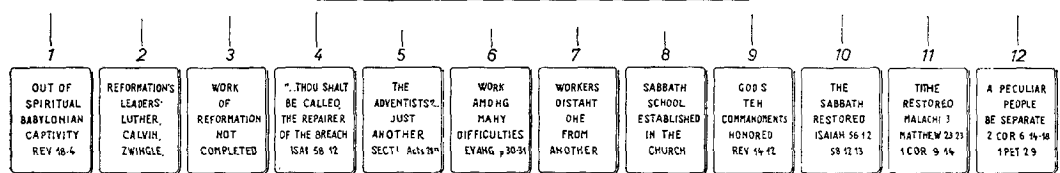
To modern Israel as well, the Lord entrusts a mission. More than the restoration of material ruins, God is counting on His people to repair the breaches made in the moral heritage of humanity: "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in" (Isa. 58:12).

5. *Israel scorned.* "A fox shall break down their stone wall." All means are thought of to stop the work. One thinks that scorn is sufficient; then threatenings, conspiracy, and cal-

NEHEMIAH'S TIME



THE TWO ISRAELS



OUR TIME

God, who yet saw not all things."—*Ibid.*, p. 292. And Count Agenor de Gasparin adds about the Reformation: "Its great error has been to remain incomplete. It has indicated the way to go, more than walking in it; or rather, it has walked, but it has not arrived at a destination. Arrive at the Bible, sole and infallible authority, arrive at a destination (pardon the expression), advance sufficiently to join the apostolic Christianity, this is the work reserved for us. . . . Our Protestant traditions will end with dying; we shall finish up becoming Protestants, simply to become Christians."—*Ecoles du doute et l'Ecole de la foi*, pp. ix, x.

4. "Let us rise up and build" (Neh. 2:18). Israel's misery was not to be perpetuated indefinitely. There was an energetic man who wept, it is true, over the weakness and the shame of

umny are added. Today the enemies of God's work think to minimize its worth by emphasizing the modesty of certain aspects of its action. "It is only a sect. Leave it alone; it will fall of itself." But as in the time of Nehemiah, instead of falling, the stone wall is being built up and strengthened.

6. *The work must be done in the midst of difficulties.* From the rising of the sun to the appearing of the stars, the builders of Jerusalem worked with one hand and held a weapon in the other. At night they returned to Jerusalem to help stand guard, so much so that Nehemiah and his bodyguard did not even take off their clothes. Today we are told that the church must finish the work in the midst of many difficulties. "Rashness of deed and confusion of mind are everywhere increasing."—*Evangelism*, p. 30.

"The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances."—*Ibid.*, p. 31.

7. "*The work is great . . . , and we are . . . one far from another*" (*Neh. 4:19*). The wall was long, the workers comparatively few, but Nehemiah said that God would fight in their favor. How many times missionaries in far-away lands and evangelists in the large cities may be tempted to discouragement by seeing that the vineyard is great and the workers few. All that remains is prayer and the memory of parallel circumstances when, in spite of all, victory prevailed for God's children.

8. *Israel back to the Bible*. Ezra, Nehemiah, and other leaders did not forget that Israel's only strength was the Word of God. Any reform without God would have been failure. Before restoring national unity, the heart had to be restored. To this end, all the people were called together for the yearly feast of Atonement (*Neh. 8:1-3*). All who were able to hear listened to the reading of the Word from morning until mid-day. Similarly, in modern Israel the Bible has been honored again, and the church unites all men and women, old and young, to listen and study and understand the Word of God.

9. *God's law re-enthroned*. Often the word "law" refers to the Pentateuch, and sometimes in a more precise sense to the Decalogue. The whole book of Nehemiah shows that the Decalogue had been taken out of oblivion. So, Israel of the last days has been given the mission to stress the perpetuity of the law of God in the midst of a generation who openly, or tacitly, tread underfoot the revealed will of God in the Decalogue. This law emphasizes the sovereignty of the Creator and His right to request adoration and obedience. It is the everlasting gospel, that unchanging message which the church must proclaim to the world.

10. *The Sabbath restored*. By particular stipulations, followed by strict application, the Sabbath was restored in rebuilt Jerusalem. Heathen merchants were no longer permitted to come into the city with their merchandise. It took all the patience and determination of Nehemiah to close the gates of the city on Friday night and thus make a general rest possible. With the same faithfulness, men and women today fight to obey God in the midst of a civilization which flatters itself in ignoring God and His law. Like faithful Jerusalem in the midst of heathen nations, so is the Adventist Church in the midst of an ungodly world.

11. *Tithe restored*. One could not expect God's help and succor without rendering to

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Him what was due. For this reason Nehemiah and the other leaders restored the practice of paying tithe and bringing freewill offerings. The Adventist people who have restored this divine prescription are to many other churches a subject of astonishment. The means contributed by this comparatively small denomination has permitted her to hoist the flag of liberty in all countries of the world. A church faithful in paying tithes and offerings is a living church. Wherever faithful men and women render to God that which is due Him, there is prosperity.

12. *Separation from infidels*. Past laxity has permitted the introduction of infidels into the midst of the chosen people. Hard as it is in its application, the command was given to separate from infidels. Thus the admonition is given to the church not to unite with the world, to avoid the least deviation from this principle. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Peter 2:9). The uniting of a Christian with an infidel hinders God from blessing His child. This does not mean that we are to "separate" from infidels by abandoning them to their own selves. On the contrary, they must be encouraged to follow the right way; but we should not follow them in theirs.

May this parallel of the two Israels encourage the Israelites of these last days to benefit from the lessons of the past.

Bad habits are as infectious by example as the plague itself by contact.—Fielding.

The Edenic Origin of the Sabbath



TO BE able to convince honest inquirers of the Edenic origin of the Sabbath is vital for every Seventh-day Adventist minister. If the Sabbath was instituted by God for the first man, then it was probably also intended for the last man, and for

all in between; whereas, if the world could do without the Sabbath for the millenniums before Sinai, there is no reason why it could not again do without it in the era after the cross.

The opponents of the binding obligation of the Sabbath have clearly seen the importance of this question. William Paley, archdeacon of Carlisle, wrote as follows:

If the Divine command was actually delivered at the creation, it was addressed, no doubt, to the whole human species alike, and continues, unless repealed by some subsequent revelation, binding upon all who come to the knowledge of it. If the command was published for the first time in the wilderness, then it was immediately directed to the Jewish people alone; and something further, either in the subject or circumstances of the command, will be necessary to show that it was designed for any other. It is on this account that the question concerning the date of the institution was first to be considered. The former opinion precludes all debate about the extent of the obligation: the latter admits, and, *prima facie* induces a belief, that the Sabbath ought to be considered as part of the peculiar law of the Jewish polity.¹

At first sight, Genesis 2:1-3 would seem to so conclusively settle the matter that further study into the question seems unnecessary. However, it should be recognized that many Bible exegeses consider this passage of Scripture to be proleptic in nature—written in the time of Moses after Sinai, and therefore anticipating in the Genesis record what is later to be told in detail in Exodus. What shall we say of this exposition, which is universally held by all who oppose the Seventh-day Sabbath? The answer suggested in this article will include quotations from non-Adventist writers to save us as Adventists from the accusation of “special pleading.”

“If the Sabbath was instituted by God for the first man, then it was probably intended for the last man, and for all in between.”

Read the author's careful evaluation of Biblical evidence for the Edenic origin of the Sabbath day.

It should be noted that this exposition of prolepsis had its modern revival in the work of the skeptical higher critics of the nineteenth century.

The origin of the Sabbath is usually referred to Moses by the German critics . . . on the ground that Gen. ii, 1 cannot be accepted as a testimony to its earlier institution, since this whole account of the creation, whole date and author are unknown, is plainly designed for the very purpose of presenting the Sabbath to us as an immediate divine ordinance.²

This quotation assures us that it was men who believed in the Wellhausen hypothesis regarding the origin of the Pentateuch who endorsed the interpretation under discussion at the time when the claims of the fourth commandment were being urged afresh upon the world by the Seventh-day Adventist Church.

Often the early Church Fathers are quoted as saying that the patriarchs observed no Sabbath, and that they also believed that Genesis 2:1-3 applied by way of anticipation only. The probable meaning of most of such quotations is that given by Blunt in his *Undesigned Coincidences*. He says, for example, concerning one of the Fathers, “that Justin Martyr's meaning was by no means that the Patriarchs kept no Sabbath at all, but that they did not observe them according to the peculiar rites of the Jewish law.” This is cited approvingly by Wordsworth's *Commentary*, and the position is there further elaborated by references from the early Fathers.

While the number of authorities does not prove a disputed point, it should be remembered that the great majority of evangelical

scholars through the centuries have believed that the proleptic interpretation of Genesis 2: 1-3 is forced and unnatural. Says the learned Fairbairn:

The leading divines of the Reformation, and the immediately subsequent period, were of one mind regarding the appointment of a primeval Sabbath. The idea that the Sabbath was first given to the Israelites in the wilderness, and that the words in Gen. ii. only proleptically refer to that future circumstance, is an after-thought, originating in the fond conceit of some Jewish Rabbins, who sought thereby to magnify their nation, and was adopted only by such Christian divines as had already made up their minds on the temporary obligation of the Sabbath.³

The orthodox viewpoint has perhaps never been better expressed than as presented by a writer in the *Bibliotheca Sacra* in 1856. Because the arguments employed are pertinent, we quote at length:

Who that had no such theory to defend, would

DESMOND FORD

Australasian Missionary College
Cooranbong, New South Wales

imagine the sacred writer here to describe a transaction, which, according to the supposition, had not occurred for two thousand five hundred years afterward? It would not be asserted by him, or any of those who occupy the same side in this controversy, that the interpretation thus given to this passage is the one which would naturally present itself to any one of ordinary intelligence upon the first perusal of it. We will not allege, indeed, that the obvious, or seemingly-obvious, import of the passage is always the true one. But if there be no dispute respecting the terms employed (and there is none here), and if the subject matter be of easy comprehension (as in the present instance), then the *onus probandi* rests upon those who would reject the obvious for the more recondite construction.

Here is a historical statement: and the only question is, Does Moses, after describing the work of six days, suddenly, and without any intimation, alter his style when he comes to describe the procedure of the seventh day? and using a highly rhetorical figure, does he set down in connection with the record of this procedure an event which did not take place until twenty-five centuries had elapsed? We have said, *without intimation*, but it should be added also, in the face of the fact that the whole, being a plain narrative, would inevitably be differently understood by all who might read it apart from the light of such an hypothesis as the one now under examination. This, assuredly, is not what we might have expected to discover in any

book, written beneath the guidance of the divine Spirit, and intended for the instruction of the unsophisticated in all ages.

We utterly deny, then, that "it was natural in the historian, when he had related the history of the creation and of God's ceasing from it upon the seventh day, to add" the words in question, unless they are expressive of an event which actually occurred at the creation. And to state in the way of argument that Moses does "not assert that God then blessed and sanctified the seventh day," but simply that he did so for a certain reason, is to be guilty of a species of sophistry very unworthy the gravity which becomes the discussion of such a theme. How could he have conveyed more lucidly the idea that this was done *then*, than by recording it, as he does other things, in the past tense, and also in immediate connection with that very cessation from work on the part of God which it was designed to commemorate? True, he assigns the reason for this consecration; but he does this in such a manner as to imply that as the reason existed from the beginning, so also did the consecration. And it is but natural to ask, What ground could exist for the appointment of such a memorial in after ages, which did not operate "from the foundation of the world"?

On the whole it does appear to us that until all the principles of sound criticism are abandoned, and we are at liberty, by a dexterous and convenient application of the figure prolepsis to convert history into prophecy at our pleasure, we cannot adopt the interpretation which this writer has so strenuously advocated. We can understand what is meant by the total rejection of this inspired record, or by the reduction of it to the rank of a mere myth; but we are at an utter loss to understand the position which accepts its divine authority, and acknowledges the opening portion of Genesis to be the narrative of real transactions, and yet, to serve the purpose of a theory, would mutilate and distort its obvious meaning, and that in gross violation of all the laws which guide the historian and chronologist's pen.⁴

Let us now elaborate the basic reasons for interpreting this key passage of Scripture as applying to the Sabbath's Edenic origin.

1. Such an interpretation is obviously the most natural. There seems to be no evident reason for separating the blessing and the sanctifying referred to from the resting recorded in the same passage. All admit that the resting did transpire on the first seventh day, and the blessing and sanctifying seem to issue naturally from that event. Says Wardlaw on this point:

It is the language of history. And what the historian relates about the seventh day, he relates as done at the time, with the very same simplicity with which he relates the associated transactions of creation as done at the time. There is no hint, no change of construction, nothing whatsoever in the slightest degree indicative of its being a mere allusion to something that took place at a future and distant age.⁵

2. In Genesis 1:20, 22, 24-26, 28 we have mention of God's immediate blessing of the work of earlier days in that first week. Genesis 2:2, 3 seems an obvious parallel to these verses, and if so, the blessing of the Sabbath must have taken place on that very day.

3. In the fourth commandment itself we have another parallel between what took place on the first six days and the events of the seventh day. Note the tenses employed in Exodus 20:11: "For in six days the Lord *made* heaven and earth, . . . and *rested* the seventh day: wherefore the Lord *blessed* the sabbath day, and *hallowed* it." All four verbs are in the past tense. No one disputes that the first two apply to Creation week. The correlation of divine acts as here portrayed clearly indicates that the blessing and the hallowing took place at the same time as the resting. If the alternative interpretation be the correct one, the fourth commandment would have been more correctly worded in this section as follows: "For in six days the Lord made heaven and earth, and rested the seventh day, wherefore the Lord now blesses the sabbath day and now hallows it." The very first word of the commandment suggests that the natural understanding of this extract from the Decalogue is the true one, and the last phrase "and hallowed it" has no significance unless the Sabbath was proclaimed at Creation.

4. It should also be noted that the fourth commandment affirms that the seventh day was already the Sabbath at the time God hallowed it. "God blessed the *sabbath* day and hallowed it." It did not become the Sabbath 2,500 years later.

5. A close study of the Creation story suggests, as even higher critics have perceived, that the record regarding the Sabbath is the seal on the entire account of Creation. The preceding daily steps led to this crowning one, and Genesis 2:1-3, far from being proleptic, is the planned climax to which the earlier verses move. Indeed it is hard to suggest any reason for Creation's taking six days other than that of paving the way for the divine example of Sabbathkeeping. Thus the Sabbath of Genesis is woven into the very fabric of the universe. The Almighty, who could have spoken all into existence in a split second, condescended to attenuate His processes in order to give His endorsement to the keeping sacred of each seventh day.

6. Genesis 2:3 by its reference to the blessing and sanctifying of the day on which God had already rested, indicates that the day blessed was not merely that first seventh day

but each one yet to come, and the meaning of the Hebrew verb translated "sanctified" (*kadesh*) supports such a conclusion. According to lexicons this word means not only "to pronounce holy" but also "to institute any holy thing, to appoint." (See Gesenius.) In such passages as Joel 1:14; 2:15; Joshua 20:9; and Exodus 19:12, 23 the word applies to a public proclamation. Says Lange's Commentary:

If we had no other passage than this of Gen. ii.3, there would be no difficulty in deducing from it a precept for the universal observance of a sabbath, or seventh day, to be devoted to God, as holy time, by all of that race for whom the earth and its nature were specially prepared. The first men must have known it. The words "He hallowed it," can have no meaning otherwise. They would be a blank unless in reference to some who were required to keep it holy.⁶

7. The information given us in Genesis, chapters 2-4, establishes the fact that man was both a worker and a worshiper. On both counts, the need existed for a special time for rest and adoration of the Creator. Why should this need be denied until Sinai?

Considering Adam was restored to favor through a Mediator, and a religious service instituted which man was required to observe, in testimony not only of his dependence on the Creator, but also of his faith and hope in the promise, it seems reasonable that an institution so grand and solemn, and so necessary to the observance of this service, should be then existent.⁷

8. There is no instance in Scripture of a memorial being instituted millenniums after the event it is to memorialize. Exodus 20:8-11 clearly declares that the Sabbath is a commemoration of God's work of Creation, and the logical time for the memorial to begin to function would be with the event to which it would ever point back. The Passover, for example, began at the time of the deliverance it symbolized, and the twelve memorial stones in Jordan and the twelve on the bank were erected on the occasion of the miraculous crossing. The situation is the same with the Lord's Supper. Imagine that the beginning of the communion service had been planned by God to be postponed for as long as opponents of the Sabbath say that this memorial was postponed—the Christian church would not begin to observe the memorial supper until nearly six more centuries had rolled by!

9. Our Lord Himself has spoken on this matter of the time of the appointing of the Sabbath. He declared: "The sabbath was made for man" (Mark 2:27). He is referring back to Creation, the time when things were "made," and He declares that at that time the Sabbath

was instituted for the benefit of all men. The Greek has "made for *the man*," and the article in such cases refers either to a specific individual or to a species. Christ here has in mind Adam as an individual, or as the representative of all mankind.

This seems to teach that the Sabbath was made for man not as a Jew or as a Christian, but as *man*, and therefore entitled to his regard in all conditions and through all ages. . . . When Christ, then, declares that the Sabbath was made for man, we can only understand him as teaching that it was intended and instituted for our common humanity, and that it is to be so employed as to conduce to man's highest or spiritual good.⁸

10. The account of the Sabbath in Exodus 16 further supports the Edenic origin of this holy day. The reference is far too casual to represent the introduction then for the first time of such an important institution. A study of the chapter shows that its main theme is the provision of the manna rather than Sabbath observance, and the latter comes in only incidentally. Notice that in verse 23 Moses does not say that the Lord had commanded that every seventh day henceforth should be kept holy. He merely states: "Tomorrow is the rest of the holy sabbath unto the Lord." Certainly this was not the enunciation of a new law, even though the record implies that Israel had become careless in all her religious observances. It is clear that the fourth commandment does not assign the falling of the manna as the reason for Sabbath observance.

11. In Hebrews 4:1-11 the inspired writer distinguishes between the "rest" of Canaan, and a sabbatical rest "entered into" from the time when "the works were finished," that is, from Creation. The argument of this section of the chapter is that "from the foundation of the world" there has been a spiritual experience of rest offered to believers. Both the rest of the first Sabbath and the rest from pilgrimage in Canaan are symbols of the blessing offered to those who cease to rely on their own works and trust in the finished work of Christ. Thus this chapter not only assures us of the primeval origin of the Sabbath but also of the spiritual import of that holy memorial inviting man from his very creation to find rest through fellowship with his Maker.

12. It should be stressed that the moral nature of the Sabbath command indicates its Edenic origin. All agree that the other commandments of the ten were binding on all men from the time of Creation. We might therefore say in this regard what Jesus said in another: "What therefore God hath joined to-

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gether, let not man put asunder" (Mark 10:9). Did the Omniscient One err by slipping a temporary command into the heart of a set of eternal laws?

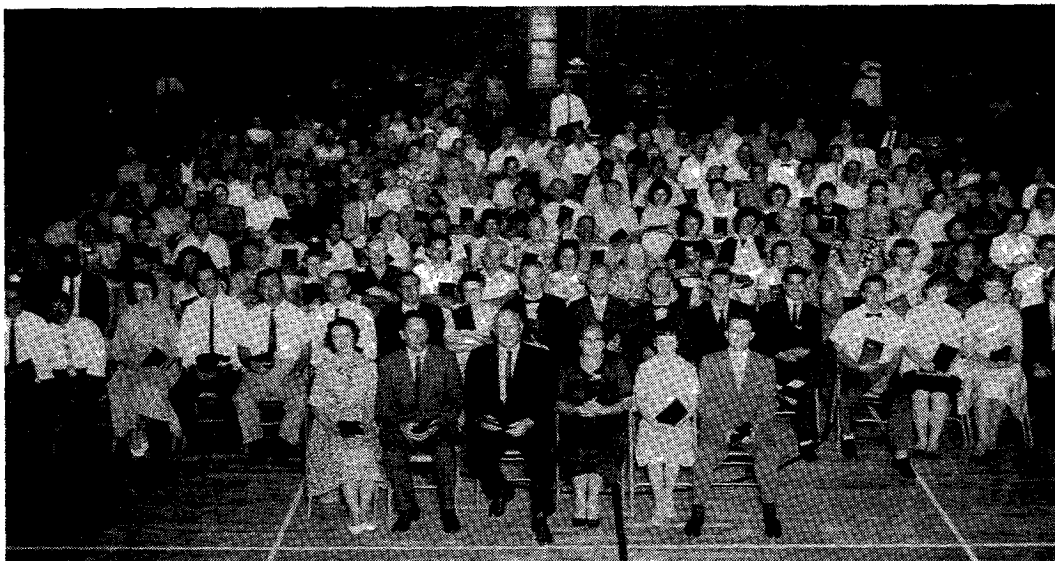
The test of an eternal moral law is whether it grows out of original relationships between God and man. Certainly this one does. The fact that we are the work of God's hand is the foundation of all worship and morality. The reason assigned in the fourth commandment for the Sabbath is not Jewish, but one universally applicable, and therefore one would expect the command to be in force for all men so long as there is an earth beneath their feet and a Creator in heaven above. (The reason given in Deuteronomy 5, where the commandments are paraphrased, is an *additional* reason why *redeemed* beings should be Sabbathkeepers.) In the words of Fairbairn:

It seems, indeed, as if God, in the appointment of this law, had taken special precautions against the attempts which He foresaw would be made to get rid of the institution, and that on this account He laid its foundations first in the original framework and constitution of nature. . . . The Lord has thus honored the fourth commandment above the others, by laying for it a foundation so singularly broad and deep.⁹

In conclusion, two popular objections to the primeval Sabbath should be considered. First, that Genesis contains neither precept nor example of Sabbath observance among the patriarchs, and second, that Nehemiah 9:13, 14 declares that God first made known the Sabbath at Sinai.

In answer to the first objection, it is obvious that Genesis is neither a book of legislature nor a detailed history. No law for sacrifice or tithing is found therein, yet both were practiced by Abraham and others. Nowhere is it recorded in Genesis that men were commanded to love God with all their hearts and their neighbor as them-

(Continued on page 41)



The Bible-marking class in Fresno field school of evangelism.

FRESNO, California, was the scene in June and July, 1962, of the largest field school of evangelism ever to be conducted in his sixteen years of field-school leadership, according to E. C. Banks, of the Department of Applied Theology, Seventh-day Adventist Theological Seminary. By September 19, this effort in the Fresno area had resulted in forty-three persons baptized.

Evangelist Alden O. Sage, who interrupted his retirement plans in order to help out in an emergency, presented the message with power during the three-week campaign. The meetings were held in the air-cooled Parkside Auditorium on the Fresno Union Academy campus. More than 550 people were present at the opening, and attendance held fairly constant throughout. Gus Emmerson's black-light songs proved very popular.

Paired off by two after the Bible plan, twenty-six students from the Seminary, Pacific Union College, and La Sierra College followed up interests from the evening messages with an intensive afternoon personal visitation program under the direction of Leo Van Dolson of the Pacific Union College department of religion. He also conducted a Bible-marking class nightly following the evening presentation. Using his new thirty-lesson Faith, Hope, and Love Course, which he had written while a missionary in Japan, 220 zipper

World Bibles were awarded to those who faithfully attended, 116 of these being non-Adventists. Many expressed their appreciation for this course, saying they had never really studied the Bible in such an effective manner before. Offerings more than covered the cost of the gift Bibles.

Walter Specht, chairman of the department of religion at La Sierra College, taught a two-hour course in History of the New Testament Translations; and E. C. Banks, in addition to overseeing two other field schools at Minneapolis, Minnesota, and Indianapolis, Indiana, taught a four-hour class in Evangelistic Procedures at Fresno, assisted by Leo Van Dolson.

Of the twenty-six students, eighteen were from the Seminary, two from La Sierra College, and six from Pacific Union College, three of the latter being Bible instructors. Among the students and teachers present were representatives from some nine foreign countries—Lebanon, Pakistan, Bolivia, Peru, Ecuador, Japan, South Africa, Norway, and Sweden. Screen pictures of mission work in Bolivia and Peru, West Pakistan, and Afghanistan presented the growth and development of our work.

Baptisms were held at the beautiful Fresno Central church. Twenty souls were buried in baptism on Sabbath afternoon, July 14, in a joint communion service. The high light of this hour was a praise service in which students and candidates bore

their testimonies of thanksgiving. On July 21 twenty-three more souls were baptized, ten of which were Spanish-speaking, brought to decision by Segundo Andrade of Ecuador. Several families were united and a number of youth are planning to enroll in our academy and colleges.

The Christian witness of lay members in preparing hearts for acceptance of the distinctive Bible truths has been wonderful. Our Adventist physicians in this area proved a tower of strength to the program. Two prominent Chinese women were won by our Chinese physicians. Christian neighborliness, Dorcas service, colporteur contacts, *Signs of the Times*, Voice of Proph-

Representatives from nine overseas countries joined students, teachers, and laymen from the Seminary, and Pacific Union and La Sierra colleges, in a successful field school of evangelism.

laymen in the area, are busy following up these many interests. Other baptismal services will follow.

The excellent support of Andrews University, the Pacific Union, and the Central California Conference made this campaign possible. And the unselfish service of the

Teamwork for Truth

Central California Conference Field School of Evangelism

ecy, television appearances of missionaries, newspaper advertising, and 35,000 handbills all played their part.

The interest still continues, and C. E. Smith, pastor of the 1,100-member Central church; Harold Eslinger, his associate; with other pastors, Bible instructors, and

volunteer Dorcas women who prepared delicious noon meals for the workers in the academy dining room will long be remembered. We praise God for the results of this teamwork for truth.

WILLIAM MCGHEE, Student
Andrews University



The students and staff who conducted the school of evangelism in Fresno.

PASTOR -- Shepherding the Flock



The Challenge of the Space Age to the Preaching of the Word

ALFRED S. JORGENSEN

Australasian Missionary College, Australia



WE LIVE in an age of unprecedented dimensions and achievements. The startling day by day developments in science and technology leave us almost breathless. The space aspirations of the nations are positively staggering. And the tremendously increased tempo of modern life has been accelerated to the point where many a man now encompasses in one day as much as Abraham would have embraced in a month!

Ours is the task of evangelizing this generation. Well may we ask, What kind of preaching does our age demand? Is it a new evangel that we need? A sophisticated gospel, modernistically streamlined, socially accommodated, optimistic of human nature, and perpetually lauding the achievements of men? Or is it the old gospel that our fathers preached, which proclaimed the essential message of the cross and pointed men and women to Jesus Christ as the sinner's only hope?

Let us recognize that although the times have changed out of recognition in recent decades, human nature has not changed. The basic needs of the soul are constant. Science, with all its brilliant achievements, has not solved the problem of sin. Judgment-bound men and women, under the conviction of the Holy Ghost, still cry out: "Men and brethren, what shall we do" to be saved (Acts 2:37)? Ours, therefore, is the task of providing the preaching that will bring salvation to them.

Such preaching, of necessity, must be *preaching under divine authorization*, for a true preacher is an ambassador—a plenipotentiary of the kingdom of God. As the apostle Paul declares: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20).

Now, an ambassador is a credentialed man. That is, he acts by virtue of the commission he has received. He is, in fact, "a man under authority. So also is the true preacher. Continually the challenge of the king rings in his ears: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:18-20).

His commission also makes it patent that his message is to be "Christ, and him crucified" (1 Cor. 2:2). God forbid that Seventh-day Adventist preachers should ever permit anything else to take its place! When the apostle Paul affirmed, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16), he made a declaration regarding the Evangel of God that will be true as long as probationary time shall last. Culture is no substitute for the cross. It is not socialization that mankind needs, but salvation. Education has a

value and its proper place in the community, but it is evangelization that breaks down the barriers of sin and storms the citadel of man's soul for Christ.

It is the duty—yes, and the privilege—of every preacher of the three angels' messages to highlight all the areas of his ministry with the glad tidings of the Son of God incarnate, crucified, risen, mediating, coming again, and ultimately reigning. How relevant and how appropriate is the familiar counsel of the servant of the Lord: "Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. Let all your powers be directed to pointing souls, confused, bewildered, lost, to 'the Lamb of God.' Lift Him up the risen Saviour, and say to all who hear, Come to Him who 'hath loved us, and hath given Himself for us.' Let the science of salvation be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication. Bring nothing into your preaching to supplement Christ, the wisdom and power of God. Hold forth the word of life, presenting Jesus as the hope of the penitent and the stronghold of every believer. Reveal the way of peace to the troubled and the despondent, and show forth the grace and completeness of the Saviour."—*Gospel Workers*, p. 160.

Preaching that will match the challenge of the space age must be *preaching under divine inspiration*. A worker may be an excellent organizer, a wise administrator, a successful promoter. But if he is a true preacher he will be supremely a man of the Word. In the secret place he will behold the glory of the Most High. In the silent time of meditation and reflection he will hear the voice of God as the Spirit of inspiration takes the things of Holy Writ and interprets them to his understanding. Then, vitalized by his contact and communion with the divine, he will come forth to share with those who hear him the vision he has seen. "Mine eyes have seen the King, the Lord of hosts," he will say (Isa. 6:5).

A preacher of this order will always be on fire. His testimony will be charged with the dynamic of the Spirit and will issue in conviction. Furthermore, it will extend the church and edify the saints. Indeed, it was because the apostles, above all else, were "filled with the Holy Ghost" that their proclamation of the risen Christ upturned the world and established the church.

How often we discuss the best methods

of evangelism, when in reality there is but one method of evangelism—the method that makes every preacher a Spirit-inspired witness to the truth! Before His ascension our Lord charged His disciples to "tarry" in the city of Jerusalem until they were "endued with power from on high" (Luke 24:49), assuring them that they would receive "power" after that the Holy Ghost had come upon them—power that would make them "witnesses" unto Himself even unto the uttermost parts of the earth (Acts 1:8). And one has only to observe the profound change that was wrought in these men, not only in the transformation of their characters but also in their approaches to the great task of evangelism, to realize how mighty was the impact of Pentecost upon them.

Look at them since the Holy Ghost has come upon them. What do we see? Once fearful and afraid, hiding in an upper room, they are now courageous, full of faith, in the temple, in the market place, in the midst of the pressing throng, proclaiming Christ as the only way of salvation, even charging His death as a murder for which their rulers must one day stand arraigned at the judgment bar of God! Some men scoff, it is true, as some men always will, but the multitudes are pricked to their heart. They cry out: "Men and brethren, what shall we do?" (Acts 2:37). They are instructed and baptized, and "about three thousand souls" are added to the fellowship of the faith (verse 41). What is more, they stay in the truth; they continue "stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (verse 42).

Isn't this the kind of evangelism we long to witness in our own day? Will we ever see it? We certainly will when every preacher is a man of the Word, filled with the Holy Ghost, preaching under divine inspiration.

Finally, the preaching that will match the challenge of these momentous times must be *preaching under divine compulsion*. There is a sense in which every preacher, called of God, is a "pressed man" in the service of Christ. He does not preach simply because he wants to; he preaches because he must. His reaction to the challenge of Christ is that of the apostle Paul: "Woe is unto me, if I preach not the gospel!" (1 Cor. 9:16).

Now, such a preacher is constrained by the love of God which is shed abroad in

his heart by the Holy Spirit. His preaching, therefore, is vastly more than a mere academic presentation of divine truth; it is the outflow of his whole being in a soul-consuming passion for the lost. Nor is it cold and theoretical, but vital and dynamic and gloriously heart-warming! Moreover, it issues in a ministry that interprets Jesus so sensitively that men and women are charmed by His presence and respond to the appeal of His gracious personality.

Needless to say, preaching under divine compulsion is self-effacing. It does not exalt the preacher, it magnifies the Saviour. Its watchword is the confession of John the Baptist: "He must increase, but I must decrease" (John 3:30). Its delight is not in flattering eulogies and fawning speeches, but in the knowledge that Christ has been set forth crucified, the Redeemer and Lord of all who believe in Him.

What a privilege it is to be a minister of the gospel, and at such a time! Surely the Lord Jesus Christ, if He were here in person, would say to us as He did to His disciples in another exciting age: "Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Luke 10:23, 24).

And what a responsibility! In His loving kindness He has called us to be His witnesses in this "grand and awful time" that is to culminate in the consummation of the age. Undoubtedly, we must be the very men through whom God is wanting to fulfill the promise of the latter rain. Think of it—to be a preacher of the gospel in the fellowship of the Advent faith in the closing days of earth's history! To sound the trumpet of truth long and loud and clear above the wretched discord that is the voice of the age! To proclaim the last message of warning that will ever fall upon the ears of men and women before probation closes! To give our testimony, maybe, before princes and prelates and judges of every land!

We simply must not fail Him in our God-commissioned task. And we will not fail Him, as in deep searching of heart and humility of spirit and entire committal of life we follow on to know the Lord in a ministry of the Word that is divinely authorized, divinely inspired, and divinely compelled.

"With a Gift

for Teaching"

D. A. DELAFIELD

Associate Secretary, Ellen G. White Publications



A BISHOP," said Paul, "... must be irreproachable, the husband of one wife, temperate, sober-minded, well-behaved, hospitable, and with a gift for teaching" (1 Tim. 3:2, Weymouth).

The sermonizing preacher is not as effectual as the teaching minister. "Teach them to observe every command which I have given you," instructed the risen Christ, as He sent them out to "make disciples of all the nations" (Matt. 28:19, 20, Weymouth).

Think of those words, "Teach them to observe every command which I have given you." The word used here, "observe," actually means "to guard by keeping the eye upon," "to watch closely."

This teaching emphasis appears in the evangelist's work before the candidate is baptized. It is continued by the pastor after the new members join themselves to Christ and His church.

One vital truth taught by Christ was this: "Ask," said Jesus, "and it shall be given you. . . . If ye then, being evil, know how to give good gifts unto your children: how much more shall *your heavenly Father give the Holy Spirit to them that ask him?*" (Luke 11:9-13). At Pentecost, Peter repeated the words: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38, 39). "The gift of the Holy Spirit," should be under-

stood by Christian people. So should the doctrine of the gifts of the Spirit.

In Luther's song, "A Mighty Fortress," he sings triumphantly, "The Spirit and the gifts are ours." How can we offer to the sinner the promise of the Holy Spirit without presenting the gifts and the fruits of the Spirit too?

One of the gifts of the Spirit reappearing in the last days is the Spirit of Prophecy, manifest in the Seventh-day Adventist Church through the agency of Ellen G. White. Our pastors are reaping good fruitage in congregations where the people have a thorough knowledge of the Biblical principles re-emphasized by this servant of the Lord. What can be done to guide more Seventh-day Adventists into a fuller Christian life and witness? Here are a few workable ideas:

1. Encourage all youth and adults to enroll in the Prophetic Guidance Course. Especially encourage church leaders, Sabbath school workers, and Missionary Volunteer officers to take the twenty-four-lesson series. Conduct an every-member enrollment program.

2. Organize a week-night Prophetic Guidance Class. An instruction sheet explaining how this twenty-four-lesson course can be conducted in sixteen nights may be had free. Write to White Publications, General Conference, Takoma Park 12, Washington, D.C., or Prophetic Guidance School, Box 200, Glendale 5, California.

In the Takoma Park church, where the course was presented on 16 Wednesday evenings, there was an enrollment of 189, with 170 graduating. At the time of this writing 431 active students are enrolled in such a class in the Sligo church. The impact on spiritual life is pronounced and lasting.

Pastors may suggest to those who have started the course that they go on to finish the series. At the time this article is being written, 9,000 active enrollees are studying the lessons. Approximately 50,000 have enrolled, 12,000 have graduated, 9,000 are active. Where are the 29,000 that began but did not finish? Are some of them in your church?

There are also the new members who during 1962 joined the ranks of Seventh-day Adventists. Are they studying these things that will help them grow in a knowledge of the truth? Remember, "We have nothing to fear for the future, except as we

shall forget the way the Lord has led us, and His teaching in our past history."

The pastor should be "apt to teach." A teaching ministry is effective for good, much good. Why not start a Prophetic Guidance Class in your church as soon as possible? Begin in February, finish in May, and before the summer months come you will have completed one of the most interesting teaching episodes in your ministry. Try it and see. I know. Nothing I have ever done has thrilled me more.

Glory

(Continued from page 16)

the economy of the plan of salvation—His manifestation in carrying through that plan. In Ephesians 1:6, Paul speaks of "the praise of the *glory* of his grace, wherein he hath made us accepted in the beloved," and in verses 12 and 14 the phrase is "to the praise of his *glory*." The expression "riches of his *glory*" is found in Romans 9:23 and Ephesians 3:16 in connection with man's salvation and sanctification. In Philippians 4:19 Paul affirms, "But my God shall supply all your need according to his riches in *glory* by Christ Jesus," and in Colossians 1:27 is found that unforgettable definition: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of *glory* (Goodspeed, "promise of glorification")." This leads to a consideration of *doxa* as related to the second person of the Godhead.

(To be continued)

¹ Robert Young, *Analytical Concordance to the Bible*, p. 66 of "Index-Lexicon."

² John Henry Blunt, *Dictionary of Doctrinal and Historical Theology*, p. 292.

³ J. Massie, "Glory (NT)," *A Dictionary of the Bible*, ed. James Hastings, vol. 2, p. 186.

⁴ Ellen G. White, *The Desire of Ages*, pp. 535, 536.

MORE THAN SERMONS NEEDED.—A minister is one who ministers. If you confine your work to sermonizing, the flock of God will suffer; for they need personal effort. Let your discourses be short. Long sermons wear out both you and the people. If ministers would make their sermons only half as long, they would do more good and would have strength left for personal work. Visit families, pray with them, converse with them, search the Scriptures with them, and you will do them good.—*Evangelism*, p. 348.

What if It Had Been

YOUR Church?

[The author of this article has been a staunch supporter of this cause for many decades. He here sets forth some things worthy of our consideration as we seek to add to the appeal and enjoyment of our forms of church service and personal witness among our neighborhood friends.—Eps.]

ON TUESDAY afternoon she brought her husband to see me, a man obviously confused and very ill. He was unable to carry on a telephone conversation effectively or to express himself with his usual clarity. Even though he had been a successful contractor, a cursory medical examination gave evidence that he was no longer mentally competent. The lesion most likely involved the central nervous system.

He was immediately hospitalized and placed under the care of an experienced neurologist. On the following Sabbath he died. In my practice of many years I have seen no equal to this woman's grief. Shortly before her husband's death, she literally beat upon my chest with her fists, as she screamed out her demand that we as physicians restore her husband. Later that evening she telephoned my home and told me she knew no funeral director. I suggested one near where she lived. After she had gotten in touch with the funeral home I again received a call from her.

"They have an organ, doctor, but I know no one I can get to play it."

I offered to play for the service.

"But I don't know anyone who sings for funerals."

I assured her my wife had a fine voice and would be willing to sing.

There followed a long pause.

"I'm sure you cannot conceive of such a thing, but my husband was not a church member, nor am I. In fact, I don't know enough about religion to say I am even a Christian. I don't even know a minister. I don't know who to call."

I suggested that my minister call on her, and so he did within the hour. During the interview he learned of her husband's helpfulness, his happy cooperation in

neighborhood activities, his aid with a broken lawnmower or an unpainted doll-house.

As the hour for the funeral drew near, I worried little about the music to be used, but I wondered much about the task of my minister-friend. What *could* he say? How could the comforting messages of the Bible apply to a life that had never recognized the true mission of man's Redeemer?

But I listened with amazement as the text was read: "Who went about doing good." As the talk progressed I heard the subtle overtones taken from Paul's letter to the Romans: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves."

That evening the widow called again.

"Doctor, this has been both the saddest day of my life and also the most beautiful. *I'm coming to your church.*"

Therefore I have asked the question that is also the title of this article: "*What if It Had Been Your Church?*" Would the last sermon you preached from your pulpit have met a like situation? Would this woman have entered a place of holy quietness? Would she have found order and dignity in all parts of the service? Would she have been fed spiritually? Would she have left the house of worship with a belief "that he which hath begun a good work in you will perform it until the day of Jesus Christ"?

Many devout and dedicated Adventist physicians feel a strange uneasiness when their patients express a desire to attend our church. They recall the noise and bustle, the lack of reverence, the rostrum decorum that leaves something to be desired. They bring to remembrance also the number of discourses they have heard that, although well intended, often suggested a zeal but not according to knowledge.

One such incident comes to my mind. A sister-in-law, long a public school principal

and teacher, had shown little interest in our religion, although she had been daily in our prayers. When visiting us in our home she suddenly announced one Sabbath morning that she was going to church with us. It was late in August and time for church school promotion. The sermon devoted to Christian education was biased and unfair. The public school was denounced while our own school, although not accredited, was pictured as a city of refuge.

Sabbath dinner in our home that day was a tense and silent affair. Never again has she expressed anything but hostility toward our denomination. Yet this result with a different setting occurs all too frequently, only to be excused on the ground that "we must warn the world."

But one takes a second look when it involves his own family circle. And a second look in this case indicates *that it need not have happened*. The positive position in our theory of education is what is important, and when that is presented no offense can be taken. We become offensive only when we compare. If due credit is given the public school for the excellent job it is doing, we will be listened to as we insist that the child also be schooled in religious matters, a thing usually forbidden in public schools by both State and national law. Lest I be judged unfair, may I mention that our two children have had a total of thirty-five years in Adventist schools.

Ellen G. White, in the *Review and Herald*, April 14, 1885, wrote, "Is it not your duty to put some skill and study and planning into the matter of conducting religious meetings—how they shall be conducted so as to do the greatest amount of good, and leave the very best impression upon all who attend?" (Italics supplied.)

The emphasis here is on *skill, study, and planning*. No casual or routine approach to so important an event as divine worship on God's holy Sabbath is acceptable. Skill must be developed, study given, and above all, careful planning must be evident. Now, it is obvious that a pastor's approach to the Sabbath morning worship service would be relatively uncomplicated were he to address himself to a group consisting of church members only. But visitors are always present, and many members in the congregation are eager to have their friends, patients, or relatives included in this group of visitors. And this brings into

focus a problem that is not often clearly solved.

To which group should the pastor direct his message and plan his program? He is fully aware—and the weekly product of the mimeograph machine leaves no doubt on that score—that he must devote much of his energy toward organizational objectives. He must support "the program." He does it well too, for he is at home in church missionary activity, book sales, bargains in group periodicals, church school painting, hospitality for visiting workers, clothing for the needy—is all this unnecessary? Of course, if he organized the elders and deacons, and assigned each of them a list of members to visit, the result might be accomplished without taking pulpit time; but he is not sure the officers will be reliable, and besides, members respond much better to the pastor's plea.

What about the visitors—the patients the doctors have invited, the widow sitting in the pew? Only this week she heard twenty minutes of comfort spoken when her husband was buried. They were words of life to her, and she wanted more. That is why she sits there in the pew. Although not a member, she had a need, and did not Isaiah say, "Mine house shall be called an house of prayer for all people?"

Our patients and other visitors have need of an effectual religion: a vital, comforting, and problem-solving religion. A religion that deals convincingly with the present as well as with the future. Such is the faith we hold. It is therefore imperative that we always present a true, a balanced, and a representative message to those who might be attending one of our Sabbath morning worship services for the first time.

As we lay in juxtaposition the two conflicting objectives—a partisan zeal for a numerical showing and a less definite, but more important, program of Christ-in-

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spired helpfulness, we come to the conclusion that we can perhaps unwittingly create a false standard of success. And be sure such a standard exists. As a one-time member of a conference committee I was repeatedly shown figures to indicate the effectiveness of various ministers. The number of baptisms, along with other numerical totals, was usually employed as the basis of comparison. Were that a safe rule, Peter would have outshone Christ, for when the Redeemer died, "they all forsook him, and fled," but a few weeks later one sermon by Peter resulted in three thousand baptisms!

There should be and there can be a solution to this vexing problem. As we returned from a meeting where we both had taken part in a discussion panel, the conversation between a very successful young minister and me centered upon incidents in our lives that had greatly influenced us. His "high moment" occurred as he entered the pulpit for his first sermon. As a new ministerial intern he had been directed to speak in a church built in a timber area. The building was rustic, the congregation small, yet he was eager and dedicated. His material was well in mind. But an individual—perhaps a half-starved saint—had lettered on the pulpit molding, where only the speaker could see, these words: "Sir, we would see Jesus." Perhaps the solution to the whole problem is to be found here.

To some of us who are physicians there seems at times to be a lack of taste or judgment shown in the selection of sermon material. A good friend of mine, another physician, had tried to persuade the husband of one of his patients to attend our church. He was a manufacturer of small jewelry items. These persistent urgings finally resulted in a visit by this husband to his doctor's church. But when the service ended the visitor expressed no enjoyment or a desire to return. And why should he? The sermon's main emphasis that day was on the sinfulness of wearing jewelry. Now a little study should have made the minister realize that only a minority of those seated before him needed such a denunciation. If he had had a bit more courage, perhaps, he might have solved the jewelry problem in his congregation with a personal visit or two, or a letter, or even a telephone call. As it was, this doctor's conscientious efforts on behalf of a prospective convert had been completely nullified.

Not only that, but his first visit to one of our churches had resulted in an entirely erroneous concept of our religion. I write this in order to reveal a need for skill, study, and planning. The same applies to personal evangelism. In my office sat a man to whom I was giving what you might call a brief Bible study. He listened intently and I was encouraged to continue. Suddenly a change came over his face, and he spoke abruptly: "Just a minute, doctor, are you speaking to me in this manner in order to get a new member for your church, or *because you love my soul?*" As I look back upon it, the rebuke was well merited, for I had thought of him as a prospective new member. The truth is I hadn't used skill, nor had I planned well. I needed study also, for study would have revealed Christ's method.

Christ dealt, first of all, with the matter which to the individual seemed most important. He, of course, recognized the primary importance of His divine mission, yet He dealt lovingly with lesser matters in order to hold the interest and loyalty of the individual until opportunity presented itself to give a more far-reaching truth. The widow of Nain did not receive from Him scriptural evidence in support of the state of the dead, the millennium, or even the resurrection. Her evident anguish was met with the simple words, "Weep not."

The woman of Canaan, living under the influence of nearby Tyre and Sidon, without question needed many corrections or additions to her theology. These were known to Jesus, yet there is no record that He attempted to make her doctrinally correct. Instead, he dealt directly with the problem she thought most important. "And her daughter was made whole from that very hour."

The infirm man by the pool of Bethesda no doubt could have benefited much from a restatement of material given in the Sermon on the Mount, yet the One who loved him most recognized a more pressing need. For thirty-eight years he had hoped for healing of the body. Each disappointment had intensified his frantic efforts to be the first to enter the pool. How thoroughly in keeping are the simple words of Jesus: "Wilt thou be made whole?"

And would anyone seriously doubt the continuing interest of these three recipi-

(Continued on page 41)



Seeking His Lost Sheep

(Concluded)

F. W. DETAMORE

Evangelist, Florida Conference

Follow-up of Backsliders



EVERYTHING worth while must be followed through. This follow through is vital in our work for backsliders.

1. After your initial visit with the backslider, fill out an Information Sheet (see sample at the end of this article) for the church records. This information is vital. It must be kept in strict confidence by the pastor and others who will make additional notations on the back of the card, giving their names and the dates of *their* visits.

2. Put the individual's name on the church circularization list for special events (*not* for church solicitations!) such as Home-Coming Days, visits by the Voice of Prophecy or Faith for Today groups, mailing of the district news-sheet, et cetera.

3. From time to time telephone the backslider, keeping him informed on interesting church-family news. But don't pester him with too many or too long calls.

4. Use big coming events as an excuse for a return visit and to invite him out. Offer to pick him up if transportation is a problem with him.

5. Ask the pastor to call on him.

6. Ask someone of his type or age group to call and get acquainted with the backslider. This is one of our most important suggestions. Ask a middle-aged woman to visit a middle-aged woman backslider. Ask a young mother to visit a young mother who faces the problem of getting to church with her little brood. The sponsoring of the backsliders by one of their own age

or type is one of the most effective ways of reclaiming the lost.

7. Help solve personal problems that obstruct church attendance. Our members can be a great help to backsliders by offering help in cases such as the following:

a. Baby-sitting or assistance. Some young mothers need a helping hand in caring for their little ones, either at home or at church. A good church nursery is a great help here.

b. Transportation help. There are many who live on the outskirts or who are physically below par. They would come if our members would stop by and give them a ride. This is missionary endeavor of the highest order.

c. When part of the family is sick over a long period and cannot be left home alone, our members should arrange relief for the one who tends them so that she may have opportunity to get out to church from time to time. On special days see that a helping hand is extended to those who otherwise would be unable to attend.

8. Occasionally stop by the home of the backslider with a book, a loaf of bread, a bouquet of flowers, or a basket of fruit. In other words, be a good neighbor. At such stops it is not necessary even to go inside. Often the casual contact is far more effective and much more appreciated than the lengthy one.

9. After you have become better acquainted, send greeting cards for birthdays and special holidays. Hardly any prejudice can perpetually resist such kindly remembrances.

10. Send in the backslider's name and address for the *Review and Herald* and *These Times*, or *Signs of the Times*. These weekly and monthly visitors are a constant reminder of the

church to the heart of the wanderer.

11. By all means give a personal invitation to attend any proposed evangelistic meetings.

12. Put forth every effort in your power to see that this person is present during a call for surrender, either at the evangelistic meeting or at a special Sabbath morning consecration service. Backsliders can hardly resist a call for surrender after a period of kindly interest shown in them and continuous intercessory prayer on their behalf.

13. If the backslider comes to church or Sabbath school, don't gush over him, but show restrained and sincere appreciation for his coming. Be sure to introduce him to others of his age and type group, and, of course, be sure to introduce him to the pastor.

14. Take a personal interest in his children. See that they are taken to the proper Sabbath school department and are there introduced to other children or young people. Learn their names. Make the children acquainted with our junior and youth camps and our schools, and do all you can to encourage them to attend.

15. If the family is in difficult financial straits, present their needs to the deaconesses, the deacons, or the Dorcas Society.

Challenge of the Hour

What a sublime hour in which to be living! The whole world is shaken daily by shocking globe-girdling developments. Everywhere we see omens of doomsday for the unsundered backslider, and the dawn of eternal day for the reclaimed backslider.

Let us strive to make our Sabbath morning services more spiritual. Let us do away

Visiting Information Sheet

[Please fill in as much as possible of the following information and hand to the pastor. You will greatly increase the possibility of helping this individual by gathering as much of the information as possible. Thank you.]

Name of ex-member Street address

City State

Directions, if difficult to locate

.....

(If in rural area, please draw a rough map on back, using top of page as north.)

Married or single? Approximate age Sex

Time usually home Occupation

What Adventist relatives? Telephone No.

How long ago did he come into the church?

How was he brought into the church?

How long ago did he drop out?

Why?

What is his present attitude?

Does he ever attend our church now?

Has he joined or does he attend any other church?

Did he attend our schools or public schools?

Was he an active member when in the church?

What special problems does he now have which might make his return

more difficult?

If any others in his family are interested, please list their names.

.....

Does he still listen to Voice of Prophecy or Faith for Today?

Would you classify this person as [] bitter, [] rather cold and disinterested, [] fair prospect, [] good prospect, [] excellent prospect?

Will you try to get him out to the Sabbath school and church?

How many times have you visited him?

Your name Address

Date Telephone

Former SDA Information Blank
(To Be Filled in by the Literature Evangelist.)

with too much high pressure and promotion, and shoulder the church financial load and goals quietly and unitedly, so there need not be these long and torturous drives for funds during the hour of worship.

Let us bear in mind that each backslider comes to his last Sabbath with us. We (and often he) know not that it is his last Sabbath. If we did, what effort we would put forth to assure him of our care and love! How eager we would be to extend to his discouraged heart a helping hand ere he sinks! Such a hand, extended at the last moment, might effect his salvation.

And how it would change our sermons if each pastor would say to himself just before rising to speak each week, "Today someone may be listening to his last sermon. Someone may be present for his last hour of worship with us. Some heart here this morning may have reached breaking point, and may plan to go out, no more to return."

What a challenge such solemn thoughts are to the minister to put everything he has into his sermon every week. It will bring from his heart burning messages of love and sympathy, inspiration and hope—a last-minute effort to grasp the sinking hand before it fades from view, out of reach.

We need less commercialism and conservatism, and far, far more love and sympathy. As a group there is nothing backsliders need as much as love. Let us read again the story of the lost sheep, and go out into the night to seek out and answer the faint cry of the one who has strayed. The hurricane is about to strike; let us hasten His lost sheep into the fold while there is yet time.

[Explanatory note: Please fill in as much as possible of the following information and mail with your weekly report to the conference PD secretary. You will greatly increase the possibility of helping the individual who visits these former SDA's by gathering as much of the requested information as possible. It would be wise for the literature evangelist to write this information in a small notebook while in the individual's home and transfer it to this blank in the evening. At the end of each month the local conference PD secretary should give this blank to the conference president. The president will then send it to the church pastor or elder. These leaders, in turn, will either select well-trained lay workers to visit these former SDA's or make the contact themselves. Before beginning his work, the individual who plans to do this follow-up work should read the booklet prepared by Fordyce Detamore entitled "Seeking the Lost Sheep."]

Name Sex Approximate age

Street and number

City Postal zone State

Near what other larger street?

(Note: If difficult to locate, or in a rural area, please draw a rough sketch-map on the back of this sheet.)

What time is the individual usually home?

Telephone No.

Married or single?

1. Present church fellowship.

2. How long was he an SDA church member?

3. Why is he not now a member of the SDA Church?

.....

.....

.....

4. How long ago did he leave the church?

5. What is his present attitude toward the SDA Church?

.....

.....

Signed

Literature Evangelist

Conference

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Bible Instructor, Lincoln, Nebraska

THE Lord has a work for women as well as for men. . . . They can come close to the hearts of those whom men cannot reach."—*Evangelism*, pp. 464, 465.

"This is a sacred work, and those engaged in it should receive encouragement."—*Ibid.*, p. 469.

"There are women who should labor in the gospel ministry."—*Ibid.*, p. 472.

How encouraging it is to know that God has ordained a place where women may contribute their talents to His service. However, if the Bible instructor profession is to continue to have a significant place in our denominational program, there needs to be a new emphasis in this area. According to the *Seventh-day Adventist Yearbook*, in North America there were 152 Bible instructors in 1942, as compared to only 132 ten years later, and about the same number in 1960. This means that while our corps of evangelistic workers in this country has nearly doubled in the past twenty years, our corps of professional Bible instructors has actually decreased at the rate of about one a year.

What has been the reason for this decline? Is it a lack of consecrated women to take up the work? Is there less demand for soul winners? All of us would hasten to answer an emphatic No to both of these questions. Where then shall we look for an answer? The strength of any phase of our denominational program is closely related to the intensity of the college training program. According to a survey taken during this past school year, in which eight colleges responded, there were only nineteen

young women enrolled in a religion course with a goal of becoming Bible instructors. This is compared with sixty-five prenursing students and sixty-six elementary teachers in just *one* college. According to these same eight colleges, there have been approximately seventy young women over a period of ten years who have manifested an interest in the Bible work, but of that number only fifteen actually entered some phase of it. These figures are not exact, but they do indicate a definite trend.

The future of the ministry is largely dependent on the corps of young workers coming into its ranks from year to year. Another survey taken among conference presidents revealed that 14 per cent of our Bible instructors are under thirty-five, while 46 per cent are over 50. If this line of service is to survive we must encourage young women to prepare themselves for it. There are several ways I believe this could be done.

First of all, we need a promotional program on the academy, as well as the college level, similar to what we do in the teaching and nursing fields. It would not only acquaint young women with the possibilities and nature of the Bible work but would afford them guidance and encouragement to enter this field. The blueprint says, "If there were twenty women where now there is one, who would make this holy mission their cherished work, we should see many more converted to the truth."—*Ibid.*, pp. 471, 472.

Second, a college curriculum designed specifically for prospective Bible instructors is needed. Reading again from *Evangelism*: "In every school that God has established there will be, as never before, demand for Bible instruction. Our students are to be educated to be-

* Part of a panel discussion at the Ministerial Council, San Francisco, July, 1962.

Two very interesting meetings for Bible instructors were held during the General Conference in San Francisco. The picture on the right shows representatives from five divisions: the Middle East, Northern Europe, Australasia, the Far East, and North America. Below: Some of the group who attended the meetings. Elders H. W. Lowe and A. C. Fearing led out in these special meetings.



come Bible workers. . . . It should be the aim of our schools to *provide the best instruction and training for Bible workers.*”—Pages 474, 475. (Italics supplied.)

A fine step in this direction has been taken in one of our colleges where a course is being offered for Bible instructors. This specialized course may be taken in two years by mature women wishing to enter the work, or in the

regular four-year course by college-age women.

I understand that this college has an agreement with the union in which it is located that the latter will hire any Bible instructor recommended by the religion department of the college. This plan should greatly expedite the matter of placement, which in the past has often been a problem to the would-be Bible instructor.

We have been told that inexperienced boys are not to be sent out into the ministry, nor are inexperienced girls to be sent out to do Bible work. It is suggested that they must be proved and *trained*.

"There must be with our sisters engaged in the work in every mission, a depth of experience, *gained from those who have had an experience*, and who understand the manners and ways of working."—*Ibid.*, p. 475. (Italics supplied.)

These statements seem to suggest strongly the kind of internship plan for young women entering the Bible work that we have for our ministerial students coming from college. "In many respects a woman can impart knowledge

to her sisters that a man cannot. The cause would suffer great loss without this kind of labor by women. Again and again the Lord has shown me that women teachers are just as greatly needed to do the work to which He has appointed them as are men."—*Ibid.*, p. 493.

"I am also led to say that *we must educate more workers* to give Bible readings."—*Ibid.*, p. 477. (Italics supplied.)

Certainly with the wonderful blueprint that has been given us and the tremendous potential of consecrated youth in our midst, there is every reason to believe that the brightest days of the Bible instructor profession are just ahead!

What the General Conference Session Meant to Me

DOREEN FOX

Bible Instructor, New Zealand

EACH General Conference session is a demonstration to a wrangling, power-obsessed world that it is possible for men from all nations to be united on the basis of belief in the Bible, without loss of individuality or loss of freedom of choice—two of God's most sacred gifts to mankind.

The General Conference session is beyond value to the Bible instructor, the minister, the layman, and those in administrative positions.

Often the Bible instructor is able to meet with only a few hundred Adventists, and this may be but once a year. Human nature is much the same under any skin color, and personal work is not easy anywhere. However, at the General Conference one can look into the faces of thousands and thousands of Adventists and realize that each one is there only because someone, somewhere, at some time did personal work for him. Maybe a Bible instructor, a minister, a teacher, a parent, or an over-the-fence neighbor was the drawing influence. But personal work was necessary. What worker could fail to be stimulated and encouraged to continue in this great system of religious "mathematics" where every addition is an inexpressible joy and every subtraction a lasting sorrow?

What an encouragement, too, are the reports heard at the session of successful work on the part of persevering laymen. Here they find a reassurance of their understanding that world evangelism is teamwork in the fullest sense.

Here is evidence of sound support for the ministry—thousands doing their witnessing and not saying: "Let the ministry do the soul winning. Why not? We pay them to do it. I'm busy with my accounts, my garden, or my chickens." Here is evidence that God's Holy Spirit is active, as promised in Joel, and that Sister White penned real truth concerning the soul-stirring power of simple messages and plainly stated texts from hearts glowing with a love for Jesus. We also see evidence that men and women are in training for God though college campuses may never have felt their feet. This can only soundly and vigorously build up the number of qualified and skillful soul winners throughout the denomination. Here is the solution to cutting the working time short in order to meet the deadline of world destiny.

Before one attends the General Conference the world divisions are lines traced on maps, reports in the church papers, and pleas in the *Missions Quarterly*, but once one has seen the leaders and talked with some of the workers a different relationship is established. One shares in their hopes and plans, their problems, their personal experiences. They show slides and films of their work, maybe of their families, and the link of mere lines, facts, and figures is replaced by warmer, stronger links of faces, shared prayers, and sympathies.

After the session a number of the delegates went touring together, visiting the homes of the

pioneers, the early churches, and the institutions to be found in the New England and New York States. While on the tour, a pastor from Vietnam shared with us his experiences, his joys, his sorrows, his dangers as pastor of six churches. He showed us slides of his country, and Vietnam became "alive" to us instead of just letters and colors on map paper, and in our prayers we can now pray specifically for him, his dear wife, and his family. We can pray for the work in that country with more understanding, for now we know what it means to be a Seventh-day Adventist there. Also on the tour was a brother from Korea who is leading out in orphanage work. A film showed us the children under his care, he himself checking their progress and encouraging them in the Lord. Now we can pray for the work in Korea with more understanding, and remember this brother particularly.

This very tour, run by the White Publications is an anvil on which other links are formed. One can gain an excellent knowledge of the history of our movement from the detailed books carefully written by those who believe "that he who knows no history is as a fly buzzing on the window pane," yet no book can form the link with the yesterdays of Adventism as can a visit to the sites of the councils and revelations of the pioneers. One could not help feeling that he knew William Miller better after having walked over the veranda on which he sat on that day of disappointment, after standing in the room where so many of the Advent truths dawned upon his mind as he studied and prayed, or after walking in the maple grove where he made his decision to preach if approached. As one stands out on the "ascension" rock a few yards from the grove, one catches a fellow feeling with the Adventists who so longingly traced the changing pattern of the sky, looking for a small white cloud of unusual significance. As we stood there for prayer a message seemed to ring down to us: "Behold, I come quickly."

As one stands on the ruins of the approach to the bridge over the river at Fairhaven one can almost hear the echo of Joseph Bates's reply: "The news is that the seventh day is the Sabbath." We catch anew the importance of making that answer echo not only across Fairhaven but to the uttermost fringes of civilization.

From the writings of and about Ellen G. White one forms a link with this friendly, dedicated woman, but what can bring deeper realization of her sacred calling than to stand by the bed where she was often awakened by an angel

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to hear the messages of Heaven. To stand where angel feet have rested awakens emotions and brings impressions one does not forget. Certainly these places are visited other than at General Conference times. Yet at no other time are they so much the focus of attention.

Who can forget J. N. Andrews at the time of the mission pageant in the arena? Who can forget J. N. Loughborough when the evangelists report? Was he not the first one to hold a Seventh-day Adventist tent meeting and preach on Daniel 2, on June 10, 1854? Was he not also the first one to open up the work in the West? How thrilled he would be if he could see thousands of Adventists from the Western States gathered at the session. Who can forget Hiram Edson when the solemn warnings of the investigative judgment are sounded to a last people in the last portion of time?

At the General Conference session one reaches the pinnacles in the feeling of belonging, in assurance that we are following Heaven-appointed torch bearers, doing God's work in lifting up the hearts and heads of those caught in sorrowful or low contemplations, and filling their hands with work that will bring a sense of fulfillment.

Because of personal contact, interest in the movement as a whole receives tremendous impetus, appreciation of problems facing the denominational field expands, rejoicing at denominational triumphs is enlivened and enriched, and it is easier to talk convincingly about the quality work we do.

Here at the General Conference is an unparalleled opportunity to inspire young men and women to enter the branch of the work of God for which they are most fitted. I feel that more use could have been made of this period to inspire young women to become Bible instructors. Unless this calling is kept before them, many young women will not be stirred and will be inclined to think it a back-room appointment of not too much importance.

The General Conference is the place to be inspired by men and women who have more interest in messages than in missiles, in prayer than politics, in helping others to distinguish between earthly wants and heavenly needs—

men and women who are more interested in baptismal figures than finance.

Here one listens to the men who are indeed "the salt of the earth." We can be justly proud of our ministers and leaders, who know how to preach the living Word to dying souls. Men who give a straight testimony and who are far removed from being lace-bedecked puppets manipulated by strings of tradition and congregational opinions. Men who know the busi-

ness end of the shepherd's crook and whose hungry sheep come back for second helpings of spiritual food. Men who are leading their people home with descriptions of eternal realities.

May God bless our consecrated ministers and leaders and keep them true, and may we all have the grace to rally behind them with unflinching diligence and loyalty until the greatest of great conference meetings on the sea of glass.

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Visiting

MIRIAM HARDINGE

Minister's wife, Newbold Missionary College, England



ALTHOUGH the minister's wife cannot, by reason of her family duties, do as much visiting as her husband, she can greatly aid his work as she takes opportunity to visit, either with him, or by herself.

Visiting the interested. Unless she is acting as Bible instructor or helping the Bible instructor, most of this type of evangelistic visiting will be left to others engaged in full-time work, but the minister's wife can greatly help by visiting candidates with her husband once or twice before their baptism.

Visiting church members. As far as possible this should be done regularly and systematically. In a large or very scattered church this may be difficult, but it is good to aim at visiting every family once a quarter.

Visiting the sick. Always find time to visit those critically ill. Make your visit short. Five minutes is usually long enough. Sit where the patient can easily see you. Never sit on the bed. Speak cheerfully but quietly. Never discuss doctrines or serious questions with a critically ill person.

Visiting the bereaved. These should be visited as soon as you hear of death in the family. It may be your duty to stay with the bereaved,

help with funeral arrangements, call relatives, arrange for others to stay with the bereaved, and for the children to be cared for, et cetera.

Visiting those confined to their beds or homes. These should be visited more often and the visits can be longer. Many appreciate being read to, or having you write a letter for them. Be cheerful and helpful.

General rules for visiting. It is better to err on the side of staying too short than too long a period.

Have prayer with those you visit, unless circumstances make it impossible or undesirable.

Remember you are there as a representative of Christ. You should leave the one you visit strengthened in faith because you have been with him or her.

"A minister's wife should ever have a leading influence on the minds of those with whom she associates, and she will be a help or a great hindrance. She either gathers with Christ or scatters abroad."—*Testimonies*, vol. 1, p. 453.

Avoid calling at known mealtimes.

When visiting for the purpose of giving Bible studies, keep to the subject, and leave as soon as possible when the study is over. Leave the social visiting for another time.

Be neatly dressed. Be ready to get dressed hurriedly at any time to make an urgent call.

The Edenic Origin of the Sabbath

(Continued from page 23)

selves, and no laws can be found forbidding idolatry, blasphemy, disobedience to parents, adultery, theft, lying, or covetousness. Yet such references as Genesis 4:7; 18:20; 26:5; 39:9; et cetera, indicate the existence of these precepts. As regards the omission of Sabbathkeeping examples in Genesis, Fairbairn says:

Even in the later and fuller accounts, it is usual, through very long periods of time, to omit any reference to institutions which were known to have been steadily observed. There is no notice, for example, of circumcision from the time of Joshua to the Babylonish exile; but how fallacious would be the conclusion from such silence that the rite itself had fallen into desuetude! Even the Sabbath, notwithstanding the prominent place it holds in the decalogue and the institutions of Moses, is never mentioned again till the days of Elisha (nearly seven hundred years later), when we meet with an incidental passing allusion to it. Need we wonder, then, that in such peculiarly brief compends of history as are given of antediluvian and patriarchal times, there should be a similar silence?¹⁰

Nowhere does the Old Testament record the observance of either the jubilee or the Day of Atonement, and yet both were prescribed for Israel more than one thousand years before the close of the Old Testament canon, and were undoubtedly observed. It is interesting also to notice that the Sabbath is not mentioned in the books of Esther, Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon, and yet no one contends that the Sabbath was ignored during the period when these books were written.

The argument based on the phrase "madest known" in Nehemiah 9:14 if applied to Ezekiel 20:9 would prove that not only the Sabbath but God Himself did not exist prior to the Exodus. The Hebrew word *yada* sometimes has the sense of bringing back to mind something known before (see also Eze. 39:7).

As one distills the Biblical argument for the Edenic origin of the Sabbath, the conviction grows that in this matter the evidence, while not demonstrative, is abundant. Thus the belief in the primeval Sabbath is akin to other disputed theological positions such as the existence of God and the truthfulness of His Word. For the honest in heart, the light, while not blinding, is yet sufficiently illuminative for guidance.

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⁸ *Ibid.*, pp. 195, 196.

⁹ Fairbairn, *op. cit.*, p. 109.

¹⁰ *Ibid.*, p. 114.

What if It Had Been Your Church?

(Continued from page 32)

ents of Christ's compassion? Having a son returned from the dead, a daughter rescued from a living death, and a body made whole, would these three witnesses of divine power go on as they had before and never again think inquiringly of their Benefactor? It is far more reasonable to believe that these three and hundreds of others like them found their way into that company which comprised the first fruits of Pentecost. And did not Ellen G. White say that if we would "be kind and courteous and tenderhearted and pitiful, there would be a hundred conversions to the truth where now there is only one" (*Testimonies*, vol. 9, p. 189)?

Remembering the fact that it was perhaps the last book in the Bible to be written, how significant are the closing words of John's gospel! Having before him the three Synoptic Gospels, the aged saint makes no attempt to repeat in detail what Matthew, Mark, and Luke had written. Rather, he sought to lend emphasis to omitted incidents, such as the experience of Christ with Nicodemus, the Samaritan woman at Jacob's well, and the bewildering discussion on the "bread of life." Significantly he closes his Gospel by relating the conversation between Christ and Peter after a fruitless night of fishing. From the lips of the forgiving Master came a thrice-uttered command, "Feed my sheep." Is that not also a command to us every time we enter the pulpit? Remember a broken-hearted widow might be present in that sanctuary for the first time.

The strength and happiness of a man consists in finding out the way in which God is going, and going in that way, too.—Henry Ward Beecher.

BOOKS -- For Your Library



***John's Wonderful Gospel*, Ivor Powell, Zondervan Publishing House, 1962.**

It is not often a book of such excellence comes to our desk. But in *John's Wonderful Gospel* we have an inspiring, readable, and accurate exegesis of John's Gospel, one of the most-loved books of all the Bible. In this volume of some 440 pages, Ivor Powell has given us a penetrating picture of this writer and his theme. John was not only deeply spiritual but in a special sense he was a friend of the Master. For a series of prayer meeting talks or even Sabbath sermons this volume is excellent. Every verse bristles with truth and radiates the love of God, which is so much a part of this apostle's writings.

When one begins to study this volume, the tremendous amount of work the author has put into it becomes apparent. He has written it so interestingly that when once you begin, it is difficult to stop reading. In many places it is refreshingly original. An occasional statement would indicate that Powell leans toward dispensationalism, but that does not detract from its value as both scholarly and truly exegetical. A minister, Bible instructor, teacher, or lay evangelist will find in *John's Wonderful Gospel* a wealth of valuable material. We heartily recommend it.

R. A. ANDERSON

***And Still He Speaks*, Edward L. R. Elson, Fleming H. Revell Co., New York, 127 pages, \$2.50.**

This book is a unique study of the words of Christ spoken after His resurrection. Within this period of the forty days and forty nights our Lord broke in upon the disciples under many circumstances in many different places and made Himself known beyond all doubt. He came to individuals, to small groups, and at least once to a crowd of five hundred—eleven recorded appearances. In a fresh and arresting way Dr. Elson has dealt with these after-resurrection aspects of the life of Christ. He preached these sermons to his congregation at the National Presbyterian church, Washington, D.C. Some of the material in these sermons has been used for convocations of ministers and were also delivered in several theological schools across the country.

Within the chapter presentations are thoughts and illustrations concerning words that Jesus spoke to Mary in the garden; the salutation "peace be unto you" to the disciples in their troubled hour; the words spoken to the man Thomas who was carrying his doubts heavy in his heart, and of the amazing transformation of the man from that moment.

Even so will it be for us today when we open our consciousness and allow the Master to come in. Our hearts too, may well up with joy overflowing with the reality of "my Lord and my God." The chapter "The Word of Discipleship" is especially rich in thought and meaning. It is a picture of Christ with His arms around Peter, inviting this turbulent man to feed the lambs and tend the sheep.

Dr. Elson suggests that the book of Matthew contains three great mountains—the mountain of the Beatitudes, which sets forth the basic principles of the ministry of Christ; the mountain of the Transfiguration, which was the culminating moment in the life of Christ; and the mountain of the Great Commission, which stands at the head of His ministry and the launching of worldwide conquest with the gospel. Other sections of the book are based around the walk with the two disciples on the way to Emmaus; the experience of Paul on the road to Damascus—"I am Jesus whom thou persecutest"; the power of the resurrection witnessed through the lives of the disciples; the Master's promises that He would be with us always, even to the end of the world. "That is the kind of Christ we have. For Him we can live. In Him we can die. And in Him we shall live all the ages beyond death. He is here now when we seek Him. He is here now when we least expect Him. He will be with us in the grand climax of all times, for He is the same yesterday, and today, and forever," and "still He speaks."

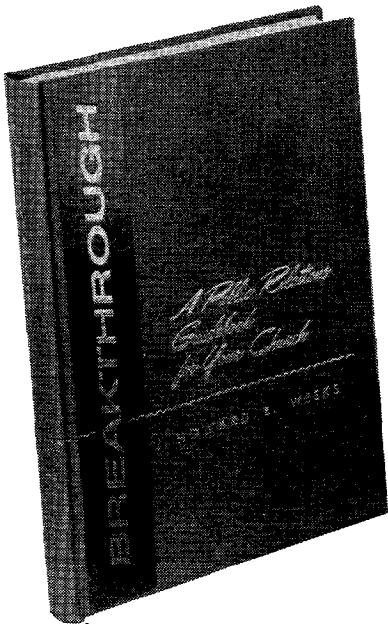
ANDREW FEARING

***The Crying Heart*, Clara Bernice Miller, Herald Press, Scottsdale, Pennsylvania, 1962, 203 pages, \$3.50.**

In this book the author tells a story that is intended to give a portrayal of the inner life and thoughts of the Amish people. The story revolves about the life of a young girl and the people who are close to her—her family and her church friends. As Martha's life progresses she naturally has to face both the happy and the perplexing situations of life. Woven through these experiences is the basic Christian teaching of the Amish people.

The book is easy to read and holds one's attention throughout. It compares to the true-to-life stories of the *Youth's Instructor*. Young people would find the book interesting, and would profit by the inspiration of the practical application of Christian concepts in life. Religious workers would gain an insight into some of the distinctive doctrines of the Amish people.

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Monser's Topical Index and Digest of the Bible, edited by Harold E. Monser and staff, Baker Book House, Grand Rapids, Michigan, 1960, 681 pages, \$5.95.

This book makes more available the topical analyses found in the famous Monser's Cross-Reference Bible, republished in 1959. It contains all the topical analyses (footnotes) of that Bible. Added to this is an alphabetical index of the verbs of the Bible, and also a complete list of persons and places. The "Outline Studies in the Books of the Bible," by well-recognized scholars, is also helpful. A very desirable feature is its clarity and excellent organization. The work is recommended to ministers, students, teachers, evangelists, housewives, and businessmen.

LOUISE C. KLEUSER

The Church at Worship, Bernard Schalm, Baker Book House, Grand Rapids, Michigan, 1962, 108 pages, \$1.95.

This concise, practical book is designed to help ministers, church musicians, and laymen enrich the worship service and make it more meaningful and inspirational to the worshiper. This volume—another of the Minister's Handbook Series—fits in very well with Seventh-day Adventist Church organization. It is the type of book that is easy to read, and I was reluctant to lay it down until I had finished reading it.

The first three chapters discuss the meaning of worship and the history of worship in the pre-Christian and the early Christian church. Then there is a helpful chapter on preparing for worship. The author says: "The minister's prophetic mission must be supplemented by his priestly ministry. As a prophet he speaks God's Word to the people; as priest he speaks to God on behalf of the people. There are times when he, like Moses of old, stands in the rift and pleads for his people to the point of casting his own life on the balance." The author talks about the minister's role of intercession. How it is his privilege to encourage the downhearted, the bereaved, to sympathize with the afflicted and inspire the fainthearted. He also suggests that to perform such ministry effectively in these areas of human need he must have an intimate acquaintance and relationship with the peo-

ple. "As the successful salesman is always orientated with respect to the needs of his customers, so the minister's usefulness and effectiveness will depend to a large degree upon his willingness to 'sit where the people sit.'"

The chapter "Prayer in Worship" is exceptionally valuable, and I would that all of my fellow ministers and local elders would read this chapter very carefully. The author finds it quite difficult to rationalize just why the minister spends many hours in the careful presentation of what he is to say to the people and yet ventures to talk to God wholly unprepared. He feels that an extemporaneous prayer is not to be identified with a prepared prayer. He also wonders why the majority of theological schools offer several courses on homiletics yet fail to include in their curriculum a single course on public prayer. Even the disciples, after a short time with the Master, realized their need and asked, "Lord, teach us to pray." Dr. Schalm points out that prayer in worship is a corporate act. The expression "pastoral prayer," so commonly used in some of our church bulletins, is a misnomer. The pastor can perform that act of prayer in his study but prayer in worship is not a pastoral prayer. It is the prayer of a worshiping community. It would be more appropriate to put the wording in the bulletin, "the church at prayer" or "worship through prayer."

I wish all my fellow ministers and musicians could read the chapter, "Music in Worship." It is not a heavy dissertation, but is rich with many practical thoughts and ideas that would bring more worship through music. The author has an excellent discussion on the difference between hymns and psalms and the modern gospel songs of the day.

Other chapters in this book of equal importance are: "The Offering in Worship," "The Bible in Worship," "Communion in Worship." Dr. Schalm has made a good effort to examine the scriptural and theological grounds for worship and has endeavored to offer practical suggestions on how to improve the worship service. This book is well worth reading.

ANDREW FEARING

Matthew Henry's Commentary on the Whole Bible (in one volume), Matthew Henry, Zondervan Publishing House, Grand Rapids, Michigan, 1960, 784 pages, \$9.95.

This new edition needs no recommendation. For 250 years this commentary has been widely used, for it is practical and devotional. One detects a Puritan influence. George Whitefield read it through four times—literally on his knees. It was well used by C. H. Spurgeon and many of the eighteenth-century men of God. It was the companion of ministers of the nineteenth century, as it is of our contemporary ministers of the twentieth century. In the language of Whitefield, here is "the great Matthew Henry." This work began in 1704 as a six-volume edition. In reducing its size the publishers have tried to preserve the quality of the original. It is a masterpiece of information and production.

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- F-3124 I Would Draw Nearer to Jesus
- F-3125 In a Little While We're Going Home
- F-3126 In the Sweet Bye and Bye
- F-3127 Is Your All on the Altar of Sacrifice?
- F-3128 Jesus, I Come—Out of My Bondage
- F-3129 Jesus, I My Cross Have Taken
- F-3130 Jesus Is Tenderly Calling
- F-3131 Jesus, Keep Me Near the Cross
- F-3132 Jesus Paid It All
- F-3133 Jesus, Saviour
- F-3134 Jesus, Saviour, Pilot Me
- F-3135 Jesus Took My Burden
- F-3136 just as I Am

- F-3137 Just When I Need Him Most
- F-3138 Lift Up the Trumpet (Jesus Is Coming Again)
- F-3139 Living for Jesus
- F-3140 Longing
- F-3141 Marching to Zion
- F-3142 Master, the Tempest Is Raging (Peace, Be Still)
- F-3143 No Disappointment in Heaven
- F-3144 O That Will Be Glory (The Glory Song)
- F-3145 Old Rugged Cross, The Redeemed
- F-3146 Redeemed
- F-3147 Ride on, King Jesus
- F-3148 Saviour Like a Shepherd Lead Us
- F-3149 Shall We Gather at the River?
- F-3150 Since Jesus Came into My Heart
- F-3151 Softly and Tenderly Jesus Is Calling
- F-3152 Some Bright Morning
- F-3153 Sweet Hour of Prayer

- F-3154 Tell Me the Story of Jesus
- F-3155 That's Why I Love Him
- F-3156 The Golden Morning Is Fast Approaching
- F-3157 There Is a Gate That Stands Ajar
- F-3158 Throw Out the Life Line
- F-3159 'Tis So Sweet to Trust in Jesus
- F-3160 Trust and Obey
- F-3161 You Must Open the Door
- F-3162 Walking With Jesus
- F-3163 Watch, Ye Saints (Jesus Comes)
- F-3164 Way of the Cross Leads Home, The
- F-3165 We Are Nearing Home (Just Over the Mountains)
- F-3166 We Have an Anchor
- F-3167 What a Friend We Have in Jesus
- F-3168 What a Gathering of the Faithful
- F-3169 When Jesus Shall Gather the Nations
- F-3170 Where the Gates Swing Outward Never

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NEWS — From Current Journals



ST. PAUL, MINN.—The president of the American Baptist Convention, Dr. Benjamin Browne, said here that church people should rally to the support of a broadcasting official who opposes tobacco advertising on radio and television designed to encourage young people to smoke cigarettes. "The evidence is now overwhelming that the seeds of lung cancer are planted by cigarette smoking," he said. He also reported that England is considering a law that would forbid teen-agers to smoke. "We must not let the advertisers and the culture vultures become the opinion makers of America," he warned. Dr. Browne said all church people should take advantage of the letters-to-the-editor columns in newspapers and magazines.

WELLINGTON, NEW ZEALAND—The latest timetable for union negotiations between New Zealand's Methodists, Presbyterians, Congregationalists, and Associated Churches of Christ calls for members of the local churches to vote on the merger scheme in 1965. In a report from the joint union committee, the Presbyterian General Assembly was told here that the committee intends to submit the plan for union to the national bodies of the four churches at the end of 1963. The churches will study this draft and report on it by June, 1963. If no great difficulties are encountered, a revised draft would go to the church bodies in November, 1964, and to the local congregations for a vote in 1965.

NEW YORK—A total of \$1,716,350,000 was spent in Roman Catholic institutional construction last year in the United States, the *Catholic Building and Maintenance* magazine reported here in its November-December issue. Of each Catholic construction dollar, the magazine said, 38 cents was spent on educational facilities—elementary, high school, and college. Eighteen cents was spent on hospitals, 14 cents on churches, and the remaining 30 cents scattered among other institutional projects. A total increase of 12 per cent in high school student capacity was provided by the 1962 construction. The majority of new buildings built on the college level were dormitories providing additional accommodations for 22,000 students on Catholic campuses this year.

MELROSE, Mass.—If lights are too bright, the beauty of a church can be ruined, 100 Protestant church builders were told here. Robert Preusser,

associate professor of visual design at the Massachusetts Institute of Technology, called for "restraint and subtlety to avoid garish church lighting" in addressing the annual meeting of the New England Conference on Church Architecture. Citing some churches' "obsession with artificial light which ruins the worship atmosphere," Professor Preusser said that "in architecture as in life, excess in anything is a sin."

ST. PETER, MINN.—Instead of trying to imitate State universities, church-related colleges should stick to their distinctive task of helping students find a meaningful interpretation of life, an educator said here. Dr. Earl J. McGrath, executive officer of the Institute of Higher Education at Teachers College, Columbia University, said that too many church-related colleges have lost sight of this special mission and have thus forfeited their reason for existence. The unique function of a church-related college, he said, is to "assist students in clarifying their philosophy and organizing their lives on the basis of a systematic body of religious doctrine—doctrine not authoritatively imposed and uncritically embraced, but rather voluntarily accepted in the critical light of relevant knowledge and informed opinion." Dr. McGrath said church colleges must not sacrifice this function to compete with more richly endowed State or private schools or to place an "undiscriminating emphasis on an excellence defined solely in terms of intellectual achievement." On the other hand, he said, church organizations have a responsibility not to stifle the free pursuit of truth in these colleges by imposing strict doctrinal limits on professors or students. "A church-related college can only remain a genuine institution of higher learning by not only tolerating but by encouraging the unrestrained pursuit of truth, a critical presentation of conflicting philosophies, and a steady growth in independence of judgment in religious as well as earthly matters," he said.

GHOST RANCH, N. MEX.—The United Presbyterian Church's Rio Grande Presbytery adopted a resolution at its meeting here, asserting that the title "Reverend" should be reserved only for God and not used by ministers. According to the resolution, presbytery ministers in the future should be addressed as "Mr.," instead of "the Reverend," and referred to as "teaching elder," a Scottish custom.

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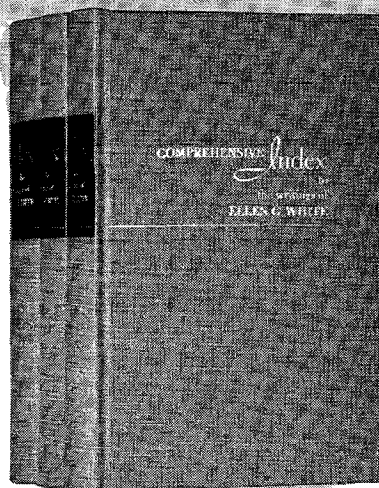
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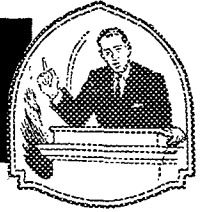
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PULPIT -- Pointers for Preachers



"THEN LOOK FOR A BEAST!"

THERE are sometimes narrow lines of demarcation between the true and the false, the good and the evil. One has only to transgress the sacred governing laws in human relationships, and love becomes hate, peace turmoil.

In the days of the sixteenth-century Reformation, when Calvin and his friends were declaiming against church domination in one breath and in the next declaring the church's independence of civil power, men began to think all sorts of revolutionary things about the kingdom of God. Some have lived on to plague us today, and, we venture to think, may bedevil us beyond measure in days to come if certain ecumenists have their way. The New World has spawned not a few such ideas that, carried to extremes, would clamp theological oppressions upon dissenters of all kinds, who, ironically enough, originally left the Old World's ecclesiastical and political repressions to find freedom in the New!

John Cotton (1584-1652), the Boston minister who wrote a commentary on Revelation thirteen, has this perspicacious observation on power and independence in religion: "Leave every church Independent . . . not Independent from brotherly Counsel, God forbid it that we should refuse that; but when it comes to power, that one Church shall have power over the rest, then look for a Beast." "Amplitude of dominion was never a note of the Church of Christ since the world began."—*An Exposition of the Thirteenth Chapter of Revelation*, pp. 30, 121.

H. W. L.

IN OUR TIME

REVIVAL will come. But will it be in our time? Or may we through negligence confer on our sons the honor of finishing the work? There are indications that this transfer of responsibility will not take place. The most disturbing symptom of our times is man's present potentiality of self-destruction. His corresponding lack of self-control is no less frightening. Combined, these two factors constitute the "handwriting on the wall." Time just won't wait for our sons. Let's face it. The play is in its final act, and we are the last actors in the drama. Revival must come in our time—and it will! But how? Feverish preparation for the end scenes is the cue for present backstage behavior. Prayer unequalled in fervor and intensity, repentance that probes the depth of the soul, and action attuned to these breathtaking times are the sparks that kindle unquenchable flame.

If, then, this threefold sacrifice is now necessary, why don't we make it and be on with the revival? (1). It is possible some are hindered by Laodicean

pride. Humility is a precious commodity hard to come by, and that through hardness. It could be that for some, life is too easy. To such arousal comes only through a supreme act of the will, acted on by the Holy Ghost. "I will arise and go" was the decision of the prodigal. Resolution no less drastic must move us or we perish. (2). Preoccupation with "things" is a master that in history has enchained her thousands. With subtle stealth she makes her way into the human heart, numbing it, and leaving in its wake the stench of death. And over the heart thus enslaved, a stupor settles, like morning mist reluctant to retreat before the heat of rising sun. Before the advance of an aroused clergy revival will come, and in our time.

E. E. C.

COME DOWN, BROTHER!

AN OLD story is told of a traveler arriving at an inn after driving hard all day. In the high-flown speech of certain people of his day, he bewildered the ostler's boy by saying: "Boyl Extricate the quadruped from the vehicle. As he has toiled strenuously ever since the orb of day appeared on the eastern horizon this morning, extend to him a munificent supply of nutritious victuals." The astonished youth ran inside to tell his master that there was a man outside speaking Greek!

Which brings us to the following from George Henderson's *Lectures to Young Preachers*, page 78: "When you are twenty years of age you will say:

Scintillate, scintillate, globule vivific,
Fain would I fathom thy nature specific,
Loftily poised in the ether capacious,
Strongly resembling a gem carbonaceous."

"But when you reach forty you will recognize how much wiser are the children when they say:

'Twinkle, twinkle, little star,
How I wonder what you are,
Up above the world so high,
Like a diamond in the sky.'

When we preach these days it is so easy to speak of "the intellectual process," when we mean "thinking"; so easy to think of "volition" instead of "will"; so impressive to say "terminological inexactitude" instead of "untruth," et cetera.

On the other hand, this is no argument for reducing our words and our thinking to the level of grade-school children. All of which adds up to understanding the meaning of the priceless word *balance*. We need to understand our people, to have a thorough grasp of our doctrines, to study our mother tongue, and to strike that happy balance which will convey to the people precious truth.

H. W. L.