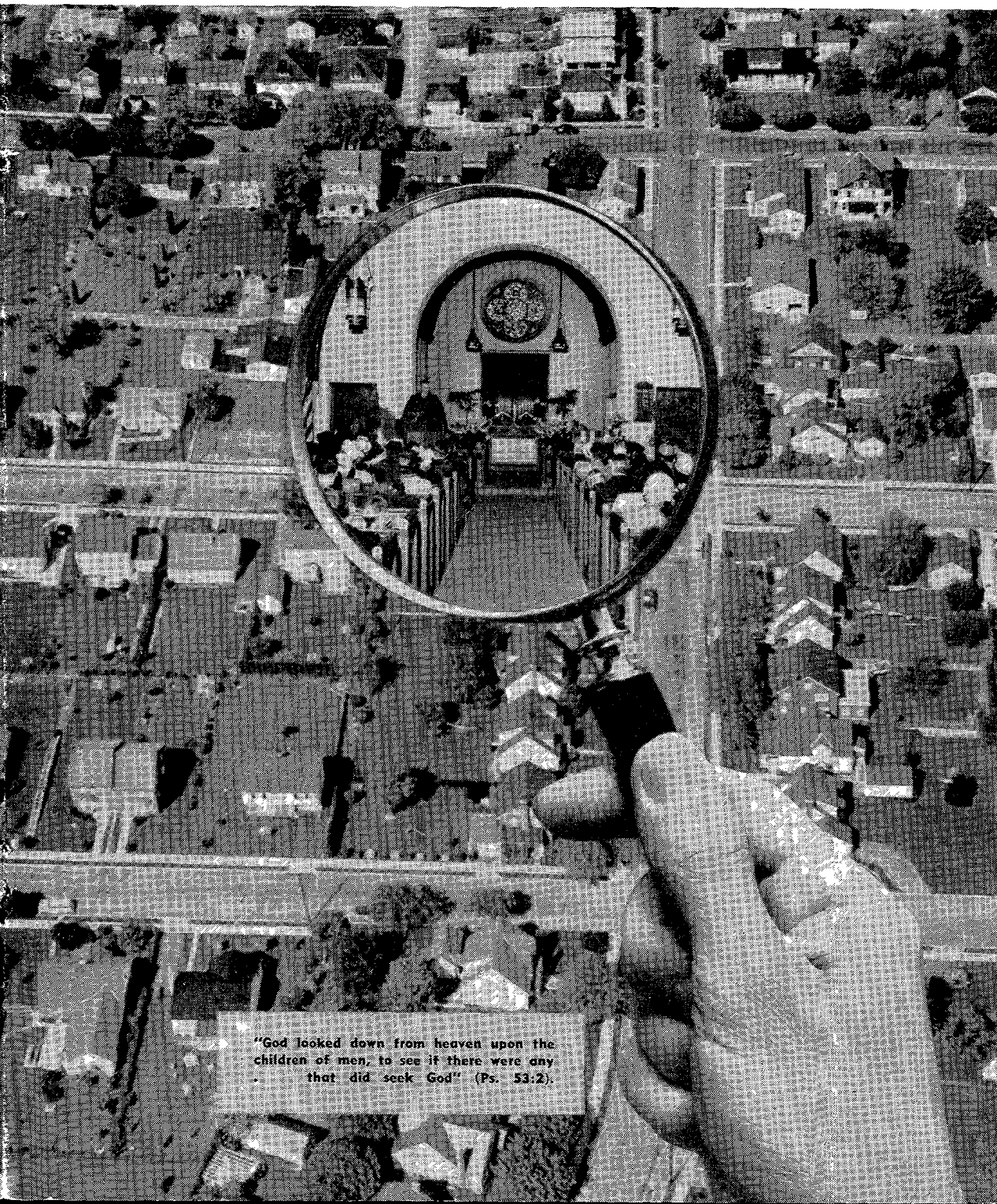


The Ministry

JUNE, 1963



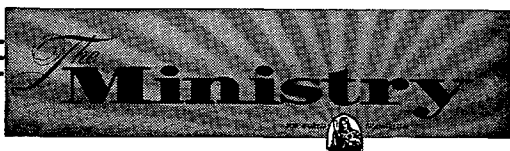
"God looked down from heaven upon the children of men, to see if there were any that did seek God" (Ps. 53:2).



Preaching that Transforms

Our main problem is not liberalism, nor even neo-orthodoxy; that which threatens us is a subtle, objective approach to the Bible, to theology, and to preaching in general, which is unrelated to holy living. We are all busy with our dispensational charts, attractive book analyses, and our Bible memorization programs—all excellent in and of themselves—but, nonetheless, strangely remote from practical living. Audiences sit and listen week by week to this kind of teaching without any evidence of transformed characters and Spirit-anointed witnessing. The preaching itself mysteriously lacks the authority of heaven and the relevancy to our times which brings about deep conviction, repentance, faith, and obedience. Young and old return from so-called Bible conferences without any evidence of having met with God. O that God would teach us that it is just as important to be spiritual as to be sound in our approach to the Bible, just as vital to be obedient as to be orthodox, and that the purpose of revelation is nothing less than transformation of human lives!

STEPHEN F. OLFORD in
Heart-Cry for Revival
(Fleming H. Revell Company)



Official Journal of the Ministerial Association of Seventh-day Adventists

VOLUME XXXVI

JUNE, 1963

No. 6

Editor

ROY ALLAN ANDERSON

Associate Editors

ANDREW C. FEARING

E. EARL CLEVELAND

J. R. SPANGLER

Managing Editor

HARRY W. LOWE

Copy Editor

J. INA WHITE

Consulting Editors

REUBEN R. FIGUHR, WALTER R. BEACH,

THEODORE CARCICH, RICHARD HAMMILL,

EDWARD HEPPENSTALL, R. LEO ODOM

Art Editor

T. K. MARTIN

Circulation Manager

J. R. SPANGLER

Overseas Contributors

GEORGE BURNSIDE	Australia
G. MEHLING	Central Europe
PAUL ELDRIDGE	Far East
DAVID H. BAASCH	Inter-America
WAYNE OLSON	Middle East
E. E. ROENFELT	Northern Europe
ENOCH OLIVEIRA	South America
T. M. ASHLOCK	Southern Africa
—	Southern Asia
G. CUPERTINO	Southern Europe

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

Printed and published monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, Washington, D.C., U.S.A. \$4.00 a year; 40¢ a copy. Prices slightly higher in Canada. Add 25¢ for yearly subscriptions to countries requiring extra postage. Second-class postage paid at Washington, D.C.

JUNE, 1963

IN THIS ISSUE

EDITORIALS

"And It Was Done"	E. E. Cleveland	4
That Century Club Again!	H. W. Lowe	6
Organization of Five-Day Plan Program ..	J. R. Spangler	7
The Denver Five-Day Plan	E. F. Irish	8

GENERAL ARTICLES

The True Israel of God (Part I)	H. W. Lowe	9
Our Great Need (Concluded)	O. J. Mills	13
"Now Is the Accepted Time" (Concluded) ..	R. H. Pierson	16
Baptism for the Dead	C. H. Dougherty	18
Candid Advice—Be Cautious	J. W. Rich	20

REGULAR FEATURES

EVANGELISM

Evangelism in Southern Asia	B. De Alwis	22
Miracles in Miami	E. C. Ward	24
Evangelistic Vision	J. L. Dittberner	26

SEMINARY

Andrews University Seminary Studies	S. H. Horn	28
Seminary Extension School in South Africa ..	D. Walther	29

MUSIC IN WORSHIP

Hymnology in Christian Worship—No. 4	R. A. Anderson	31
--	----------------	----

PASTOR

Putting All the Members to Work	G. S. Stevens	34
---------------------------------------	---------------	----

BIBLE INSTRUCTOR

Overcoming Our Fears (Bible Study)	M. Landis	36
--	-----------	----

SHEPHERDESS

The Evangelist's Wife	L. Handysides	38
-----------------------------	---------------	----

BOOKS FOR YOUR LIBRARY		41
------------------------------	--	----

NEWS		44
------------	--	----

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

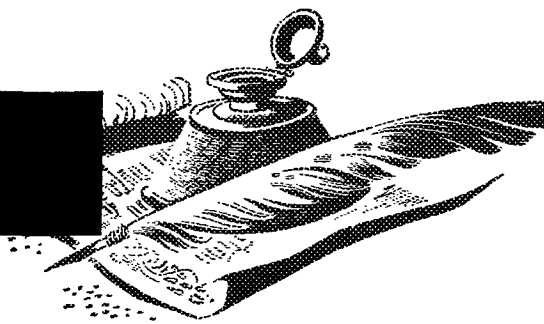
Our Cover

When the eyes of the Lord look over the earth what does He see—our fine homes, our big cities, our elegant cars, and stylish dress? Or does He look on our hearts, measure our motives, understand our circumstances, and search for the humble spirit and the stalwart heart?

Change of Address

When writing us about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which you received the journal.

EDITORIAL



"And It Was Done"



WHAT God begins, He finishes. To do this is characteristic of His nature. "I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. 22:13). Another version describes Him as "The Commencement and

Completion." To the apostle Paul, He is "the author and finisher of our faith" (Heb. 12:2). In the Lord's Prayer we solemnly pray, "Thy will be done." Yes, it will soon be completed, and the work for human hearts will be over. God's will for man will be done. For it was God Himself who initiated the search for lost man.

Before there was a man to work for other men, the Good Shepherd sought and found His sheep that was lost. "And they heard the voice of the Lord God walking in the garden in the cool of the day. . . . And the Lord God called unto Adam, and said unto him, Where art thou?" (Gen. 3:8, 9). This was the first evangelistic effort ever conducted anywhere in the universe. And it was an open-air meeting. All the elements are there: (1) The power of God, (2) the Word of God, (3) and sinners trembling under conviction. Missing are the assorted props, gimmicks, and other present-day "essentials."

Is it possible that the intervening years have obscured the line that separates the central from the peripheral? Does revival await our early return to childlike dependency upon the power of God and the Word

of God to convert sinners and bestir the saints? Yes, it was the love of God for man expressing itself in that Garden search that constituted evangelism. And only God can do this. "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

Human Participation

Nevertheless, we have our commission: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). This order applies to *every convert*. Brethren, when will we pledge ourselves to press this concept upon our people with the same organized diligence that we have trained them to every-member giving? If there is neglect among us, *this is it!* In my opinion our failure to do this has multiplied our ills. Thousands of idle saints, "coming and going like gates on their hinges," who live and give but fail to seek the lost, constitute the potential for the greatest blessing or direct curse to the church of the living God. It will not be easy to undo what a hundred years of idleness has done.

Initial efforts to reform the saints are apt to be discouragingly slow. The minister who undertakes this must be prepared to lay siege before the battlements of lay-idleness through weary months and years. This will be no hastily launched attack and sudden breakthrough. And we must be prepared to be laughed at, opposed, and bitterly assailed by the souls we are trying to lead into soul-winning experience. But this is the price of our late beginning. Nor is

this any time for departmental self-righteousness. These are desperate times—and the need is for desperate men who will apply drastic measures. And for this, my brother, the deadline was *yesterday*.

But why does God involve man as an agent in the salvation of other men? It is certain that He could do a better job alone. And there are the angels. Had the job of saving souls been turned over to them it would have been finished long ago. But the great Creator chose to share with man the privilege of seeking his lost brother. Why?

1. Along with prayer and Bible study *seeking the lost* is essential to the maintenance of our own spiritual experience. Small wonder that there is a swelling rate of apostasies among the churches. Idle minds and hands grow feeble. In the hearts of such, faith faintly flickers, then yields unnecessarily to encircling gloom. The problem has been erroneously labeled "nothing to do." Correctly stated, it is "doing nothing" that destroys most saints.

Seeking the lost charges one's own spiritual batteries. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). This text, so often negatively interpreted, has a positive aspect that is powerful. What we sow in others, we reap for ourselves. To contribute to the rebirth of a soul is to augment one's own spiritual renewal. Soulsaving is essential to one's own continuance and renewal.

2. Sin had to be shown in its true character, and this demanded time. Man's being included as a partner in soulsaving slowed down the process, and sin stands naked before the universe—its true nature no longer in doubt in the minds of the un-fallen beings in the universe. Human participation has given sin time to disgrace itself. And given time, it always will. Sin has now been discredited and God is justified. Since Calvary, sin's days have been numbered. Now that this purpose is accomplished, the end will come quickly. Indeed, there is reason for astonishment that time lingers still.

You say, All men are not yet aware of the gospel, and until they are, Christ cannot come. True. But what could hinder God working with those who will cooperate with Him and bypassing those who won't? In short, the Creator, betrayed by the creature, is not obligated to him. Now that God

is justified in the sight of men and angels He is at liberty to "finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. 9:28). What is to hinder God from finishing *alone* what He began *alone*?

But He will not do it that way, you say. True in a limited sense, I answer. But only because many will sense the frightful urgency of this hour and arise to the help of the Lord. But what of those who do not? God will intervene directly. Angels will do what men might have done. Tarrying time is past! The time of the end yields its scepter to the end of time. World events provide telltale symptoms of the hastening climax. One gets the uncomfortable feeling that heaven grows restless with our snail-like pace. So far, we've been too slow, with too little, and now it is almost too late.

Hindering some is the deceptive opiate of inevitability. After all, haven't the prophets spoken? And will not their prophecies come to pass? True. But things don't just happen. Spirit-filled men must shoulder their responsibilities and fulfill the prophecies, or yield to angels their blessed privilege. Some are depending on the little "time of trouble" to effect a change—as if it were some magic period in church history charged with correctional grace to right all wrongs. Time will reveal the fatal element in this reasoning. But may we here note that trouble alone cannot stir the church to action. Nor is there hope for those individuals who fail to exhaust present privilege of preparation and service. The faithful *now* will be the champions *then*. The diligent *now* will be the faithful *then*. For the others, future trouble will only reveal the cruel self-deception in their present spiritual poverty.

Perspective

It is important that we dissociate in our thinking our belief in God's ability from the evident slow pace of present progress. We have literally embraced the world with the "two arms" of the message. Yet, above and beneath our arms lie unentered counties and parishes with millions of unwarned inhabitants. However staggering the task, *God is able!* There was nothing more forbidding than the Red Sea—but it parted. Then Jericho—it fell; then Jordan—it backed away; then the rock in the wilderness—it yielded its moisture. God is able! There is evidence that He is not waiting for man. Stories persist from various parts

of the earth of men who are being taught by angels. One man in New Guinea who was illiterate gave evidence of this when the brethren found him. He knew the facts about such subjects as the Sabbath, the millennium, the state of the dead, and healthful living, even though there had been no teacher in the area. Or had there? In South Africa a man was literally led to the Seventh-day Adventist Church by the Lord. Does this not constitute an ultimatum that, except the commissioned perform the commission, He who began this work alone will finish it alone?

Then let there be a great advance all along the line across the earth. Let God's man's voice be heard uplifted—though in the solitary place unheard—for 'tis thus God will find a witness in the day of retribution. The message must be preached wherever man is found, amid the teeming multitudes and thinly populated wastelands. It must be carried to the secluded mountain dweller and the nomad of the plains. And it shall be that every valley will be exalted and the crooked be made straight. "And the parched ground shall become a pool, and the thirsty land springs of water" (Isa. 35:7). And it will be said of Him who called us to this task, "He spake and it was done."

E. E. C.

That

Century Club

Again!

OF ALL the things I have to read, and of all the multitudinous reports that flow over my desk, nothing gives me greater pleasure than Earl Cleveland's annual letter to the men he has initiated into his now famous Century Club. Our readers know by now that the meaning of that phrase is that membership in this club highlights those evangelists who win one hundred or more souls for Christ a year. Also highlighted are the men who win from fifty to one hundred, and from forty to fifty, et cetera.

The report is just out, and I open my eyes when I read some things concerning the work of our Regional preachers. Here, for instance, is something that should warm every heart, for it has to do with the remarkable blessing of God expressed in the form of precious souls won for His kingdom:

E. C. Ward, Miami, Florida, 295.

R. H. Robertson, Los Angeles, California, 115.

J. M. Phipps, St. Petersburg, Florida, 102.

It was my privilege to read a semiprivate report of difficulties encountered in the Miami campaign, which I think was the first Regional evangelistic campaign held within the city limits, and I can only marvel at what God hath wrought through His servants.

Men in the half-century bracket form another inspiring group, for they are twice as numerous:

R. T. Hudson, New York City, 70.

N. A. Bliss, Pittsburgh, Pennsylvania, 58.

J. Lester, Philadelphia, 57.

B. R. Spear, Mentone, California, 52.

F. S. Hill, Atlanta, Georgia, 52.

W. M. Starks, Washington, D.C., 50.

A third group deals with those who exceeded forty but fell just short of the half-century mark:

J. W. Allison, Los Angeles, California, 48.

J. P. Winston, Detroit, Michigan, 47.

M. C. White, Stockton, California, 46.

D. B. Reid, St. Louis, Missouri, 45.

E. W. Moore, Chicago, Illinois, 44.

George Earle, Brooklyn, New York, 43.

F. W. Parker, Fayetteville, North Carolina, 41.

C. D. Brooks, Cleveland, Ohio, 41.

C. A. Myers, Chicago, Illinois, 41.

T. X. Perry, Brooklyn, New York, 40.

Space forbids the mention of those who baptized from one to 39 souls. We know that men sometimes have to work just as hard or harder to win twenty as others do to win one hundred. Nevertheless all these figures paint a marvelous picture of successful soul-winning endeavor in the ranks of the Advent Movement.

For this we should pray the more! For this we should give the more liberally! For this we should give glory to God in increasing measure and thank Him for His usable, faithful servants.

H. W. L.

Organization of Five-Day Plan Program



IN THE Special Supplement of the April *MINISTRY* the full story was given of the Denver and Washington Five-Day Plan pilot programs. Since then numerous inquiries have come to the General Conference regarding the details of this new venture. Prior to the recent Spring Council, a large representative committee met and formulated some definite recommendations to be presented at the Spring Council.

In view of the tremendous impact this program has had on the public in helping many to overcome the smoking habit, and in view of the fact that this is a church-oriented program, a number of actions were taken that not only give guidance to this project but complete support from both the General Conference and the unions in North America. The resolutions that affect the field in general are as follows:

1. That the plan for conducting pilot schools for the purpose of training personnel be continued for a period of one year, with the understanding that a minimum of one school be held in each union in the North American Division. In order to assure the success of these schools, the General Conference and the ten North American union conferences have set up a financial project whereby E. J. Folkenberg and Wayne McFarland, M.D., of the Atlantic Union will be lent to the General Conference for this program. Thus the men who have developed this Five-Day Plan over the past three years will be made available to the entire North American Division for the specific purpose of conducting training institutes for medical-ministerial teams. This step is not only welcome, but we feel that there is a definite necessity for

the proper advancement of this program.

2. All details of the program, including the itinerary of the Folkenberg-McFarland team, will be under the direction of a permanent guidance and coordinating committee, which was also set up by action of the Spring Council. Members of this committee are as follows: Arthur H. Roth, chairman; J. R. Spangler, secretary; W. P. Bradley; E. J. Folkenberg; J. O. Gibson; Wayne McFarland, M.D.; Cyril Miller; J. C. Kozel; C. E. Randolph, M.D.; M. H. Reeder; J. V. Scully.

All requests for the training team and questions relative to materials and procedures should be directed to Arthur H. Roth.

3. Materials used in the Five-Day Plan are to be made available through the General Conference Temperance Department. Union and conference organizations should order directly from them. The materials and prices are as follows:

- A. *Advertising Brochures*—ready to be imprinted with local information, \$3.25 per 100. (For the general public.)
 - B. *Your Five-Day Plan Control Booklet*—complete with decision cards, 55c each. (For participants in the plan.)
 - C. *Lecture and Advertising Materials* as prepared by E. J. Folkenberg and Wayne McFarland, M.D., and press releases, available to the teams that conduct this plan, give full instruction, \$2.00 each.
4. The Five-Day Plan is to be considered a public service of the Seventh-day Adventist Church and is to be kept distinct and separate from the regular program of public evangelism.

5. The Five-Day Plan is to be conducted only by Seventh-day Adventist medical-ministerial teams that have been approved by the union conference coordinator and the conference committee.

Many are asking about the special Five-Day Plan MINISTRY magazine. As you have noted, much of the material in this special issue was the actual reproduction of the newspaper articles appearing in the Denver and Washington papers. Knowing how valuable this material would be for use in preparing special displays for the purpose of introducing this plan to the leading citizens and various organizations in the cities we will be contacting, we printed extra copies of this issue. We would urge, however, that the magazine in its entirety not be given or shown to other than our own workers. Rather, cut out the publicity material and place this in an attractive loose-leaf binder, using special clear plastic pages. A number of articles in this magazine, which deal with the Adventist concept of medical-ministerial relationships and also our own views on our special health message, are obviously not for general public consumption.

We are cutting the price on this special issue to just twenty-five cents a single copy, or twenty cents in quantity lots. We urge you to secure your extra issues immediately before the supply is exhausted. We know that many of our men will want to take advantage of this opportunity; therefore we urge you to get your orders to us speedily.

One question repeatedly asked concerns the conducting of the Five-Day Plan on Friday evenings. The committee has given special study to this question, and in view of the fact that this is a public service program and not a regular evangelistic or religious service, we recommend that the program begin on Sunday night and close on Thursday evening.

It is our earnest desire that literally hundreds of these five-day clinics will be conducted throughout North America in the near future. And we trust that this investment in time and money may result in thousands being liberated from the enslavement of tobacco and through this liberating experience an interest be awakened in the hearts of many to know more of God's salvaging plan for the human race.

Other materials on this subject such as magazines, books, and films can be obtained from

The American Temperance Society
6840 Eastern Avenue NW.
Washington 12, D.C.

J. R. S.

The Denver Five-Day Plan

E. F. IRISH

Chaplain, Porter Hospital, Denver, Colorado



THE Pilot Program for Denver had closed Thursday evening with more than 600 enthusiastic people in attendance. Dr. Wayne McFarland and Elder E. J. Folkenberg had returned to their homes, and all who had completed

the course were faced with their first experience of really applying the principles they had learned—a long weekend for some—without benefit of evening group therapy.

While the new graduates were venturing out on their own, telephone calls to the chaplain's office were coming in at the rate of one every three minutes. About 350 registered for future plans to be presented at the Porter Hospital auditorium.

The following Monday evening more than 200 people returned to the Denver Junior Academy, some seeking additional help and others eager to participate further. A program to meet their needs was presented with the help of Denver doctors. The hospital dietitian presented a beautiful display of vegetarian foods and recipes. After a round of questions the group requested a regular once-a-month meeting the first Monday evening of each month.

Letters requesting information have come from five States. Telephone calls have come from San Francisco, Salt Lake City, Des Moines, New York City, and Washington, D.C.

Schools and church groups, both in and outside the Denver area, have requested assistance in establishing local programs. With the help of minister-doctor teams in the areas the requests are being filled.

Denver is talking of the Five-Day Plan from the hairdressers to the executive of-

(Continued on page 35)

The True Israel of God

The Anglo-American-Israel Theory Examined

Part I

HARRY W. LOWE

General Conference Field Secretary

The Theory in Brief



THERE are various forms of the theory that the Anglo-Saxon races, as found in Great Britain and North America, are descended from the ten "lost" tribes of Israel. The most common of these theories is based on the supposition

that the Jews who returned to Palestine in the days of Ezra and Nehemiah were only those of the two tribes of the house of Judah, and that none of the other ten tribes returned to their homeland. The descendants of these ten tribes are said to have found their way ultimately to the British Isles and to North America.

As many as two million adherents have been claimed for the British-Israel theory. Its modern advocates are scattered among various British evangelical groups, and in North America it is espoused by the Mormons, by H. W. Armstrong in his Radio Church of God, and by certain other small groups.

The Origin of the Theory

Several claims are made as to who was the first advocate of the theory. Dr. Oswald J. Smith states: "The first advocate of British-Israelism was Dr. Abadie—1823. . . . The second advocate was Richard Brothers, a half-crazed British naval officer, who was born in the year 1757."¹ Dr. H. L. Goudge states: "The first British Israelite was John Sadler, whose *Rights of the Kingdom* dates from 1649."² It seems, however, that the advocacy of one J. Wilson in 1839 was the most potent factor in placing on its present basis the idea that the British Chris-

tians were the true remnant of the lost tribes of Israel. In 1840 he published a book entitled *Our Israelitish Origin*,³ second and third editions appearing in 1840 and 1844, respectively.

This is the first of three articles on "British Israelism," a theory taught by the Radio Church of God, the Mormons, and other groups throughout the Protestant churches. These articles will be made available after publication as part of a series dealing with the teachings of H. W. Armstrong.

This article presents a brief history of the theory in Europe and North America, what is meant by "lost" tribes, and their supposed appearance in the British Isles.

The geographical location and the present ethnic identities of the remnants of the ten tribes are variously given by these early writers and others. The famous Joseph Wolf diaries for 1831-1834 declare they are in China.⁴ J. Samuels in a book still extant says they are in the area of the Caspian Sea.⁵ Others have placed them in Afghanistan, Mexico, Peru, India; and some have seen them as the Gypsies of Southern Europe and the North American Indians; and to still others these remnants are to be found in the ancient lands of their captivity.

The Anglo-Israel Theory in American Colonial and Frontier Days

In the British Isles advocates of British-Israel teaching have been mainly among the evangelicals and certain sectarian

groups. The ideas they advocated soon spread to North America and were rampant among religionists in frontier days. It is a historic fact that leading men and preachers such as William Penn (1644-1718), Roger Williams (1603?-1683), Jonathan Edwards (1703-1758), Cotton Mather (1663-1728) had all embraced the British-Israel theory. Thus long before the time of Joseph Smith (1805-1844) and his Mormon Church these views regarding Israel's descendants were common along the United States Eastern Seaboard. The extent to which the idea of Israelite ancestry had spread in America is seen in Josiah Priest's words in 1833: "The opinion that the American Indians are descendants of the Lost Ten Tribes is now a popular one and generally believed."⁶

Joseph Smith explained in the *Book of Mormon*⁷ that he was recording the history of the American Indians. He called the first prophet Nephi, a young Hebrew who left Jerusalem about 600 B.C. and sailed to America with his father Lehi and a few followers. Among the younger brothers of Nephi were the evil Laman and Lemuel, whose descendants God cursed with a red skin. The descendants of Nephi were peaceful, whereas the Lamanites were bloodthirsty, and the two peoples fought each other for a thousand years, leaving the dead in covered heaps, which, said Joseph Smith, explained the so-called Indian mounds of certain areas of western New York and Ohio. The last great battle was said to have exterminated the white race.

It seems impossible to escape the conclusion of a modern writer on the origin of Joseph Smith's ideas:

Joseph's familiarity with the theory of the Hebraic origin of the Indians seems, however, to have come chiefly from a popular book by Ethan Smith, pastor of a church in Poultney, Vermont. This book, *View of the Hebrews; or the Ten Tribes of Israel in America*, was published in 1823, a second edition in 1825. Ethan Smith had managed to collect all the items of three generations of specious scholarship and piecemeal observation on this subject, and had added to them Caleb Atwater's accurate descriptions of the Ohio mounds.⁸

Seventh-day Adventists should be grateful that Ellen G. White and our early pioneers, who were contemporaneous with Joseph Smith and in the same geographical area, were providentially saved from any trace of the baseless, un-Biblical theories of Anglo-American-Israelism.

Anglo-Israelism and the Radio Church of God

Among the most vocal of modern advocates of the theory under study is H. W. Armstrong's Radio Church of God. He calls the idea of the Hebraic descent of the United States and the British Commonwealth of nations "the most fascinating story ever told," and adds, "It is really the story-thread of the Bible itself, from Genesis to Revelation."⁹ Actually, the people of Britain are of Celtic, Scythian, and Japhetic origin, and not Semitic as taught by Anglo-Israelism.

Basically, the claims of the Radio Church of God, set forth in no unrestrained language, are the same as those of the older advocates of British-Israelism, although its interpretation of certain Bible prophecies is perhaps more sensational. It claims that Ephraim and Manasseh were adopted by Jacob, and they became "Israel," whose descendants in England and America are today the heirs of the promises to Abraham. It avers that the house of Israel (i.e., the ten northern tribes) were not Jews. The wealth of the United States, the British Commonwealth, and of certain northwestern European nations is said to be the wealth promised to Abraham by God, and the prophecy to make many nations of Abraham's seed (Gen. 22:18) became unconditional and unbreakable after Abraham's obedience to God's commands.¹⁰

It is not our purpose to go into the details of every prophecy used in Armstrong's claims, but many of them will come into consideration when we set forth what we believe to be the Biblical truth on God's promises to the seed of Abraham.

Were There Any Lost Tribes of Israel?

"The ten lost tribes" is not a Biblical phrase, nor is there any similar expression implying the loss of any of the tribes. The phrase has been invented to support a theory, as a little Biblical history will show.

The twelve tribes formed one united kingdom under King Solomon (1 Kings 2:12), but because of the evils that appeared during his reign (chap. 11:6), the Lord allowed ten tribes to revolt (verses 30, 31) and form a kingdom under Jeroboam with their capital in Samaria, to the north. Rehoboam, who declined the advice of seasoned counselors, became the king of Judah, or the southern kingdom of two tribes (Judah and Benjamin; 1 Kings

12:1-24; 2 Chron. 10:1-19), with his capital in Jerusalem. From then on the history of Israel, the northern kingdom, was for more than two hundred years a dismal succession of apostasy, rebellion, murder, usurpation. As a result, large numbers deserted to the southern kingdom of Judah, as is clearly stated in 2 Chronicles 15:9: "And he [King Asa] gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him."

Prior to the end of the northern kingdom, King Hezekiah of Judah attempted a revival (2 Chron. 30:1-27) by inviting them to return to the worship of God, and a multitude from the north came to Jerusalem. But the days of the northern kingdom were numbered, and it came to an end (2 Kings 17:6) by an Assyrian invasion of Samaria and the deportation of nearly 28,000 captives:

In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor . . . , and in the cities of the Medes. (See also verses 7-9; 18-23; 18:9-12; compare 2 Chron. 30:1-18.)

The fall of Samaria marked the end of the northern kingdom of Israel after a tragic history of little more than two centuries. Conceived and born in the spirit of rebellion, it had no chance of survival. Twenty kings with an average rule of 10½ years had sat upon the throne, 7 of them as murderers of their predecessors.¹¹

If it had been recognized that with the downfall of Samaria "the ten-tribed kingdom of Israel" ceased forever to exist as a separate political entity, no British-American-Israel theory would have arisen.

This and other captivities and deportations did not, however, mean that all the members of the ten tribes were transported from their own land into exile. For instance, about one hundred years after the Assyrian deportations of Israel, King Josiah of Judah instituted a revival and repaired the Temple at Jerusalem (2 Chron. 34:1-9)—a revival in which the citizens of Ephraim and Manasseh and other Israelite remnants left in the land participated. In 2 Chronicles 35:17 and 18 we read of a great Passover observed by Judah and Israel.

It is estimated that not more than fifty thousand of Israel were deported to Assyria, in harmony with the custom of ancient despots to remove mainly leaders and peo-

ple likely to foment revolt. This means that there were no completely lost tribes down to this time, and here the prophet Jeremiah, who prophesied to both Judah and Israel from the days of Josiah till the end of Zedekiah's reign, the last ruler of Judah, enters the picture.

Not a word does Jeremiah utter in his prophecies to both Israel and Judah of any idea of lost tribes and their future rediscovery. That carries us down to the final Babylonian captivity of the southern kingdom of Judah, about 587 B.C.

It should be noted that when the Persian King Cyrus released God's people from Babylon to return to their homeland in 536 B.C., they are not called Jews by Isaiah, but "Jacob" and "Israel," also "Israel mine elect," so that Isaiah also was unacquainted with the distinction made by the Anglo-Israelites between "Israelites" and "Jews" (see Isa. 45:4, 11-25, on the use of these terms).

Jeremiah and the King's Daughters

Jeremiah is "a very special prophet"¹² in British-Israel teaching, and a fantastic story is built on these words in Jeremiah 1:10: "I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."

Conservative Bible scholars interpret this to mean that Jeremiah prophesied to Israel, to Judah, and to the heathen nations round about, his word being God's word to them. They say that the Hebrew word *gôyim*, here rendered "nations," is also translated "heathen," or "Gentiles."¹³ But the Radio Church of God takes the words "to build and to plant" and applies them to the emergence to a place of world dominance of the true Israel in the British Commonwealth and the United States (Ephraim and Manasseh respectively) in "this Time of the End in which we live today!"¹⁴

On the basis of Jeremiah 43:5 to 7 it is maintained that Jeremiah and "the king's daughters" (all other heirs to David's throne having been killed) were taken to Egypt. With the help of Isaiah 49:12 ("lo, these from the north and from the west") and Jeremiah 31:9, 10 ("declare it in the isles"), the remnant seed of Israel, after much wandering and many years, appears northwest of Jerusalem in the British Isles!¹⁵

The truth on these points is (1) that when the two kingdoms were swept away, the royal line was broken; (2) that Isaiah 49:12 is simply speaking of men from distant places, as in chapter 56:6-8; (3) that "isles" refers to coastlands, far regions, as in Isaiah 49:1, certainly not to Britain.

The Jeremiah link is developed in the British-Israel theory by having him turn up in Ireland with a Hebrew princess, daughter of King Zedekiah, last king of Israel. She supposedly married the Irish chieftain Heremonn, and they thus became the progenitors of the British royal line.

There is not a scintilla of Biblical or historical evidence that Jeremiah ever left Egypt. He was compelled by a band of Jews under Johanan, after the murder of Gedaliah, to flee with them to Egypt, as may be seen from Jeremiah 41. He prophesied about 586 B.C. to the numerous fugitive Jews who were in Egypt where, according to the best scholarship, he died and disappeared from history.¹⁶ Tradition says he was put to death by his enraged countrymen in Egypt.

The British-Israel Federation issues a genealogical chart tracing the descent of British kings back to King David, of which one author says:

This chart includes among the descendants of King David, such characters as Thor, and Odin and Frea, the old Norse divinities, and Dardanus, the mythical founder of Troy, and Priam and Hector and Memmon and Aeneas, the mythical heroes of the ancient classics. They have drawn up elaborate charts full of legendary names which they present as actual history. But sane historians don't include gods and demigods of ancient mythology in their genealogies of modern people or their rulers. We might as well construct the royal genealogy of the British monarchs out of such names as Robin Hood, Gulliver, Hiawatha, little Bo-Peep and Jack the Giant Killer. The whole thing is so fantastic as to be really ludicrous, and the most amazing thing about it is that there seem to be people who actually believe it.¹⁷

A certain British-Israel author, W. T. Jarrold, produced a book entitled *Our Great Heritage*, on page 160 of which he claims the late Queen Mary as the ninety-ninth generation from King David, and the one hundredth was his Royal Highness the then Prince of Wales (called David in his family). This is pursued in a pamphlet entitled "David's Imperishable Throne in Britain," by T. H. Whitehouse, who asked if there would be a British David ready to hand over the scepter, crown, and throne

to the Lord Jesus Christ at His coming. Incidentally, the Prince of Wales in question became King Edward VIII, who abdicated in 1936 after a short reign, without impressing the world that he was the child of destiny.

REFERENCES

- ¹ *The Discerner*, vol. 2, no. 9, Jan.-March, 1958 (Minneapolis: Religious Analysis Service).
- ² *The British Israel Theory*, 5th impression (London: A. R. Mowbray & Co., Ltd., 1941), p. 42.
- ³ *Our Israelitish Origin; or British Christians a Remnant of the True Israelites*.
- ⁴ See W. H. Poole, D.D., *Fifty Reasons Why the Anglo-Saxons Are the Israelites of the Lost Tribes of the House of Israel*, p. 5.
- ⁵ *The Remnant Found*, quoted in Poole, *Fifty Reasons*, p. 5.
- ⁶ *American Antiquities*, quoted in Brodie, *No Man Knows My History*, p. 45.
- ⁷ See *The Book of Mormon* (Palmyra, 1830), pp. 267, 358, 363, etc.
- ⁸ Fawn M. Brodie, *No Man Knows My History* (New York: Alfred A. Knopf, 1960), p. 46.
- ⁹ *The United States and the British Commonwealth in Prophecy*, pp. 1, 2. This is a 28-page pamphlet distributed free in large quantities by Herbert W. Armstrong, Pasadena, California.
- ¹⁰ *Ibid.*, p. 2.
- ¹¹ *The SDA Bible Commentary*, vol. 2, p. 85.
- ¹² *The United States and the British Commonwealth in Prophecy*, p. 10.
- ¹³ *The SDA Bible Commentary*, vol. 4, p. 354.
- ¹⁴ *The United States and the British Commonwealth in Prophecy*, p. 10.
- ¹⁵ *Ibid.*, pp. 16, 17.
- ¹⁶ Hastings, *Dictionary of the Bible*, art. "Jeremiah"; *The SDA Bible Commentary*, vol. 4, p. 345.
- ¹⁷ A. E. Cooke, *Why I Am Not a British-Israelite*, p. 8. H. W. Armstrong claims that the British royal family has a chart tracing its ancestry back to Adam, and he has a copy, as well as one showing his own genealogy through the ancient British kings to Adam. See *The United States and the British Commonwealth in Prophecy*, p. 20.

(To be continued)

Orders for the Ministry Index

Ministers are indicating their discovery of a wealth of sermonic material through the *Index*. While they last we can supply them from this office, cash with order, at these prices:

North America \$2.50 postpaid
Overseas 2.75 postpaid

The *Index* has created a demand for back numbers of the journal. We are running low on certain issues, and would appreciate hearing from readers with back issues to spare. We can use extras of all issues from 1938 to 1958. We are completely out of some of these, and have names of those who need them. We also have requests for volumes prior to 1938. Thank you for your response!

Our Great Need

(Concluded)

ORRIS J. MILLS

Pastor, Hartford, Connecticut, Church

Last month this writer presented the necessity and nature of revival, as well as its need by the church.

This raises the questions: Will great revival be repeated in the church? How long will it last? The author answers these questions in this article and deals with the deadly dangers and the aftereffects of a great spiritual awakening.

V. History Will Be Repeated



WE ARE told that history will be repeated. "I was instructed that fanaticism similar to that which we were called to meet after the passing of the time in 1844 would come in among us again in the closing days of the message."—*Selected Messages*, book 1, p. 221.

The Foundation for Fanaticism

This counsel must serve as a caution and a warning that we should have nothing to do with excitement and sensationalism. The popular mind that has been living on the superficiality of the modern world of press, radio, and television, of stage and screen, has been prepared for mass hysteria, which can be triggered into almost any extreme at a moment's emergency. This same spirit has been filtering into the church. Many who know this message only from what they have heard from the pulpit and in discussion here or there, but who have no root in themselves through a personal experience with God and the study of His Word, are candidates for fanatical extremes of various grades.

These "sermon tasters" go to church services to be entertained, and they are disappointed when something new or novel is not presented. Those who seek the novel, the sensational, and are not satisfied with a simple study from the Word of God are potential victims of emotional stirrings, which in a time of emergency could be whipped up by Satan into a tidal wave of fanaticism that could rock the very foundations of the church. The Lord warns those

with a tendency toward the sensational not to play into the hands of such an element in the church: "Be careful and do not go into or try to create human excitement."—*Ibid.*, book 2, p. 57.

"There is an intense desire on the part of many to startle the world with something original, that shall lift the people into a state of spiritual ecstasy, and change the present order of experience."—*Ibid.*, p. 23. Paul admonishes, "From such turn away." He also wrote, "The time is coming when men will not tolerate wholesome teaching. They will want something to tickle their own fancies, and they will collect teachers who will pander to their own desires. They will no longer listen to the truth, but will wander off after man-made fictions" (2 Tim. 4:3, 4, Phillips).*

Beware of Cold Formalism

As was true of the early reformers, we will not only have to resist the fierce fires of fanaticism on the right but also the icy waters of cold formality on the left. If Satan "sees that the Lord is blessing His people, and preparing them to discern his delusions, he will work with his masterly power to bring in fanaticism on one hand and cold formalism on the other, that he may gather in a harvest of souls."—*Christian Service*, p. 40.

Therefore, though we should not go into or try to create human excitement, on the other hand, "we should not be among those who will raise inquiries and cherish doubts in reference to the work of the Spirit of God; for there will be those who will question and criticize when the Spirit of God takes possession of men and women, because their own hearts are not moved, but are cold and unimpressible."—*Selected Messages*, book 2, p. 57.

Through a false concept of the work of the Holy Spirit, through a conservatism, a lack of understanding and appreciation

of the need of revival, through a false understanding of fanaticism, many will go to the other extreme and will be confirmed in resistance to the genuine work of the Holy Spirit. Many in this extreme will be deceived into believing their conservatism is the real experience. "Formality, worldly wisdom, worldly caution, worldly policy, will appear to many to be the very power of God, but when accepted, it stands as an obstacle to prevent God's light in warnings, reproof, and counsel from coming to the world."—*Ibid.*, p. 19.

Paul gave caution on this danger: "Be careful that nobody spoils your faith through intellectualism." "Just as you received Christ, so go on living in him—in simple faith" (Col. 2:7, 6, Phillips).^{*} Sister White adds, "We are in continual danger of getting above the simplicity of the gospel."—*Ibid.*, p. 23.

The Lord further tells us that those in the church who are content with a theory of the truth but who lack the daily operation of the Spirit of God upon the heart will cry, "Beware of fanaticism," while the Holy Spirit is actually moving among God's people in a real revival experience. Notice this divine observation: "When souls long after Christ, and seek to become one with Him, then those who are content with the form of godliness, exclaim 'Be careful, do not go to extremes.'"—*Ibid.*, p. 57.

A Safeguard Against Extremes

Perils surround us on every side, but we need not become desperate or confused if we cling with the hand of faith to our Mighty Deliverer and follow His leadings through the study of His Word. We have this assurance:

Let not anyone be afraid of going to extremes while he is a close student of the Word, humbling the soul at every step. Christ must dwell in him by faith. He, their Exemplar, was self-possessed. He walked in humility. He had true dignity. He had patience. If we individually possess these traits of character, who accept justification by faith, there will be no extremists.—*Ibid.*, p. 22.

VI. Aftereffects of the Revival

A factor that has caused many to take unwarranted cautions regarding revivals is a misunderstanding regarding the results of some awakenings. Many have taken the erroneous position that because the effects of a revival do not last, this demonstrates that the movement was mere excitement and therefore spurious. Some time ago a

report was given of a revival that had occurred in one of our large centers. The person reporting said, "I have been told it was a false revival. There was a real stir in the church; families were united, old feuds were settled, confessions were made, people corrected wrongs, and gave up their bad habits, but it was only temporary."

How the Blessing Is Lost

Because the results of a revival did not last, does that prove it was false? Absolutely not. Notice:

There have been things written to me in regard to the movings of the Spirit of God . . . at the college, which clearly indicate that because these blessings were not lived up to, minds have been confused, and that which was light from heaven has been called excitement. . . . We must be very careful not to grieve the Holy Spirit of God, in pronouncing the ministration of His Holy Spirit a species of fanaticism. . . .

That God did abundantly bless the students in the school and the church, I have not one doubt; but a period of great light and the outpouring of the Spirit is quite generally followed by a time of great darkness. Why? Because the enemy works with all his deceiving energies to make of none effect the deep movings of the Spirit of God on the human subject.

When the students at the school went into their match games and football playing, when they became absorbed in the amusement question, Satan saw it a good time to step in and make of none effect the Holy Spirit of God in molding and using the human subject. . . .

It is an easy matter to idle away, talk and play away, the Holy Spirit's influence.—*Ibid.*, book 1, pp. 130, 131.

How the Blessing Is Retained

God does not intend that the revival experience should not last. His desire is that a revival should lead to genuine reformation, a reorganization of the mind, the home, the church, the institution, through a change in ideas and theories, of habits and practices. His plan is that we follow on to know the Lord.

It is not enough to be moved upon by the Spirit of God. We must repent of our sins and set about to reform our practices. The struggle for mastery over self, for purity of heart and holiness of soul, is a life-long struggle. Self-denial is to be experienced at every advance step heavenward. To follow God we must deny the natural tendencies. Paul said, "I die daily," and so will we if we do God's will.

The promise is, "If we follow on to know the Lord: . . . he shall come unto us as

the rain." There must be steady and consistent growth if we are to be ready for the finishing touches of sanctification that will fortify us for the time of trouble. Unless we are growing daily in the exemplification of the Christian graces, we shall repudiate our former experience and shall identify the genuine work of the Holy Spirit as a species of fanaticism. If we do not know God through revival, through obedience and service, we shall not recognize the power of God when He moves among us, and we shall brace ourselves to resist it.

VII. A Revival Is Coming!

Regardless of how we relate ourselves to it, a revival is coming.

In visions of the night, representations passed before me of a great reformatory movement among God's people. . . . Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest.—*Testimonies*, vol. 9, p. 126.

In that great revival "men will be moved by the Spirit to leave their ordinary employment, and enter the fields in which the warning message has never been proclaimed. Many will be endued with power from on high."—ELLEN G. WHITE in *Review and Herald*, Oct. 13, 1960.

But the entire church will not be revived. "Are we hoping to see the whole church revived? That time will never come."—*Selected Messages*, book 1, p. 122. During revival the unstable will go to the right and the formalist to the left. Those who have been following "on to know the Lord" will go triumphantly through the time of trouble into the kingdom.

VIII. The Need of Continual Revival

Every church service should have the spirit of revival. There are times for special revival efforts such as the Week of Prayer, revival meetings, and evangelistic series. These special efforts will cause many lost in sin, indifferent to the claims of Christ and the promises of God, to turn to the Saviour for a new life. These special meetings, as well as other church services, will also help the maturing Christian to have opened before him new vistas of spiritual challenge and Christian service. These times of special spiritual emphasis have their place, but they can never be a substitute for the additional work that each person must have done upon his heart through a daily devotional experience with God.

Our secret personal devotion should be a daily revival experience. I must take time to be alone with God. Daily I must hear His voice showing me the unconquered territories in the land of my heart. Every day I must pray fervently as I open the Word of God: "Lord, show me myself and show me my Saviour and make the Book live to me." Only as we have a growing awareness of our great need will we reach out for divine power. It is only he who knows his need that Christ can help.

IX. Revival for the Church Will Come Through Individual Effort

The Lord says, "We must enter upon the work individually. We must pray more, and talk less."—*Ibid.* "The change we need is a change of heart, and can only be obtained by seeking God individually for His blessing, by pleading with Him for His power, by fervently praying that His grace may come upon us, and that our characters may be transformed. This is the change we need today, and for the attainment of this experience we should exercise persevering energy and manifest heartfelt earnestness."—*Ibid.*, book 2, p. 23.

X. It Is Time to Seek the Lord

In this time of peace for the church we are preparing to settle our destiny in the crisis. Now is the time for us to be seeking with all our God-given energies to know the Lord, that we may be kept from every extreme. The time is here for sincere people to gather in little groups spontaneously and pray for the blessing of God upon them and upon the church. The hour has struck for us to spend more time in searching the Scriptures and talking about the matchless love of Jesus, that our thoughts may be lifted above the vain and trivial.

A law of the mind declares that the mind takes the level of that upon which it dwells. Our thoughts are altogether too much of earth and too little of heaven. Paul pleads, "Seek those things which are above, where Christ sitteth. . . . Set your affection on things above, not on things on the earth" (Col. 3:1, 2).

We must turn away from a thousand things that invite our attention that we may put first things first. "It is time to seek the Lord, till he come and rain righteousness upon you" (Hosea 10:12).

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

"Now

Is the Accepted Time"

Now Is the Time for Godly Living

(Concluded)



NOW is the accepted time for courageous planning, and it also is a time that requires godly living. Planning, no matter how wise or bold, is not sufficient. A spiritual preparation is urgently required for the finishing of the work

in Southern Africa. Courageous planning and godly living must go together.

We may learn a lesson from the children of Israel.

Israel was on the borders of Canaan. It was the hour for the last advance into the Promised Land. Plans had been laid. Spies were sent ahead to survey the land. The report they brought back was discouraging. There were giants in the land. Surely Israel's plans to take the land would fail. The people murmured bitterly: "Wherefore hath the Lord brought us unto this land . . . ? were it not better for us to return into Egypt?" (Num. 14:3).

The Lord, through Joshua, rebuked the people for their failure to trust Him. Because of their unbelief they were destined to wander forty years more in the wilderness. Most of their number would perish short of their goal. God would have taken them victoriously into the Land of Promise if they had believed and trusted Him.

When the people heard these things they "mourned greatly." Immediately they began to lay plans to possess the land. "Lo, we . . . will go up unto the place which the Lord hath promised," they declared (Num. 14:40). But Moses reminded them that sin in the camp had disqualified them to plan such an advance.

"It shall not prosper," he said. "Go not up, for the Lord is not among you" (verses 41, 42).

Israel's was presumptuous planning, for they were not spiritually prepared for the challenge that lay ahead. "They were, in

their own estimation, fully prepared for conflict; but they were sadly deficient in the sight of God."—*Patriarchs and Prophets*, p. 393. Therefore the emblems of God's presence and blessing—the ark and the cloud—were not with them.

What a tragedy! God's people on the borders of Canaan, unprepared to enter. It was a time for the movement to make a great advance, and they were spiritually unprepared to move forward. God had made every provision to lead them safely into Canaan. The people hesitated; their faith was weak.

Then impetuously they laid plans to advance, only to be told, "The Lord is not among you." The Lord was not with their plan.

What a tragedy! What a lesson for us as leaders here in South Africa!

ROBERT H. PIERSON

President, Southern African Division

Plan we must. The Lord through His servant has so commanded us. But planning alone is not enough. In our own estimation we may feel ourselves fully prepared to undertake the task of finishing the work in our division. In God's sight we may be sadly deficient. This is the time for revival, for earnest seeking after the Lord. Nothing is more important than for us to know that the Lord is with us in this council as we plan for the next quadrennium.

God's messenger has written some sobering counsel, which we as ministers will do well to ponder. "Men may present in a clear manner the claims of truth upon others and yet their own hearts be carnal."—*Testimonies*, vol. 5, p. 536. We may speak

eloquently of revival and yet not experience it ourselves.

"Men may stand in sacred positions and yet handle the truth of God deceitfully."—*Ibid.* "A reformation is needed among the people, but it should first begin its purifying work with the ministers."—*Ibid.*, vol. 1, p. 469. What solemn, sobering statements for us to ponder! How earnestly we need to seek the Lord, that none of these things may truthfully be said of us as workers in South Africa!

Our first work at this council is to be assured that the Lord is with us. *Nothing is more important.* We may be well-informed preachers, but this is not enough. God wants not only *informed* leaders but thoroughly *transformed* men at the head of His work in our fields and institutions. The lateness of the hour and the magnitude of the task here in 1963 Africa demands men who know the Lord and who love their brethren. One love-filled life can do more than a hundred information-filled sermons to help finish the work.

We do not have an eternity in which to prepare for the challenge before us. "We have but a few, a very few, days of probation in which to make ready for the future, immortal life."—*Child Guidance*, p. 555. These words were written in 1908. Our time of preparation is more than fifty years shorter now than it was then. The message of our text and our council motto is a message of urgency. "Now is the accepted time!" Now is the time for true heart searching. Now is the time for honest self-examination. Now is the time for godly living.

"Examine yourselves . . . ; prove your own selves," the apostle Paul admonishes in 2 Corinthians 13:5. The Weymouth translation says, "It is your own selves you must test."

"Many," the servant of the Lord says, "may immediately respond, 'Why, yes; I am in the faith. I believe every point of the truth.' But do you practice what you believe? Are you at peace with God and with your brethren? Can you pray with sincerity, 'forgive us our debts, as we forgive our debtors'? . . . Is there no bitterness in your hearts, no envying, no jealousy, no evil surmising? . . . Is there no emulation, no desire for special favor and honors, no wish to have the supremacy? . . .

"We do well to examine ourselves to see what manner of spirit we are cherishing.

Let us learn to speak gently, quietly, even under circumstances the most trying. Let us control not only our words, but our thoughts and imaginations. Let us be kind, be courteous."—ELLEN G. WHITE, *Our High Calling*, p. 336.

What a challenge to self-examination these inspired words are! What a series of workers' sermons these two paragraphs contain! How do you and I measure up when our lives are put under this magnifying glass? Are *we* at peace with God and with our brethren? Are *our* hearts free from bitterness, envy, jealousy, and evil surmising? Are *we* striving for the supremacy? Do *we* speak gently, quietly, even under provocation? Are *we* always kind and courteous to those with whom we associate?

These are tests of the presence of God in our midst. Whether the Lord is with us depends upon the kind of men we are. The efficacy of our planning depends upon the kind of men we are. Many of us have been praying for months that this council would be a time of great spiritual revival. It must be! This is an hour in the history of God's work in Africa that demands strong spiritual leadership.

This council must not be just another quadrennial council, a time for rendering reports, for the laying of plans, for the solving of problems. The hour is too late in Africa for the usual meeting, the usual experience. Africa today needs men of God laying God's plans to finish God's work. Somehow the Spirit of God must come in among us in a mighty moving experience that will arouse us to our personal need and to the challenge of the times in which we live and labor. How sad, how tragic, if we should say in our hearts, "We will go up!" and the voice of God should reply, "It shall not prosper. . . . Go not up, for the Lord is not among you."

We are praying for revival, but where must this revival begin? A revival in South Africa should begin with you and with me—with those of us in this church tonight. Shall not the words of our text, of our motto, call us to such an experience? "Now is the accepted time." Now is the time for us to be certain that everything is right between ourselves and God, between ourselves and our fellow men. Revival can never come while there is sin in the camp, while there are differences between us as brethren. If we would have the Lord with

(Continued on page 37)

Baptism

for the

Dead

A Study of 1 Corinthians 15:29

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"



THE Mormon communion uses 1 Corinthians 15:29 as a basis for baptizing living persons in behalf of the spirits of persons who die unbaptized but who since have repented in the spirit world and being unable to undergo baptism themselves, require the services of a living person to be baptized for them.

This practice is not accepted by the Bible student who believes the scriptural principle that the dead are dead indeed—know nothing, their thoughts, love, hatred, envy perished; having no work, wisdom, knowledge, device, nor portion in anything done under the sun (Eccl. 9:5, 6, 10; Ps. 146:4). To such a student there is no hope for the dead apart from the promised literal resurrection of the body, "I will raise him up at the last day" (John 6:40, 54).

Some have taught that the word "dead" in our subject text refers to Christ, the context thought being that if Christ is not risen, then *no* dead will rise; our faith is in vain; we are yet in our sins; the dead in Christ are perished; there is no further hope for anyone (1 Cor. 15:12-19). Therefore, what shall they do who are baptized for a Christ who is dead, in His grave, unable to resurrect them from their graves?

This theory will not bear close examination, however, because in the original the word translated as "dead" is actually plural in the whole chapter. *The Emphatic Diaglott* translates our text literally as follows: "Otherwise what shall they do those being dipped on behalf of the dead ones, if at all dead ones not are raised up? why and are they dipped on behalf of them?" It is clear that if we are to understand the verse in accord with the Biblical doctrine of the state of the dead, we must have an accurate definition of exactly to whom Paul refers as "dead ones"; and this definition must be made by Paul himself in accordance with his own usage of the term.

Paul wrote this Epistle to the Gentile church at Corinth. He also wrote to the churches at Ephesus, Colosse, and Rome along the same line, and if we compare similar statements in his various Epistles, we learn to whom he refers as "dead ones."

"Wherefore, as by one man sin entered into the world, and death by sin; so *death passed upon all men*, for that all have sinned" (Rom. 5:12). "And you hath he quickened, who were dead in trespasses and sins." "Even when we were dead in sins, hath quickened us together with Christ" (Eph. 2:1, 5).

"But yield yourselves unto God, as those that are *alive from the dead*" (Rom. 6:13).

"But she that liveth in pleasure is *dead* while she liveth" (1 Tim. 5:6). "And you, being *dead in your sins* and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses" (Col. 2:13).

Thus Paul clearly designates all believers, prior to conversion, as being *dead*. They were living bodily, but spiritually speaking, they were *dead* in trespasses and sins. This conclusion he undoubtedly received from the words of Christ unto He said, "Let the dead bury their dead" (Matt. 8:22; Luke 9:60). "For this my son was dead, and is alive again"; "for this thy brother was dead, and is alive again" (Luke 15:24, 32). The apostle John conveys the same thought in 1 John 3:14: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother *abideth in death*." Baptism is a symbol of conversion from death to life, spiritually in this present life, and literally from physical death to physical life through the resurrection of the dead, after the manner in which Christ was resurrected.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12). In baptism the believer is symbolically buried with Christ as *dead*, then he rises to newness of life with Him.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are *buried with him 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. For if *we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection*" (Rom. 6:3-5).

Baptism is a figure of entering into the death, burial, and resurrection of Christ as a seed is planted, then rises into a new growth. This thought Paul elaborates upon in 1 Corinthians 15:35 to 38 and 42 to 44. "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption" (verse 42).

C. H. DOUGHERTY

Layman, Columbia Union Conference

Thus we have found two meanings, or uses, of the terms *death* and *resurrection*; one a spiritual, one a literal; the first preliminary to the second. In the first there is a spiritual *resurrection* from spiritual death to newness of life in Christ (Rom. 6:4; Col. 2:13). In the second there is a literal resurrection from a physical death to a newness of physical life, with no more death to follow (Rom. 6:5, 8-11; 8:11; Rev. 20:6).

Life and *death* are incompatible. One destroys the other; therefore, death is the enemy of life. For a person to have eternal life, *death must be destroyed*; and that is what Paul declares in 1 Corinthians 15:26—"The last enemy that shall be destroyed is death." Death will be destroyed by the resurrection to incorruptible life of the body (verse 52). This must be true; otherwise, what shall they do which are baptized for *dead ones*, if the *dead* rise not at all? Why are they baptized for *dead ones*?

We must know definitely just who was baptized, and for whom they were bap-

tized. When you were baptized, for whom were you baptized, *yourself*, or *someone else*? *Yourself*, of course. And when you were baptized, you were baptized for a dead person, and that dead person also was *yourself*, according to the teaching of Paul. The same is true in all the properly baptized Christian world; all have been baptized for "dead ones," the dead ones being themselves, each for himself. Not only were they baptized for their former *spiritually* dead condition, but they were baptized for the physically dead condition that would be theirs in the course of time, that they might attain to the resurrection of the righteous dead through Christ.

That the *dead ones* in verse 29 refers to the believers themselves is made further apparent in verses 30 to 32. "And why stand we in jeopardy every hour? . . . What advantage it me, if the dead rise not? let us eat and drink; for to morrow we die." The *we* in these verses are a part of the *they* in verse 29. *They* in verse 29 is third person, referring to all who are so baptized, anywhere, any time. *We* simply narrows the problem down to Paul and his associates in the ministry, and those who endangered their lives for the sake of the gospel. *The SDA Bible Commentary*, volume 6, pages 807 and 808, has the following to say on the above text:

"Why should the apostles constantly risk their lives to preach repentance and faith in Christ if there is no such thing as a resurrection from the dead?"

How certain is it that Christ has risen from the dead? "But now is Christ risen from the dead, and become the firstfruits of them that slept. . . . For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:20-22).

"Clarke, after saying that this (verse 29) is the most difficult passage in the New Testament . . . , sums up the apostle's meaning as follows: 'If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations . . . can have no reward, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of *death*, in voluntarily going under water; so they receive it as an emblem of the *resurrection* unto eternal life, in coming up out of the water, thus they are *baptized for the dead*, in perfect faith of the resurrection.' The

(Continued on page 36)



PAUL gave a tremendously important bit of counsel when he wrote the following message to the Ephesian church: "See then that ye walk circumspectly, not as fools, but as wise" (Eph. 5:15). So much is comprehended in that word "circumspectly" that we do not get its force until a little analysis is given the word itself. It is made up of *circum*, "around" or "in a circle," and *specere*, "to look or see"; thus, "to see in a circle." That, of course, is not possible. We cannot see in a circle. We cannot look around a mountain and see what is going on there. We see in straight lines, therefore we need some assistance to help us understand what the apostle means.

This assistance is given when we note what he wrote to the Corinthian church—"For we are made a spectacle unto the world, and to angels, and to men" (1 Cor. 4:9). Here we find the word "spectacle" taken from the word *specere* again; but it is given as "theatre" in a marginal reading. We are made a "theatre" to the world, to angels, and to men. This changes the original thought from that of "seeing" in a circle to that of "being seen" in a circle. The theaters of that day consisted of a circular arena, arranged so that those attending the theater were able to look down upon the performers, and so every phase of the acting was seen by the audience.

Christians are being seen by an unbelieving world, by scoffers, by infidels, and by every other sort of skeptic. How necessary that we should be on our guard, that only the right and true life should be demonstrated. This includes how and what we do and say, how and what we wear, how and what we eat and drink, what we say about one another. Is our profession genuine or a mere pretense?

Moses summed up the situation when he wrote. "And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth" (Ex. 23:13). The importance of this carefulness is expressed by the apostle Paul when writing to Timothy. He said, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16). Therefore, walking circumspectly could be a matter of life or death.

There is a tendency among men and women to pretend to be what they are not. This is not something new. It was a condition that existed back in the days of King Saul and King David, and it was roundly denounced by Jesus when He was here among men. True greatness is recognized as a principle of right in the heart. This quality preference was manifest when Samuel went to anoint one of the sons of Jesse as king in the place of King Saul, who had been rejected by God. Beginning with the eldest son, they were brought before Samuel, one by one. Each was rejected until David was brought in. Then God said to Samuel, "Arise, anoint him: for this is he," for "man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:12, 7).

Jesus said to the Pharisees of His day, "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt.

Candid Advice— Be Cautious

J. WALTER RICH

Pastor, Redwood, California

23:25-28). Paul said when speaking to the high priest, "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" (Acts 23:3). It will be observed that from the evidence given, a pretender was also known as a hypocrite.

The makers of our calendar serve us with an illustration of this double-faced characteristic. The name of the first month of our calendar was called January in honor of the old Roman god Janus. He had two faces—one pointed forward and the other backward. This the calendar makers decided was the thing to do, since one face could look forward over the new year and the other could look back over the past year. Somehow this seems to indicate a feature in some men's make-up.

It was Benedict Arnold that wrote in large letters the story of his bravery and heroism at Ticonderoga, Valcour Island, Quebec, and Saratoga. Those letters were written in ink for the world to read. Look over his other shoulder when he was at Philadelphia and see him at midnight deliberately planning the doom of the country for which he had publicly declared himself ready to die. Neither Saratoga nor Philadelphia suspected that he was writing between the lines. West Point furnished the heat that revealed the hidden story of that infamous plot to betray his country. It was at West Point that a staff upon which a nation had leaned was found to be only a broken reed.

Lincoln was one of the most unfashionable men this world ever knew. He was the butt of ridicule; but he cared little about that. His great ambition was to be right. He was ridiculed by the fashionable world, but the common people loved him.

The gentleman is solid mahogany; the fashionable man is only veneer. One seeks only to make the world useful to himself; the other seeks to make himself useful to the world. It was Robert Burns who wrote these meaningful words, and sent them forth for us to digest.

"God knows, I'm not the thing I should be,
Nor am I even the thing I could be,
But twenty times I rather would be
An atheist clean,
Than under gospel colours hid be
Just for a screen."

It is a common saying that in Boston, where they supposedly worship intellect,

the main question is, in regard to a new arrival, "How much does he know?" In Philadelphia, where they are said to worship rank, it is "Who was his father?" And in New York, where they worship the dollar, it is "How much is he worth?" One's estimate of a man is not to be determined by his wealth or by his birth or even by his learning.

Dr. David Livingstone came across tribes in the interior of Africa that had never seen a looking glass or any substitute. When some of them looked at their own faces in his mirror, and saw themselves for the first time, he heard them exclaim, "How ugly!" "What a queer fellow!" We too may be astonished when we see our hearts for the first time.

A Persian sage, poorly clad, attended a great banquet. He was slighted and insulted. No one seemed willing to sit near him. He went home, bedecked himself with robes of silk and satin, lace and jewels, placed a diamond aigrette upon his head, fastened a jeweled saber to his belt, and returned to the banquet. The guests all paid him great honor. Stretching out his jeweled slippers, he took hold of his golden robe, and said in a dramatic manner, "Welcome my lord coat! Welcome my excellent robe. I ought to ask my coat what it will eat, since the welcome is solely for it."

Be what you wish others to become. Let yourself and not your words preach for you.

Let our preachers and teachers tell men plainly and distinctly that no amount of believing will do them or anyone else any good so long as their lives give the lie to their beliefs.

"It is not well for a man to pray cream and live skimmed milk."—BEECHER.

True worth is in *being*, not *seeming*,—
In doing, each day that goes by,
Some little good—not in dreaming
Of great things to do by and by.
For whatever men say in their blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

—ALICE CARY

Let us abandon miserable artificialism, and begin again with a good, wholesome sincerity that will stand us in good stead in the time of need. And may we be able to look back on a life of earnestness, not of hypocrisy.

EVANGELISM -- Winning Men for God



Evangelism in Southern Asia

BRIAN DE ALWIS

Theology Senior, Spicer Memorial College, Poona, India



THE Southern Asia Division, made up of India, Pakistan, Burma, and Ceylon, is today enjoying its most favorable period for public evangelism. Though according to tradition, Christianity came to India as early as A.D. 52 with the arrival of the apostle Thomas, it never gained a large number of adherents in Asian countries. For centuries it languished, remaining the faith of small minority groups, until the colonial powers from the West established themselves. Under the Portuguese, Dutch, and British regimes, Christianity advanced with the impetus received from governmental backing. However, it was identified with Western imperialism and was looked upon as the religion of the colonial masters, failing to appeal to the national genius. Today, Southern Asian countries that became independent nation states in the past fifteen years are going through a period of transition. There has been a renaissance of national cultures and a resurgence of Asian religions, and modern education is being made available to the masses. Thoughtful Hindus, Buddhists, and Moslems are busy sifting what is best in their own faiths. With the spread of education, prejudices have been broken down and people are more ready to listen. Today is truly the day of opportunity for the proclamation of the three angels' messages in Southern Asia.

The recent school of evangelism in Bombay, conducted by E. E. Cleveland, associate secretary of the General Conference Ministerial Association, has awakened in the Ad-

vent ministry an interest in the tremendous possibilities of public evangelism today. The views of the forty picked evangelists provide one with a reliable picture of evangelistic procedures and problems in Southern Asia. The evangelist whose work was among the primitive tribesmen of the hills of Assam was there along with the evangelist accustomed to the sophisticated city audience of Colombo, Ceylon. It is interesting to note that while problems varied, a general pattern could be traced in the evangelistic procedures being followed in all parts of the division field. The city campaign, whether in Delhi, Bombay, Colombo, Rangoon, or Karachi, is more or less uniform in its procedure. The most up-to-date equipment and methods are being used for presenting the gospel. The use of slides, movies, black light, and other such devices is common.

The most common mode of transport of the city evangelist is the bicycle, with the exception of the evangelists in Ceylon, who nearly all possess cars. In the opinion of almost all the evangelists present at the Bombay institute, the premium-card system was not only considered to be an effective means of encouraging attendance but was also dubbed "Southern Asia's best name getter." The budgets for city and village evangelistic campaigns here are more or less uniform, the average city budget being around Rs. 4,000.00 (\$800) and the village budget Rs. 300.00 (\$60).

The pattern of the village evangelistic campaign all over the division whether in the Naga tribal regions at the foothills of the Himalayas or among the peasant culti-

vators of Kerala in the far south is very nearly the same. The experience of C. Pheriem, a junior at Spicer Memorial College—Southern Asia's only Adventist college—is typical. During the annual three-month summer vacation he has conducted an evangelistic campaign among the Nagas for the past three years. He goes into the hill villages armed with a projector, some slides, a gramophone with a set of King's Heralds records, Picture Rolls, and a stock of gift pictures of Christ. There is no need of a tent or hall; the meetings are held under the open sky in the compound in the center of the village. The sole means of advertisement is the announcement made by the village crier, who goes around calling the people's attention by beating tom-toms (drums). Usually the whole village turns out for the meetings, the projector and the gramophone music proving to be never-failing attractions. After conducting nearly eight weeks of nightly meetings, Pheriem usually gets about forty baptisms and organizes a church in the village. Village evangelism does have its setbacks now and then. Upon entering a village Pastor P. N. Bazroy of Northeast India was forcibly ejected by the village panchayat (village council), and had to take up legal proceedings in the district council to get the required permission to conduct the meetings. But in spite of difficulties village evangelism is still the most effective means of reaching the millions of Southern Asia, 90 per cent of whom live in the villages.

In addition to opposition, often violent in nature, from various religionists, evangelists in this division face many problems. The chief problem has always been limited budgets combined with a shortage of workers. The evangelist who lacks assistants is compelled to employ lay members to assist him in his campaigns. The economic condition of the average lay member does not permit him to render his services without pay. This means a large cut out of a small budget. The evangelist in certain primitive, backward areas finds out that many who take their stand are not ready for baptism. Many have still to be weaned from the use of toddy—an alcoholic beverage considered to be a substitute food—or from the use of pig's fat, in which all foods are prepared in some areas. One of the hardest jobs the evangelist has with many people is getting them to part with their jewelry. Necklaces and bangles are worn by women to indicate

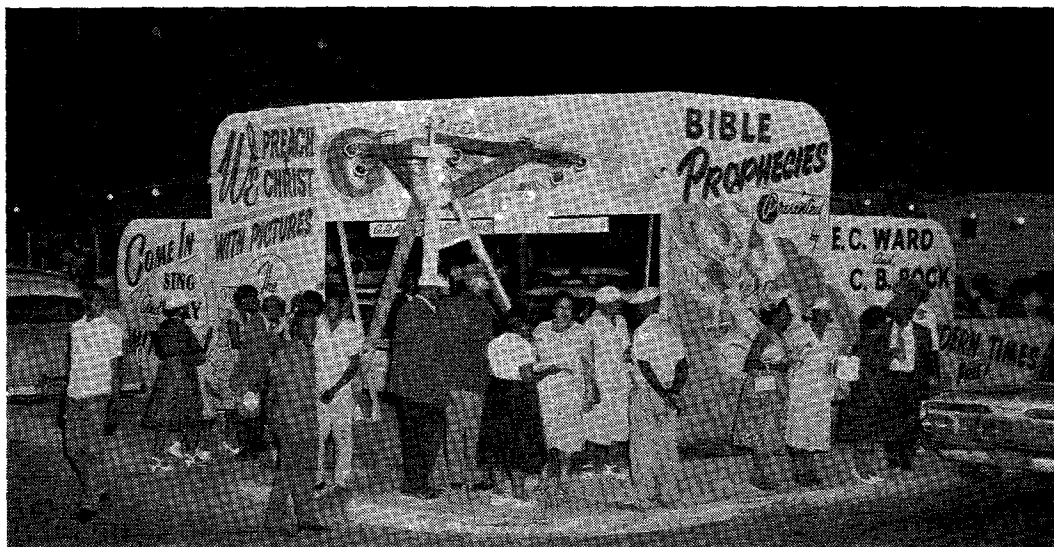
their marital state; bound by this social tradition they are loath to part with their jewelry. In spite of the general lack of modern facilities, acute housing problems, and a host of other difficulties, Advent evangelism is definitely on the march in Southern Asia.

Perhaps the greatest over-all current problem faced by the Adventist ministry is the question of evolving a new approach in evangelism to meet the challenge of the day. Evangelism is keeping up with the times and trends and is taking a new shape. It is endeavoring to feel the pulse of a resurgent Asia. The trend in most churches, including the Adventist Church, is toward having an indigenous leadership with a twofold object—first, to develop a mature church with its roots in Southern Asia, and, second, to avoid any suspicion of subserviency to foreigners.

All over Southern Asia the emphasis is on preaching in the tongues of the people, and missionaries coming to Southern Asia usually go through a special course of language study before taking up work. In village and city, lyrical evangelism is becoming popular; Christ is being presented in Asian song and music. It is now recognized that Asians can best preach the gospel to Asians.

There has never been a more favorable time for public evangelism in Southern Asia. The SDA Church, which has 26,000 members in this field, has felt at times that it was an almost impossible task to warn the 600 million people in this vast land of the soon coming of Christ. Limited funds, limited equipment, and a limited number of workers have at times added to our feeling of inadequacy. Yet today, believing that God is its sufficiency and that He can use the weak things of the world to confound the mighty, the church accepts the challenge and goes forth with the evangelists, the front-line fighters, to carry the gospel into the citadels of heathenism. Traveling by rail, car, ricksha, bicycle, oxcart and on foot, to proclaim the three angels' messages, these workers say, "If God be for us, who can be against us?"

No man has ever hurt his eyesight by looking on the bright side of life.



Some of the 1,000 persons leaving one of the nightly services in the big gospel tent.

Miracles in Miami

E. C. WARD

Southern Union Conference Evangelist



MIAAMI, the largest city in Florida, is known internationally not only as a city of miracle weather, tropical beauty, and abundant wealth but also as a city of paradoxes. It is a city that knows both virtue and vice, truth as well

as error, the gospel as well as "good times."

But during recent months God worked miracles through the Holy Spirit, divine providence, and His Word upon the hearts of men and women in this great metropolis in the southernmost part of the United States.

The first of many miracles God performed during this past summer of 1962 was the miracle of divine grace upon the hearts of the leading men of government in this metropolitan city. The city commission, the metro judge, the building

department heads, and the fire department chiefs not only granted a variance to city code but permitted a canvas tent to be erected within the city limits of Miami for the first time in nearly a decade. Similar requests by other organizations had been repeatedly denied. But we preached the gospel publicly under a canvas canopy among the teeming thousands of Negroes who live in the congested concrete jungles of downtown Miami. This was accomplished neither by trick, clique, nor inside pull, but by a real intervention by God in behalf of His program and to His own glory. C. B. Rock, superintendent of the greater Miami Regional district, was the leading agent used by God to present our request before the governing bodies of this city.

The second miracle was that from one thousand to thirteen hundred persons attended the opening services and continued to come throughout the presentation of testing truths. They attended services from April through September, even on Sabbath mornings when the temperature ranged at 100 degrees, and possibly higher, under the canvas ceiling of the gospel tent. Under these conditions 300 persons presented themselves for baptism (305 at this writing), with a potential score or more who will be baptized later. It might be mentioned that twenty-eight were rebaptized.

The third miracle was that no one was

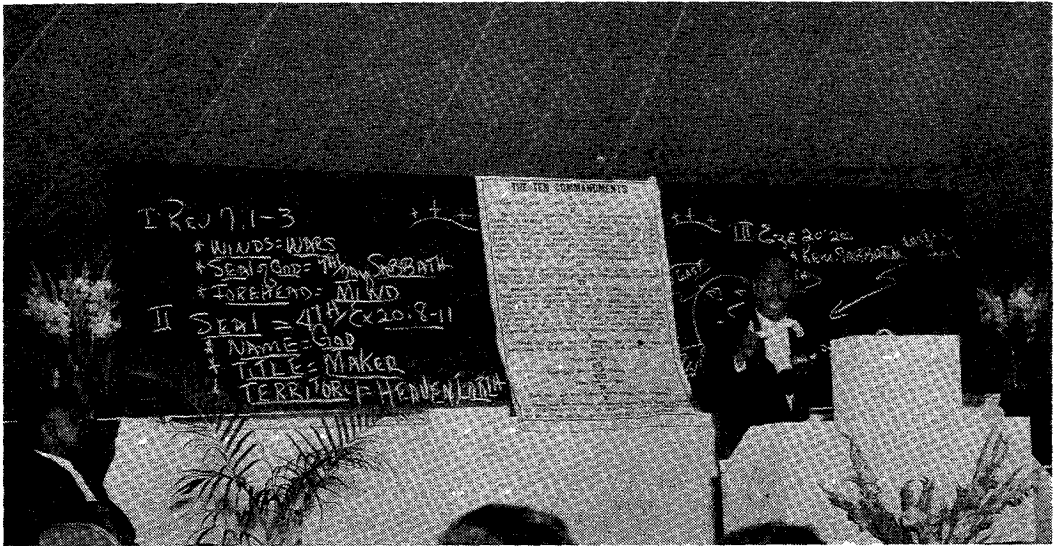
hit by gunfire when two rival teen-age gangs "shot it out" in front of the big tent one Sunday night last July, and four bullets were fired into a crowd of nearly twelve hundred persons as they were leaving the services that evening. Seven of the gang members came back the following week to receive Bible studies and copies of sermons.

The fourth miracle was that of the weather. God seemed to hold in check the winds of hurricane destruction that devel-

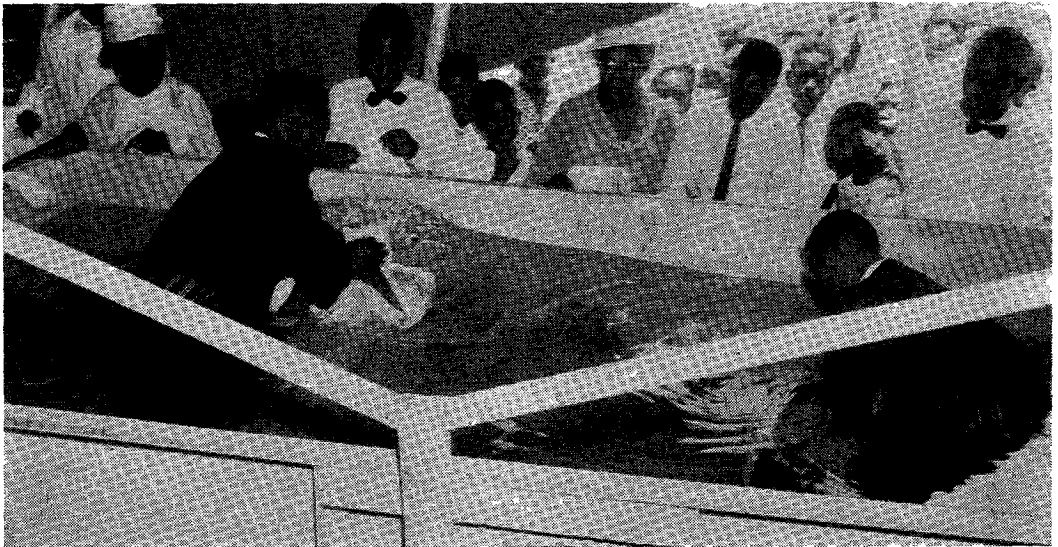
oped just southeast of Miami, and did not permit one of the four storms that headed for the city to reach even the mainland of Southeastern United States.

The fifth miracle was a composite group of miracles worked by the Spirit of God in the lives of men, women, and youth who were willing to step forward to added light and to accept absolute truth—the baptized conjure specialist, the man who fell eleven

(Continued on page 40)



E. C. Ward preaching to nearly 1,200 people on "The Seal of God v. The Mark of the Beast." Below: C. B. Rock and E. C. Ward baptizing two of the 160 persons who took part in the first baptism.



Evangelistic Vision

*This was a challenging presentation
to the workers in Nebraska.
Change the name and the statistics,
and the principles enunciated
apply to our evangelistic tasks
all over the world.*

J. L. DITTBERNER

President, Northern Union Conference



BUT ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

This is a record of the last instruction given by Christ to the leaders of the early church. They faced the task of giving the gospel message to the whole world. The Founder of the church outlined to His followers the simple plan of how the gospel was to be spread. The Holy Spirit, of course, is recognized as the power behind the work, but the mechanics of the program are also outlined in this verse. The starting point of the gospel work, as well as the terminal point, was given. The workers were to begin in Jerusalem and continue reaching out until the whole world received the message.

Today we face a similar task of giving the three angels' messages to the world. Our means of communication is much better. It would be possible to give the message through one voice from one place to be heard by all peoples throughout the world. But that does not seem to be God's plan of giving His special message for this time.

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire

from heaven in the sight of men. Thus the inhabitants of the earth will be brought to take their stand."—*The Great Controversy*, p. 612.

Our work was organized for the purpose of extending the work of the everlasting gospel of Jesus Christ as taught by Seventy-day Adventists. I would like to propose that we address ourselves to Jerusalem and Judea—to our home church, its community, the country in which it is located, and the dark counties adjoining. Let us think of our home town and its church as Jerusalem and the county as Judea; or let us think of Lincoln, the conference headquarters, as Jerusalem and the State of Nebraska as Judea.

Take a look at our conference here in Nebraska; contemplate the task of evangelizing your community, and your State. We ought to emphasize Nebraska—Target Nebraska. Within the borders of this State live almost one and a half million people. Our State is divided into 93 counties. Within these counties are hundreds of small towns and villages and a few large towns. Our task is to evangelize the communities and counties that constitute the State of Nebraska. How can we hit the target? How many voices do we have to give the message? How many lights are there to shed the beams of God's love and mercy to the lost? Within our conference there are 5,115 Seventh-day Adventists. This means that one out of every 276 people in Nebraska is a member of our church. If all these 5,000 voices of our church members would speak, it wouldn't take long to give the warning here in Nebraska. These individual church members are organized

into 59 churches, six companies, and 17 branch Sabbath schools. Fifty-two of the 93 counties in Nebraska have either a church or a branch Sabbath school.

For us to follow the pattern of evangelization laid down by the Master means that we must move out from our church into the community, into the county, and then to the dark counties around. To aid us in this work of evangelization, the Voice of Prophecy is heard over eight stations and Faith for Today over six outlets. Many other means, such as literature evangelists, Vacation Bible Schools, JMV camps, church schools, welfare activities, systematic literature distribution, public meetings, et cetera, are also used. We have an abundance of tools. We have thousands of voices. We have scores of churches, but all these soul-winning instruments and activities must be directed toward the target—Target Nebraska. A man may have a quiver full of arrows, but if he never shoots toward the target he never makes a bull's eye. I am sure we need objectives toward which we can direct our activities.

It is true the work cannot be finished by resolutions, but without resolutions and plans there is very little action and sometimes this undirected action is not very successful. I would like to propose some objectives to direct us toward our target. These have been thought out and recommended by our conference officers and committee. I hope the plans committee will adopt them tomorrow and the delegates accept them by formal vote. Of course, the real objective is to finish the work, but we have to break this major objective down into personal and conference objectives, or else we will be overwhelmed by the greatness of the task. Furthermore, objectives that are within our own sight and reach will inspire us to activity, God's blessing can be added, and He will finish the work.

During the next two years in our operation Target Nebraska, we ought to:

1. Stimulate an awareness of the times in which we live, and encourage a consecrated missionary zeal in the lives of every church member.

2. Carry on concentrated evangelism in 50 target towns.

3. Cover every county with a Bible school enrollment invitation plan.

4. Publicize the Voice of Prophecy and Faith for Today programs in the areas where they can be received.

5. 200,000 missionary contacts by laymen.

6. 10,000 Bible studies by laymen.

7. Distribute 750,000 pieces of free gospel literature.

8. Conduct 75 evangelistic meetings.

9. Baptize 500 new believers.

10. Start and/or complete five new church buildings.

11. Bring all existing church properties into a state of excellent repair.

12. Organize and conduct 25 branch Sabbath schools.

13. Organize five companies.

14. Organize two new churches.

15. Open two new schools, with the ultimate objective of a church school serving every district.

16. Develop an industry at the academy.

17. Establish four new doctors in the conference.

18. Increase Sabbath school membership by at least 500.

19. Increase Sabbath school offerings by 10 per cent.

20. Receive 8,000 Bible school applications.

21. Reach General Conference goal for circulation of *Review and Herald*.

22. All church school teachers have at least a college degree.

23. Conduct at least one MV Share Your Faith project in each district each year.

24. Develop further the possibilities of permanent youth camps.

25. Conduct at least two junior and one senior camp each summer.

26. Enlist and train 14 full-time and 10 regular part-time literature evangelists plus summer student program.

27. Encourage literature evangelists to present and sell balanced units of message books, medical helps, and children's books.

28. Encourage literature evangelists to get at least five Bible school applications each week.

29. Conduct a revival in every church, preferably in connection with the Week of Prayer.

30. Every member faithfully support the evangelistic meetings in his area by attending and bringing friends.

31. Conduct 35 Vacation Bible Schools.

32. Prominently identify all churches and institutions in the conference with eye-catching conspicuous signs that include the official church name—Seventh-day Advent-

(Continued on page 35)

SEMINARY -- Enriching the Ministry



Andrews University Seminary Studies

A Learned Periodical Published
by the Seminary

SIEGFRIED H. HORN

Professor of Archeology and
History of Antiquity, Andrews University



THE Seventh-day Adventist Theological Seminary, now part of Andrews University, has operated for nearly thirty years since its beginning as the Advanced Bible School. During these years much research

has been carried out by members of its faculty and by students. Some results of this work have appeared as articles in learned periodicals in America and overseas, while others have been published in the form of books. However, much valuable material has not been published because of a lack of suitable outlet. Into this category fall a number of theses and research papers written by students. In spite of the fact that some contain important material worthy of being brought to the attention of other scholars, no thesis produced in the Seminary has ever been published. The *Seminarian*, a 4- to 8-page bimonthly, has appeared for many years, affording space only for brief abstracts of Seminary theses but not for articles of even moderate length.

The reader can thus understand why there has been felt a growing sense of need for a suitable journal sponsored by the Seminary. To meet this need a new publication, *Andrews University Seminary Studies*, is being launched this year. This new venture has been made possible by authorization of the Andrews University Board and through the generous cooperation of the General Conference.

No learned periodical can pay its way, for printing costs for the type of material such a publication contains are high, and the number of subscribers is always small. Therefore all scholarly publications are heavily subsidized, either by learned societies or by institutions of higher learning. Ours is no exception, and only the generous subsidy granted by the University Board makes the appearance of this new periodical possible.

The editor (Siegfried H. Horn) and the associate editors (Earle Hilgert and Daniel Walther) are members of the Seminary faculty, but the seven editorial consultants, experts in different fields of scholarship, represent not only the Seminary but also Loma Linda University and four Seventh-day Adventist senior colleges, two of which are overseas.

The new periodical is not designed to compete with any existing Seventh-day Adventist publication. Its editors plan to accept only such contributions as are of a distinctly scholarly nature. Some may be long articles, others only short notes, but all should present the mature results of serious and sound research work in well-documented form, and attain the standards set up in the scholarly world for a publication such as ours is designed to be.

Seminary Studies will not include articles dealing with the mechanics of church life nor contributions that are polemic or apologetic in character. A large variety of subjects will be treated in this new periodical.

To these belong articles in Biblical linguistics and its cognates, textual criticism, exegesis, Biblical archeology and geography, ancient history, church history, theology, philosophy of religion, ethics, and comparative religions.

Just as the Seventh-day Adventist Theological Seminary serves the world field, and is attended by students from many countries, *Andrews University Seminary Studies* is designed to do the same. It will carry contributions from scholars residing in America and overseas, and while publishing most of its articles in English, the language of the majority of its readers, it will also include articles in French and German.

The purpose of this announcement is not only to acquaint the readers of *THE MINISTRY* with this new publication and invite subscriptions but also to solicit suitable articles for future issues. The editors are eager to receive contributions that contain the results of serious research. Well-documented articles dealing with subjects mentioned above will always be welcome for possible publication.

It is the hope of the editors that this new, scholarly publication will find its way into the libraries of institutions of higher learning and of many seminaries of other denominations in America and other countries. It is, furthermore, hoped that it will be read by many non-Adventist scholars, and be a medium of acquainting the scholarly world with learned work carried out by Seventh-day Adventists.

For the present, an annual issue to appear in the autumn is planned. It is not envisioned that these annual volumes will exceed 160 pages for several years. However, if the number of suitable contributions increases to such an extent that larger issues will be needed, it is possible that a semi-annual publication will be introduced. Before such a plan is carried out, all subscribers will receive ample notice. Subscribers will be billed with each issue according to the size of the volume, which will be priced at the rate of \$.25 for each signature of 16 pages. The price of the first volume is \$2.50. It will be ready for distribution in September, 1963.

Serious students of the Bible, of church history, and ancillary sciences are cordially invited to send their subscriptions for this periodical to *Andrews University Seminary Studies*, Berrien Springs, Michigan, U.S.A.

Seminary Extension School in South Africa

DANIEL WALTHER

Professor of Church History
Andrews University



THE basic idea of the Extension School is to bring the Theological Seminary to those areas where conditions make it impossible for workers to attend, even for a short time, any of the courses of the Seminary at Andrews University in Berrien Springs, Michigan. One such Extension School was held at Helderberg College near Cape Town, South Africa.

R. A. Anderson, General Conference Ministerial Association secretary, taught a course in evangelistic leadership, conveying a practical emphasis so greatly needed. Along the way he also informed the students of later doctrinal and spiritual developments in our denomination. Much of the information was not only new to them but also a source of great encouragement and inspiration. One other course taught by D. Walther dealt with Calvinism, a subject that proved to be of practical value since South Africa is a stronghold of the Calvinistic Dutch Reformed Church. Indeed, the ministers belonging to the four synods of that church have to pledge allegiance to the Synod of Dort (1619), which condemned Arminianism and affirmed the basic tenets and practices taught by John Calvin. On October 12, 1962 (one day after the opening of Vatican Council II) the four Dutch Reformed synods merged into one body with headquarters in Cape Town. By the way, the Dutch Reformed Church is not a member of the World Council of Churches for various well-defined reasons. The Dutch Reformed Church has a theo-

logical Seminary at Stellenbosch, not too far from Helderberg College, where the Extension School was held.

Another course dealt with ecumenism, which permeates so strongly the thinking of Protestantism as well as of Catholics today. The discussion was helped considerably because we had attended, for three weeks, the Roman Catholic Vatican Council in Rome.

Prof. E. W. Marter, who teaches at Helderberg College and is head of the department of theology, taught two fine courses dealing with interpretations: one was concerned with the Bible and the other was based on prophetic interpretations.

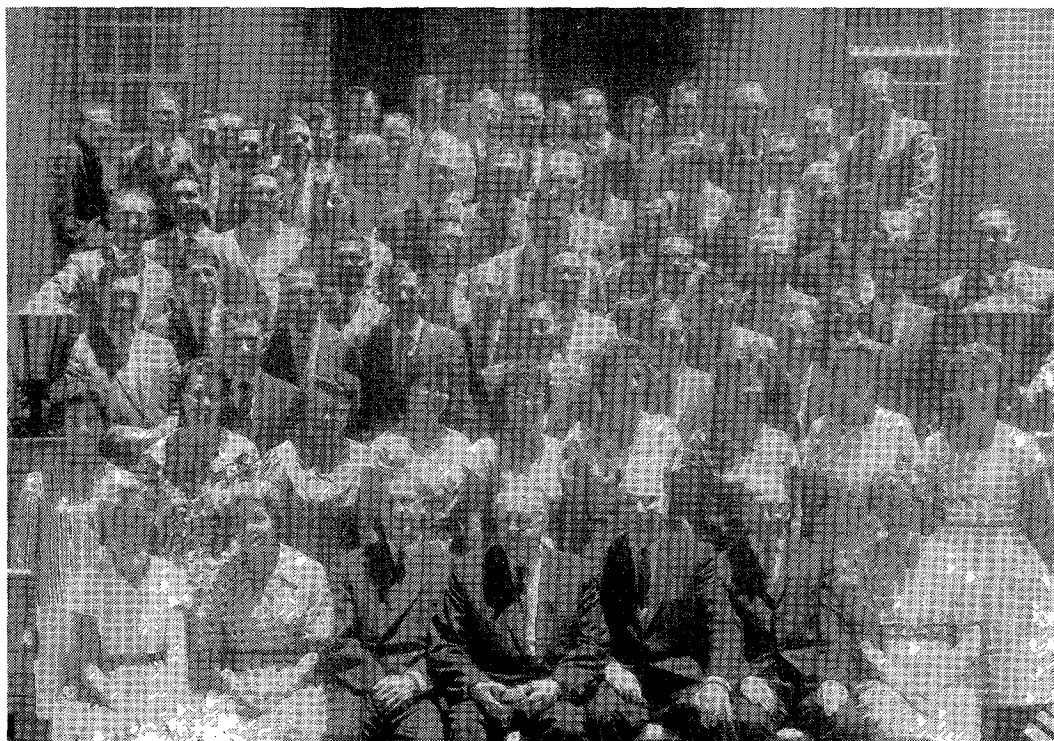
The fifty-seven participants who came from the vast and challenging South African field were a source of great satisfaction. I can give the assurance that the men were not slack, but worked diligently. The program began early and without letup continued until almost one o'clock. The course lasted from December 5, 1962, to January 17, 1963. It was of necessity a concentrated and rather strenuous program.

Besides a strong study program we had two chapel hours a week and two periods each week for round-table discussions, where many problems could be faced and discussed. As a faculty we were pleased by the excellent work done and the caliber of these mature men who had strong ideas and great courage.

On Sabbath it was our privilege to visit neighboring churches, such as Claremont and Good Hope near Cape Town. We will always remember the wonderful hospitality we were shown at the college, the kind solicitude of the management of the school, as well as the friendships we formed among so many men who not only were efficient in their ministerial work but who also displayed richly endowed artistic talents, such as in music and the fine arts.

Before the course began it was my privilege to visit some of our churches and institutions in other sectors of this immense Southern African Division, from Uganda to Kenya, Tanganyika, and Rhodesia, where we conduct a successful and strong medical

(Continued on page 46)



Andrews University Extension School faculty and students at Helderberg College, Cape Town, South Africa. Director of the school was Daniel Walther (center, seated). Others of the teaching staff were R. A. Anderson (third right), and E. W. Marter (third left).

MUSIC IN WORSHIP



*Hymnology in Christian Worship—No. 4**

ROY ALLAN ANDERSON

Secretary, Ministerial Association, General Conference



MUSIC can be a great power for good; yet we do not make the most of this branch of worship. . . . Those who sing are left to blunder along, and the music loses its proper effect upon the minds of those present. Music should have beauty, pathos, and power. Let the voices be lifted in songs of praise and devotion. Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, an acceptable offering."—*Evangelism*, p. 505. "Singing is a part of the worship of God, but in the bungling manner in which it is often conducted, it is no credit to the truth, and no honor to God."—*Ibid.*, p. 506. These are strong statements and should cause us to study our whole worship program.

We opened our devotion this morning with a lovely doxology. There are a number of doxologies. We are familiar with some, but this is one of the finest. "Glory be to the Father, and to the Son, and to the Holy Ghost; . . . world without end." A more correct translation would be "from generation to generation." This is the oldest hymn in our hymnbook. It goes back to the second century and is possibly even older than that. They could have been singing it in the days of the apostle, because we find a phrase of it in Paul's Epistle to the Ephesians, as we find in his writings other phrases that were evidently taken from their hymns. The words "As it was in the beginning, is now, and ever shall be" were added during the Arian controversy concerning the nature of Christ. Arius, who arose to prominence in the fourth

century, taught that Christ was not God from all eternity but was the first of the created beings. There are certain groups that still believe that way—for example, the Jehovah's Witnesses.

How fortunate we are to have a hymnbook like ours. Not every generation has had such a book. And our hymnal should be the best loved and best known of all the books in our library outside of the Bible and the Spirit of Prophecy writings. I say it *ought to be*, but I am afraid it is not. The hymnbook is not only a source of inspiration; it is really a commentary on the life and experience of the church. We can trace the growth of spiritual concepts in these hymns. That is why a hymnbook should have the date of both the writer of the verse and the composer of the tune, as we have in our present book.

We had a little of that Arian controversy in our own denomination, for a few of our forefathers came out of Arian groups, and so they changed the words of such a glorious hymn as, "Holy, Holy, Holy." Because a few influential men disagreed with Bishop Heber's lines—"Holy, Holy, Holy! Merciful and Mighty! God in three Persons, Blessed trinity," they changed the hymn to read, "God over all who rules eternity!" to the disgust of a number of hymnbook compilers. They say, "Why do you Adventists have to change a word like that and spoil the original hymn?" Of course, our changed version is also doctrinally correct, but it is not the way Reginald Heber wrote it.

We have changed other hymns also to suit some of our ideas. For example, Watts's great Christmas hymn "Joy to the world, the Lord is come" we tried to make into a Second Advent hymn; so we sing, "Joy to

* The conclusion of R. A. Anderson's worship talks on Music in Worship.

the world, the Lord *will* come." But it is definitely referring to the first advent.

The doctrinal views of denominations have led to a number of changes in hymns they wanted to use. Even these changes become an interesting commentary on church growths and concepts.

Ambrose of Milan, born about A.D. 340, was one of the leading hymnists of the Christian church, and he was a great spiritual leader. It is claimed he wrote at least a hundred hymns, but most have been lost during the centuries, except for a few fragments. Like many another great Christian leader his influence spread, not only by his preaching but by his musical leadership.

As the curtain goes up on the great American drama we hear the sound of praise to God. When Columbus and his men caught what they thought was the first sign of land, on October 12, 1492, they burst out in that great hymn of the Catholic Church, "Gloria in Excelsus Deo." They sang it in Latin, the crews of all three ships joining in. It was a burst of praise.

Columbus, as we know, was more than a navigator; he was a deep student of the Word of God. In the latter part of his life he went into a monastery where he wrote a book on the prophecies. From his studies he became convinced that the world was coming to an end and that he had had a part in opening up unknown lands to the gospel, which he believed to be a fulfillment of prophecy. Columbus did not know what this new land looked like when he set out on his journey, but he was convinced that it was there. As far back as the tenth century the Vikings had sailed ships across the Atlantic and established settlements on the coast of New England. Columbus believed he was fulfilling Matthew 24:14, as is clearly shown in his prayer to God as he sighted the New World. That, of course, is all by the way. When at last new colonies were established in North America, they had a strictly religious bias. There were many restricted ideas in their theology, such as "limited atonement," "unconditional election," and "irresistible grace." We noted that briefly previously. Calvinist theology molded the pattern of their worship. Isaac Watts was the first hymn writer to break through. One of his great hymns was written in 1709 (No. 440). It is taken from Matthew 24. "'Go, preach My gospel,' saith the Lord; 'Bid the whole world My grace receive.'" No limited atonement

here! "'He shall be saved who trusts My word, And they condemned who disbelieve.'" That is a wonderful hymn. The third stanza says, "'Teach all the nations My commands; I'm with you till the world shall end.'" One of Watts's greatest hymns is:

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

I regret that this one was omitted from our present *Church Hymnal*. It is a fine missionary hymn. It is really a paraphrase of Psalm 72. He looked at the psalm prophetically and related it to Jesus. This was, of course, one of the great Hebrew songs. The seventeenth verse states, "His name shall endure for ever: his name shall be continued as long as the sun." An ancient Jewish translation renders it: "Before ever the sun was, Messiah was." That takes us back to the dateless beginning of our Lord Jesus Christ. He was always with the Father.

After Watts came the Wesleys. They launched into their great work in 1738. John Wesley's slogan, as we have mentioned before, was "The world is my parish." They were men with a great concept. When they were not permitted to preach in the churches, they went out into the fields and preached. And as a result, the narrow ideas of such doctrines as limited atonement were shaken. They opened up the minds of men largely by their hymns.

At the dawn of the nineteenth century the great movement of modern missions began. Reginald Heber, who later became bishop of Calcutta, wrote "From Greenland's Icy Mountains." This is one of our greatest missionary hymns. He wrote it, however, before he went to India. He mentions "India's coral strand." Maybe that stirred in his heart the idea of going there. Carey was one of the first missionaries to carry the gospel to India. And here is something important—Carey got his theology straightened out by hymns of the Wesleys. As a Baptist he was originally a Calvinist. But Wesley's hymns gave him a new concept. Thus the birth of our modern missionary movement was clearly linked with Wesley's hymns.

Take another hymn, No. 454:

"The morning light is breaking,
The darkness disappears;
The sons of earth are waking
To penitential tears."

This you will notice was written in 1832 by Samuel F. Smith, who, by the way, gave us "My Country, 'Tis of Thee." This hymn can be thought of as applying not only to one country but rather to a world opening up for the gospel. He too was a Baptist and later became the secretary of the Missionary Union, which was formed as the result of Carey's influence in the Baptist Church. Smith later went to Burma. It was Judson, however, who first took the gospel to Burma, at least in modern times. He was a Congregationalist missionary and while journeying to his mission field he was impressed by reading the Word that he ought to be baptized by immersion. When he arrived at India he stopped in Calcutta and went to visit Carey, who baptized him. It was certainly unusual for one to change his denominational affiliation while in transit to his appointed field of service. When he reached Burma he began to preach Christ and Him crucified—a strange doctrine to the Buddhists.

Samuel Smith, quite a linguist, having mastered fifteen languages (he began to study Russian at the age of eighty-six), went over while Judson was there, and he witnessed the power of the gospel on human lives. He then wrote:

"See heathen nations bending before the
God we love,
And thousand hearts ascending in gratitude above;
While sinners, now confessing, the gospel call obey,
And seek the Saviour's blessing, a nation in a day."

Thus the great mission work, so much a part of our program, got under way.

In my judgment the greatest missionary hymn is one we do not have in our *American Church Hymnal*. But it is in our *English Advent Hymnal* and was written about 1840 by Henry W. Fox:

"I hear ten thousand voices singing
Their praises to the Lord on high;
Far distant shores and hills are ringing
With anthems of their nations' joy—
Praise ye the Lord! for He has given
To lands in darkness hid, His light;
As morning rays light up the heaven,
His Word has chased away our night."

He speaks of China, on whose "shores I hear His praises," and bids us hear "glad voices" "on Afric's sunny shore." It is a wonderful hymn. I wish it had been in-

cluded in our American hymnbook. He closes with this:

"Hail to Thee, Lord! Thy people praise Thee,
In every land Thy name we sing,
On heaven's eternal throne upraise Thee:
Take Thou Thy power, Thou glorious King!"

Such hymns began to color the whole concept of the worldwide Christian church.

A more recent trend in hymnody is that which gives voice to what might be called the social gospel—a gospel that touches men in every walk of life. John Oxenham, whose real name was William Guntley, wrote one of our most impressive hymns in this area. Educated to be a businessman, he later became a great hymn writer and poet. Notice these words in hymn 436:

"In Christ there is no east nor west,
In Him no south or north;
But one great fellowship of love
Throughout the whole wide earth."

This gives us not only the setting of a worldwide movement but also of a brotherly movement within the countries themselves. The words "no south or north" are significant. This was written in 1909 when the North and the South were still pretty sharply divided. Strange that Christians could become so concerned about needy people and conditions in Africa and so little concerned about people and conditions under which so many live in their own country. This hymn lifts the curtain and breaks right through such narrow concepts as race and position. Though theology is not too prominent in this hymn, yet without a clear understanding of the gospel of Christ, which declares that "any man" can be a citizen of God's kingdom, this could never have been written.

Yes, our hymnbook is a rich treasure. Let us study the messages of its poetry more carefully, noting when and why the hymns were written. We all have many books in our libraries on the Bible, but I find few possessing even one book on the history and content of hymns. Yet our hymns are vital to real worship. "Sing unto the Lord a new song" says David. But if we do turn to a song that is a bit new, most of the congregation make no attempt to sing it. Let us prepare to sing the new song of victory on the sea of glass by learning now to sing the lovely songs and hymns the Lord has given us here.

PASTOR -- Shepherding the Flock



Putting All the Members to Work

GEORGE S. STEVENS

Minister, Arkansas-Louisiana Conference

Individual Responsibility



JESUS Himself was sent to earth as an agent of the gospel, for He is "the Apostle . . . of our profession" (Heb. 3:1). As an organization of co-workers with Him, "the church is God's appointed agency for the salvation of men."—*The Acts of the Apostles*, p. 9. It follows, then, that the individual member is not in the church merely for his own comfort and satisfaction, but as a responsible unit in a team that is operating constantly to carry out this purpose of bringing redemption to men.

The work of the church is not that of the minister and a few lay leaders, for "every true disciple is born into the kingdom of God as a missionary."—*The Desire of Ages*, p. 195.

Church Like a Battleship

The church is like a battleship rather than a troop transport, and hence should be organized for action. Just as every man has his battle position on such a ship, so with Christians. "To each is assigned a post of duty, not for his own narrow, selfish interests, but that the influence of each may be a strength to all."—*Testimonies*, vol. 7, p. 296.

If a Christian is inactive, the blame is not wholly his, for it is the minister's work to see that the member is given a post of duty, and that he knows how to function in that position. Too many of our congregations are like a battleship whose commander is regularly urging his men to fight

vigorously and courageously but with no specifically appointed tasks. What confusion and inefficiency would reign on such a ship! Only by a miracle could a battle be won under these circumstances. Besides the work of keeping the organization running smoothly, it is the pastor's mission to seek new methods of attacking the "enemy," to devise new strategies of warfare, to press every conflict to the finish, and to gather and conserve the "spoils."

The success of the minister's evangelistic calling depends to a great degree upon his ability to distribute responsibility among his fellow church members. For him and for the church it should be considered an advantage rather than a fault to have "so many chiefs and so few Indians." Directly or indirectly, it is the pastor's business to see that each member has a certain work to do and that he actually does that work.

Upward Expansion of Office

One measure of church progress is the expansion of church office, which should always be in an upward direction, increasing the duty, dignity, and efficiency of each position. To illustrate this negatively: It might be an expansion of office for the elder to unlock church doors; for the deacon to empty the wastebaskets; for the clerk to send the pastor a copy of the minutes of a church business meeting; or for the treasurer to write a duplicate tithe receipt; but such an increase may only mean an outward, or even a downward enlargement, rather than the desired *upward* growth.

It would be well, I believe, for the duties of each office to incline toward growth, development, enlargement of experience.

For every job in the church should tend increasingly in the direction of the highest business of the ministry of the church—that of saving souls for the kingdom of God.

The elders are capable of executing many of the spiritual duties now left to the minister; the deacons might well give a very satisfactory performance doing the visiting and missionary work now done by the elders; and willing workers of lesser age or training might do many of the simpler tasks now performed by the deacons.

Such an upgrading of responsibility, which is actually only a move from the ordinary reality in the direction of the New Testament ideal, would, to an appreciable measure, free the pastor to expand his principal office—that of ministering to the spiritual needs of nonmembers. In addition, this plan would provide more posts of duty at which the newer, younger, or lesser-trained members could accomplish the simpler but no less vital tasks in the church.

Benefits to Be Expected

Though the actual benefits of this program would be incalculable, we might bring to attention some of the most noteworthy:

1. Opportunities for soul-saving work would be multiplied, especially to the pastor and leading lay members, and ultimately to all the members.

2. The services of the church would run more smoothly and efficiently.

3. There would be an increase of enthusiasm among all the church members for all church activities.

4. Church problems, such as quarrels, faultfinding, jealousies, and commandment violations, would be displaced by words and deeds of love.

5. An increased feeling of dignity and importance would come to every member.

6. The general standing of the church in the community would be enhanced.

7. It would help to keep the "back door" of the church closed against apostasy.

The Denver Five-Day Plan

(Continued from page 8)

fices of a well-known industry. A local TV personality presented a panel program one Saturday evening with a group of physicians unknown to us. Their topic was cancer in its various forms. Their discussion of lung

GOSPEL TENTS

STEEL-CLAD TABERNACLES

SMITH MANUFACTURING CO., DALTON, GA.

Over 50 Years in Business

cancer and smoking was followed with a statement by one of the doctors in which he felt the *only* way to successfully stop the smoking habit was with the Five-Day Plan.

The doctors on the Porter Hospital staff have expressed appreciation and interest in the program. Some send patients at regular intervals, and one doctor in particular has asked permission to refer his patients to the Five-Day Plan program.

By the time this article appears six additional plans will have been presented at Porter Hospital for about 500 people. We then anticipate we shall be able to meet the need by presenting one program each month. As each group completes the course, we have a Monday night follow-up meeting, then refer them to the monthly meeting.

We have always believed in the usefulness of the medical-ministry program as outlined by Ellen G. White, and how thrilled we are to participate in this solid, workable program.

Evangelistic Vision

(Continued from page 27)

ist. It is further recommended that wherever possible early evening illumination of identifying signs and buildings be provided.

33. Each church press secretary release to news media covering the community in which the church is situated at least one news item each month about church activities.

34. Each church not already using roadside signs showing location of the church, give study to purchasing and displaying such signs as soon as possible.

To reach these objectives will mean that district pastors, church officers, and church members will need to unite their efforts in an all-out thrust in operation Target Nebraska. With this spirit of soul winning within our churches, God will add His blessing to the end that His work be accomplished here in our field.

BIBLE INSTRUCTOR



Overcoming Our Fears

MERLE LANDIS

Pastor, Woodbury, Tennessee

Bible Study

I. Experiences of Loneliness

1. Elijah felt alone and despondent. 1 Kings 19:4-14.
2. David's feeling of isolation. Ps. 10:1; 13:1.
3. Prophecy of Messiah's loneliness. Isa. 63:3.
4. Christ's agonizing cry of aloneness. Matt. 27:46.
5. Paul's loneliness in prison. 2 Tim. 4:16.

II. Strength for Our Trials

1. The source of comfort. 2 Cor. 1:3.
2. The apostle's comforter. 2 Tim. 4:17, 18.
3. God's chariots and horsemen are ever ready to help those in need. 2 Kings 6:15-17.
4. The fourth companion. Dan. 3:24, 25.
5. Promise of help. Isa. 41:10.

III. Comfort in Sorrow

1. Sharers of Christ's sufferings. 2 Cor. 1:5.
2. God's rod and staff. Ps. 23:4.
3. A place for our cares. 1 Peter 5:7.

IV. Blessings in Suffering

1. It leads us to obedience. Ps. 119:67, 71.
2. It gives us a realization of our sins. Ps. 25:18.
3. Suffering prepares us for Christ's appearing. 1 Peter 1:7.
4. It prepares us to reign with Him. 2 Tim. 2:12.
5. It prepares the way for witnessing. Luke 21:12, 13.

V. Discipline and Victory in Trials

1. Suffering builds character. 1 Peter 5:10.
2. God chastens in love. Heb. 12:5, 6.
3. Persecution, the Christian's lot. 2 Tim. 3:12.
4. We have the promise of victory. James 1:12.

VI. Our Attitude Toward Suffering

1. Accept suffering and persecution joyfully. James 1:2; Matt. 5:12.

2. It worketh patience, and patience has its rewards. Col. 1:10, 11; Rev. 14:12.

Useful Quotations:

The Desire of Ages, p. 336: "As Jesus rested by faith in the Father's care, so we are to rest in the care of our Saviour. If the disciples had trusted in Him, they would have been kept in peace. Their fear in the time of danger revealed their unbelief. In their efforts to save themselves, they forgot Jesus; and it was only when, in despair of self-dependence, they turned to Him that He could give them help."

Testimonies to Ministers, p. 226: "This water [of life] represents the life of Christ, and every soul must have it by coming into living connection with God. Then blessed, humble, grateful confidence will be an abiding principle in the soul. Unbelieving fear will be swept away before living faith."

Baptism for the Dead

(Continued from page 19)

three following verses seem to confirm this sense."—*The Emphatic Diaglott*, p. 595, note. (1942 ed.)

"Else what shall they do who are baptized with a view to the dead? If the dead are not raised at all, why at all are they baptized with a view to them? . . . 'Else,' if all that is stated in the preceeding is not fact. . . .

"All of the Corinthians are . . . among the baptized, . . . [and] all others at other places who are baptized plus all others who receive baptism anywhere and at any time. The one mark that is characteristic of all of them is baptism, the sacrament which makes us Christians. . . . He starts with the reception of baptism because this begins the spiritual life of all Christians, and because this very beginning already connects us with death and with the resurrection. Romans 6:3-5 tells us that baptism joins us to Christ's death, burial, and resurrection. Gal. 3:27, 29 makes it plain that by baptism we become 'heirs according to the promise,' and we know of no heavenly in-

heritance without both Christ's resurrection and our own. . . .

"*The dead*" of whom Paul speaks are not any persons who are dead, but the baptized Christians who died as such Christians in the sure hope of a blessed resurrection. Their example, i.e., their baptism and their godly life and final death in this sure hope, furnishes *the motive* that prompts the living also to desire and to receive baptism for the same blessed purpose. Paul's question, therefore, has this sense: that all who are thus moved to receive baptism have no hope, and their baptism is wholly in vain if there is no resurrection (for Christ and for Christians). This is the force of: 'Else what shall they do?'

"This is likewise true with regard to the second question: 'If the dead are not raised at all (if neither Christ nor Christians are raised), why at all are they baptized in view of them (i.e. the dead)?' In this second question the condition, which is compressed into 'else' in the first question, is fully written out: 'If the dead are not raised at all,' and (Gr) 'at all' includes the entire resurrection, that of Christ as well as that of Christians."—*The Interpretation of 1 and 2 Corinthians*, pp. 688-691.

"Now Is the Accepted Time"

(Continued from page 17)

us in the planning at this council, all these things must be corrected and finished with.

All our fine planning, all our large budgets, all our good intentions and well-worded resolutions, all our preaching will mean absolutely nothing if the voice of God says to us, "*Go not up, for the Lord is not among you.*" Oh, brethren, I appeal to you tonight as I appeal to my own self: Search your hearts, put yourselves to the test. Honestly, how is it with your own soul?

"Now is the accepted time"—not only for courageous planning but most of all for godly living. Now is the time for us as workers in South Africa to let the beauty of Jesus shine through these lives of ours. Now is the time to be sure that our practice measures with our profession. Now is the time that our living must be adequate for our planning. Only God can finish the work in our field. At this council we must be assured that He is with us.

ARROW TERRYLENE SHIRTS

A truly wash and wear shirt
No ironing—not even collars or cuffs
Dries sparkling white, no wrinkles
Can be machine or hand washed
Convertible or French cuffs, fused collars
Outlasts three ordinary shirts

FOR SAMPLES WRITE:

Ontario-Quebec Book and Bible House
Box 520, Oshawa, Ontario

"Christ is waiting with longing desire for the manifestation of Himself in His church."—*Christ's Object Lessons*, p. 69. "Our Redeemer thirsts for recognition. He hungers for the sympathy and love of those whom He has purchased with His own blood. He longs with inexpressible desire that they should come to Him and have life."—*The Desire of Ages*, p. 191. It is not alone a task but the development of a character, the character of His people, that stands between us and a finished work. "Christ is waiting with longing desire for the manifestation of Himself in His church." How long will you and I, as leaders in His church in South Africa, keep Him waiting, waiting outside our hearts? "Now is the accepted time; behold, now is the day of salvation."

In this stirring hour, when there is so much at stake here in our exploding, emerging continent, when so much depends upon our relationship with God, shall we not consecrate our lives anew to Him and to the finishing of His work in Africa?



THE LITTLE GIANT HOTOMATIC GAS WATER HEATER NO. 3

Will supply all the hot water needed for
Baptistries, Church Kitchens, Rest Rooms.
Heats 450 GPH, 20° rise in temperature.
Inexpensive, too.

Write for free folder. Dept. M-24.

LITTLE GIANT MFG. CO.

907 7th Street

Orange, Texas

SHEPHERDESS -- Her Vital Partnership



*The Evangelist's Wife **

LILLIAN HANDYSIDES

Minister's Wife, London, England



I AM glad to be with you this evening and happy that we have this opportunity of discussing the subject *The Evangelist's Wife*. I have labored beside my husband for twenty-three years so perhaps I can pass on to you one or

two ideas that may help you.

First of all, I would like to say that I consider every minister is an evangelist, or should be. Whether his work be public evangelism, Voice of Prophecy work, church campaigning, or visiting with lay people, it should be that of an evangelist, and every effort should be put forth to win souls. Every true minister is a soul winner.

Let us think back to the time when we first met our husbands. Did we ever consider the great responsibility and honor they conferred upon us by asking us to share their lives? We all know that a call to the ministry is the highest that can be given, and it is God who does the choosing.

Our husbands have given their lives to God, surrendering their talents and their time to His work. Therefore we who are chosen by them to share in their work should also dedicate and consecrate our lives to the same cause. We too should have the same desire to win souls for the Master, which is the greatest desire in the life of the true evangelist. Ellen G. White tells us there is no higher work that we can do than to lead souls to Christ.

I well remember the first home my husband and I set up. As soon as we had

crossed the threshold we put down our bags and knelt before the throne of grace and dedicated our lives and our home to the Lord Jesus Christ. We have done this in every home we have had, and we have had twelve. I firmly believe this is the primary reason we have been so wonderfully blessed.

As the wife of an Adventist minister we should remember that we are in partnership with our husband and with God, and that partnership should be successful and fruitful.

Often we hear the younger workers speaking about the glamour of evangelism. I sometimes smile at this. I do not know about the glamour, but I do know about the hard work and sometimes the sleepless nights. I also know, that unless we knew God was with us, we could never continue in the work. We need to learn to depend completely and entirely upon the Lord; otherwise, how can we stand before the people and present this message? In our own strength we can do nothing, but with God all things are possible.

Now, I presume that many of you and your husbands will shortly be entering the organized work, and whether your husband is to begin in a small campaign in the church or in a public hall, he will need all the help you can give him. Have you ever noticed that when a new minister comes to the church, the people usually say, "Where is his wife?" "What is she like?" and so we may find ourselves being watched very closely.

I have been amazed at some of the remarks I have heard passed about some of our workers and their wives. For this rea-

Talk given to a group of evangelines in Newbold College, England.

son I believe that we should be very careful not to cause offense or in any way be a stumbling block to those around us. Though God has called us to His work, we should never imagine ourselves better than other people. Pride is a terrible sin and can cause great discouragement to our members whom we are there to serve. We have many wonderful, consecrated lay people who can be hurt by proud ministers and their wives. We must never adopt the "I am holier than thou" attitude, suggesting we come from a different stratum of life, or have a better education, et cetera.

We must work with our husbands to uphold the standards of the church. We cannot compromise. We are either for the truth or against it. We either draw others closer to Jesus or we send them away. What a responsibility is ours!

I would say that the greatest essential in our lives is that we should be women of prayer. If we have a living connection with God, it will be seen and felt in our lives. Godliness is not something we put on; it is something we live and feel. I think everyone of us here tonight realizes that it is a great privilege to be a minister's wife, but the responsibility is even greater, for we can either help to make or mar our husband's success. How many times have we heard it said: "Oh, he is a success because of his wife, or he is a success in spite of his wife."

Now let us think of the campaign work and our part in it. Whether the campaign is large or small, before it is launched and the evangelist steps up to the platform, a lot of hard work has to be done. Because we are human there will be much anxiety, and this is where our sympathetic understanding is vital. I know some folks say that they never worry. That is a good attitude to have, but sometimes those who say they never worry, never work either. You will remember Christ groaned within Himself on several occasions, and we are all aware that the best performances given by concert artists are usually given by those who feel nervous. We should keep in mind, however, that God is far more interested in the work of saving souls than ever we could be. He will help us on every occasion.

Another important factor we must never overlook is that we could ruin our husbands' work by being domineering and officious. Sometimes a woman feels that she has a better mind than her husband has.

Maybe she has, but it never helps to let him know it. Work together in love and unity, ever remembering that your husband is the head of the house.

In all the actual preparation for the meetings, such as handbilling, addressing mail, et cetera, we should lead out in the activities. You will encourage the church members by your faithfulness in this work.

If the campaign is to be held in the church, and there is not a reliable deaconess, you should see that the church is neat and tidy. Chairs should be in order, carpets clean and free from tattered ends, the table covers (if still in use) clean and hanging properly. Everything should be representative of our high standards and calling.

If you have no one capable of making a special display of flowers, why not study the art and take over the job yourself? A few lessons in flower arrangement are well worth a little expenditure.

Be sure that the rostrum or platform looks attractive. If a public hall is used for meetings, visit it with your husband on Sunday morning. Personally see to the flowers, the arrangement of the platform, dust the piano, chairs, and do whatever is needed in a general way.

We usually arrive at the hall at least one full hour before the service is due to begin. I have learned never to keep my husband waiting. It is most important that everything is in perfect readiness for the service. Even the most experienced evangelist can have "butterflies" in his stomach the first night, and as sensible wives we can learn to be loving and willing to do anything to make things go smoothly, and thus alleviate the burdens our husbands carry. You will probably be the first to arrive at the hall and the last to leave. Learn to wait graciously. I have met some wives who got impatient after a few minutes of waiting. Needless to say, the two I have in mind finally persuaded their husbands that the ministry was not their calling.

If you are the only helper your husband has, you may take the place of the Bible instructor and stand at the door and greet the people. Friendliness, a warm kindly smile, and a firm handshake can do wonderful things. We all respond to smiles—just try it and see. Further, we should not wait for people to speak to us, but we should approach others and speak to them. You may say, "Well, it is all right for her, but I am shy." You may not believe it, but

so am I. But I know that with a little effort, and an attempt to forget self, we can radiate warmth and cheer when we contact others.

The ushers and usherettes usually care for the people coming into the hall and show them to their seats. But the minister's wife does well to stand by, and if anyone looks ill at ease she can tactfully ask one of the ushers to care for and attend to that person.

Then there is the problem that comes when children disturb the service. What do we do? Let our husband struggle through the cries and let the people be irritated by the disturbance? No; we quickly offer to take the child out—even this is a service for Christ. We must be willing to do anything in our power to promote the growth of our work.

We can only raise the standard as high as we keep it ourselves. It is not what I say that matters; it is what I do that influences people. If we expect our laity to work hard, then we must work hard too. If we want them to be missionary-minded, then we must be missionary-minded. How can we expect members and interested people to attend services, if we do not attend?

Though we should use our talents for the Lord, we must never push ourselves before those in the church who can be useful. If there is a person capable of playing the organ or piano, encourage such a one to do so. You may play very well, but if someone else can do this task acceptably, it does free you for other necessary duties.

Another point: do train yourself to encourage others who work for the Lord. There is no need for flattery, but a sincere "Thank you for that good reading" meets a need. A word of appreciation for an effort put forth will bring out the very best in others. After all, don't you like to be told when you have done a job well? These days people are starved for love. They carry heavy burdens, often are lonely, sometimes are discouraged and despondent. Surely it is our privilege to lighten these burdens and cheer the lonely and discouraged.

Do not hesitate to show hospitality at home—people are rarely interested in what you give them to eat, but rather in the joy of knowing and having you as a trusted friend. Our homes should be places of real happiness, clean, neat, and tastefully furnished. Meals should be simple and beautifully served. We should be able to receive

people at any time without feeling embarrassed.

Now a word about personal appearance. Let us remember this counts much with the person from the world. We should not be slaves to fashion, but neither should we follow fashion that was just the thing with our grandmothers. A dowdy person is a poor advertisement for the people of God. Both the evangelist and his wife should "adorn" the ministry.

As the wife of an evangelist we should stand by our husband's side, praying daily for wisdom and guidance to maintain the standard God has set for us. As helpmeets we share the sorrows, the burdens, the fears, the disappointments, and the responsibilities of the ministry, but we also share the joys, the happiness, the encouragements, the thrills, and at the return of Jesus the "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

Miracles in Miami

(Continued from page 25)

stories down an elevator shaft and lived to tell the story and to be baptized with his wife, husbands baptized for whom wives had prayed for over a quarter of a century, lifelong illness healed immediately after being baptized, the stories and testimonies of hundreds of changed lives and enlightened minds, which space defies relating.

There were many people who worked hard to make this program a success—the youth, laymen, and literature evangelists, along with the conference workers who spent thousands of hours and walked hundreds of miles from door to door to make the preaching of the Word effective. Organists, pianists, and soloists gave willingly of their services, and strong financial support was given by many.

There are now three Regional churches in the Greater Miami area. E. J. Lewis is the minister of the newly organized Trinity Temple downtown Miami church with 174 members. The remaining members are divided among the churches in the Miami district under C. B. Rock in Liberty City and the Brownville area.

The prayers of God's people everywhere will be appreciated for the work of the gospel in this portion of the Master's vineyard.

BOOKS -- For Your Library



The following are small paperback books that would be of interest and value to ministers and teachers alike:

***Practical Methods for Sunday School Teachers*, Marie M. Chapman, Zondervan Publishing House, Grand Rapids, Michigan, 64 pages, \$1.00.**

This is one of the Sunday school "know how" series. This little volume is well worth its price. It gives information as to where one can find volumes of material that he may wish to use in dealing with young people of all ages and also for adults. For example: the section on pictures supplies the reader with ideas, sources, and suggestions, along with valuable picture illustrations that would last a teacher for a long time. It might be worth while to recommend a book like this to your Sabbath school teachers.

***Do-it-yourself Flannelgraph Lessons Illustrated*, Sylvia M. Metson, Zondervan Publishing House, Grand Rapids, Michigan, 32 pages, 50 cents.**

This is volume 4 in this series, and if they are all as good as this one they would be worth obtaining. Ministers as well as teachers can use these practical flannelgraphs in winning the hearts of boys and girls and guiding them toward the kingdom of heaven. In this volume 4 the lessons are around Cain and Abel, Noah, Samson, David, Elijah, Zacchaeus, and other Bible characters.

***Golden Object Lessons From Animals and Nature*, Homer E. Gauntt, Zondervan Publishing House, Grand Rapids, Michigan, 32 pages, 50 cents.**

This little book is unusually good and could be used by ministers for their junior sermons or for talks given to the various children's divisions of the Sabbath school. Each story has a suggested object illustration that can be easily obtained. For example, in the animal section there is a talk entitled "The Burden Bearer," featuring a miniature camel or a donkey. Other talks are: "Work Like a Beaver," "Honey Bees," "God's Radar." Then from nature such object lessons as: "Oranges and People," "The Green Thumb," "Flowers of God," "Weeds and Sin," "Tough as a Pine Knot." Worth-while spiritual lessons are drawn from all of these object talks.

The Simple Sermon Outlines Series consists of six small booklets compiled by Al Bryant, Zondervan Publishing House, Grand Rapids, Michigan. Each book 48 pages, 50 cents.

These are convenient pocket-size books, small enough to carry easily. The outlines of the various subjects are quite good, with sufficient fill-in material to make them usable. Especially would they be appreciated by the layman. The titles of the series are: *Worship Services*, *Prophetic Messages*, *Evangelistic Services*, *Special Days and Occasions*, *Revival Messages*, *Funeral Services*.

ANDREW FEARING

***Church and State in American Law: Cases and Materials*, John J. McGrath, Bruce Publishing Co., Milwaukee, 1962, 414 pages, \$7.00.**

The author is associate professor of civil and comparative law at The Catholic University of America; he studied and practiced law before he began training for the Catholic ministry. His purpose in publishing the present volume was to provide a representative collection of church-and-state cases decided by the U.S. Supreme Court and other American courts. The selection is fair and reasonably complete. Under various headings the author has furnished summarizing comments. These comments are exceedingly brief, informative, and objective.

Some state papers and important cases have been left out. Among them is the famous landmark case *United States v. Ballard*, 322 U.S. 78 (1944), in which the Supreme Court held that even the most obnoxious religious opinions, however outlandish they might appear to the majority, were protected; the Government cannot under any circumstances attempt to determine what theologically might be wrong or right, false or true. Professor McGrath does not touch upon the tax-exemption issues, nor have the recent cases involving officially prescribed prayers in the public schools been included. Sixteen pages of one of the 1961 Sunday-law cases *McGowan v. State of Maryland*, 366 U.S. 420 (1961) are reprinted by McGrath.

The author has been unfortunate in his brief excursion in the history of religious freedom when (in his preface) he tries to advocate the misunderstanding that the unhappy tradition of political interference in religious affairs in Europe began after the Reformation. Surely Professor McGrath must have studied church history prior to the sixteenth century.

The McGrath collection will be valuable to the student of state-church issues who does not possess the inexpensive Tussman paperback reviewed in *THE MINISTRY*, April, 1963, page 41.

LEIF KR. TOBIASSEN

CLASSIFIED ADVERTISEMENTS

Advertisements appropriate to **The Ministry**, appearing under this heading, eight cents a word for each insertion, including initials and address. Minimum charge, two dollars for each insertion. Cash required with order. Address **The Ministry**, Takoma Park, Washington 12, D.C., U.S.A.

75,000 Used Religious and Theological books in stock. Catalog free. Libraries purchased. KREGEL'S BOOK-STORE, Dept. TM., Grand Rapids 6, Michigan.

***Questions God Asks*, Hunter Beckelhymer, Abingdon Press, Nashville, Tennessee, 1961, 142 pages, \$2.50.**

***Mighty Men of God*, Clark W. Hunt, Abingdon Press, Nashville, Tennessee, 1960, 144 pages, \$2.50.**

These two books have been read carefully. I have been refreshed by helpful thoughts and spiritual lessons contained therein. However, I feel rather saddened that two such books filled with many practical applications for the twentieth century and apt illustrations for our everyday living should cast doubt and skepticism upon the reality or the actual happening of some phases of the Bible story. This is expressed either in an experience of what happened in the life of a man or concerning circumstances involved in the question that God asked. For example: Dr. Hunt could not bring himself to believe God actually behaved as He is reported doing in the story of Cain and Abel. To him the story has a lesson, but the author of Genesis had a "very primitive concept of God." Abraham understood how the pagans surrounding him proclaimed that sacrificing a loved one was the ultimate test of a man's faith. The torment of his own soul led him to mistake the suggestion of offering Isaac for the promptings of God. He suggests that the account of Jacob wrestling with his adversary is clothed in so much Oriental imagery that it is hardly possible for us to know exactly what did happen. Dr. Hunt feels that the book of Jonah becomes most meaningful when he sees it as a parable and not as history. He uses this Bible story to draw spiritual lessons as one would use a parable or a myth.

In the book *Questions God Asks* we are told that the story of Adam and Eve is a myth, a legend, and that legends can serve as an important role in human history. Dr. Beckelhymer considered Cain and Abel two legendary brothers. He classes the story of Jonah as a parable—"It is neither history nor biography. It is a parable—the story told for teaching purposes."

ANDREW FEARING

***The Keys and the Candle*, Maryhale Woolsey, Abingdon Press, New York, 1963, 212 pages, \$3.00.**

The setting for this delightful, easy-to-read book is England's Wessex country in the year 1001, when

it was threatened with invasion by the Danes, and menaced from within by traitors and roving bands of outlaws.

The author has written a moving, dramatic story of a boy with unusual talent, lame since early childhood and a bonded servant, and how he became a boy scribe in a monastery. It tells of the devoted labor that kept a priceless treasure from being lost to our world, how the faithful diligently guarded and copied precious pages through the centuries called the Dark Ages, so we today can enjoy the cultural and spiritual comfort and guidance to be found in the Book of books, the Holy Bible.

The story is exciting, with quiet humor and the exquisite tenderness of young love. It is beautifully written and grips the attention anew with each interesting chapter.

IRMA RITCHIE

***Mitre and Sceptre: Transatlantic Faiths, Ideas, Personalities, and Politics 1689-1775*, Carl Bridenbaugh, Oxford University Press, New York, 1962, 354 pages, \$7.50.**

The most enduring and absorbing public issue in England's American colonies from 1689 to 1776 was religion, particularly the relation of religion to government. The thesis of the present work is that the fear which the American had before 1776 of an established Anglican Church contributed essentially to their decision to secure independence. The author points out (on page 338) that apart from the unparalleled natural resources of the vast North American continent, the most "American" characteristic of the colonies was their religious pluralism and the "republican" church polity practiced by the Colonial churches. Of the Americans in 1776 the author says: "Indubitably religion provided the foundation for early American nationalism." He underlines the doctrine that a fundamental cause of the American Revolution was religion. Professor Bridenbaugh makes clear that the American colonists became afraid that continued union with England imperiled not only their political liberties but also their religious freedom.

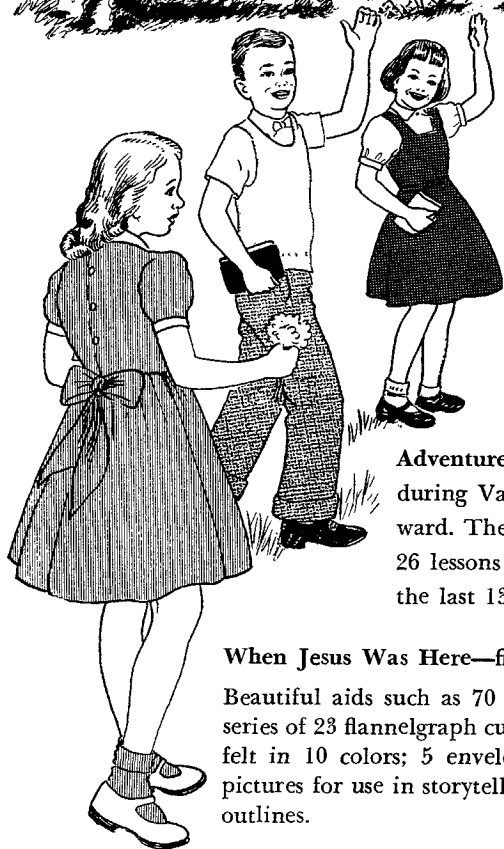
The author assigns to the Church of England a heavy share of the blame for the disruption of the ties between the mother country and the thirteen colonies; it is possible that he stresses this point slightly beyond what the sources and a balanced perspective would really bear. Yet this important volume pours further light on the dynamic role that the desire for religious freedom played in fermenting the Revolution in North America. Bridenbaugh's impressive work also is helpful to an understanding of the historical background to the American doctrine of separation between religion and government, the cardinal modern contribution to political science.

LEIF K. TOBIASSEN

It is doubtful whether one can be good without being good for something.



Audio-Visual Aids to Help YOU!



Adventures in the Holy Bible—filmstrips and tapes to use during Vacation Bible School and for follow-up work afterward. The first 13 lessons are on the life of Christ, the next 26 lessons are on the parables and teachings of Christ, and the last 13 sum up in an excellent way the doctrines.

When Jesus Was Here—films and tapes for junior evangelism.

Beautiful aids such as 70 songs illustrated in natural color on filmstrips; a series of 23 flannelgraph cutouts; a series of 12 suede-o-graph cutouts; Fantasia felt in 10 colors; 5 envelopes of Bible stories in pictures; Sabbath school pictures for use in storytelling; 4 sets of *Pointers and Patterns*; camp meeting outlines.

Write for **FREE** catalog.

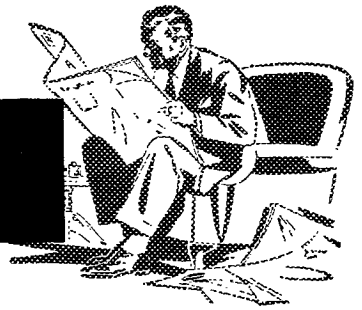
Order From Your Book and Bible House

AUDIO-VISUAL AIDS

Review and Herald Publishing Association

Washington 12, D.C.

NEWS -- From Current Journals



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

WASHINGTON, D.C.—The Second Vatican Council, when it convenes next September, will provide a “tremendous opportunity for the Catholic Church to wipe away all the religious ills and misunderstandings of 450 years,” Auxiliary Bishop Philip M. Hannan of Washington reported here. “If we don’t use this heaven-sent opportunity for good, then may God have mercy on us,” the prelate declared.

NEW YORK—The story of Creation in Genesis should not be taught as being literally true, but as a “religious truth,” a minister wrote in a Lutheran Church in America publication read by Sunday school teachers. “We should recognize that the stories are parables and not scientific accounts,” declared Dr. John D. Newpher of Oreland, Pa. “They are conveying truth to us in a poetic form, using figures and symbols which are not to be literalized.” Writing in the March issue of *Resource*, published by the denomination’s Board of Parish Education, the clergyman pointed out that by not teaching Genesis as “literally true,” Sunday school teachers avoid placing themselves “in the difficult position of having the pupil unlearn something about these stories at a later date.” “When we are attacked by those who would challenge the ‘truthfulness’ of these stories,” Dr. Newpher said, “we should be quick to agree that these are not factual scientific accounts.”

PORT MORESBY, NEW GUINEA—Native New Guineans have snapped up the first 15,000 volumes of the four Gospels printed by the British and foreign Bible Society in pidgin English. An immediate reprint has been ordered by the society. The first edition of 15,000 volumes was sold out before the books left the Sydney office of the publishers. The volumes are being sold at a quarter of their cost, with the society making up the difference. Pidgin English is a simple language, based mainly on English, which is used in New Guinea and Papua, and it is the only common language in an area where hundreds of native dialects are used.

NEW YORK—A new nationwide program of cooperation between clergymen and physicians has been launched here by the American Medical Association Department of Medicine and Religion. Dr. Paul B. McCleave, the department’s director, told

newsmen that the program aims at showing doctors and clergymen how each can help the other in total care of the patient. The new program sponsored by the AMA is an outgrowth of an increasing awareness that a man’s spiritual life may be as important to the course of an illness as his actual physical condition, Dr. McCleave said. The program, designed to reach into every county in the U.S., has been shaped by pilot programs in 20 selected counties over the past 18 months. Under the new project the AMA will contact State medical societies and through them request that county medical societies set up committees to work out problems and questions involving both medicine and religion. These committees, composed of doctors and clergymen, will seek to establish a climate in which the two professions can work in harmony.

BOSTON—Twenty-two chapels will be built by the Church of Jesus Christ of Latter-day Saints (Mormon) in the New England area during the next three years at a cost of \$2 million, denominational officials announced here. It also was revealed by the Mormon Church officials that in the last 60 days chapels were completed at Portsmouth, New Hampshire; Litchfield, Maine; South Royalton, Vermont; and New Haven, Connecticut. Other churches are under construction at Lynnfield and Warwick, Rhode Island; and New London, Connecticut. The 22 chapels to be erected range in cost from \$60,000 to \$400,000, and construction of 11 is scheduled to start in the spring. This New England building program is part of a Mormon worldwide construction effort that resulted in 411 chapels going up in 1962—more than one a day.

NEW YORK—Jews will reclaim Jesus Christ as part of a “lost literature” as a result of wider and more comprehensive conception of the scope of Jewish learning and literature, according to a retired Harvard professor of Hebrew literature and philosophy. Writing in *The Menorah Journal*, Dr. Harry A. Wolfson traced the historical reasons why Jews did not accept Jesus as the Messiah. Jesus, he said, “simply did not meet the conditions which in the conception of the people of that time has to attend the coming of the promised Messiah. The present-day problem of the Jewish acceptance of Jesus,” he wrote, “should be treated as a problem of the reclamation of a lost literature rather than that of the recognition of a new moral philosophy which is needed for our salvation.” The only intelli-

N O W

The Faith Bible Course

(By the Voice of Prophecy)

Available on filmstrip and tape recording

The Faith lessons, used so long and successfully by the Voice of Prophecy, are particularly fitted for presentation to the modern-day audience. Now they are being made available on filmstrip and tape to supply the lay member with the most effective soul-winning tool ever devised.

The art resources of the church have been called upon to the fullest extent, that this new series of 20 soul-winning lessons might have the strongest possible appeal. Pictures by Harry Anderson, Russ Harlan, and other highly qualified religious artists assure, without doubt, that here is the strongest presentation of the message in pictorial form that our denomination has produced.

Lesson Titles

- ☐ 1. How to Understand My Bible
- ☐ 2. The United Nations of Prophecy
- ☐ 3. Answer to the World's Dilemma
- ☐ 4. How Sin First Began
- ☐ 5. When Jesus Comes for Me
- ☐ 6. How Can I Know Jesus Is Coming?
- ☐ 7. Earth's Last Battle
- ☐ 8. Ten Centuries of Silence
- ☐ 9. God's Great Tomorrow
- ☐ 10. Life's Greatest Question
- ☐ 11. What Prayer Means to Me
- ☐ 12. Science, Bible, and God
- ☐ 13. Testimony of History
- ☐ 14. Finding God Through Suffering
- ☐ 15. In Partnership With Jesus
- ☐ 16. The Royal Law of Liberty
- ☐ 17. The Crossroads of Salvation
- ☐ 18. Walking as Jesus Walked
- ☐ 19. Undermining God's Government
- ☐ 20. Can the Majority Be Wrong?

NOTE: If filmstrips or tapes are ordered separately, indicate by number, remembering that there are two lessons on each tape.



To make this series available for worldwide use, the English language texts have been omitted from the filmstrips. Thus one needs only to translate the instructor's manual into the language to be used.

Tape recordings are narrated by H. M. S. Richards, and music is provided by the King's Herald's an evangelistic team that has stirred the hearts of millions worldwide.

ORDER FORM

Date

Please ship the following to

NAME

STREET

CITY

ZONE STATE

Single-frame filmstrip, each	\$ 3.50
Complete set, 20 filmstrips, SF	49.50
Tapes, two lessons per tape, each	5.25
Complete set, 10 tapes	49.50
Complete set, 20 lessons	89.50

(20 filmstrips, 10 tapes, and script)

NOTE: List filmstrips and tapes by number when ordering separately.

ORDER NOW FROM YOUR BOOK AND BIBLE HOUSE

Review & Herald Publishing Assn., Washington 12, D.C.

gent meaning that a Jew may attach to the problem of the acceptance of Jesus," he added, "is of a literary nature."

NEEPAWA, MANITOBA—Rotating ecumenicity continues strong in this six-congregation town of 3,200 church members. On one Sunday a month "Joint Services in Understanding and Fellowship" are held at one of the churches. The service follows the custom of the host congregation. A social hour and discussion period follow. The six groups taking part are Anglican, Baptist, Pentecostal, Presbyterian, Salvation Army, and United Church of Canada.

WELLINGTON, N.Z.—An Anglican newspaper here predicts that within 45 years New Zealand will be a predominantly Roman Catholic country. A recent worldwide Catholic survey indicated that in 1962 membership in New Zealand was 346,531, or 10 per cent of the population. The Anglican journal *Church and People* also predicted that Catholics would displace Presbyterians as the country's second largest Christian body within 20 years. The Anglican Church is the largest. Its estimates were based on a survey of membership increase over the 1951-56 period.

NEW YORK—What is reportedly the largest representation of religious terms in a so-called desk dictionary is included in a new dictionary published recently. Protestant, Catholic, Orthodox, and Jewish terms are defined in liberal amounts in Webster's Seventh New Collegiate Dictionary. Among significant innovations are drawings and tables designed to contribute to a layman's understanding of the different religious bodies. The Bible, for example, is listed according to the Books of the Old Testament, showing both the Douay and Revised Standard Versions. Some 20 varying types of crosses are illustrated, among them the patriarchal or archiepiscopal, papal, Lorraine, Greek, Celtic, Maltese, and St. Andrew's. Holy Week and Easter dates for 1962-1981 inclusive are listed. Among terms defined are World Day of Prayer, World Communion Sunday, district superintendent, general assembly, yearly meeting, Christian Reformed, Congregational Christian, Free Will Baptist, celestial marriage (Mormon). Catholic words listed include clerk regular, consultant, various feasts and congregations. Passover and various Jewish holidays are defined.

Seminary Extension School

(Continued from page 30)

work, and numerous schools that are sometimes overfilled and understaffed. Very impressive is the immense work done at the mission stations whose names are well-known and revered among us—Malamulo, Solusi, et cetera. I was greatly impressed by the fine spirit that so obviously pervades

NOW... 3 SIZES



Unbreakable . . . noise-free . . .
lightweight . . . boilproof com-
munion glasses . . . \$1.25 Doz.

FREE sample of each size

Shadbury BRASS 6000S 60.

Order from
your dealer

Dept. C. 70 Pearl Street Brookline 46, Mass.

the entire field and the practical genius that allows men to be many-sided in their service. They are the engineers for their own waterworks, farming equipment, surveying, et cetera. This causes a man to be practical and ingenious on one hand, and on the other, to be tolerant and patient in laboring with men of various races.

As anywhere else the Southern African field has intrinsic problems. Some of the most pressing have to do with educational matters, church-state relationship, and/or control of the schools. Labor problems loom here and there, and race questions are ever present. But in this environment our work progresses remarkably, owing in great part to an efficient, eminently spiritual leadership of the brethren of the division and the dedication of workers who are bound together by one great tie which, like their famous Cape, is that of a grand and good hope.

It was also my good fortune to be for a short time in Leopoldville and see the tragic conditions that obtain in the Congo, where, as in other sectors, the people are endeavoring to find their way to self-government. The pressing need, however, is not so much their political unity as it is their survival.

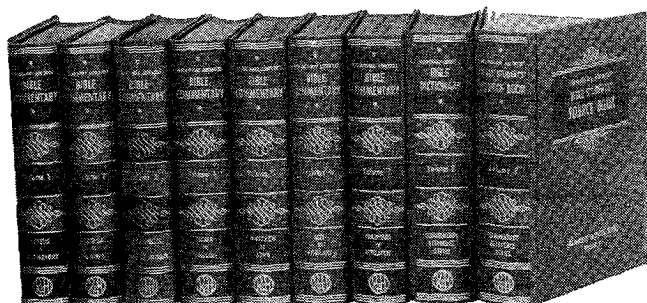
In Leopoldville, for instance, there was practically no food available, and our courageous worker there, Brother Phil Lemon, has to be ingenious as well as courageous to be able to survive. That large city literally lies at the feet of Stanley, whose immense statue overlooks the Congo River, which divides Leopoldville from Brazzaville. The dedicated determination of our leaders to stand by is an inspiration.

I shall never forget some of the immediate and obvious problems of this immense frontier, nor shall I ever forget the kindness and hospitality of that noble brotherhood of workers and laymen that binds us all in the fellowship of service for a cause that faces staggering obstacles but which will not fail to triumph.

Indispensable

The Seventh-day Adventist

COMMENTARY REFERENCE SET



For

Evangelists and Church Pastors
Departmental Leaders
Church Officers.
Forward-looking Laymen

The SDA Bible Commentary
7 volumes, 8,000 pages

SDA Bible Dictionary
Complete with atlas, 1,300 pages

SDA Bible Students' Source Book
1,800 entries, 1,200 pages

Nine unexcelled reference books—
bound in matched buckram

THE SEVENTH-DAY ADVENTIST BIBLE COMMENTARY

- A verse-by-verse study of the whole Bible
- Authoritative scholarship—doctrinally sound
- Up to date historically and archeologically
- Free from the bias of modernism
- Each volume divided into three main parts: (1) General Articles, (2) Commentary, (3) Supplementary Material
- Exclusive—50,000 references cross-indexed to the writings of Ellen G. White

SDA BIBLE DICTIONARY

- Complete coverage—based on the King James Version, but includes words found in the Revised Standard Version
- Theologically sound—agrees with the Bible and the Spirit of Prophecy writings
- Up to date—embodies the latest findings and scholarship in the fields of archeology, ancient history, and linguistics
- Illustrated—contains more than 500 pictures of Bible lands and customs, archeological discoveries, etc.
- 40 pages of maps, authentic, in full color

SDA BIBLE STUDENTS' SOURCE BOOK

- Historical and contemporary references relating to SDA fundamental beliefs
- Confirmation of Adventist prophetic interpretation
- Encyclopedic—up to date—comprehensive—biographical sketches—summary of other beliefs—topically indexed

Price \$13.75 per volume
\$123.75 complete set



Plus 35c postage and insurance for each volume—65c outside U.S.A.

ORDER FROM YOUR BOOK AND BIBLE HOUSE

_____ Church Missionary Secretary	
_____ Book and Bible House	
Please send me	
_____ SDA Commentary Reference Set(s) @ \$123.75 per set	_____
_____ Each as checked	_____
<input type="checkbox"/> vol. 1 <input type="checkbox"/> vol. 2 <input type="checkbox"/> vol. 3 <input type="checkbox"/> vol. 4 <input type="checkbox"/> vol. 5	_____
<input type="checkbox"/> vol. 6 <input type="checkbox"/> vol. 7 <input type="checkbox"/> vol. 8 <input type="checkbox"/> vol. 9 @ \$13.75	_____
Sales tax where necessary _____	
Postage and insurance _____	
Total enclosed _____	
Name _____	_____
Address _____	_____
City _____	Zone _____ State _____

PULPIT -- Pointers for Preachers



"THE ASSEMBLY OF THE MOCKERS"

"THERE are at least three things a person can do when he makes a mistake. He can resolve that he will never make another, which is fine, but impracticable; he may let that mistake make a coward of him, which is foolish; or he can make up his mind that he will let it be his teacher, and so profit by the experience that if the situation comes his way again, he will know just how to meet it.

The latter course is the path of wisdom. "To err is human," and incidentally, all men do it. Many an auto driver roundly condemns another driver's blunder only to later make a worse one himself. Physicians have made mistakes—and some of them fatal. Teachers, ministers, generals, presidents, employers, and employees have at one time or another fallen on their individual or collective faces. More to be pitied than this is the "mockers" who self-righteously condemns in another what he condones in himself. Said Jeremiah, "I sat not in the assembly of the mockers." Fortunate man—for it is only a matter of time before the mocker becomes the mocked.

E. E. C.

RIDING ON ASSES OR FLYING IN JETS

ONE of the favorite words in religious circles today is "relevance." We must make religion relevant to the twentieth-century man, so we accentuate the modernist trend as far as we can.

Because "everyone" loves to dance, dancing has entered into some churches. A Washington, D.C., pastor recently arranged for a ballet dancing program in his church, only to find at the last moment that the performer was a "belly" dancer. The Scottish pastor, who pronounces ballet in the European way (bal-ay), courageously canceled the program amid some criticism. But the fact remains that reputable churches have embraced various forms of art such as ballet dancing, the drama, jazz music—sometimes even as part of corporate worship—in order to make religion relevant to this generation.

Is it correct to assume that if we make religion "relevant" this generation will accept it? Relevance in practice divides Christians into modernists, revolutionary enthusiasts, on the one hand, and die-hard conservative reactionaries, on the other. One side wants to take the things that have been and turn them upside down, explode them, get rid of them. The other therefore rises up in wrath and will not budge an inch from the things that father Abraham believed.

No denomination is free from these pressures. Obviously we cannot dress, eat, live, and worship exactly as did the Advent pioneers in the old frontier days. Nor can we surrender the basic truths they believed. What is the solution? Here in a nutshell is one author's suggestion:

"Those who are called to be God's people in this generation certainly want to hear a gospel which speaks plainly and clearly to them—but they want to be able to recognize it as the eternal gospel, speaking from the 1st century to the 20th, which was as true when men rode on asses as it is when they fly in jets."

—BERNARD PAWLEY, *Prism*, December, 1962.

We Adventists love the symbol of an angel flying with "the everlasting gospel to preach unto them that dwell on the earth" (Rev. 14:6).

How relevant to "the everlasting gospel" are the sermons your people hear from week to week?

H. W. L.

POOR PASTOR

RECOGNITION is often slowest in coming to the most deserving. This is too often true of the pastor. Upon this man rests the total productive responsibility of the church. If church buildings are built, he must build them. If goals are raised, he must raise them. If souls are won, he must win them. He must preach, pray, counsel, and correct. Board meetings, business meetings, marriages, and funerals are forever his.

Who is this faceless man? He is most likely a college graduate and a family man, with a sense of humor and a growing concern for the manners and morals of the church and the world. Though his needs are supplied, he nevertheless hopes that the "rainy day" will not come, at least not while establishing a savings account is still a good intention. He is undoubtedly a man who loves his members and is given to performing hundreds of small kindnesses for them—often unsolicited. His is the terrible responsibility of adjusting world need to his flock's capacity, and of resisting pressure while assuming responsibility.

It is he who must divine the fine line between the peripheral and central, preserving center-stage for Christ alone while meeting the heavy demands of organization. The very nature of his calling requires that he daily differentiate between Christian loyalty and the "rubber stamp." And it is not easy to stand like Luther while harmonizing like John the Beloved. But this he does, and that, each passing day. Poor pastor? Perish the thought! He is the richest man on earth!

E. E. C.