

The MINISTRY



OCTOBER
1965

Fantasy or Fact—

Real

or

Unreal?

IN THE conflict between Christ and Satan one should be aware of the weapons Satan uses in his attempts to tear down truth and elevate error. One scheme is to make error tangible. He marches relics, images, beads, incense, pronouncements, religious incantations, physical sensations, rituals of every sort, through the hallways of the five senses. Every faculty of perception is appealed to. Masterfully, the prince of darkness manipulates the multiplied billion strings of human puppets filling the world who respond to his handling. These live in a world of sensation. Another weapon of his is to divest the gospel of reality. Thus he dresses up error with tangibility and denudes truth of the same. His success in stripping truth of reality is equal to that of giving tactile dimensions to falsehood.

Clarifying examples include Creation week and sanctuary doctrines. We believe six literal days of twenty-four hours each were used by God to bring into existence our world from nonexistent materials (see *Testimonies to the Church*, volume 8, page 258) and to construct vegetation, animals, and man. We believe that laws of nature were created by God. We believe that God is the God of nature, not its servant. We believe in a nonmetaphorical, nonallegorical, nonfigurative seventh-day Sabbath of twenty-four hours composed of sixty minutes, each Sabbath beginning at a precise time known as sunset and actually lasting until the following sunset. (By the way, even the time of sunset is attested to by astronomers in any given locality.) We further believe that this Sabbath and a seven-day week are identical to the original pattern established in Eden. We believe in two distinct phases of Christ's high priestly ministry in the heavenly sanctuary. We believe we are now living during the second and final phase of His ministry, termed

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the investigative judgment, during which the destinies of all men are irrevocably settled prior to Christ's second coming. The actuality of these beliefs, plus others, based on Scripture are constantly being assaulted by some within and many without our ranks.

De-Literalization

Some intelligent minds attempting to synthesize the greatness of God and the finiteness of man have a tendency to spirit-

ualize divine realities away. This de-literalization process undoubtedly delights Satan. He is thrilled to see the literalness of God's heavenly kingdom and His program of salvation erased from men's minds. Those who encourage this course are equally in error as those who anthropomorphize and seek to find heavenly counterparts for every detail of God's object lessons such as the sanctuary services and Christ's parables. A true balance must be maintained when studying God's present and future plans for man.

I well remember an episode during a visit to Borneo. A primitive Adventist village was filled with people who had never seen a modern city such as New York. A group of men gathered around me one night in my hotel hut and asked me about places and things in my homeland. Referring to the big cities, factories, and highways, which they had seen only in magazine pictures, they were eager to know if they really existed. Through verbal means, I did my best to make graspable the monstrous steel, brick, and glass skyscrapers, subway systems, factories, airports, docks, ocean liners, highways, and all the rest. After finishing my exposition, if I could have perceived both sides of the picture—my side of experimental knowledge and their side of imaginative concepts due to my explanations—I probably would have been astonished at the great gulf between what I *knew* existed and what they *thought* existed.

Empire State Building and Nepa Huts

How could you really understand and sense the amazing proportions and grace of the Empire State Building or the George Washington Bridge if you never saw a building higher than a nepa hut built on stilts or if you never viewed a bridge any wider, stronger, or greater than several bamboo poles supported by forest vines. Compare a complex system of asphalt and cement superhighways threading through mountains, valleys, and plains with mud-caked trails and hard-beaten footpaths. What concept would you ever have of massive, intricate highway cloverleaves, toll booths, white-tiled tunnels, and smooth concrete road ribbons crisscrossing an empire

if you knew the jungle trail system only?

For the man in Borneo to spiritualize the reality of things away simply because he cannot fathom or envision them, in no sense destroys their existence. Or for the Borneoite to elevate Americans to glory heights and say they are *above* concrete, steel, glass, things, places, because of their fabulous power and greatness is toying with foolishness. This same foolishness is exhibited by those who take spiritual things and push them outside the framework of tangibleness. Hear them absurdly exclaim, "God is above time, record books, throne, Most Holy Place, or an investigative judgment!" Theoretically He may be, but in actuality He is not. Divorcing spiritual concepts from reality spells disaster. Concepts and ideas must have legs if they are going to walk meaningfully through our hearts. A starving man receives no help from the individual who describes food and then denies its existence.

An "eye hath not seen" attitude is fine as long as one believes that the eye *will see something eventually*. To admit that now "we see through a glass, darkly" should accompany a strong belief that there *will be a day when we will see things, individuals, places, and events clearly*.

What About the Investigative Judgment?

This brings me to the investigative judgment. Unbelievers stumble over the reality of Christ's high priesthood, a heavenly sanctuary, the definite time of October 22, 1844, when Christ began His work of investigation, record books, recording angels, heavenly court-case decisions, ending of probationary time, blotting out of sins, and other relevant sanctuary doctrinal details.

In view of these doubts, which will not only continue but increase until the end of time, the ministry of this church should know for a certainty that our movement has made a tremendous contribution to the world in setting forth clearly the importance and procedures of the judgment. Sincere Christians of other churches have difficulty in understanding the significant and momentous events connected with the judgment. It is not an exaggeration to

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state that unless the concept of the investigative judgment is understood, the whole idea of a final judgment is vague and obscure. The only mental picture many Christians have of the judgment is that of a person prostrated before a majestic God who in thunderous tones consigns the cringing litigant to heaven or hell. Perhaps the majority of Christians could be classified in a second group who have no idea or concept of the judgment at all. It is a misfortune to be in either of these groups.

Adventists can bridge this theological canyon by presenting to the world the reality and solemnity of the investigative judgment which started 121 years ago this month and is now in progress. This truth in the setting of the 2300-year prophecy is one of a very few doctrines distinctive with Seventh-day Adventists. This fact coupled with the unmistakable evidence of our Lord's soon return should compel us to present this truth more widely and fully than ever before. The Advent Movement and the doctrine of the investigative judgment are inseparably bound together. To modify or minimize the doctrine of the investigative judgment in this calamitous hour can only result in the loss of souls and the weakening of the structure of truth.

Lessons From the F.B.I.

The more complex an establishment is on this earth the more highly organized and detailed it is. Institutions of science with a collection of the most brilliant minds on earth are fanatical record keepers of past and present experiments. A trip through the Federal Bureau of Investigation in Washington, D.C., proves this organization to be another exhibition of infinite, deliberate patience in careful and exact examinations, measurements, tests and the keeping of accurate and prodigious records.

Are God's affairs less exacting and realistic? Why should any act on earth be classified under the heading "realistic" and then declare the recording and judging of that act by a personal God unrealistic and hypothetical? True, the investigative judgment is not primarily for God's benefit, as Desmond Ford so ably points out in the following article, but rather to publicize His justice and love before the universe. Yet this does not take away the realism of the judgment and the details connected with it.

Life becomes ungeared when the reality and exactness of the investigative judgment

are fogged by doubt and unbelief. Standards fall, barriers collapse, when God's accounting system is discredited. Motivation of fear is to be avoided, but respect and love can be based only upon methodical business-like principles. Who cares for a god whose whimsical traits overlook details which make up the sum total of life itself? Who can respect a supreme authority who runs his government erratically and haphazardly? Love demands judgment—exact judgment, detailed judgment, righteous judgment. When every knee shall bow of both saint and sinner alike, then will climax the authenticity, reliability and absolute tangibility of an investigative judgment.

Our movement comes into focus through an understanding of the investigative judgment. This doctrine stands unique in that it is being proclaimed simultaneously with its actual execution in the supreme court of Heaven. No movement on earth has had the solemn privilege of declaring to the world a message which is directly connected with a special and definite program operating in heaven. Before 1844 men could have preached that an investigative judgment was coming, but only since 1844 can men preach "the hour of his judgment is come." Little wonder that Satan today works feverishly to blind the minds and hearts of men against the truth of the investigative judgment.

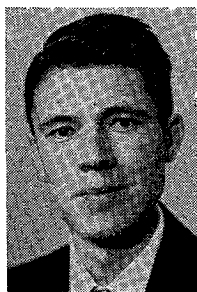
"Satan invents unnumbered schemes to occupy our minds, that they may not dwell upon the *very work with which we ought to be best acquainted*. . . . The precious hours, instead of being given to pleasure, to display, or to gain-seeking, should be devoted to an earnest, prayerful study of the Word of truth. The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be *impossible for them to exercise the faith which is essential* at this time, or to occupy the position which God designs them to fill."—*The Great Controversy*, p. 488. (Italics supplied.)

Go forward, fellow ministers, and preach the reality of God and heaven. GOD EXISTS. HIS WORD IS REAL. HIS JUDGMENT IS CERTAIN. OUR LORD'S RETURN IS LITERAL. The certainty of these truths makes life worth living now and forever.

Some Reflections on the Investigative Judgment

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THE unique contribution of the Seventh-day Adventist Church to theology is the doctrine of the investigative judgment. Perhaps it is also true to say that no teaching of this church has endured more critical scrutiny than this one. For these reasons it is imperative that with

complete frankness we should inquire: What is the basis for our belief in a preliminary invisible judgment prior to Christ's return?

First, it might be expected *a priori* that a latter-day movement, raised up of God to stress the denouement of the ages, would be entrusted with some special light regarding eschatological events. Special tasks often require added light, and it is entirely appropriate that the messengers of the Second Advent should be entrusted with a more complete understanding of the events preceding that momentous occasion than any previous gospel movement.

Second, it might also be expected that such special light would have reference to the unfolding fulfillment of prophecy, and therefore not clearly perceived until after the beginning of such a fulfillment. Is it not a cardinal principle of prophecy that the foretold events can never be traced with entire clarity before they take place?

The basic principle of contemporary perception of the progressive fulfillment of prophecy was enunciated by Jesus on the night of the last supper: "I have told you before it come to pass, that, when it is come to pass, ye might believe." John 14:29. Three times, in varying forms, Jesus repeated this

basic principle, so there can be no question as to His fundamental intent. The other two declarations are: "I tell you before it come, that, when it is come to pass, ye may believe that I am He" (John 13:19), and, "These things have I told you, that when the time shall come, ye may remember that I told you of them" (John 16:4).

This primary function of interpretation—the recognition of fulfillment at the very time of fulfillment—was evidently intended to:

- (a) create assurance as to the divine inspiration of the prophecy itself;
- (b) establish confidence in the infinite foreknowledge and power of performance on the part of the Author of prophecy;
- (c) reveal one's own time and place in the fulfilling prophecy, and therefore the particular relationship, message, and emphasis due at each stage of development.¹

We would draw particular attention to section (c) of this quotation, which stresses the relationship between unfolding light and the special emphasis required for the particular time.

Anticipated Rather Than Surprising

If this principle be true, it is not strange that special prophetic truth relative to the last days should be previously unrecognized. This point should be stressed, for it is apparent to every Seventh-day Adventist worker that the doctrine of the investigative judgment is part of the sure word of prophecy, rather than a segment of that apostolic teaching which is found in the Gospels and Epistles of the New Testament. In the book of Daniel it was foretold that those things which had reference to the "time of the end" would remain sealed up till the era came that would witness their fulfillment. We have no evidence for believing that Paul or any other of the

apostles was given special light unsealing the prophetic symbols relative to the special events preceding the close of probation. The fact therefore, that neither Paul or any other New Testament writer specifically sets forth the tenet of the investigative judgment, might be anticipated rather than be found surprising.

Progressive Revelation

Another principle should be emphasized as we consider this matter. This refers to the fact of progressive revelation. Almost all evangelical scholars accept such a principle.² For example, few would pretend that the doctrine of the Trinity can be clearly found in the Old Testament. Again, we find Paul declaring that the "mystery of Christ" "in other ages was not made known unto the sons of men, as it is now revealed" (Eph. 3:4, 5). As the New Testament unveils more clearly than the Old the mystery of the gospel, so the later books of the New Testament describe more completely than the earlier books many significant divine teachings.³ For example, nowhere in the Gospels is the doctrine of Christ's priesthood expounded. Similarly, the complete exposition of justification by faith was reserved for the book of Romans.

We would now draw attention to another illustration of this principle of progressive revelation. The doctrine of the two resurrections separated by a thousand-year period was reserved for the closing chapters of Scripture. Had our Bible closed at Revelation 19 it is unlikely that there would be any Christians today who believed such a teaching. Once contemplated, as found in Revelation 20, the doctrine becomes a key unlocking other passages which without it have been obscure. (See Acts 24:15 and John 5:29.) The failure to recognize that Revelation 20 is another example of the principle of progressive revelation led many in past centuries to reject the literality of the events there described. In recent years, however, a gradually increasing number of non-Adventist scholars have taken their stand on the position of two literal resurrections separated by 1,000 years. J. A. Seiss, who wrote what Dr. Wilbur M. Smith described as "the most famous expository work on Revelation in our language" sums up "the second thoughts" of prophetic interpreters when he says on Revelation 20:6:

My conviction is clear and positive that the res-

urrection here spoken of is the resurrection of the saints from their graves. . . . With the distinguished Dean of Canterbury, Dr. Alford, to whose critical labors the Christian world is much indebted, "I cannot consent to distort words from their plain sense and chronological place in the prophecy, on account of any considerations of difficulty. . . ." With Paul, "I can do nothing against the truth, but for the truth." (2 Cor. 13:8.) The word here rendered *Resurrection* is more than forty times used in the New Testament and four times in the Apocrypha, and always in the one only sense of a rising again of the body after it has fallen under the power of death. The emphasizing of it as *The Resurrection* cannot, with any degree of propriety, be understood of any mere metaphorical or symbolic rising. The placing of it as *the first* in a category of two resurrections, the second of which is specifically stated to be the literal rising again of such as were not raised in the first, fixes the sense to be a literal resurrection.⁴

This quotation refers to the difficulties former expositors had encountered when interpreting Revelation 20. The literal wording of the prophecy seemed to call for a doctrine that hitherto had not been elaborated in Scripture and therefore many writers for centuries tried every exegetical stratagem to avoid the plain significance of this passage in the Apocalypse. The situation affords somewhat of a parallel to that of the Seventh-day Adventist teaching regarding the investigative judgment, which is also chiefly based on prophetic passages such as Daniel 7:9, 10; 8:14. The latter verses picture a judgment before the second advent of Christ, and yet other clear didactic passages regarding the same are lacking. However, Adventists are in a preferable position to the group of expositors previously referred to, because that which is pictured in Daniel is also implicit in a later Revelation.

Investigative Judgment Implicit in Doctrine of Two Resurrections

One of the main purposes of the present article is to emphasize that *the doctrine of the investigative judgment is implicit in the doctrine of the two resurrections and it is not clearly set forth in Bible passages other than Daniel because it is part and parcel of the later revelation of events connected with the millennium.* The very fact that two resurrections are to take place as shown by Revelation 20 implies that a distinction must be made between the two groups of the dead *before* the first are raised.

Non-Adventist scholars who have per-

ceived the truth of the teaching of the two resurrections have, in some cases, also seen the necessity for an investigative judgment. The following quotation is from the author previously referred to and it is given at length because of its worth, and because it may not be available to most of our readers. Note particularly how Seiss points out that the popular concept of the judgment is an erroneous one because of the failure to realize the significance of the two resurrections.

The common idea is, that all men, those that have died, and those who are found living at the time, shall be judged alike, and in one and the same great congregation. It is conceived that the dead will all be simultaneously resurrected, and all the living simultaneously changed, and that only then the judgment will sit for the adjudication of the eternal destiny of each. Painters and poets have outdone themselves in their efforts to portray the overwhelming majesty and terror of so grand and universal an assize. But it is not according to the plain letter of the Scriptures. . . .

And even as respects the judgment of "the dead," there lurks in the popular idea a mischievous and confusing error. People take the resurrection as a mere preliminary of the judgment, and view the judgment itself as something distinct from the resurrection, and coming after it. The language of the last trump they conceive to be: "Awake, ye dead, and come to judgment." They consider that the dead are to be awakened for the purpose of being judged. . . .

These distinctions [between the righteous and the wicked] are very plainly drawn, and embrace the very highest things of our faith. Nothing that comes after the realization of them can add anything not already substantially included. *The estate and destiny on both sides is thus effectually and irreversibly settled in advance.* We accordingly [if the popular view is correct] would have the anomaly of the chief work and result of the judgment accomplished and concluded, before the judgment itself sits! The truth is, that the resurrection, and the changes which pass "in the twinkling of an eye" upon the living, are themselves the fruits and embodiments of *antecedent judgment*. They are the consequences of adjudications then already made. *Strictly speaking, men are neither raised nor translated, in order to come to judgment. Resurrections and translations are products of judgment previously passed, upon the dead as dead, and upon the quick as quick. . . . And the rest of the dead live not again until the thousand years are finished. . . . Whatever, in the line of increased blessedness or enhanced damnation, may come after, is only the further carrying into effect of what was already predecided, before there could be either resurrection or translation. . . . The judgment is not a sham formality, or a solemn farce; it is something real; and the substance of it is the award to every man according to his works. And when we see*

Throw Open the Doors!

"Unbar the doors! Throw open the doors!" These are the words T. S. Eliot gives to Thomas à Becket in his play about the martyrdom of that eleventh-century archbishop. He says: "I will not have the house of prayer, the church of Christ, the sanctuary, turned into a fortress. . . . The church shall be open, even to our enemies. Open the doors!"

Would that the archbishop's cry might still be heeded. In far too many instances, the doors of the church are barred, not only against its possible enemies but even to some of its would-be friends. Some churches are afraid really to open their doors because the men and women inside want only sanctuary for their own safety.

Some doors are closed because the church misunderstands its mission—which is not to flee from the world but to be open to the world, not to wall itself off from the world but to serve the world. Some church doors are barred because men and women have patterned it after themselves and not after Christ. . . . If Christ's resurrection means anything to the church, it should insist that the church has nothing to fear and its doors, therefore, should be unbarred and open "even to our enemies."

—DR. KENNETH MORSE,
editor, in *Messenger*
Church of the Brethren
(The Interchurch News.)

these awards in potent effect in the very life which the dead live again, it is absurd to be thinking of the judgment as only a grand assize to which resurrection and cessation of natural life are only preliminary. . . . He does not come first to raise "the dead," and then to judge them, but he judges them as dead, that they may rise in their appointed lot, and share the resurrection of the just. He does not first come to change "the quick" in order to judge them; but to judge and discriminate between them while yet living, in order that those accounted worthy may be "changed," and caught up together with the resurrected ones, and that those adjudged unworthy of so high a portion may be cut off from it.⁵

This remarkable statement sets forth the erroneous nature of the popular concept of the universal resurrection and judgment. The Bible teaching of the two resurrections requires also a prior judgment in order to justify to the universe God's action with reference to individual cases in the first resurrection. Before the righteous and holy are raised it must be made manifest to all unfallen beings that it is safe to readmit these from earth who have been involved in the sin tragedy.

The Judgment Reveals God's Character

It is evident that a Judgment is certainly not for the benefit of the Omniscient One. It is rather to make His justice public. In fact, this seems to be the only reason why the Lord has permitted sin at all—in order that His beings might worship Him in love as a result of beholding His true character. Thus the oft-repeated paean in Revelation: “Just and true are thy ways, thou King of saints. . . . For thou only art holy . . . for thy judgments are made manifest” (Rev. 15:3, 4). “Even so, Lord God Almighty, true and righteous are thy judgments” (Rev. 16:7). The great controversy has been permitted to last 6,000 years in order that God might be justified and overcome when *He* is judged (Rom. 3:4). That period of time alone could permit the controversy to extend to the whole of this world and give adequate demonstration of all that is involved in the conflict between the principles of good and evil.

It is also evident that if God considers it to be part of justice to permit His creatures to see the reasons for His rejection of many before His actual execution of judgment (Rev. 20:4, 5; 2 Cor. 5:10; Ps. 149:9), likewise the unfallen beings would be permitted to see the reasons for the reward involved in the first resurrection, and this would require an investigative judgment. To restate this another way—the Scriptures clearly picture a judgmental work as taking place prior to the *second* resurrection, i.e. created beings are permitted to see in the records the reasons for the exclusion of millions from the new world—logic suggests a parallel procedure before the first resurrection.

Early Christians Preached on Prophecy

The criticism has been made of the Adventist position that we are mainly reduced to symbolic prophecy to support our teaching on the investigative judgment. We might answer that the God fearing in the days of the first advent were likewise restricted to the words of prophecy in order to delineate the features of the Messiah and the characteristics of His kingdom. However, in addition to this, we would repeat the fact that the clearly stated truth of the millennium is also entirely dependent upon the word of prophecy. Without Revelation 20 it would be impossible to prove such a doctrine. Yet, as already

pointed out, many non-Adventist scholars have been prepared to banish preconceived opinions and accept the fact that the truth regarding the literal events at the end of the age is proclaimed in this chapter. Thus there is no more basis for rejecting the doctrine of the investigative judgment because it is based chiefly on prophetic passages than there is for rejecting the teaching of the two resurrections in the Apocalypse.

Let it be noted also that others besides ourselves have seen in Daniel and Revelation an investigative judgment. In addition to Seiss already quoted, the following are offered in support of this statement. L. E. Froom summarizes the view of Adventist (but never Seventh-day Adventist) Josiah Litch on this matter:

“If there are to be two distinct resurrections of the dead, when is the general judgment to take place? Will it be at the first or second resurrection? *At neither*; but before either of them takes place.” . . . Then Litch continues, “The judgment is here most certainly placed prior to the resurrection.” The doctrine of two resurrections—the just and the unjust—he insists, renders it necessary. It is necessary in order to determine who are to be the “subjects of the first resurrection.” . . .

Coming next to the “nature of the judgment before the resurrection,” two ideas should be kept in mind, he states. One is the judicial character of the proceedings—“trial according to law and evidence, for the acquittal or condemnation” of the person at the bar. And the other part is the “execution” of the judgment. In human tribunals a prisoner, if innocent, is at once discharged from the hands of the executive power. If guilty, he is either taken forth to execution at once or is “kept for a season” in prison. So in the heavenly assize, the proceedings are according to law and evidence. The books are opened, and the book of life. And from these the character and doom of each is determined. When the trial judgment closes “those who are acquitted are discharged from custody at once, at the first resurrection.” The other phase is that Christ has the power to “execute judgment,” at the resurrection of damnation. Those wicked who remain in their graves shall hear His voice and come forth “when the sentence already passed will be executed.”⁶

In *The Preacher's Homiletic Commentary*, the note on Dan. 7:9, 10 declares:

We have before us a passage of overwhelming grandeur and sublimity; the description of a scene of awful solemnity. The passage exhibits the judgment-seat of God, with myriads of attendant angels, and the infliction of pronounced doom on a large portion of the human race. . . . It appears rather to be an invisible judgment carried on within the veil and revealed by its effects and the

execution of its sentence. . . . As, however, the sentence is not yet by any means fully executed, it may be sitting now.⁷

While the above writer does not believe this preliminary judgment to be the general judgment, he does place it just prior to the second coming of Christ.

Wordsworth, without discussing the precise time of the judgment described in Daniel 7:9, 10, affirms: "The Prophet here describes the last great Assize . . ."⁸ Dr. W. G. Heslop comments: "What a day of days the judgment day must be. Thus is represented the solemn assemblage of mankind awaiting their sentence from the supreme Judge."⁹ These comments are significant in view of the fact that the context in Daniel makes it quite clear that events are happening on earth at the time of this scene in heaven. While some commentators would limit this judgment in Daniel 7 to merely an investigation of the little horn, the grandeur of the scene and the reference to the books of judgment (cited in Rev. 20:12) indicate that the judicial scene comprehends much more than the papal power alone.

Angelina Grimke Weld, a prominent Quaker and wife of the well-known philanthropist and educator Theodore Dwight Weld, wrote as follows after the disappointment of the Millerites:

I have felt great sympathy with all true hearted Second Advent believers in their great disappointment at the non-appearance of their Lord and Master . . . [but] it was not necessary that Christ should be visible to our fleshly eyes, in order that he should reign in the world. . . . Who cannot see and feel that we have entered upon a new era. . . . Truth . . . is finding its way into the most secret recesses of Church and state and is most surely working the overthrow of both. . . . Now I can see why the judgment is antecedent to the coming of the son of Man, for it is clear that Truth must sit in judgment upon all human organizations . . . before he can triumph over all error. . . . Your bodies and mine will probably go down to the grave, before God's everlasting kingdom shall fill the earth. The epoch at which we live is the epoch of Judgment—a time not of triumph, but of deep trial, conflict and travail of spirit.¹⁰

As Whitney R. Cross points out: "Angelina Grimke Weld believed that a preliminary era of judgment had been inaugurated in 1844, to pave the way gradually for the millennium."¹¹

There is another significant feature concerning Daniel 7 that becomes apparent when it is compared with the parallel

prophecy of Daniel 8. Each outline follows the same sequence, but Daniel 8 does not describe the judgment scene. In the parallel position, however, it has the pronouncement "Unto two thousand three hundred days; then shall the sanctuary be cleansed." The following comparison indicates that the two representations, the judgment scene and the cleansing of the sanctuary, stand for the one event.

<i>Daniel 7</i>	<i>Daniel 8</i>
Babylon	Babylon about to fall
Medo-Persia	Medo-Persia
Greece	Greece
Rome pagan	Rome both pagan
The persecuting little horn	and papal
THE JUDGMENT SCENE	THE SANCTUARY SHALL BE CLEANSED
Destruction of wicked God's kingdom supreme	Destruction of wicked God's kingdom supreme

Daniel 8, by following the identical sequence but substituting an interpretative representation for the judgment scene, corroborates our interpretation of each. Also, it is not without significance that the Hebrew term here used for "cleansed" is declared by scholars to have a "forensic" significance.¹² That is, it has reference to law and to judgment.

Literal Preceded by Spiritual

Yet another point worth considering is the fact that much which will have a concrete visible and literal fulfillment in the kingdom of glory is preceded by a spiritual fulfillment in this "dispensation of the Holy Spirit"¹³ or the kingdom of grace. For example, Revelation 18 predicts that before the literal glory of Christ surrounds the earth, a message of spiritual glory will encompass our world. Before the literal shaking of the heavens and the earth, which will accompany the Second Advent, there is to be a spiritual shaking among the inhabitants of the world by "the hour of temptation" (see Heb. 12:26, 27; Rev. 3:10, 11; 13:13-18). Just as spiritual resurrection (Eph. 2:1) precedes the literal, and as new spiritual creations precede the literal new earth (2 Cor. 5:17, margin)—just so before the execution of judgment pictured in Revelation 20 comes the spiritual unseen investigation in the heavenly courts above.

(Continued on page 40)



EDITORIAL

Are We

Learning

to Do

Without Him?

WAIT for the promise of the Father." Those words were both a command and a promise. How the hearts of those first evangelists must have thrilled when Jesus said: "Ye shall be baptized with the Holy Ghost not many days hence." These men had been in the postgraduate course with our Lord as Teacher for forty days. He had been unfolding to them the great program of the future. They did not and could not at that time fully comprehend the meaning of His words, but true to His promise these and more than one hundred other disciples were embued with supernatural power. And what tremendous things they accomplished for God in the next few years.

Anxiety to Confidence

These were ordinary men and women by nature, but with the coming of the Spirit fear turned to courage and anxiety to confidence. The experience of that group is what every worker for God around the world needs and longs for.

The Holy Spirit took that group and first molded it into a community, then into an invincible force. The church is not just a society of culture; it is a fellowship of Spirit-empowered men and women. The disciples had not always been united. Far from it! But the coming of the Spirit made all the difference. We read: "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:33). And they "were of one heart and of one soul" (Acts 4:32). When they preached they not only set forth the historic facts of Christ's resurrection but they revealed that the resurrection

was a real experience in their own lives. They, themselves, had died to sin and had been raised to a new life in Christ Jesus. When they preached they were not lecturing on world problems, they were setting forth a living Christ in all His majesty and power.

A Miraculous Ministry

The educated classes of that day spoke of them as "unlettered and ignorant men." That is to say, they held no academic degrees from the schools. But they had something no school of the world could give. These on whom the Spirit came moved into a miraculous ministry that compelled the world to listen. With confidence they could say to one who had been a cripple from birth: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Not only did he rise, he leaped up and "entered with them into the temple, walking, and leaping, and praising God"

(Acts 3:6, 8). No wonder the people came together! This man was no stranger. He had been sitting there for years, begging. Now he was walking and radiantly happy. When we learned to walk it took us a long time. But here was a man who had never walked and in a few seconds he stands, walks, and leaps. Who gave him this power, this sense of balance, this overwhelming joy? The same Spirit that moved the preacher to command him in the name of Jesus to rise up, moved this man in a demonstration of the power of the living Lord.

Statistics Out of Date

The crowd demanded an answer, and the preachers were ready to give it. Again they turned the attention of the multitude to Jesus, who had been crucified and buried, but who had risen from the grave and was now at the right hand of God. Thus it was in the beginning of the apostolic church. It was a miracle-working ministry, and in just a few days their numbers had increased from 3,000 to 5,000, or was it 8,000? The book of Acts does not give much place to statistics. In fact, this is the last record we have of specific numbers. Converts were coming in so quickly they could not tabulate the results. When things are really moving statistics mean little, for they are out of date almost immediately. And things were surely moving in those days. It has been said: "The church was born in a storm, moved on in a cyclone, and swept the field like a tornado."

But those scenes are to be repeated in our own day. To speak *about* the Holy Spirit is not enough, we must *receive* Him. Are we preparing our hearts and our dear people in the churches to receive Him? Or are we secretly satisfied with ourselves and our accomplishments? Ponder these words: "The reason why there is so little of the Spirit of God manifested is that ministers learn to do without it."—*Testimonies*, vol. 1, p. 383.

Can we think of anything more tragic

than for men who have been ordained to the ministry to be content to get along without the power and direction of the Holy Spirit? Plans and policies are good, but what we need is power—supernatural power, miracle-working power, power that will call the attention of the multitude to the message of God for these last days. We need the Holy Spirit in both the former and the latter rain; the first to bring our lives into conformity with God's holy will and the last to empower us for service.

Latter Rain Needed

Under a Spirit-filled ministry we will see towns and cities turning to God in repentance as they did in the days of the apostles. God is accomplishing wonderful things in some places of the world today, but what we are witnessing is largely the former rain. People are being convicted and converted. But as God's messengers we need the empowering latter rain for service.

When John the Baptist preached, multitudes responded. His was a message of repentance. It was the former rain preparing them for a greater experience to come. The Reformer himself was looking forward to the time when the One he was proclaiming would baptize His people with fire. Poor John never lived to see the fulfillment of that. But his disciples, Andrew and Peter, who were with him at the Jordan when he made that prediction, not only witnessed its fulfillment but they themselves became firebrands for God. Greater than the water baptism of repentance was their fire baptism of power.

God wants to make every herald of the Advent hope a firebrand. Nothing short of that will finish His work in the world. In this great hour this should be our constant prayer: "Baptize us, O Lord, in Thy Spirit. Empower us for Thy service and prepare Thy church for the greatest ingathering of souls in all history."

No greater blessing could ever come to a messenger of God than to be among those on whom the Spirit came.

R.A.A.

FASTING

There are far more important things to fast from than bread and butter. The real fasting should be from wrong *willing*, wrong *thinking*, wrong *feeling*, and wrong *acting*. In fasting from these things, it will not be done to be seen of men; but in secret to be seen of God. To fast from poisonous thought and emotions is to be rewarded openly with a new soul and a new life.

STARR DAILY in *The Magnificent Love*.

Effective

E V A N G E L I S M

EDMUND W. ROBB*

MANY responsible Christian leaders today are becoming concerned about the relative growth of our churches. The revival of religious interest that followed World War II seems to be subsiding. Additions on profession of faith have been declining for years. The trend of waning church loyalty and decreased membership that has long been evident in Europe seems to be spreading to America.

Is the decline of the Church inevitable? Are we truly entering a post-Christian period? Is the Christian Church really unable to reach an affluent, sophisticated, and materialistic society? Has the scientism of the twentieth century made revealed Christianity incompatible with modern man? I think not.

The first requirement of any church that desires effective evangelism is that it be a community of faith. If the Church is simply the expression of the prevailing culture, it has little to offer a lost world. If it is only a mildly respectable religious club that gives its blessing to its pagan members without making any great demands, it will never attract sinful humanity. The Church must be a fellowship of believers who worship and serve the risen Christ, a communion of committed, disciplined souls who are crusading for Christ and witnessing to his saving grace and power.

Effective evangelism must begin with the Church. There must be renewal within before we can effectively witness to the world. That which will renew will evangelize. The path toward renewal is the way to effective evangelism.

A prerequisite for spiritual revival is the proclamation of a mighty Saviour. We shall never reach a lost world with a Noble Example. We shall never attract a wayward race with a Master Teacher. Nor will men be won to an existential faith that is not firmly rooted in the reality of history. Man needs a Saviour. In Jesus Christ we find God. "The Word was made flesh, and dwelt among us." He was "God . . . manifest in the flesh."

The world does not need a better philosophy; it needs a Saviour. It does not need a new morality; it needs new life. It does not need reformation; it needs regeneration in Christ. Too often the Church has offered humanistic philosophy to lost sinners. This is giving stones when men ask for bread. We have preached morality and have not offered forgiveness and grace.

It has been noted that the modern Church is not a singing church. No great hymns are being written. You do not sing about a philosophy, and you do not rejoice in a cold morality. We sing about a Person, a Saviour, the Son of God, the Lord Jesus.

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." In the Cross of Christ there is an attraction that will bring devotion in the Church, that will bring sinners to repentance and faith. In the Cross we see the love of God. In the Cross we see the awful penalty of sin. In the Cross we see a Saviour dying for us. Let us preach the Christ of the Cross and the empty tomb, and we shall see the world kneel at the feet of Jesus. "... 'every knee shall bow' . . . 'every tongue shall confess' that Jesus Christ is the Lord. . . ."

If we are to have effective evangelism we must believe in the saving power of the Gospel. The Church is not for nice people but for sinners saved by grace. There is no sin so great, no heart so hard, no person fallen so low, but that Jesus Christ can forgive and transform him and make him whole. Perhaps the Church has lost faith in the changing and redeeming power of the Saviour. Alcoholics can be made sober, prostitutes made pure, materialists made spiritual-minded, sick personalities made well; broken homes can be restored, and wrecked lives can have a new beginning in Christ. Our faith to obtain life-changing power must pass from the psychiatrist's couch to the altar of prayer.

Let us offer to the world the mighty Saviour. In so doing we shall see the beginning of renewal in the Church and salvation for the lost.

Another requirement for effective evangelism is authority. Protestantism in the mid-twentieth century has not lacked creative and imaginative programs. The Church now has better prepared leadership than at any other time in its history. It has the finest equipment and the most beautiful and comfortable buildings it has ever had. Yet with all these advantages we are failing to give an effective witness to a lost world.

The great need of our day is not methods but message. We have the methods, but in some places it seems we have lost the message. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" When the Church simply echoes contemporary philosophy, it never attracts a needy world. When it is confused about the person of Christ, who will turn to Him for salvation? When its theology reflects a pagan culture, who will be convicted of his sins?

To be effective the Church must have a sure message. It must have an authority greater than the finite mind of the latest theologian. It must have a message that is changeless and timeless. In our desire to be relevant we must realize that the Christ of the Scriptures is always relevant. We must be able to say, "Thus saith the Lord," and "I know in whom I believe."

The authority for evangelism is the Bible, the written Word of God. The message of evangelism is the message of the Scriptures. We shall reach a frustrated, lost world more effectively when we declare without apology the gospel message contained in the Bible.

There is at least one other requirement for effective evangelism. It is a burdened, concerned heart. We may have a great theology but a cold heart. We may be orthodox but strangely lacking in love. We may be so concerned with dotting every theological *i* that we lose sight of the purpose of theology. We may become too obsessed with our particular view of the sacraments to offer Christ in a winsome and wholesome manner. We may ride our theological hobbyhorses while the world goes to hell.

Some may become so concerned with proper liturgical worship that they fail to proclaim the living Christ to the lost sinner who knows nothing of proper liturgy and could not care less. It is possible to become so involved in the administration of a church—promoting a program, raising a budget, organizing committees—that we forget the purpose of the church. Regardless of what else a church may be doing, if it is not winning souls to a saving knowledge of Jesus Christ, it has failed in its mission.

The key to effective evangelism is the warm-hearted, Spirit-filled messenger with a vital concern for the souls of men. God's

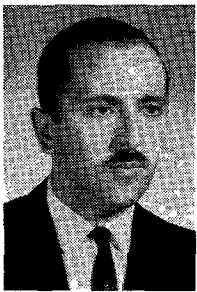
(Continued on page 19)

* Edmund W. Robb is minister of St. Paul Methodist Church in Midland, Texas, which in twenty-nine months has received 500 members into its congregation, now numbering about 950. He is a member of the Northwest Texas Conference of The Methodist Church and formerly was chairman of its Board of Evangelism.

Mexico City Effort Results in 435 Baptisms

CARLOS E. AESCHLIMANN

Evangelist on loan from the Buenos Aires Conference, South America



THIS far-reaching crusade for the Mexican Union territory was centered in Mexico City from October 17, 1964, to June 12, 1965. God in His infinite mercy poured out great blessings and bestowed significant victories on His cause.

Development of the Campaign

The development of the campaign can be divided into two parts:

1. The first series of meetings, ending the latter part of January, 1965. The outstanding characteristic was the overflow attendance at all meetings. A remarkable work was done by the Montemorelos College ministerial students, as well as by workers of other fields, who were associated with the campaign. At the end of this phase two hundred souls had been baptized.

2. The second series of meetings was held from March to June 12, 1965. This second phase of the campaign was held concurrently in seven different places, following the modern concept of total evangelism. Carlos E. Aeschlimann spoke in Portales, Tacubaya, Anáhuac, and Narvarte; Xavier Soto Valle was speaker in Mixcoac; Samuel Guizar in Moctezuma; and Efraín Piedra in Ramos Millán. During this second phase the evangelistic team was gradually reduced from thirty-three to twelve.

A New Church Is Born

On Sabbath, May 7, a church of 172 charter members was organized in the beautiful new Portales church building—this being direct fruitage of the effort and

occurring six months after the first public meeting was held. Enrique Salvador pastors this church of enthusiastic members.

The Anáhuac church is full to capacity during the Sabbath morning services, and the large Tacubaya church is unable to accommodate its Sabbath-day worshipers. All of our churches in the capital city have added new members as a result of the crusade.

Finances

Thanks to the efficient way that Efraín Rivera, Sergio Moctezuma, and Velino Salazar handled the financial aspect of the campaign, the first series of meetings ended with only a small deficit. In the second series we worked within the budget. This is unusual in a major evangelistic campaign. Generally there are heavy expenses outside the budget, but this was truly one of the most inexpensive large efforts ever conducted. Although the expenses may have seemed large they were really an investment, for the tithes in the mission have increased gradually and remarkably during recent months.

Quantity of Present Work

In spite of the decrease in the evangelistic team to almost one third of its original number, the work has not decreased accordingly. This indicates the growing efficiency attained by the workers. The work presently carried on is as follows:

Homes in which the Bible is being studied	345
Number of persons studying	732
Possible additional candidates by June 30	136

The workers are laboring resolutely with greater efficiency and God is richly blessing them.

B. L. Roberts preaching in one of the meetings during the field school held in San German, Puerto Rico. Three interns and R. R. Drachenberg, conference president, are on the platform. Thirty-one people were added to the church as a result of this series.



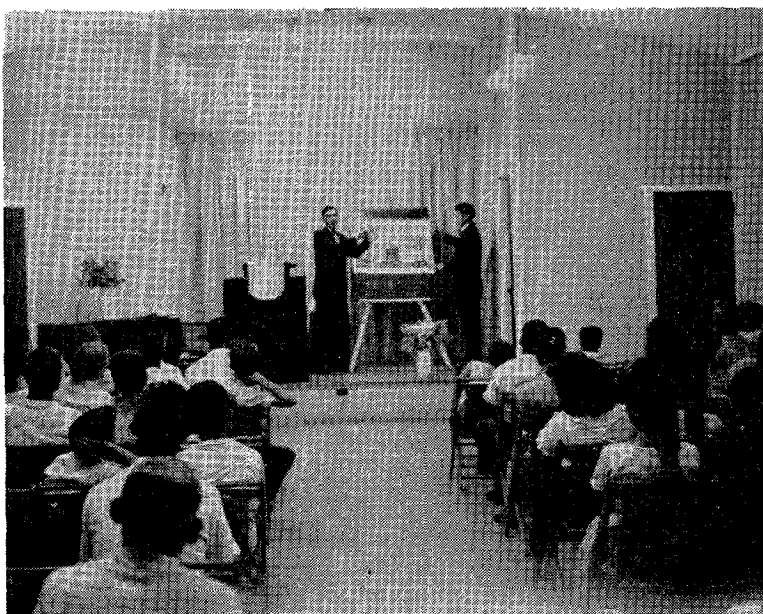
Baptisms

To date (May 15) 16 baptismal ceremonies have been conducted. The newly baptized members have joined the following churches: Tacubaya, 144; Portales, 126; Anáhuac, 110; Narvarte, 5; others, 6. This makes a total of 391 persons baptized. The prospects are excellent for exceeding 400 baptized souls by June 30 and 500 by the end of the current year. [Note: A June

baptism has brought the total to 435.]

Well-to-do families have joined the church and are supporting the work with their enthusiasm, education, and means.

This series of meetings stirred the laity. A tremendous work was done by the laymen. They influenced for baptism more than 60 per cent of the number reported. We know that the ministry and the laity working together make a good team.



William Aleman, sophomore, presenting the message. Six people have been baptized and 30 more are studying for baptism as a result of these meetings.

Those Who Fight God Are the Losers!

GEORGE BURNSIDE

Ministerial Association Secretary, Australasian Division

NUKUALOFA, the capital of the kingdom of Tonga, is a town of about fifteen thousand. As there was no hall large enough we conducted our meetings in the open air although it was the wet season.

Another denomination held two open air meetings against us, but on both occasions heavy rain forced them to close their meeting just as they were beginning. In answer to the prayers of God's people we had fine weather for all our meetings seven nights a week. On some occasions it rained heavily before and after the meetings but no rain fell during them.

The sermons were not translated. This, of course, cut off many of the people, but preaching in English had two big advantages. First, there were quite a number of our workers in from the New Hebrides, Fiji, Samoa, Nui, and of course, Tonga. If the meetings had been translated, these workers would only have gotten about half as much material and they are the ones that I especially wanted to help. Then, second, the educated class were attracted and the results have proved very profitable. One hundred and eighty-four signed covenant cards to keep the Sabbath and become Seventh-day Adventists. Among them were some of the leading ministers of government, and other prominent personalities from the government departments and offices and the business firms of the town. These are, of course, the type of people that are hard to reach.

Don Mitchell, president of the mission, is carrying on the meetings three nights a week. In a letter received from him, he states that they are progressing very encouragingly. After this campaign has finished the meeting will be held in Tongan.

Sabbathkeepers and Sundaykeepers Go to Church on Same Day!

One particular problem we face in Tonga is the question of the date line. This has caused some confusion, since in Tonga the Seventh-day Adventists attend church on the same day as the Sundaykeepers. Our work has gone very slowly in Tonga. Although we have been there for some seventy or eighty years we have still less than nine hundred members. At first I was concerned just how the whole truth could be preached under the circumstances, but with a good deal of research and much help from others I was able to gather up some very interesting facts and arguments that enabled me to deal with this apparently tricky problem. With clarity and convincing power we showed that Adventists are consistent.

Opposition and persecution is very real in some of these Isles of Paradise. Young people are beaten, dismissed from their jobs and driven from their homes, but they are standing firm for the Saviour, who loved them and gave His life for them.

Salt in the Gas Tank

One of our Fijian workers who was in our evangelistic classes there told of a recent experience that happened on the island of Viwa, in the Fijian group. This is just off the mainland of Fiji, not far from the Nandi (Nandi is the international airport, en route from U.S.A. to Australia).

A young woman of that island had accepted the truth and began to send tracts and papers to her father who was a lay preacher in another church. He requested that a preacher be sent over to the island. The chief granted permission, and a large

group of people gathered to hear the speaker. The chief introduced the evangelist and then a sermon on the signs of the times was preached.

At the close of the meeting the Protestant minister ordered our evangelist to get out "or blood will be spilt." He stirred up the people and at the next meeting a cup of salt was poured into the gasoline tank of the motor that ran the lighting plant. No men attended the second meeting. This looked suspicious. The electric wires were cut and so there was no light and outside the hall men were crying out, "Kill them, kill them." A group of big Fijian men entered, one slashed at Brother Gray with a large knife, the blade of which was about two feet in length. It grazed his chest and cut his shirt open. Our evangelists were thrown out, the pulpit smashed and hacked to pieces as were many of the chairs and other articles of furniture.

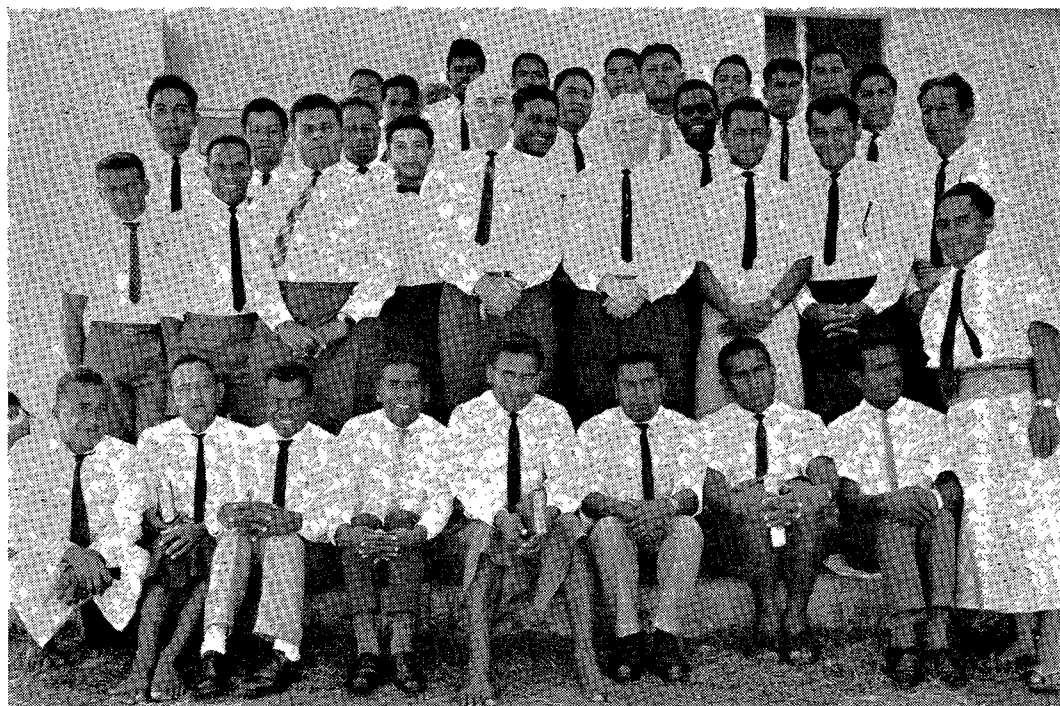
The Protestant minister called a council of the chief and leading men. The result was that our men were forced to leave the island.

Four weeks later, our brethren heard that just after they were forced to leave, a baby had died. The practice there is that after a funeral they have four days for

feasting. On the fourth day a second baby died. On the fourth day of the feast a third baby died, and on the following fourth day a fourth baby died. Then on the following fourth day the fifth baby died. Along with these dreadful occurrences a man out fishing for the feast was taken by a shark and torn into pieces.

Later the chief had a dream and he saw the whole of his island burning and all his people going into the fire and his son going in last. It was his son who had slashed at Brother Gray and cut his shirt. The chief had this dream three times. By this time both the chief and the people were frightened. To add to their fear, Fiji was hit by a severe hurricane and the island of Viwa was hit the worst of all. It was very nearly flattened. Adventists offered them help; they were grateful but suggested they would wait and see what their own church would do for them. But their church offered no help at all so the Adventists went in and helped them rebuild.

The chief's son, who had done the slashing with the big knife, is now our friend, and the whole island has turned in favor of our church. The prospects there are bright. Truth is certainly a hard thing to fight. "If God be for us, who can be against us?"



The happy and intelligent-looking group who attended Pastor G. Burnside's School of Evangelism in Tonga.

Australia's First School of Health

M. M. STEWART

Medical Secretary, Queensland Conference, Australia

AUSTRALIA's first school of health, aimed at qualifying nutrition instructors to receive their certificates of authorization from the General Conference, convened at Kallangur, Queensland, June 6-12, 1965. It was organized conjointly by the division, union, and conference medical secretaries, with special help and encouragement from Ella May Stoneburner of the General Conference Medical Department.

More than fifty delegates, representing almost every church in the conference, attended the five-day school for instruction from Dr. S. A. Kotz, secretary of the medical department of the division; Pastor E. W. Hon, medical secretary of the Trans-Tasman Union; Sister Hilda Bartlett, R.N.; and Mrs. Hazel Hon, skilled cooking demonstrator.

Classes were held under ideal conditions at the Queensland Conference convention grounds, which provided adequate modern amenities.

The wide and varied range of subjects covered emphasized such principles as the relative importance of proteins, carbohydrates, vitamins, and minerals, and the dietary control of such problems as overweight, excess cholesterol, nerves, irritability, and tension.

Daily theory classes were highlighted each evening with practical demonstrations titled "The Objects and Principles of a Cooking Demonstration."

The school made excellent news through the large city communications media—press, radio, and television. Good coverage was given in the midst of an A.B.C. newsreel during the school. Subsequently the film was donated to the Queensland Conference Medical Department with the best wishes of the editor in chief of A.B.C. News.

The climax of the school was reached at Brisbane Central church when more than 120 certificates were presented. Besides the thirty-five who qualified for nutrition instructor's certificates, many others had previously studied the twelve-lesson Everyday Nutrition Course either by correspondence or class tuition and thus were qualified to receive the attractive certificate awarded upon its successful completion. Others had graduated from first-aid courses.

Classes and demonstrations are now being held in many centers as instructors impart to others that which they received.

Thus in Queensland, through proper nourishment and exercise, the previously stunted "right arm of the message" is beginning to show healthy signs of growth. We believe that it will not be long before the prediction will be fulfilled that states: "We shall see the medical missionary work broadening and deepening at every point of its progress, because of the inflowing of hundreds and thousands of streams, until the whole earth is covered as the waters cover the sea."—*Medical Ministry*, p. 317.

The Queensland Conference President's Impressions of the School

It is thrilling to see the "right arm of the message" responding to the message treatment it is receiving in this conference. For too long this important member has been paralyzed. Health is wealth! People who proclaim that in the land to come there will be no more sickness should try to live that way now.

The school of health recently held in Brisbane was an outstanding success. To the very last minute of the school the instructors held the attention of the class; and no wonder, for the instruction given was

practical, down - to - earth, common - sense material.

I am sure that all who attended the school are ten times wiser on the subject of health and, in a little while, their families and churches will be fairer and healthier. I would be in favor of another school like this in the not-too-distant future.—K. S. PARMENTER.

The School of Health Through the Eyes of a Church Pastor

I value the School of Diet and Nutrition because it gave our church leaders a balanced program to follow in this important phase of our work for humanity. Our people have usually been faced with fanaticism on one hand or apathy on the other. This school provided sound teaching and advice from capable instructors in an atmosphere of friendly participation which gave opportunity for a practical demonstration of the true value of our health message.—A. WHITE.

"As I Saw It"—by One of the Students

Right from the very first lecture on general anatomy given by Dr. Kotz, to the last cooking demonstration under Mrs. Hon's direction, we spent many pleasant hours with our instructors, gaining knowledge in numerous branches of nutrition

"School's In" at Kallangur, Queensland, as Australia's first School for Instructors in Diet and Nutrition gets under way. Demonstrating scientific food preparation is Mrs. Hazel Hon. At the rear, with back to the camera, is Dr. S. A. Kotz, the Division Medical Secretary.



Key personnel at Australia's first Nutrition Instructor's School. Left to right: Pastor Mel. Stewart, Conference Medical Secretary; Hilda Bartlett, R.N., Instructor in Dietetics; Dr. S. A. Kotz, Division Medical Secretary; Mrs. Hazel Hon, Cooking Demonstrator; Pastor E. Hon, Medical Secretary, Trans-Tasman Union Conference. Thirty-five instructors were trained at the school.

and health, discussing controversial health subjects, and discovering that some of our habits (often lifelong) certainly needed changing for a more healthful way of life.

Now we shall remember in sharing our knowledge of healthful nutrition and cookery with our church members, neighbors, or community, that our purpose is the threefold ministry of Christ—to bring physical, mental, and spiritual restoration to those with whom we come in contact. Thus a complete new field of ministry has been opened up before me—one of service to my Lord, my family, my church, and my community.—MRS. BEVERLEY TIMMS.

Effective Evangelism

(Continued from page 13)

messenger must have a message—the message of Christ as the Saviour of mankind and the only hope of the world. That message must be firmly grounded in the Bible and made relevant to the needs of persons. With such evangelism we can reach the world for Christ.

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How Can We Reach Earth's Masses?

F. C. WEBSTER

Secretary, Home Missionary Department, South American Division

THERE are five important facts that should dominate the thinking and motivate the actions of every Seventh-day Adventist worker. They are: first, that God has a special message to be proclaimed to our world today; second, that every soul in the entire world needs to hear this message; third, that God has committed the task of proclaiming this message to His church; fourth, that the time allotted for proclaiming that message is very short; and fifth, that there still remains an enormous segment of our world population who have not yet received the impact of that message.

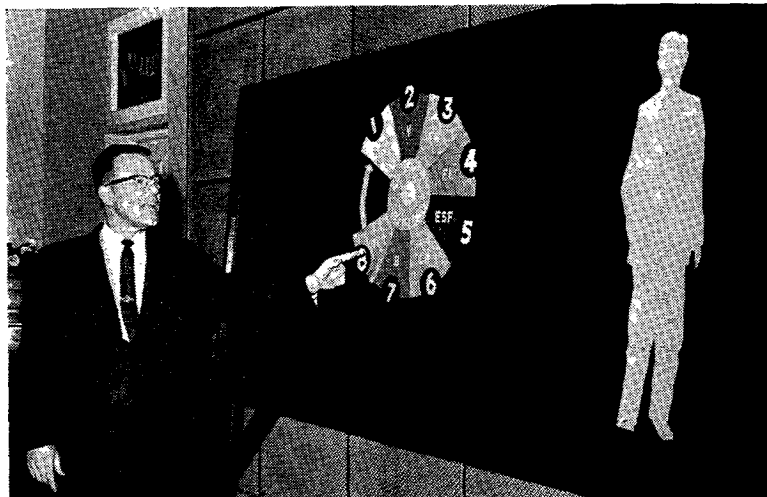
The millions of people who crowd the urban areas of our lands and live in our mountains, plains, jungles, and deserts pose an almost overwhelming challenge to the gospel worker. We have sought to reach these millions by different methods of evangelism. These are all good methods but none can compare in effectiveness and

in lasting results with the heaven-ordained plan of personal testimony by a united and militant church membership.

The church of Christ on earth was organized for missionary purposes, and the Lord desires to see the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth.—*Christian Service*, p. 72.

Long has God waited for the spirit of service to take possession of the whole church, so that every one shall be working for Him according to his ability.—*The Acts of the Apostles*, p. 111.

We have sought to lead our laymen in South America into a new concept of the Christian's responsibility toward his neighbor. During recent months forty schools of lay evangelism have been conducted in the countries of our territory during which four thousand laymen have gone through an intensive program of preparation with classes in Methods of Personal Evangelism, The Art of Obtaining Decisions, Denominational History, and Bible



Elder F. C. Webster, conducting a Lay Evangelism School.

Doctrines. This training has been given in the environment of solid classroom instruction in which student application has been most gratifying. Regular attendance and a high standard of attainment have characterized each school.

The immediate results have been most satisfying. Whole churches have sprung into action and have maintained a high percentage of personal witnessing.

We are wholly convinced that the greatest height of evangelistic attainment will be reached when all realize that "every follower of Jesus has a work to do as a missionary for Christ, in the family, in the neighborhood, in the town or city where he lives."—*Christian Service*, p. 18.

In *Welfare Ministry*, page 97, this pertinent question is parleyed: "How can the great work of the third angel's message be accomplished?" The same divinely inspired pen gives the answer: "It must be

largely accomplished by persevering, individual effort, by visiting the people in their homes."

There are families who will never be reached by the truth of God's Word unless His servants enter their homes.—*Evangelism*, pp. 435, 436.

Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighborhood and know their spiritual condition.—*Testimonies*, vol. 6, p. 296.

What a task! In South America alone there are 30 million homes, but if each one of our members would visit just four homes a week, within a year we could visit every home in each of these lands.

This is the challenge that the Schools of Lay Evangelism are presenting to our believers, who are meeting that challenge on the crest of a wave of unparalleled personal evangelism.

A New School of Prayer Help

For the workers who are interested in conducting a School of Prayer, a new mimeographed book has been produced entitled *Practical Hints for Making Prayer Real*, written by Charles M. Mellor. This book contains seven sermons as given in the School of Prayer and ten questions people often ask about prayer.

The sermons are given in full detail and are as follows: "The Need of a Spiritual Revival," "Preparation and Discipline for Prayer," "Types and Patterns of Prayer," "How Prayer Is Answered," "When God Says 'No!'" "Public and Family Worship," "Growth and Power Through Prayer Groups."

The ten questions answered are: 1. How can one pray when he doesn't feel like praying? 2. Why should a person pray if God already knows all about his needs? 3. How can one keep his mind from wandering while he is praying? 4. When we pray, how may we know what is or is not God's will? 5. Is it possible for Satan to answer prayer? 6. Should Seventh-day Adventists fast and pray more than they do? 7. In our private devotions is it Biblical or more effectual to pray aloud than to pray silently? 8. When should a person ask to be anointed? 9. Under what condition is it right to ask for a sign in prayer? 10. Why does God permit some of the heartbreaking tragedies to take place in the lives of good folks? Is this His will?

Charles Mellor, the founder of the School of Prayer idea, gives some valuable material in this book that will be of practical help for those who plan to follow the suggestion of the 1964 General Conference Autumn Council that Schools of Prayer be conducted in all our churches throughout the world. This book is not the same as *Communion With God*, which contains the daily devotional readings.

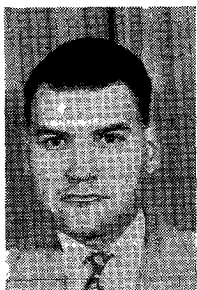
Those desiring the new book *Practical Hints for Making Prayer Real* may send directly to C. M. Mellor, Box 149, Sanitarium, California 94576. The price is one dollar postpaid anywhere in the United States. Those ordering from foreign countries must assume postage costs.

J. R. S.

The Mind and the Plan of Salvation

R. D. NEUFELD, M.D.

Chiapas, Mexico



THE mind and the plan of salvation is a very important subject for study, because the brain is the only avenue by which the Holy Spirit has access to an individual and is the only agency by which Satan can influence the life. Moreover, we know that through the mind Satan

will finally gain control of the majority, that is, every soul who is not firmly anchored to the Rock of Ages. "These have one mind, and shall give their power and strength unto the beast" (Rev. 17:13).

The evil one has a multitude of ways in which he can appeal to every individual, and he can adapt his deceptions to the carnal desires and lusts and pet idols of every heart. One class may be misled by sensationalism, another by so-called logic or false science. Some fall for the grotesque and vulgar, others by fine oratory and social refinement. Truth is always a narrow line and there is only one approach God can use, namely, the drawing power of love with its demonstration in the lives of those who follow Him.

Our only safety is in clinging to Jesus and remembering that methods and the understanding of the principles can be of help only as they lead to God or are recognized as originating from Him. Faith is not our savior, but Jesus is. Faith is the avenue of approach to Him. A personal relationship with a living Saviour must be momentarily and continually exercised. The drawing, the guidance, the talents, the capabilities, all originate from Him. We respond like the strings of an instrument played by the Master's hand, when our wills are fully surrendered to Him.

Not to experience and appreciate this truth may confuse us in our understanding of the relationship between faith and works. Theories may take the place of truth. But we are told that if the heart is right the actions will be right. The difficulty then must be with an unrenewed or unwilling heart.

The human brain is composed of approximately ten billion cells and numerous bundles of nerve connections. Even as the angels record every thought, motive, word, and action, so an impression is made in our minds the moment the stimulus is applied. The Spirit of Prophecy speaks of the avenues of the soul—the five senses, or the things we hear, see, smell, taste, or touch. New thoughts and ideas also leave their impress. The more vivid or striking the stimulus the deeper and more permanent will be the record. The thoughts and scenes of greater interest and vividness are less likely to be forgotten. We know the record is there as a tangible fact because we can immediately recall these events or thoughts any number of times. These are the result of repeated impressions of the same thought.

To every thought the individual responds. A pleasant scene in nature will call forth a feeling of appreciation. On the other hand, there are pictures presented to the mind that may cause emotions of disgust and horror. To obtain a general concept of contrasting emotions we may list those of love or hate, faith or doubt, pleasantness or unpleasantness, trust or fear, obedience or rebellion; and even the response, without marked feelings, of acceptance or rejection. All these responses are also recorded and influence the formation of the character and personality development.

Every initial thought stimulus immedi-

ately suggests other thoughts, or a train of thoughts and reactions depending partly on previous experience or records. Thus patterns are formed leading to formation of learned reactions and habits. A habit may be very complex, as that of typing, which uses the faculties of sight, touch, hearing, and the nerve muscle coordination of the correct finger applied to the proper key in the right sequence. At the same time the mind may be dwelling on an unrelated problem.

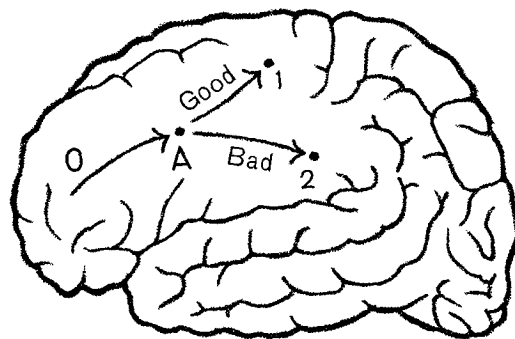
The connections between nerves are not made by direct contact but across tiny spaces at synapses or ganglia. One nerve may potentially have the possibility by choice of serving several others. In a fraction of a second as the impulse is transmitted across the space, acetylcholine is formed which is just as rapidly destroyed by cholinesterase. This electrochemical conduction theory is in harmony with the "electric power" of the nerves referred to by the Spirit of Prophecy. We are born with many of these reflex and habit patterns, inactive at first but which become operational as growth proceeds. These include native abilities and the inherited character traits, good and bad.

At birth the infant may only be able to cry and receive food, but as he grows older, reflexes for sitting up, creeping, and walking are added, and character traits reveal themselves as they are encouraged or discouraged, influenced by environmental as well as other factors.

To illustrate: In the diagram the impulse originating at O has the possibility of connecting with either one or two at station A. Ordinarily it will travel the easier way or the path of least resistance. This will naturally be the deeper groove or the connection that has been used the most. This path will be chosen more and more readily as it is strengthened. Conversely the path and connection that has been avoided by repeated determined effort will become less and less capable of attracting the impulse and at the same time gradually lose its impression. Good thoughts and habits are thus strengthened and bad habits overcome by setting up blocks in the natural pathways. This can be accomplished only through the mighty miracle-working power of the Holy Spirit through the process of the new birth. Only God can *change the desires and affections* and attract the soul to Himself, but we must

cooperate and work with all the strength we have. Then God will supply the fact. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5). *We work, we attempt*, but God supplies the fact. "*I can do all things through Christ*" (Phil. 4:13). "*Nevertheless I live; yet not I, but Christ liveth in me*" (Gal. 2:20). "*Work out your own salvation. . . . For it is God which worketh in you*" (Phil. 2:12, 13).

"Godlikeness, manifesting itself in growth and improvement, is the constant motivation which will result in the development of a righteous character." Nothing but our best is acceptable to God. Satan, on the other hand, has thousands of alternatives. Let us picture ourselves playing the game of life somewhat like anagrams. Our minds are filled with many cards representing inherited abilities, native and acquired habit patterns, learned responses, conditioned reflexes, decisions, judgments, facts, thoughts, et cetera. Every day of our lives we endeavor to form larger and better words, rearranging the cards, leaving out the bad, adding the good, all the time under the influence of the voice behind us saying, "Why don't you do it this way?" "This is a better way" "Use this combination" "It will make Jesus happy, for this is how He did it."



Our growth depends on responding in *willing obedience* to the point where our actions become spontaneous. These are real processes that result in definite physiological changes taking place every moment of our lives; we actually understand very little, but this little can be seen to be a

beautiful object lesson of what God can and is doing in our spiritual development at the same time.

The value of this knowledge is seen in its application to the science of redemption and soul winning. The mind will adapt itself to subjects upon which it is allowed to dwell; therefore, it is important to fill the brain with thoughts and responses of gratitude, praise, and appreciation. Literally crowd out the evil because there is a limit to the electrical capacity of the mind. David says, "My cup runneth over" (Ps. 23:5). If it is all used for good, there will be no space or time for the undesirable. Of Jesus it was said, "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (Ps. 45:7). Love for righteousness and hatred for iniquity cultivated in the heart will grow by the process of addition. By the laws of physiology these responses will become more distinct and they must; for we will not finally cease from sin until we hate it so thoroughly that we will desire to have nothing more to do with it, and the fact of the justice and mercy of God's dealings with us will be forever settled in our hearts.

The brain with its thought patterns is a physiological unit; a wonderful structure just like so many wires and connecting stations made up of chemical elements, but very useless and insignificant without the energizing life from God. Satan, too, can energize these pathways to his own purpose and the destruction of the soul. He has the power to suggest "thoughts." The more talented and developed the network, the greater will be the potential for evil. Should the soul at any moment sever spiritual connection with the Creator, Satan takes immediate control.

Righteousness by faith means rightdoing—by faith. A good habit potentially present may become a bad habit if used in the wrong way at the wrong time in the wrong place, or motivated by selfishness. A cup of cold water given in His name will be a powerful influence for good but the same cup given under the guidance of the evil spirit may cause harm. We must form the habit of resisting temptation, of setting up firm blocks in undesirable pathways, but only God can help us do this. And God can only work when we realize our helplessness and weakness.

This is where the modern concept of psychiatry and the science of redemption, which includes healing of body and soul, are dangerously, and too often imperceptibly, at cross purposes. If the physician does not lead his patients to the only true source of help, they will give glory to the physician and not to the Divine Healer. The physician must be led to see his own unworthiness, weakness, and frailty, his utter inability to improve himself. If he does not call on God for help, he may take glory to himself. The glory must be directed to God.

The tendency and danger in all counseling and psychology is to direct the attention of the patient to the importance of "methods" that is, an overemphasis of these to a point where self-improvement becomes selfishness. It is not enough to improve that which we have. Self-discipline is the goal in salvation, but this "self" is the God-given kingly power of the will momentarily exercised under the direction of His Spirit. We have nothing of ourselves, we can only cooperate and even that can be done only with the physical and spiritual power supplied moment by moment. It may appear that we are exercising a talent that we possess of ourselves, but we should realize that this talent is a gift from God. The Spirit of Prophecy explanation is that we must work as though everything depends on us, knowing at the same time that it all depends on Him.

It is important to remember that the Holy Spirit works with what we have and by natural laws as we understand them, but is not limited by them. He never annuls the laws of health. Man's knowledge is so limited. "Lo, these are parts of his ways: but how little a portion is heard of Him? but the thunder of His power who can understand?" (Job 26:14). Beyond our comprehension the Creator has an infinite supply of laws by which He can work to modify or even reverse many of the effects that we ordinarily expect. For our good and advancement physically and spiritually, however, He has ordained that we work in cooperation with Him, and as we gain a deeper understanding of His laws we become more capable and efficient as co-workers with Him.

The study of the science of the mind can be very beautiful and lead us deeper into communion with the Infinite One. We can

(Continued on page 27)

Ministers!

You Can HELP YOUR CHILDREN Before the Years of REBELLION Come

BEATRICE SHORT NEALL

Overseas Worker's Wife

OUR family had been in the mission field only a few months when we were delighted by a surprise visit from my major college professor, Dr. Edward Heppenstall. He was intensely interested in every detail of our new way of living, but he was especially interested in our children. "Ralph and Bea, you must take a special interest in Randy and Cherie," he told us. "You must never get so busy with mission work that you neglect your own children. God will never excuse you if you win others, but lose them. They are your first responsibility."

We have not forgotten his words, for a united Christian family is a powerful influence for good in a heathen land. But the minister who loses his own children will always, to some extent, be crippled in his labors to save others.

Sometimes ministers assume that their children are born Christians. Taken to church from infancy, they have practically lived there ever since. Certainly, if any are Christians, ministers' children are! Or are they?

No Born Christians

Paul C. Heubach likes to ask his students: "How many of you were born Christians?" After a large number raise their hands, he says, "No, you weren't. You were born little sinners and reprobates, just like the rest of us!"

Even a minister's child is not a born Christian, for "that which is born of the flesh is flesh." He inherits the fleshly nature of his parents and will often startle them by repeating their fleshly weaknesses.

He is born a lawful captive of Satan (Isa. 49:24) and can become a child of God only by a new birth. A minister's child needs conversion as much as a worldly child.

Resistant Strain of Germs

It is true that our children have a tremendous advantage. They are brought up on Bible stories. They hear the doctrines presented often. They have the benefit of all the organizations of the church and church school. But have all these doses of religion actually killed the virus of sin so that our children have a healthy Christian experience? If not, a resistant strain of germs can develop against which all the former treatments will prove ineffective. It will then take extraordinary efforts to save our children.

On their way to heaven our youth must all pass through the Enchanted Land. The atmosphere there is bewitching. Young



people fall under a spell of infatuation that dethrones reason and judgment. Here in this land is located Fool's Hill, all overgrown with wild oats. The bewildering intersections and forks in the road are especially dangerous because our young people have to decide which way to go when they are often least able to make decisions. Sometimes the mistakes made in that land can never be rectified. The road to Early and Unwise Marriage has a beautiful entrance there. The superhighway of Pleasure, built at fabulous expense by the world, intersects the King's Highway. A pretty, but wandering path of Ease and Aimlessness is found there; and many a youth has been lost on it, never to reach the high goals and accomplishments that he might have attained. Farther on is the road of Modern Philosophy. Many turn off there with a superior air, only to find themselves lost in the deserts of Doubt and Skepticism.

The King's Highway passes right through this Enchanted Land—a straight, narrow road that leads ever upward. It is the road of discipline, to be sure. But everything worth while in life is found on it: a Christian education, a happy marriage, a purpose and fitness for life, and an abiding fellowship with Christ. How can we make our children see it and follow it? How can we keep them off the other roads?

A Stranger in the Family

It is often difficult to help our children after they reach young manhood and womanhood. Sometimes a youth will rebel against all authority. He wants to cut himself off from whatever would be a rebuke to him in his pleasure-loving course. Since the parents represent standards he is rebelling against, he isolates himself from them. He suddenly becomes uncommunicative, a stranger in his own family. Parents find a great gulf fixed between them and their child, and they know not how to get across.

All this can happen in the best of homes, even in a minister's home. And surely God will help anxious parents as they pray their way through the crisis. But can anything be done to prepare for the stresses and storms of those days when everything that can be shaken will be shaken? Can a sure foundation be built in childhood that will hold firm through the storms of ado-

lescence? Certainly there is much that can be done.

If we can keep close to our children and they feel free to confide in us, we can keep them from much temptation and sin. We must let no wall of reserve build up between us and them.

Mother on the Baseball Diamond

But we cannot come close to our children merely by resolving to do so. Close friendships come by working, playing, praying, and sharing life's experiences together.

A minister's wife I know found that her growing boys could not play a good game of baseball—apparently a serious deficiency in today's world. So every afternoon she crowded into her busy schedule a session of pitching and batting with the boys until they became proficient at the game. The most unathletic mother will find herself a star on the baseball diamond—in the eyes of her children. Father makes an even greater hit.

Children have no natural affinity for work, especially solitary work. But they love working with father or mother. How often they watch us and say, "That looks like fun, Daddy. May I try it?" "Let me do that, Mommy." If we do not repel this interest (it takes patience to let awkward fingers help) we can teach our children real lessons in pride of workmanship and the joys of accomplishment. Most of all, we will be binding them to us with close ties of comradeship.

But it is the spiritual ties that bind us closest to our children. It is in Christ that the sweetest emotions and deepest loves are nurtured and expressed. And yet we often have the greatest reserve in this area.

Parents—the Child's Greatest Stumbling Block

When we hear our children fighting over whose turn it is to wash the dishes or empty the garbage, we ought to be concerned. "Oh, that is just normal behavior for children," someone says. Of course it is—for all of Adam's children. But we want them to be God's children, and that is not normal behavior for children of God. How much our children need to develop kindly, unselfish personalities! But in this area, the most potent factor is example, not teaching. The greatest stumbling block to our children is the discrepancy between our

teaching and our practice. When we are irritable, impatient, and selfish, we hurt our children more than we realize. They may think subconsciously, "What good is mom and dad's religion anyway? I can't see that it has done much for them!"

Of course, a bighearted parent will apologize to his child when he has lost his temper. But how much better if we parents could have that consistent loveliness of character that has such magnetic power with children!

I think of Hudson Taylor, the great missionary to China a century ago. "He was just beautiful with little ones," wrote one of his hostesses. "He took each child in our home, and kneeling with them apart, presented them one by one to his heavenly Father for definite blessing. . . . Two of those children are now engaged in missionary work, one in India and one in China."

—DR. AND MRS. HOWARD TAYLOR, *Hudson Taylor and the China Inland Mission*, p. 493.

We had a guest in our home recently who did the same with our children. His beautiful, Christlike personality has moved us to pray for more of the spirit of God in our family.

"I Had a New Body!"

I can't forbear inserting here a little incident that occurred while I was writing this article.*

Cherie, just turned eight, came running up to my desk. "I've been having such wonderful answers to prayer lately," she said. First she told of how the rain had stopped on Sunday's picnic. Then she added (and these are her own words: "Yesterday I closed my eyes and asked Jesus to give me a new heart. And do you know, when I opened them again, I felt as if I had a new body! Now I don't want to fight with Randy any more!" She has been unusually sweet and thoughtful since that experience.

One of the greatest things parents can do for their children is to teach them to love the Bible and the Spirit of Prophecy. When I was young, my mother read the Junior Bible Year and much of the Conflict of the Ages books to us. Mother was an excellent reader, and as I read the same passages to my children, I can recall the very inflections of her voice. I remember being deeply moved by such stories as the crucifixion of Christ and the martyrdom of Huss and Jerome. When I was about

twelve years old, I began to read these books for myself. I have precious memories of times alone with *The Desire of Ages* on Sunset Hill. I loved my evenings in that quiet spot with God. The following year, spent with my aunt and uncle in their delightful rambling farmhouse, I always cherished the last hour of the day. For while the wind howled outside, and the frost was thick on the windowpanes, I was propped up cozily in bed, reading *The Great Controversy*. I learned to love the sacred writings before the years of rebellion came in my life. I had some real conflicts then, times when I was at sword's points with Heaven; but the Lord always called me back to Him again, most often through the beautiful entreaties of the Spirit of Prophecy.

Now my husband and I want to pass on the same precious heritage to our children. They may not have a sudden conversion, accompanied by violent emotions. They are not brought suddenly from darkness to light as the worldling; but their experience can be as a light that shines more and more unto the perfect day. They need to be converted many times, each one a mountaintop experience higher and more inspiring than the previous one. Our children can learn to read great books and commune with God in prayer. They can develop sweet, Christlike personalities. They can be stirred by the call of God to them.

God help us bring our children safely through the crisis years.

* Written in May, 1961.

The Mind and the Plan of Salvation

(Continued from page 24)

go about practicing thanksgiving and praise at every remembrance of Him, as we seek, like Jesus, to draw object lessons from all experience and scenes of daily life to be used in helping others. *This is communion with the mind of God*. Indeed, this may be an actual foretaste of the continuing development of the mind throughout all eternity.

The human mind doesn't need to be stuffed with information. It just needs to be open.

—Boston Globe.

Protestants

Seek Unity

BETTY D. MAYO

Staff writer of **THE CHRISTIAN SCIENCE MONITOR**

NEW moves toward Protestant church union are under way in at least ten countries at present.

*Nigeria—Anglicans (Episcopalians), Methodists, and Presbyterians have approved a constitution and are preparing a service of union for launching the new Church of Nigeria next December.

*England—Methodists and Anglicans (Church of England) have voted to negotiate for the next three years. Recognition of each other's ministry is hoped for by 1970, with organic union to follow. Disestablishment of the Church of England as a state church is one of the many thorny problems to be worked out.

*Australia—Congregationalists, Methodists, and Presbyterians have a timetable for union, possibly by 1968. The process could be slowed down if Anglicans, now looking at the proposed plan, ask to enter.

*Canada—Anglicans, Methodists, Congregationalists, and Presbyterians (the three latter in the United Church of Christ) after twenty-two years of negotiations, are moving toward organic union. Anglicans will vote on a basic plan for union this August at Vancouver. The United Church of Christ members are to vote in September, 1966, at Waterloo, Ontario.

*Wales and England—Presbyterians of England and Congregationalists of England and Wales recently approved a plan for union. Now both church bodies must vote. Presbyterians in Scotland, Wales, and Ireland are not being included in union plans for the time being.

*Scotland and England—Anglicans and Presbyterians of both countries will hold a summit meeting in January, 1966, at Edinburgh to consider further steps toward unity.

*Italy—The Second Italian Evangelical Congress meeting in Rome recently voted to form statutes for a federation and act on them, possibly in 1967. Baptists, Methodists, and Waldensians—the three major Protestant groups—favor federation and an increased dialog with the Roman Catholic Church. Pentecostals and smaller groups are less enthusiastic on both counts.

*North India and Pakistan—Anglicans, Brethren, Disciples, Methodists, Baptists, Presbyterians, and Congregationalists (the two latter in United Church of Christ) are now in the third edition of plans for union which were initiated in 1957.

*Ghana—Anglicans, Presbyterians, and Methodists are involved in union plans first started in 1963.

*England—The British Council of Churches, representing the British Protestant churches outside the Anglican communion, has a target date of Easter, 1980, for church unity among council members.

*Denominational divisions separating the Episcopal, Presbyterian, and Congregational ministries have existed since the Protestant Reformation.

The Church of South India, formed in 1947, pioneered in combining Anglicans, Presbyterians, Methodists, and Congregationalists. It took 28 years of negotiations and seven editions of a constitution to effect a reconciliation.

Attempts such as these at cooperation among churches often flounder at common tasks, such as worship. Service of communion, central to church worship and unity, becomes difficult over a common "table" when churches traditionally disagree as to who should preside.

Some churches say only a minister ordained by a bishop in historic succession, or, with continuity from the time of the apostles (historic episcopate), can celebrate a valid Communion. In numerous others, a minister ordained by a presbytery or a congregation usually presides.

The Church of South India was the first to resolve these and many other differences in the various ministries. The new Church of Nigeria will be the second to combine

both the episcopal and nonepiscopal ministries.

In areas of the world where Christian churches are in the minority, it has seemed expedient for them to unite. But they are motivated by more than practical reasons.

Clergymen stress it is their "oneness in Christ" that makes them willing to work for unity.

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Dollars and Sense

FUEL H. ATCHLEY

Associate Editor, *LISTEN Magazine*

"ANYTHING for a buck and everything for a price," say today's practical prophets of mammon.

Would you sell your child for a dollar? Thousands are being sold every day in the world's open markets, and many sell for much less—a cigarette, a can of beer, or a shot of heroin.

The battle lines are drawn. Youth must be helped! Jesus said, "And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" (Matt. 18:5-7).

The offenses have come and are especially aimed at youth. There is no neutral ground. Billions are being spent to rob and enslave youth. Vicious habits are being pushed even on grade-school children. Tobacco, alcohol, and narcotics are being "sold" to youth as the *most* in adult living. No home, no school, no church, is immune to these insidious twentieth-century thieves and murderers.

We are being robbed of present dignity and future destiny. We must not pass them by. We must not say, "This is no concern of ours." Offenders because of neglect will be judged the same as active destroyers of youth!

Good Samaritans have compassion. Inconvenience and expense do not deter them from their work of restoration. They are in the forefront of the battle to help youth.

Victories are being won through *Listen*, Smokers Dial, and the Five-Day Plan. God is bringing our church to an unparalleled position of prominence and leadership in temperance and health education.

A new weapon has been added to the Temperance Department arsenal. *Listen News* has joined *Listen*, *Smoke Signals*, *The Winner*, and *Alert* in helping youth to know what is truth.

Action units constitute a new military posture—flexible and hard-hitting—and as near as every Seventh-day Adventist church.

The battle lines are drawn, and *our* responsibility is clear. Youth must be helped!

We may not be able to employ millions in this fight, but we can do more and give more. We can show that we care, that we will not pass by on the other side.

We can choose principle rather than this "dollar-depraved" culture. Our time, our interest, our money, *can* be used by God to pull down these strongholds of poison and delusive pleasure.

How much is your child worth?

Remember World Temperance Offering Day—Sabbath, October 23.

*The Place of the Missionary in Emerging Nations**

M. H. SCHAFFNER

Medical Secretary, Trans-Africa Division

WE ARE living in an age of change. There are changes in Africa as well as in many other parts of the world. Some of these changes are bound to have an effect upon the mission program of God's last church. One effect may well be the relationship of the missionary to the mission program in those lands where great changes have taken place in recent years.

With such rapid strides forward in the political life of many of these emerging nations what role will the foreign missionary play in preaching the gospel? Is his day past? I think not—there is still a place for the dedicated worker from overseas, though it may be different from what it was in the past.

Three Stages of Missionary Endeavor

We can divide the activities of mission work in any new land into three stages. The first stage could be called the stage of dependence. Colin Morris describes the work of the missionary in this stage of dependence in this way:

They were hunters, saving a pastoral people from starvation in times of drought by the power of black-powder cartridge and a straight eye. They were healers, repairing the ravages of disease made worse by witchcraft by the use of their small stocks of drugs and a vigorous belief of hygiene. And they were elders and judges dispensing justice in settlement of tribal feuds and domestic differences. They lived an epic, heroic life, never forgetting their main purpose, yet making a sledge-hammer impact upon every small, dark corner of tribal life.—*The End of the Missionary*, p. 10.

During this first dependence stage, the expatriate missionary carries the leadership of the work. He directs the work, even

though he may have helpers from the local population. During this stage the largest part of the responsibility for the carrying on of missionary activities is in the hands of the expatriate missionary. Also, during this stage the support for the mission program comes largely from outside of the country concerned.

The second stage, or stage of transition, is that in which we find ourselves today in most of Africa. During this stage the local church begins to take over more responsibility for the leadership of the work in its area and also for the support of that work. There is a continued need for the missionary because of his skills—for example, as a teacher, as a doctor, or as an administrator.

In the third stage, or the stage of maturity and interdependence, the local church becomes self-supporting and largely locally led, but is a church that is cooperating in a worldwide work. During this stage the church will still benefit by a mixture of races and nationalities in its working staff. This has been found true in all countries of the world where we are working.

Now that we have considered briefly the different stages through which missionary work in any country will pass, let us turn our attention more specifically to the place of the missionary on the second and third stages of this development. His place in the first stage is generally accepted.

Place of Missionaries

At the World Council of Churches in New Delhi, on November 23, 1961, Sir Francis Ibiham, governor of Eastern Nigeria, said, "The churches in Africa still need missionaries, and will continue to welcome them cordially for years to come. They

* Presented at the Conference on African Trends, a multi-racial conference held at Solusi College.

must, however, be men and women who will be prepared to work alongside the African on equal terms of partnership and mutual respect. The responsible African is anxious to get at grips with high responsibility and to play his or her part nobly in the affairs of the church . . ."

At the All-African Church Conference in April, 1963, in Kampala, Uganda, the official report stated that both the church in Africa and the assisting churches should take care that the proportion of local and expatriate ministerial staff in the African churches is held in a healthy balance; that is, both these parts of the ministerial staff should be strong. Why did this conference suggest that it is a healthy thing to have a strong expatriate staff working alongside the local staff? I do not know all of their reasons but the following advantages come to my mind:

1. This combination makes available a wide variety of talents and skills. It gives a larger pool from which to choose workers. For instance, if we need a mathematics teacher at a certain school we can pick the best without having to pick someone from a certain tribe or nation.

2. This plan helps give the church a wider view, a worldwide outlook. If we are constantly working with those of other lands, then we are more likely to be aware that God's work is not limited by national boundaries.

3. This plan also helps the churches overseas to maintain their interest and support. It is much easier to keep them interested if they have the knowledge that some of their own people are working in these other countries. They will also be more likely to support such a program with their offerings.

4. An exhibition of different nationalities working together will be a witness to the world of what God's love can do in men's hearts. This in itself will draw men to God and His church. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:25).

Type of Missionary Required

Now that we have looked at the place of the missionary in the second and third stages of the missionary movement, let us consider what type of missionary will be needed. In many ways it is the same type of person who had always been in demand but there will need to be a different empha-

sis in some lines. In thoughtfully studying this subject I made a list of characteristics needed in a missionary. The more I worked on the list, the more humble I felt, and I thought, "Who is sufficient for these things?" My only hope and the only hope of God's church is that *He* will make up our deficiencies, that where we are weak *He* will make us strong. These needed characteristics resolve into seven groups:

Personal Consecration: Complete consecration is the first and most important characteristic.

In the words of Ellen G. White:

He who loves Christ the most will do the greatest amount of good. There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God.—*The Desire of Ages*, pp. 250, 251.

Being wholly consecrated to God will include having the love of God in our hearts toward our fellow men: it will also result in making our lives and actions pure and right in every way. The consecrated missionary will work with and for others; he will pray with and for others.

Adaptability: This must be the next in importance to consecration. By adaptability we mean the ability to work in varying conditions, using methods to fit local conditions and ever manifesting patience, forbearance, and tact in every contact. It also means working harmoniously with people of different races, nationalities and temperaments.

Humility: What a wonderful virtue is humility! Meekness should be cultivated. A worker with these attributes does not stir up anger and resentment. It is a pleasure to work with him.

Good Health: Without good health, any worker is handicapped. Not only is good health necessary but good living habits are important, for church members are very apt to follow the example of the workers. Good health is more than the absence of disease. It is the development of our physical and mental powers to their fullest potential. It includes purity of thought as well as cleanliness of body.

Enthusiasm: This is an important ingredient of success for anyone. Enthusiasm in general and in particular about God's mission program must mark the one who works for God in the new Africa. This enthusiasm will lead the worker to work diligently for God and will help him show the

value and dignity of labor to the people with whom he is working.

Special Skills: The missionary in the new Africa will be a specialist. That is, he will have some special contribution to make, either because of his technical skill and knowledge, or because of his ability to teach and inspire. The word "specialist" is usually applied to someone in the medical or teaching line, but here it means anyone who has some special ability. The ability to teach or lead others is a God-given talent just as much as the ability to perform some delicate surgical operation. As local workers take more and more responsibility for directing the work in their own lands, the need will increasingly be for missionaries with special skills.

Ability to Teach: The ability to teach must be listed separately because of its importance. Anyone coming to the mission field must be able to do something himself as well as teach others to work effectively. He must be able to inspire others to greater endeavors for God.

There will be a continuing need in Africa and many other lands for the missionary but this will be because of his skills,

his dedication, and his true personal worth. He will not be accepted because of the color of his skin alone.

Importance of Right Reaction

God has shown us His plan. He wants us to work together for Him no matter what our nationalities may be. Will we work out His plan in frankness, understanding, and charity in these changing times in Africa? If we all plant our feet upon the foundation the Spirit of Prophecy has counseled, then the same spirit that dwells in one of us will dwell in the other. We will have Christ, the Hope of Glory, in our hearts, and God will be able to use us to His honor and glory.

On our reaction to the challenge of these changing times hang grave consequences, for Christianity is being examined closely today in Africa.

We know that God's message will survive in spite of all Satan's efforts to the contrary. What a challenge this is to us to let the Spirit of God prepare each of our hearts for the work He would have us do in the changing days ahead.

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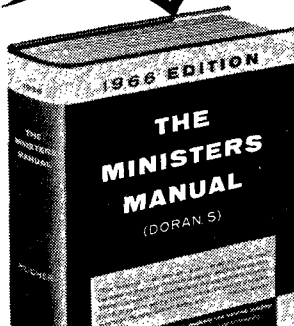
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How Sanitariums Became Hospitals, and Why

H. E. RICE

Associate Secretary, Medical Department, General Conference



How glorious is the past! How we love to burn incense to it! With what longing and regret we look back on the "good old days" and somehow, perhaps in blissful forgetfulness, we attribute to them the piety, virtue, holiness, and dedication that we feel is so sadly lacking in our

day. Fervent saints with nostalgic inclinations look backward to the days before cake mixes, automobiles, airplanes, television, and safety razors; before automatic toasters, frozen strawberries, and packaged mashed potatoes; the days of sanitariums, before they evolved into hospitals, and count those days as better, less filled with evil, and closer to God. A newer generation that never wore button shoes or detachable collars, innocently takes the word of the stooping and the bald, and so they too believe in the piousness of antiquity. I wonder what it is in human nature that prompts us to believe that hay is more conducive to holiness than gasoline, and that buggies contributed more to righteousness than automobiles; or for that matter that sanitariums were right and chosen of God, while hospitals were basically departures from God's chosen pattern for reaching mankind with the love of God?

What Is or Was a Sanitarium?

It is high time that we investigated this nostalgic superiority of the one over the other. First, let us define the terms. Just what is, or was, a sanitarium? It was a house of healing primarily for the ambulatory, and usually located in rural surroundings. It had its own Seventh-day Adventist closed

salaried staff of physicians. It specialized in modalities of treatment familiar to every Adventist mind: hydrotherapy, diet, exercise, sunshine, fresh air, and an outstretched hand to touch the hand of the Great Physician. In fact, our church and our sanitariums, thanks to divine revelation, were among the first to emphasize these simple, but nearly overlooked healing agencies and to bring them to the forefront. Thus, emphasis was placed on preventive medicine and recognizing the laws of health as but another version of the laws of God. Patients came from far and near to these fine institutions. They knew of and understood their unique programs, and appreciated them and desired to conform their lives to this system of treatment and re-creation. They benefited thereby immensely. Most of the guests stayed for a period of weeks, and memory goes back to the time when the average length of stay was well over twenty-one days.

Rubbed—Steamed—Fomented

Worship was conducted in the parlor each evening. The physicians frequently lectured on health, and once a week there was a "Question Box," at which time the doctor opened the box and took out these questions and answered them to the satisfaction, and I hope to the healing, of the people. Occasionally, just before the time for the parlor meeting, it would be discovered that the box was empty, or nearly so, and this scribe at times helped to write a few questions just to make the evening worth while. Those were the glorious days! The obese came and were reduced. They left and got fat again, and returned and lost the same poundage over and over again. People were rubbed, and steamed, and fomented—and they were helped!

These institutions were calculated more to teach people how to live and to develop proper habits of diet, than to the treatment of the acutely ill. This was good. These fine institutions were tools to reach the hearts of people, and somewhat successful tools used of God. The occasions were few and very far between when patients actually joined our church, but certainly prejudice was broken down, a spirit of inquiry was awakened, and the laws of health were popularized as the laws of God. The eating habits of America were altered, and for this to a large measure the country is debtor to the church.

It should be noted and remembered that these institutions were tools and not objectives in themselves. How easy it is to confuse the method with the objective! The sober facts are that every instrument of the church—the sanitarium, the hospital, the church school, the academy, the college, the publishing house, the Voice of Prophecy, and Faith for Today—are tools to reach the hearts and minds of people. None are ends in themselves. All are but methods and none final objectives.

As time went on, seriously ill people came to the hospital sections that were appended to our sanitariums. This came about with a half guilty feeling, for there was uncertainty that it was right for us to operate hospitals.

However, these sick ones needed treatment, and their hearts appeared to be just as open to the gospel and the love of God when they were horizontal in bed; in fact, just as open as were the hearts of the vertical and ambulatory. Also, a new generation of physicians was appearing, most of whom were more interested in treating acute cases and in doing surgery, than in devoting their professional interests to the tired, the fat, and those without acute medical problems.

Salaried and Un-salaried Doctors

There developed a growing difficulty to staff our sanitariums with dedicated and competent physicians on a salaried basis. At one time it was thought that our institutions would suffer bankruptcy, unless they were endowed by the professional earnings of our salaried Seventh-day Adventist closed staffs. Time proved this to be incorrect in conclusion. Again, as our medical school graduated more and more skillful and dedicated men, it was impossible for all of them to be employed in the limited

number of closed-staff institutions we operated. Many had no choice but to enter private practice. This they did, and their wives purchased newer coats as their husbands bought longer and shinier cars. The wives of the institutional salaried physicians looked on and wondered. More and more of our own Seventh-day Adventist physicians entered into private practice, disassociated from the sanitarium as salaried employees. Organized medicine vociferously proclaimed that it was unethical for any physician to be salaried to a lay organization, and thus be subject to exploitation by the laity. No one should make a profit from the physician's service except the physician himself. Good and dedicated men sometimes defied these professional edicts. Fewer and fewer became willing to do so for, frequently, it meant to live under the shadow of disapproval of their colleagues of the profession. In honesty, it must be stated that no army of physicians rose up to oppose these edicts. In equal honesty, it should be stated that dedication was not necessarily measured by salary arrangements, and that the pious and fervent and sincere prayers of the godly physicians in private practice were probably just as well received in heaven as were the prayers of the salaried. The influence of a physician's life upon the open heart of a patient seemed to be quite unrelated to arithmetic.

Speed Enters Picture

Exit the buggy—enter the automobile—and then the airplane. The bubble of prosperity expanded and burst into the depression. Born in Dallas, Texas, as a child of the depression, was Blue Cross, and from this seed sprouted the total program of prepaid hospitalization, and prepaid medical care. The more affluent segment of society, which hailed Teddy Roosevelt, and came to our sanitariums with their wives for summer vacations, grew fat, retired from business; eventually they developed coronaries and were carried to the quiet churchyard for their final rest. Their children returned home to weep, but not often to come to the sanitariums, as did their fathers and their mothers, for three weeks of summer vacation. Instead, they got into their even newer and even shinier cars and took their vacations, staying at a different city every night. Those who did come to the sanitarium for rest, relaxation, and physical refurbishing, turned in their claims to

Blue Cross or to some comparable insurance company, and were told that their insurance policies did not cover such vacations. Their policies covered care only in hospitals and then when they were sent there by a physician for the treatment of a specific disorder requiring hospitalization for treatment. Patients became more and more reluctant to come to sanitariums on their own expense when they were paying perfectly good hospital insurance.

During all of this slow transition something else was happening in the medical world. A different type of staff organization was evolving. Hospital staffs became organized bodies of physicians, living in the area adjacent to the hospital and using its facilities. The purpose of their organization was to better the level of the practice of medicine, to curb the unscrupulous, and to limit the privileges of the incompetent. These were scientific organizations, and not bodies charged with the responsibility, or given the authority, to operate the institution, or to make policies binding or directing its activities. Unnecessary surgery was curbed by the sheer weight of professional acceptance. Incompetent men were limited in their hospital privileges by the staff organizations to which they belonged and allowed to do only those procedures for which they had demonstrated an ability to safely attempt. Hospitals became safer places for humanity.

"Came" or "Sent"

Our Seventh-day Adventist physicians in the areas of our institutions became members of these staffs, not because of their creed, but because of their professional competence. These staffs comprised both Seventh-day Adventist and non-Seventh-day Adventist physicians. The institution's influence became the influence of its staff of nurses and workers, separate and apart from the influence of the attending physician. Patients no longer *came* to our institutions, but rather were *sent* by their physicians. They did not choose our hospital because they were wanting to subject themselves to a particular regime or program, but because their physician desired to use the facilities which the hospital offered for their care. Nurses prayed at their bedsides, and watched little cribs with anxious mothers, and prayed with weeping fathers. Chaplains opened the Word of God to frightened souls, who

were afraid of an uncertain future. The principles of healthful living were taught, but in different ways. The parlor lecture was gone; the pillow speaker took its place as a tool of teaching. Good hospitals everywhere developed physical medicine departments. That which was once obtainable only in our sanitariums as a modality of healing, became available in every well-run hospital.

You Be the Judge

Thus, our institutions evolved into hospitals treating the acutely ill, the horizontal rather than the vertical patient. Was it wrong, a departure from the pattern? No. A hospital, like a sanitarium, is but a tool to reach the hearts of people with the love of God. Its objective is just the same as was the objective of the sanitarium, that is to set salvation in the midst of the multitude, and to minister to the souls of men, recognizing that it just so happens that God has chosen to send souls wrapped in bodies. It is true that a hospital reaches a different segment of society than did the sanitarium of other years. It reaches its segment of society when the door of the heart is widest open. Doubtless, there is no time when the soul is more susceptible to the love of God and the comfort of faith in the Divine, than the night before surgery. No one ever takes an anesthetic without wondering whether he will wake again to greet another morn. Our nurses, physicians in private practice, and total staffs are using these opportunities to bring the message of love and hope to many more people than were ever reached through our sanitariums. Baptisms are not infrequent, and are much more common than in other days. Let us then understand both the sanitariums and hospitals for what they are—tools to touch the lives of people and to pour the love of God into hurting hearts. Both are, and were, good. Neither is an objective or an end. When one tool becomes dull with changing conditions and altered programs, it is time to go to the woodshed and get a new and sharper tool, better fitted to the needs of the day. This is what happened, and how sanitariums became hospitals. Let us thank God for them, support them, help staff them with qualified dedicated Christian nurses and workers, and rejoice that they bring the gospel to many who could never be reached in any other way, not even by a sanitarium.

Prayer for the Sick

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PROBABLY the most outstanding instance of prayer for healing recorded in the Old Testament is the experience of King Hezekiah, who in answer to his entreaties, when he was informed by the prophet Isaiah that death was near, was granted an additional fifteen years of life. The fascinating details of this narrative as recorded in 2 Kings 20, carry a message to the heart of every person who is searching to know and fulfill God's purpose for his life.

In some of the prayers for healing recorded in the Psalms, the reader cannot miss the close relationship existing between disease and sin; between body, mind, and soul. "Lord, . . . heal my soul; for I have sinned against thee" (Ps. 41:4). "Who forgiveth all thine iniquities; who healeth all thy diseases" (Ps. 103:3). Even fools who are afflicted "because of their transgressions" are encouraged to "cry unto the Lord in their trouble," and are assured that God hears and heals (Ps. 107: 17-21).

This study is not intended as an exhaustive treatment of our subject, but rather to point out the most important principles that govern the science of prayer, and especially prayer for the sick.

The apostle James issues instruction to the afflicted, "Let him pray." "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent

prayer of a righteous man availeth much" (James 5:13-15).

Jesus taught that forgiveness and healing were in some instances practically synonymous, as in the cases of the palsied (Matt. 9:2-6) and the impotent man at the pool of Bethesda (John 5:5-16). Yet in the case of the apostle Paul, who suffered from an affliction given to him as a protection from the self-exaltation that seemed to threaten him when God gave him some special visions (2 Cor. 12:7-9), healing was refused, and he was told, "My grace is sufficient for thee." He accepted with equanimity the Lord's decision. Far from shaking his faith, the affliction appeared to strengthen it.

Probably one of the most damaging misconceptions held with regard to prayer is that prayer is a means of obtaining what we want. If we will think of prayer as *intercession* this concept will be largely corrected, though it should never be thought out of place to pray regarding our own needs and problems.

Pastor Andrew Murray, whose books on prayer indicate a deep study of the subject, states that "the work of intercession is the greatest work a Christian can do." And the theme is enlarged in the little book *Steps to Christ* by Ellen G. White. "Prayer is the opening of the heart to God as to a friend. Not that it is necessary, in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him. . . . Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless re-

sources of Omnipotence?"—Pages 93-95.

An unidentified servant of God has stated: "The divine wisdom has given us prayer, not as a means to obtain the good things of earth but as a means whereby we become strong to meet it." These thoughts remind us—"My grace is sufficient for thee."

In the assembling of facts to undergird our study of prayer for the sick, we must not forget for an instant that for every genuine blessing that God has in reserve for His children, Satan has a clever counterfeit, "and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24).

Many whose knowledge of the Word of God is superficial are inclined to think that faith is getting what we want from God. For the individual of mature Christian experience this may be wholly true, for he has learned to bring his wishes into conformity to God's will, and prays, "Thy will be done," and he is willing to accept suffering. His faith is firm.

Witness John the Baptist, of whom Jesus spoke the tribute "Believe me, no one greater than John the Baptist has ever been born of all mankind, and yet a humbler member of the kingdom of Heaven is greater than he" (Matt. 11:11, Phillips).^{*} Did Jesus mean more privileged? for John certainly came out on the short end in enjoyment of the things that most persons long for, yet he said, "That is why my happiness is now complete. He must grow greater and greater and I less and less" (John 3:29, 30, Phillips).^{*}

Do John's words sound discouraging? Never! They ring with a note of complete triumph, and only God knows how many thousands, perhaps millions, who have suffered for their faith even unto death, have been sustained in their suffering by that note of triumph. It was not given to John to see the results of his witness, but he will rejoice in eternity over the souls saved through his work.

Prayer then, brings us into empathy with God, and as we say, "Not my will, but thine, be done," we are led to recognize God's strong love for all His children, and we begin to share that love with our fellow men.

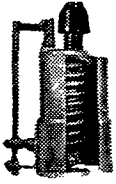
Prayer for the sick is the duty and the privilege of every believing child of God,

as he sees the opportunity to perform a work of eternal value.

As the Christian medical worker begins the day with an appointment in the audience chamber of the King of kings, he may claim God's promises. "He giveth power to the faint; and to them that have no might he increaseth strength" (Isa. 40:29). "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isa. 41:13). "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary" (Isa. 50:4). "Lo I am with you alway" (Matt. 28:20). "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). "I can do all things through Christ which strengtheneth me" (Phil. 4:13), and that wonderful charge given by the Great Physician Himself, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Matt. 10:8). I wonder whether the chief reason why we do not see more of God's power manifested in our medical ministry is because we have not expected it. We have learned to look to drugs and to human skills for miracles, and have failed to sense our great need for God's healing power to accompany our efforts. And we have also come to be satisfied with the *control* of disease instead of the *cure* in many instances. Christ's commission says "Heal the sick." If it is true as we claim, that all God's biddings are enablings, isn't it time to raise our sights, to aim higher, to expect great things from God in answer to the prayer of faith?

The prayer of faith implies cooperation with God on the part of the one offering prayer (in this case the doctor) as well as the one for whom prayer is offered.

Those to whom the care of the sick is entrusted, whether as physicians or nurses, should remember that their work must stand the scrutiny of the piercing eye of Jehovah. There is no missionary field more important than that occupied by the faithful, God-fearing physician. There is no field where a man may accomplish greater good, or win more jewels to shine in the crown of his rejoicing. He may carry the grace of Christ, as a sweet perfume, into all the sickrooms he enters; he may carry the true healing balm to the sin-sick soul. He can point the sick and dying to the Lamb of God that taketh away the sin of the world. He should not listen to the suggestion that it is dangerous to speak of their eternal interests to those



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whose lives are in peril, lest it make them worse; for in nine cases out of ten the knowledge of a sin-pardoning Saviour would make them better both in mind and body. Jesus can limit the power of Satan. He is the Physician in whom the sin-sick soul may trust to heal the maladies of the body as well as of the soul.—*Counsels on Health*, p. 330.

Obedience to God's Word is the condition to which the fulfillment of His promises points. "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). Other Scripture passages amplify this thought.

"Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment" (1 John 3:20-23).

We need to examine our faith frequently lest we slip over the narrow line that distinguishes it from presumption. If intemperance in any form is the cause of illness, the prayer of faith makes imperative the command of Jesus to "Sin no more, lest a worse thing come unto thee" (John 5:14). Repentance and confession of sins brings the suppliant into connection with God. Even the prophet Daniel, who was informed by the angel Gabriel that he was greatly beloved, righteous as he was, identified himself with his fellow countrymen in their failure to follow God. He did not tell God of his virtues. He prayed, "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled" (Dan. 9:5). God delights to forgive sin, but He does not excuse it in those who have opportunity to learn righteousness.

"Draw nigh to God, and he will draw nigh to you. Cleanse . . . purify . . . humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:8-10).

To those who desire prayer for their restoration to health, it should be made plain that the violation of God's law, either natural or spiritual, is sin, and that in order for them to receive His blessing, sin must be confessed and forsaken. . . .

When wrongs have been righted, we may present the needs of the sick to the Lord in calm faith, as His Spirit may indicate. . . . Our prayers should include this thought: "Lord, Thou knowest every secret of the soul. Thou art acquainted with these persons. Jesus, their Advocate, gave His life for them. His love for them is greater than ours can possibly be. If, therefore, it is for Thy glory and the good of the afflicted ones, we ask, in the name of Jesus, that they may be restored to health. If it be not Thy will that they may be restored, we ask that Thy grace may comfort and Thy presence sustain them in their sufferings. . . .

Those who seek healing by prayer should not neglect to make use of the remedial agencies within their reach. It is not a denial of faith to use such remedies as God has provided to alleviate pain and to aid nature in her work of restoration. It is no denial of faith to co-operate with God, and to place themselves in the condition most favorable to recovery. God has put it in our power to obtain a knowledge of the laws of life. This knowledge has been placed within our reach for use. We should employ every facility for the restoration of health, taking every advantage possible, working in harmony with natural laws. When we have prayed for the recovery of the sick, we can work with all the more energy, thanking God that we have the privilege of co-operating with Him, and asking His blessing on the means which He Himself has provided.—*The Ministry of Healing*, pp. 228-232.

Scripture gives some examples. God instructed that a fig poultice be used on Hezekiah's boil, yet it was God who healed him. Likewise when Jesus anointed the eyes of the blind man with clay and commanded him to wash in the pool of Siloam, He was enlisting man's cooperation. The simple remedies thus used could have no harmful side effects, as so many of today's remedies have.

In this day when research is given such prominence, what a challenge faces the Christian medical worker to study what the Great Physician meant when He said, "And these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover" (Mark 16:17, 18).

With the anxious father of olden days, our hearts cry out to God, "Lord I believe; help thou mine unbelief" (Mark 9:24).

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



SHEPHERDESS

"Just Between Us Girls"

LAVONNE BIERWAGEN

Minister's Wife, Arizona

Lavonne Bierwagen, a minister's wife, has written letters of help, suggestion, and inspiration to the women in her home church and to those in the other churches of her husband's district. She has sent two of them to this office and we are reproducing portions of them for this section of THE MINISTRY in the hope that they will be helpful to other minister's wives and the women in their churches. Mrs. Bierwagen titles her letters "Just Between Us Girls." The following is a sample letter.

A FEW weeks ago, as I was sitting in one of our churches, I noticed that we had several visitors, and I wished so much that our home was closer so that I could invite them all to dinner and Sabbath fellowship with us. I knew this was a little impractical, so then I wished all our good helpers in the church would show their friendliness to these strangers among us and invite them home. Among the visitors was a couple to whom my husband had given Bible studies. How they needed friendship! An elderly woman was visiting relatives not of our faith and I suppose it would be natural to think that she would want to spend all her time with her dear ones. But it is often the case that folks just long to fellowship with those that believe the same way as they do on the Sabbath day. This longing is not completely satisfied just by being in church for two and a half hours. I hope that you invited them home with you.

Seldom does a week go by when we are home that we do not have guests. I almost always invite the visitors first. When there are none, I like to invite those I feel would be encouraged by an invitation. Some are lonely. Some drive long distances to come to church and need refreshment before the trip home. Most of these folks I invite on Sabbath morning as I see the need. Therefore I am not what you would call prepared for company, but I think there is always sufficient.

With several churches and only one home we do need helpers. I know how much we appreci-

ate it when we are away from home and you good people open your homes and hearts to us. I also know that when you invite these visitors or those who need friendship that you will be blessed for it and these folk will leave our church thinking it's the friendliest place on earth.

The following notes may help you to be more hospitable and enjoy happy hostessing:

1. *Be Organized.* If you are expecting guests who have been preinvited then do everything you possibly can on Friday or the day before. Set the table Sabbath morning and there will be a minimum of things to do at dinnertime. Have you ever been in a home where it took an hour and a half or more to get Sabbath dinner on the table? We have. It's not very enjoyable. I'll tell you how I plan my Sabbath dinner. It may work for you too.

Quite often, even though I have not yet invited anyone to dinner, I make enough extra for three or four and then if we don't need it we can always use it later. On Friday I prepare three dishes to go in the oven—a roast (this can be any kind as long as it takes an hour to bake), I scrub and oil potatoes for baking and put them on a rack, then I make a vegetable casserole such as corn pudding, or grated raw carrots with parsley and a little oil over them and put them in a covered dish. I usually prepare a tossed salad and put it in Tupperware, or make a jelled salad.

Sometimes I mix up a drink and have it in the refrigerator. Then I make a dessert if I have time. If not, fruit and cookies are always acceptable. (By the way, if you entertain as much as I do, you may resort to water for the drink. Fruit juice is rather expensive.) I have an auto-

matic timer on my stove—a wonderful invention. So Sabbath morning, before we leave for church, I put the three foods in the oven, set it to bake one hour and to shut off at twelve-thirty, or whatever time I expect to get home. Then when I get home I take the salad, drink, and dessert out of the refrigerator and as the table is set, we are all ready to eat. Absolutely no Sabbath work involved! And it's wonderful if you have other appointments.

2. *Keep Meals Simple.* Do not plan for more variety for company dinner than you would for your own family. They will be happy to be one of the family and to share the things you have. And you will be more rested and able to show more hospitality to your guests.

3. *Don't Invite Only Those Who Can Return the Invitation.* You know it is more blessed to give than to receive. Last Thanksgiving time, though it would have been nice to be with family and close friends, we enjoyed having the older members of our church to dinner, who had no family close and no special place to go.

4. *Have Something Special on Sabbath.* It need not be at dinnertime, and it need not be a dessert, but sometime during the Sabbath have something that you don't ordinarily have.

5. *Be Prepared for Emergencies.* But don't think you have to be prepared to the point that you can't invite guests unless everything is preplanned. When your friends come in unexpectedly, you feed them, don't you? You can do the same when friends come to visit the church! It is a good idea to have ideas in the back of your head ready to pop out when the need arises. I keep some foods on hand just for emergencies or quick entertaining. They are things that I would not ordinarily rely on for everyday meals, because I like to make things the old-fashioned way and try to preserve all the vitamins I can.

I'll be happy to give you a few ideas for quick cooking and I know you can think of many more. Most of these things are suitable for Sabbath preparation. Some of them you may want to save for some other day when company comes unexpectedly. A lot of these things you can make on top of the stove in a skillet or in an electric fry pan.

Potato or substitute—Minute mashed potato, Minute rice, or canned whole new potatoes creamed with canned peas. Gravies can be made quickly with gravy mixes or canned soups.

Entrees—Sliced Nuteena with tomato or mushroom soup; Beef Style over Minute rice; Proteena sliced with mushroom soup; Chicken Style simmered in celery soup and a little

chicken seasoning (McKay's); Minute macaroni—stir in cheese until melted; macaroni or spaghetti dinners; gluten steaks with soup sauces or tomato sauce; Minute rice seasoned with McKay's Chicken Seasoning or Vegex.

Vegetables—Canned or frozen.

Salads—Always good to keep fresh vegetables on hand, cottage cheese, and canned fruits.

Desserts—Keep the cooky jar full and you can always fill in with fruits—fresh or canned.

Breads—Pepperidge Farm brown-and-serve rolls are nice to keep on hand. They are made with vegetable shortening.

You girls who have freezers are lucky indeed. It takes little more time to double or triple everything you make during the week and you can put the extra casseroles, pies, breads, et cetera, in the freezer and you will always have something made up for busy days or unexpected company.

Just remember that long after the meal is forgotten, your guests will remember you for your hospitality. Happy hosting to you!

Sincerely yours,

LAVONNE BIERWAGON

Some Reflections on the Investigative Judgment

(Continued from page 9)

We would conclude these reflections by stating the conviction that it is not strange that the *full* delineations of this doctrine should, on the principle of progressive revelation, have been reserved for the divinely inspired messenger to the Seventh-day Adventist Church—Ellen G. White. It should be stressed however, on the basis of the preceding paragraphs, that we are not without strong *Biblical* grounds for our confidence in this special truth committed to us.

FOOTNOTES

¹ Froom, L. E., *The Prophetic Faith of Our Fathers*, vol. 1, p. 144.

² Carnell, Edward John, *The Case for Orthodox Theology*, p. 52.

³ See T. D. Bernard's classic, *The Progress of Doctrine in the New Testament*.

⁴ Seiss, J. A., *The Apocalypse*, vol. 3, pp. 316, 317.

⁵ *Ibid.*, vol. 1, pp. 322-327. (Italics supplied.)

⁶ Froom, *op. cit.*, vol. 4, pp. 590, 591.

⁷ Cited in *Questions on Doctrine*, p. 425.

⁸ Wordsworth, Christopher, *Commentary on the Holy Bible*, vol. VI, p. 32.

⁹ Heslop, W. G., *Diamonds From Daniel*, p. 108.

¹⁰ Cited from a MS in the Library of Congress by Whitney R. Cross in his book *The Burned-over District, the Social and Intellectual History of Enthusiastic Religion in Western New York, 1800-1850*, New York: Cornell University Press, 1950, p. 286. (Italics supplied.)

¹¹ *Ibid.*, p. 321.

¹² See Strong's *Exhaustive Concordance*.

¹³ White, E. G., *Testimonies to Ministers*, p. 511.

Evangelistic Title Ideas

The following are some of the results of a questionnaire sent out to our ministers in North America a few months ago.

9—Millennium

When God Puts the Devil in Irons.
The Devil's 1,000-Year Holiday.
1,000 Years of Peace.
The Devil on Vacation.
The Graveyard of the Universe.
When Satan Takes a Vacation—1,000 Years of Peace.
When the Devil Takes His 1,000-Year Vacation.
Where Will You Spend the Millennium?
The Righteous Check the Books.
The Millennium—Thousand-Year Vacation With Pay (Rom. 6:23).
The Devil in Prison.
The Death of the Devil.
Ten Centuries of Silence.
1,000 Years Without a War.
The World's Worst Criminal Captured!
When the Devil Gets Caught.
The Doom of the Devil!
The Saints' Vacation in Heaven.
Satan's 1,000 Years Vacation in the Graveyard.
1,000 Years—Where Will You Spend It?
Where I Plan to Be When Satan Dies.
Satan Bound 1,000 Years.
When the Devil Is Cast Into a Bottomless Pit.
An Empty World.
The Great Millennium.
Will Sinners Have a Second Chance?
Where Will the Redeemed Spend the Millennium?
The Feast of God and the Feast of Birds.
The Third Coming of Christ!
1,000 Years With Christ—When? Where? For Whom?
The Long Darkness. A Thousand Years Without a Temptation. "What Is in the Bottomless Pit?"
When Satan Will Be Bound 1,000 Years.
1,000 Years in Orbit.
Where I Want to Be When Satan Dies.
One Thousand Years of Peace—the Devil on Death Row.
Tale of Two Resurrections.
Returning Home After 1,000 Years.

10—Death

Why Be Afraid of Death?
What Happens When We Die.
Can Life Really End?
One Minute After Death.
Can Man Bridge the River of Death?
Where Are the Dead?
What Do Dead People Know?
Five Minutes After Death.
Death—Friend or Enemy?
Across the Death Line.
Our Beloved Dead.
The Home of the Dead.
The Mystery of Death Solved.
Creation in Reverse.
Where Did That Dead Man Go?
After Death What—Can the Living Talk With the Dead?
When a Man Dies, Is He Really Dead?
The Mystic Realm of Death.
Have the Dead Really Died?
The True Facts—What Happens When a Man Dies?

When You Die—How Soon Heaven or How Long Hell?
Death—Mystery of the Ages.
Where Are Our Precious Dead?
Your Dead Friends' Address.
A Minute After Death. Testimony of Those Brought to Life Examined.
Are the Dead Dead?
The First and Greatest Liar.
"The Home of the Dead"—Can Anyone Be Sure What It Is?
What Jesus Taught About Death.
God's Answer to Fear Concerning the Hereafter.
Is the Grave a Dead-end Street?
After My Funeral—Where?
What Will Happen to Me When I Die?
The Death of a Soul.
What the Dead Know About You.
Where Are the Dead?—Are They in Heaven, Hell, or Purgatory?
Facing Death Without Fear.

11—Soul and Spirit of Man

What Is the Soul of a Man?
What Is the Soul and Spirit of Man?
—What Leaves Man When He Dies?
The Secret of Life Discovered?
What Is Meant by the Soul and Spirit of Man? Do These Live After Death?
Body, Soul, Spirit—What Are They?
Is Man a Triple Personality?
What Is the Soul and Spirit? See Three Souls on Exhibition Tonight!
Ghosts Are Real.
"A Soul on Display." If You Have Never Seen a Soul We Have One for You to Look At.
Is the Soul the Same as the Spirit?

12—Ten Commandments

Why Did God Give the Ten Commandments?—Do They Need Revising?
Formula for Happiness.
If Thou Wilt Enter Into Life.
Why the Law Cannot Save.
God's Love Letter to the World.
God's Grace Versus Man's Disgrace.
The Eternal Guide to Happiness.
The Two Stones.
What Was Nailed to the Cross?
Can Modern Man Dispense With Law?
Is the Law Outdated?
The Law of Love in Ten Parts.
The Passport to Heaven.
The Fatal Mistake That Will Send Millions to Hell.
The Ten Commandments in the New Testament.
A Portrait of God!
Are the Ten Commandments Still Binding on all Mankind Today?
What God Didn't Trust Moses to Write. Is the Decalogue Out of Date?
The Sign of the Saved.
Heaven's Constitution.
How to Overcome Guilt.
The Mysterious Handwriting.
Are the Ten Commandments Outdated?
Battleground of the Ages.
The Limitations of Liberty.
God's Determinant of Character.
Are the Ten Commandments Obsolete?

Are the Ten Commandments Applicable to Modern Life?
What the Devil Buried and Christ Unearthed.
The Eternal Ten.
Trust and Obey.
The Law of God—the Standard of Life and Judgment.
What Christ Wrote.
What Is the Cause of the World's Ills?
Rules for the Game of Life.
Nailed to the Cross?
Why Should I Keep the Ten-Commandment Law?
Do the Ten Commandments Need Revising?
The Bible Cure for America's Crime Wave and America's Delinquency.
Heaven Contacted on an Arabian Mountain.
God's Answer to Man's Greatest Question (Matt. 19:16, 17).
Love Times Ten.
Love, Law, and Logic.
God's Formula for True Living.

13—Change of the Sabbath

Greatest Mistake Since the Cross.
Why Most People Keep Sunday.
Was the Sabbath Changed? If So, by Whom, and When?
Father Didn't. Son Wouldn't. Apostles Couldn't; Who Did It?
When the Sabbath Was Changed From Saturday to Sunday.
Why the Church Keeps Sunday.
Greatest Mistake of the Christian Church.
What Church Confesses to Changing God's Law?
The Christian's Day of Worship.
Protestantism's Biblical Dilemma!
Mark of the Beast vs. Man's Sabbath.
The Man Who Played God.
Daring Attempt to Change the Unchangeable.
Did Christ and the Apostles Keep Sunday?
Christendom's Most Puzzling Question.
An Interview With the Greatest Teacher Concerning the Most Puzzling Religious Question.
Who Has Tampered With God's Law?
Sunday Laws in Bible Prophecy.
The Sabbath Change—Who? Why? When?
The Sabbath That Christ Gave the World.
Making a Breach in God's Chain.
Sunday—Holy Day or Holiday?
God's Sabbath vs. Man's Sabbath.
A Supreme Job of Counterfeiting.
The Search for a Missing Text.
A Crime Against God and Man.
\$1,000 Reward for a Bible Text.
It Was Right the First Time. Why Change It?
Discovered! The Sabbath Jesus Kept.
What Most Protestants Don't Know.
Jesus and the Change of His Law.
Who Changed the Sabbath? Did Christ Give a Specific Command for the Abolition of One Commandment?
When the Sabbath Was Changed from Saturday to Sunday—and the Surprising Story of How It Happened.
Rome's Challenge to the World.

What's in a Day?
Does God Still Have a Holy Day?

14—Sabbath

The Mysterious No. 7.
Seal of God.
The Sabbath That Christ Gave.
The Day Jesus Now Honors as Sacred.
God's Answer to Evolution.
Two Souvenirs From Eden.
The New Testament Sabbath.
God's Sign of Authority.
Jesus' Weekly Custom.
The Christian Sabbath Today.
Sabbath of New Testament.
The Forgotten Bible Text.
Birthday of Creation.
The Flag of God's Government.
Which Day Is the Christian Sabbath?
The Christian Sabbath: Is It Saturday or Sunday?
Golden Anniversary Every Week.
Does It Matter Which Day We Keep?
Is It Necessary to Keep the Sabbath to Be Saved?
Adam's Mother's Birthday.
The Birthday of the World.
God Says to Remember—The World Says to Forget.
A Weekly Birthday for All!
Tragedy of a Forgotten Birthday.
What God Said to Remember and Man Forgot.
It Does Make a Difference.
The Lord's Day.
How Particular Is God About the Sabbath?
God's Eternal Timepiece—Is It Accurate? Is It Important?
Why Jesus Kept Saturday as Sabbath.
The Sabbath of the New Testament.
An Outward Sign of Our Adoption by God.
God's Emblem of Loyalty, Liberty, and Love.
Why Are Saturday and Sunday Not in the Bible?
The Jewish Sabbath or the Christian's Lord's Day?
The Lord Says It Is a Rest, the World Says It Is a Burden.
What Did the Disciples Do About the Sabbath?
Why Christians Should Keep the Lord's Day of the New Testament.
The Day Modern Christians Are to Keep.
Why Some Keep Saturday for Sunday.
The Missing Link of Liberty.
A Monument to Our Maker.
The Discounted Decalogue.

15—Law and Grace

Freed From the Law.
Under Grace.
God's Answer to the Greatest Question Ever Asked.
God's Grace for the Millions.
Can Man Break God's Wonderful Law and Yet Accept His Wonderful Grace?
Heaven's Siamese Twins.
How Can I Live a Good Life?
How Much Did God Change at the Cross?
What Is Grace and Why Was It Given?
Lives Remade.

A Holy God Accepts Sinful Men—How Can He?
God's Righteousness at Christ's Expense.
New Creation—What Grace Does.
The Stretching Arm of a Loving Father.
Grace or Disgrace?
How Men Are Saved.
Marvelous Grace.
Our Wonderful Saviour.
Why the Law Cannot Save.
Does Grace License Lawlessness?
Power to Live By.
God's Greatest Gift—We Don't Deserve It, What Is It?
Does Grace Abolish Law?
Grace, Who Is Under It?
What Part of the New Testament Is New?
The Two New Commandments That Jesus Gave.

16—Salvation

Saved! From What? To What?
Three Steps to Heaven—Life's Greatest Questions Answered.
Five Ways to Tell If You Are Saved or Lost.
Twice-born Men.
Why Will Ye Die?
Heaven's Plan to Save Man From Sin.
Nine Ways to Tell If You Are Saved or Lost.
How to Be Sure of Eternal Life.
Simplicity of Salvation.
Steps to Heaven.
God's Answer to the Sin Problem.
Lifted Out of the Pit and Put Upon a Rock.
The Man God Turned Around.
Soul in Conflict.
The Story of My Conversion.
Behold the Man!
The Man God Forgot.
The Secret of Happiness or Can I Be Sure of Eternal Life.
What Does it Mean to Be Born Again?
Three Trees Speak and a World Listens.
Rightabout-face and Forward March!
Are You Worth Salvaging?
How Long Does It Take to Be Saved?
What Steps Save a Man.
The Greatest Question Ever Asked.
What Must I Do to Be Saved?
What Shall I Do With Jesus?
The Greatest Miracle of Modern Times—Have You Witnessed It?
The Most Important Subject of the Series—What Must I Do to Be Saved?
Salvation in Sin or From Sin, Which?
How to Get Rid of Sin.
How to Tell If a Man Is Saved or Lost.
Why Do You Need Salvation?
The Secret of Personal Power.
The Question God Cannot Answer.
Three Steps to Heaven.
How You Can Know You Are Saved.
Twice Born or Die Twice.
Born Once, Die Twice—Born Twice, Die Once.

17—Tithing

The Sin the Church Is Afraid to Mention.

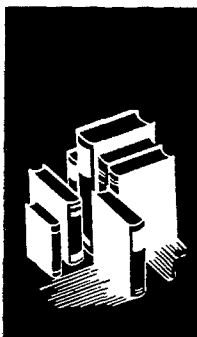
My Silent Partner.
In Business With God.
How to Keep Financially Solvent.
How to Pay the Preacher Without Using One Penny of Your Own Money.
How to Succeed in Business Without Really Worrying.
Church Pew Thieves.
The Almighty and the Almighty Dollar.
A Financial Formula for Earth's Greatest Blessings.
My Faith, Finance, and Future.
The Christian's Badge of Honesty.
The Divine Plan for the Support of the Church.
God's Dime in Every Dollar.
Paying the Preacher With Somebody Else's Money.
Heaven's Social Security Plan—How Can We Be Covered?
How to Stretch Your Income.
Key to God's Blessings.
Partnership With God for Prosperity.
How to Open Heaven's Windows.
God's Hand in Your Pocket!
God's Social Security System.
What You Can Pay but Cannot Give.
How Can a Man Rob God?
Financing God's War on Death.
The Tenth Legion!
The Hole in the Bag.
Find the Answer to Your Money Problem.
Modern Forbidden Fruit.
The People God Cursed.
God as Our Landlord.
The Man Who Robbed God—How Much Did He Take?
20th Century Tree of Knowledge of Good and Evil.
Would You Have Eaten the Forbidden Fruit?
Abraham's Secret.
God's Formula for Prosperity.
Heaven's Endowment Fund for the Christian Church.

18—Daniel 7

The World's Greatest Crime (Change of Law—Dan. 7:25).
A Little Horn That Talks Big.
The Four Great Beasts of Daniel 7.
How God Exposed the Greatest Fraud in History.
Unveiling the Future. Four Powers and Their Rule on the Earth.
The Man Who Played God.
The Antichrist of Bible Prophecy.
The March of the Nations.
Strange Animals in the Night.
Daniel and the Sea Monsters.
God's Cartoons of Four Great Powers.
The Parade of Empires.
The March of Beasts.
Rome in Bible Prophecy.
Cold War Winner Predicted.
Who Is the Antichrist?
A Mysterious Horn on a Mysterious Beast!
The Mysterious Creatures of Daniel's Dream.
God's Cartoons!
Found! A Cartoon 2,500 Years Old!
The March of the Beasts—Who Is the Antichrist?
Christ or Antichrist?
Europe in Bible Prophecy.

DISCOVERY—Sir James Simpson, who discovered the use of chloroform as an anesthetic, was asked to name the greatest discovery he had ever made. Much to the inquirer's surprise, he did not name the use of anesthetics, but declared, "The greatest discovery I ever made was that I was a great sinner and Jesus Christ was a wonderful Saviour."

LOUIS H. EVANS in *Youth Seeks a Master*.



BOOKS

***Archaeology in Biblical Research*, Walter G. Williams, Abingdon Press, Nashville, Tennessee, 1965, \$4.75.**

Dr. Williams is professor of Old Testament Literature and Religion at Iliff School of Theology in Denver, Colorado, and was a contributor to the *Interpreters' Dictionary of the Bible*. His present book contains a careful compilation of much valuable and recent information. For the pastor or evangelist who is not a specialist in this field, some of the chapters are especially illuminating and informative, as for example, chapters four, five, six, and seven, which give a description of actual archeological excavations.

The interpretation of the evidence is basically conservative, although those who hold to Biblical evidence as supreme would disagree with some of the conclusions found in the book. For example, it is difficult to determine whether the Hebrews borrowed from literatures of neighboring countries or, vice versa, these literatures borrowed from much earlier Hebrew traditions before these Hebrew traditions were committed to writing. All in all, however, the Biblical scholar will find this book a useful tool.

ALGER F. JOHNS

***Literature Evangelism*, George Verwer, Moody Press, Chicago, Illinois, 128 pages, 50 cents.**

This is a paperback manual of practical value for minister and laity in utilizing the great potential of literature in soul-winning evangelism. The author has been experimenting for eight years on various ways to evangelize with literature. He says he has learned many lessons not only from his own experience but from the experience of many others who have been working with him, and from Christian organizations that are specializing in tract distribution. Ministers would profit from the ideas contained in this little volume. Its chapters deal with the selling of Christian literature, house-to-house distribution, the giving of literature in metropolitan areas and in towns and villages. Various avenues of approach and many key presentation phrases are suggested that will aid one in his literature work. This is a valuable manual.

A. C. FEARING

***The Pastor Prescribes*, Joseph S. Damazo, Southern Publishing Association, Nashville, Tennessee, 1964.**

This is a thirty-one-page booklet to use in pastoral visitation. J. S. Damazo is pastor of our Milwaukee church and by personal experience has put relevant texts together under various headings. Each heading begins with the words "For Those." Some of the helpful titles are "For Those Who Are Weak," "... Facing Danger," "... Who Are Aged," "... Who Feel Hopeless," "... Who Are Ill," "... Who Are Discouraged," "... Facing Decision."

This is something tangible to place in the hands of those who are in need of special help.

J. R. SPANGLER

***The Heart of the Reformation Faith*, Heinrich Bornkamm, Harper and Row, New York, 1965, 126 pages, \$3.00.**

The author is professor of church history at Heidelberg University, and is a brother of Guenther Bornkamm, the New Testament scholar. This is a translation.

The reviewer has read this book critically, making allowance for some translation problems. It is well documented and indexed. The author endeavored to call attention to the real Luther and his valuable reforms for which the evangelical sector of Christianity may well be grateful. The chapter titled "Luther's Theology of the Cross" and "The Sum of the Reformation" suggest deep spiritual meditation on values every Christian should practice. Later chapters on the persons of the Trinity quote some rather pantheistic expressions of Luther's which the reader must evaluate in the light of Luther's own clarifying. Some of these also indicate the then-current philosophical thought.

Climaxing chapters cover the Reformation view of God, man, life, and death. The last of these chapters is a clear-cut clarification of Luther's thinking on the immortality question. Quoting partially, we observe an outreach for truth: "We do not become immortal through our spiritual or moral acts; we can only let ourselves be drawn by God into His life. Eternal life means nothing else but to be with God. We must let go of all the other ideas we have conceived about it. . . . God's search for our hearts here in this life is an invitation to his eternal life. We shall not grow up into eternal life simply of ourselves when we leave our earthly body. Rather God will complete the work that he began in us here."—Page 121.

LOUISE C. KLEUSER

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NEWS BRIEFS

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

Degrees of Honesty!

A high-ranking priest of the Roman Catholic Diocese of Amarillo, Texas, admitted in court that he had stolen and sold an automobile in his efforts to help a poor mission parish. Indicted by the Potter County grand jury, Msgr. Archibald M. Bottoms, chancellor of the diocese, pleaded guilty. He was sentenced to two years' probation. According to his testimony, he took a Chrysler Imperial from a Bower Motor Co. lot in April, then sold the car for \$3,500 at an automobile auction in Albuquerque, New Mexico, in June. Msgr. Bottoms testified that he had used the money to help St. Francis church, a tiny, struggling mission parish outside Amarillo. He was pastor of the 30-family congregation. "I felt," he said, "that there were things I should do that were beyond the financial means of the little church." The funds were used to remodel the church.

Pakistani Leader Upholds Rights of Missionaries

Pakistan's parliamentary secretary said in Rawalpindi, Pakistan, that his government has no intentions of banning the activities of Christian missionaries in this predominantly Moslem country. He asserted that "there is freedom to practice and disseminate" religion in the country, and that "it makes no difference which religion is extended to foreigners, as well as to citizens."

Colombia Forbids Import of Moody Institute Books

The director of the Moody Bible Institute's Literature Mission reported in Chicago that government authorities in Colombia have refused to issue an import license for the entry of 25,000 religious books into the South American country.

Cigarette Label Warning Backed by President

President Johnson signed into law a measure which makes it mandatory that cigarette packages carry a warning that smoking may be hazardous to health. The bill passed Congress only after

heated debate and stiff opposition in both chambers, although the margins of victory were large.

His Parish: A Garbage Dump

Father James Kohmetscher, O.M.I., believes he has one of the largest and poorest parishes in the world. About one third of his flock of 60,000 lives in a garbage dump. Most of the parishioners are illiterate. The priest's parish covers a small peninsula between the ocean and river, in Recife, Brazil. The garbage dump residents live in makeshift shanties erected from metal cans, cardboard, and palm leaves. Water is piped out from the city, but is not safe to drink without boiling—although many residents drink it. As a result, more than 90 per cent of the children are infected with worms and parasites and there is an infant mortality rate of more than 50 per cent.

Parole Board Says Applicants Must Know Ten Commandments

To win separation from the State prison in McAlester, Oklahoma, inmates now must meet a churchly requirement. Under a ruling adopted by the State Pardon and Parole Board, convicts must prove that they are at least familiar with the Ten Commandments. The requirement states that prisoners seeking clemency must make a "sincere effort to know and recite the Ten Commandments."

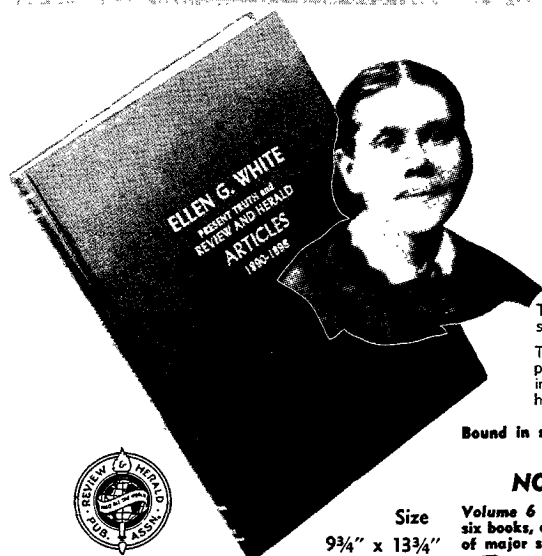
Nasser, at Coptic Ceremony, Pledges Freedom for Christians

President Gamal Abdel Nasser of the United Arab Republic, laying the cornerstone for a new Coptic Orthodox cathedral in Cairo, called for religious harmony in this predominantly Moslem nation and pledged all Christians equal treatment under the law. "Religion or race should be the source of no discrimination," he said, claiming that religious favoritism has no place in his government, where "efficiency is the only test."

Mission Hospitals Taken Over by Burma

During the first two weeks of July the revolutionary government of the Union of Burma nationalized five well-known private hospitals established and operated by various foreign missions, and dispensed with the services of the foreign doctors and nurses on the staffs. The first four hospitals taken over by the State were the Seventh-day Adventist Hospital operated by the American SDA Mission, and Ramakrishna Mission Sevashram Charitable Hospital operated by a mission from India, both in Rangoon; the Ellen Mitchell Memorial Christian Hospital of Moulmein, run by the American Baptist Mission, and the Namhkam Hospital of Namhkam in Upper Burma, established as a private hospital by the late Dr. Gordon Seagraves, one-time Baptist missionary and well-known author who died this year. The hospitals were expropriated

for READING and RESEARCH



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The MINISTRY

VOLUME XXXVIII

No. 10

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under the Business Enterprises Nationalization Law of 1963. It was stated that "all equipment and apparatus concerned with the work of the hospitals, the buildings of these hospitals, the vehicles used for hospital work, and all the other rights and assets relating to the hospitals shall vest in the Government of the Union of Burma."

American Crime Wave

Crime in America, increasing at 13 per cent in major categories over 1963, saw an increase of 17 per cent in the suburbs, where there is a generally younger population. It was up 9 per cent in big cities and up 8 per cent in rural areas.

Masons, K of C, Cooperate in World's Fair Program

An ecumenical sign of the times was the joint gathering in New York of New York State Masons and the Knights of Columbus at the World's Fair. The Roman Catholic Knights and the Masons met at the New York City Pavilion to hear their State leaders call for brotherhood. Members of both groups, accompanied by their families, also visited the Vatican Pavilion and the Masonic Brotherhood Center. Some 3,000 persons donned stickers that said: "For closer brotherhood, Masons—Knights of Columbus at the World's Fair." Catholics are forbidden to become Masons under the pain of excommunication. The church has labeled Freemasonry "anti-Christian" in the past, a charge that Masonic orders have denied. The Rev. Edward English, a Methodist minister who is State grand chaplain of the Masons, noted that such a joint venture "couldn't have happened five years ago," adding, "I think it would be nice if this could be done on the local levels now." The occasion was called "historic" by Dr. Ralph W. Sockman, minister emeritus of Christ Church (Methodist), New York City.

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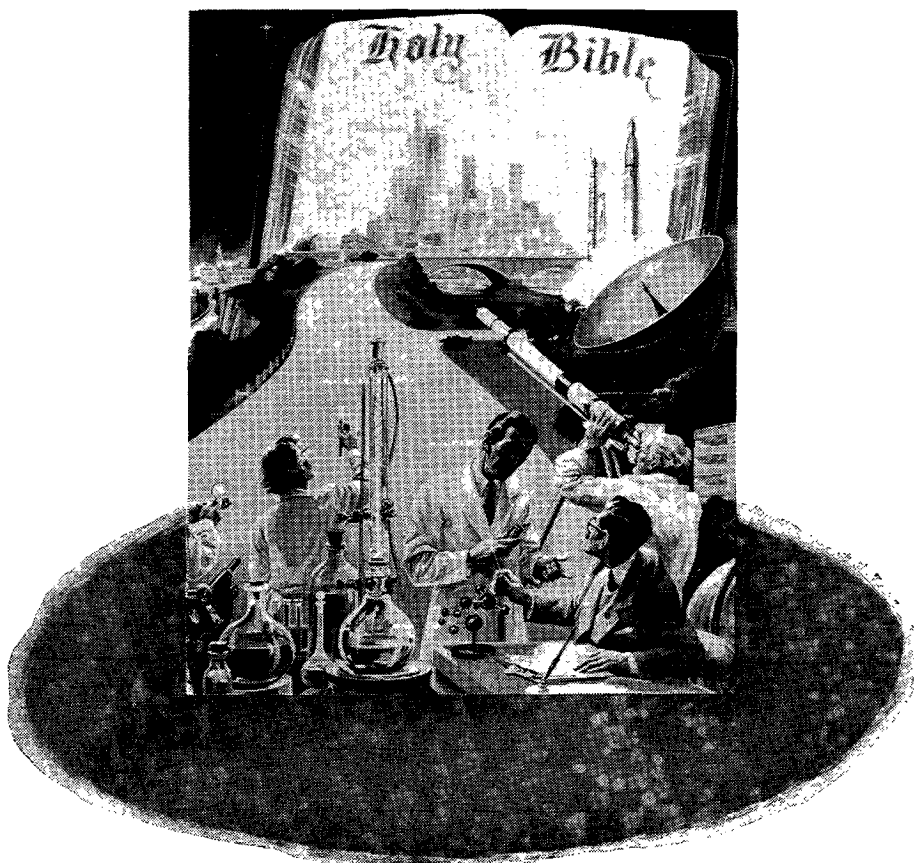
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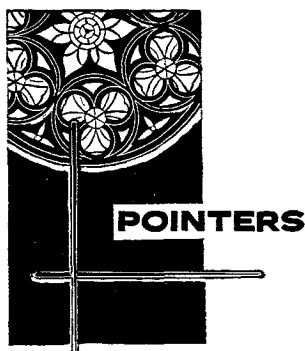
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UNMOVABLE WE can see the picture as clearly as though it were painted with living colors on canvas. It is that of a seaport town and the particular part of the scene that attracts our attention is the city docks—huge wooden wharfs made of rough-hewn logs bound together. Small passenger ferries, trading craft, and fishing vessels of all sizes and shapes are moored at their respective sidings. Over here they are examining and repairing nets, washing the boat from the night's haul. On this other side, they are pulling up baskets of fish and dumping them into odd-looking two-wheeled carts in which they make their way to the morning markets.

Look! a large group of people on that other wharf. Something special must be going on. Let us see what it is. Edging our way through this group toward the center of interest we are somewhat disappointed—just a man, hair turned white, shoulders bent, but wait, there is a radiant gleam in his eyes, a calm and serene contentment about his countenance. Who can he be? We soon ascertain that he was on his way to Jerusalem, and his ship stopped at this seaport town of Miletus. He had friends in Ephesus some miles away from the city, and he had invited them to meet him here at the wharf while his craft was being unloaded and reloaded with freight.

Just a minute—it sounds as though he never expects to see these loved ones again. He speaks of trials, persecutions, privations, struggles, and perhaps even death that may be waiting him at his destination, Jerusalem. This evidently is a farewell message. Now farewell messages are always important. There is no time for platitudes or wasted language on an occasion like this. The words must be well-chosen, meaningful, poignant.

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24).

God has not camouflaged our future. We are rapidly coming into a time such as the world has never known. A storm is approaching. The dark clouds are all over the horizon. Paul's strength of character and powers of spiritual reserve can be possible to us today through Christ Jesus our Lord. Satan will seek to destroy God's ministers and their

influence by every subtle agency within his power. But the voice of authority says, "The gospel *shall* be preached." Obviously, though, it will not be by little men, but by giants—large in faith and knowledge of the word, courageous in spirit and completely committed, allowing that even their lives are of little value except that they may be used to "finish the race, and complete the task which the Lord Jesus assigned to . . . [us], of bearing . . . testimony to the gospel of God's grace" (Acts 20:24. N.E.B.*).

A. C. F.

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

RETALIATION SUBTLE forms of retaliation are acquired easily by the insensitive, unconsecrated minister. If some member does something to upset us or does not give full support to a certain church program, it is quite possible for this type of worker to repay the innocent or guilty offender with some form of revenge. There are numerous ways to retaliate. A relaxed handshake, skeptical tone of voice, contemptible glance, ignoring attitude—all of these can reveal a spirit of inner meanness that can be garmented with a false ministerial dignity. These forms of retaliation are not one of the gross sins of the flesh, but rather one of the "refined" sins of the spirit.

Then there are the overt types of retaliation, such as criticism, argument, or planned measures to keep someone off the church board. One of the worst forms is to scorch the ears and hearts of the entire congregation in an attempt to strike down one soul who has not fitted into our scheme of things. This is *unpardonable!*

We are all human and the only real cure of the retaliation state of mind is to constantly keep our minds fastened to the Lord Jesus Christ. Contemplation leads to transformation and the subject contemplated determines the direction of the transformation. See sword-swinging Peter in the presence of the nonretaliatory Lord. Transformed Peter was able to write, "If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:20, 21).

Emulating Christ will produce a character of power that is strong—strong to follow righteousness and stronger still to reject a spirit of retaliation. This latter strength will be evidenced in sermons, board meetings, business meetings, when driving the car, dealing with the family, and our relationships with our fellow workers. Above all, it will be evidenced in our total acceptance of a person as a person regardless of his attitude toward us. When we inwardly know we love our enemies, we have passed from death unto life and retaliation will be totally foreign to our spiritually revitalized natures.

J. R. S.