

The Ministry

FOR WORLD

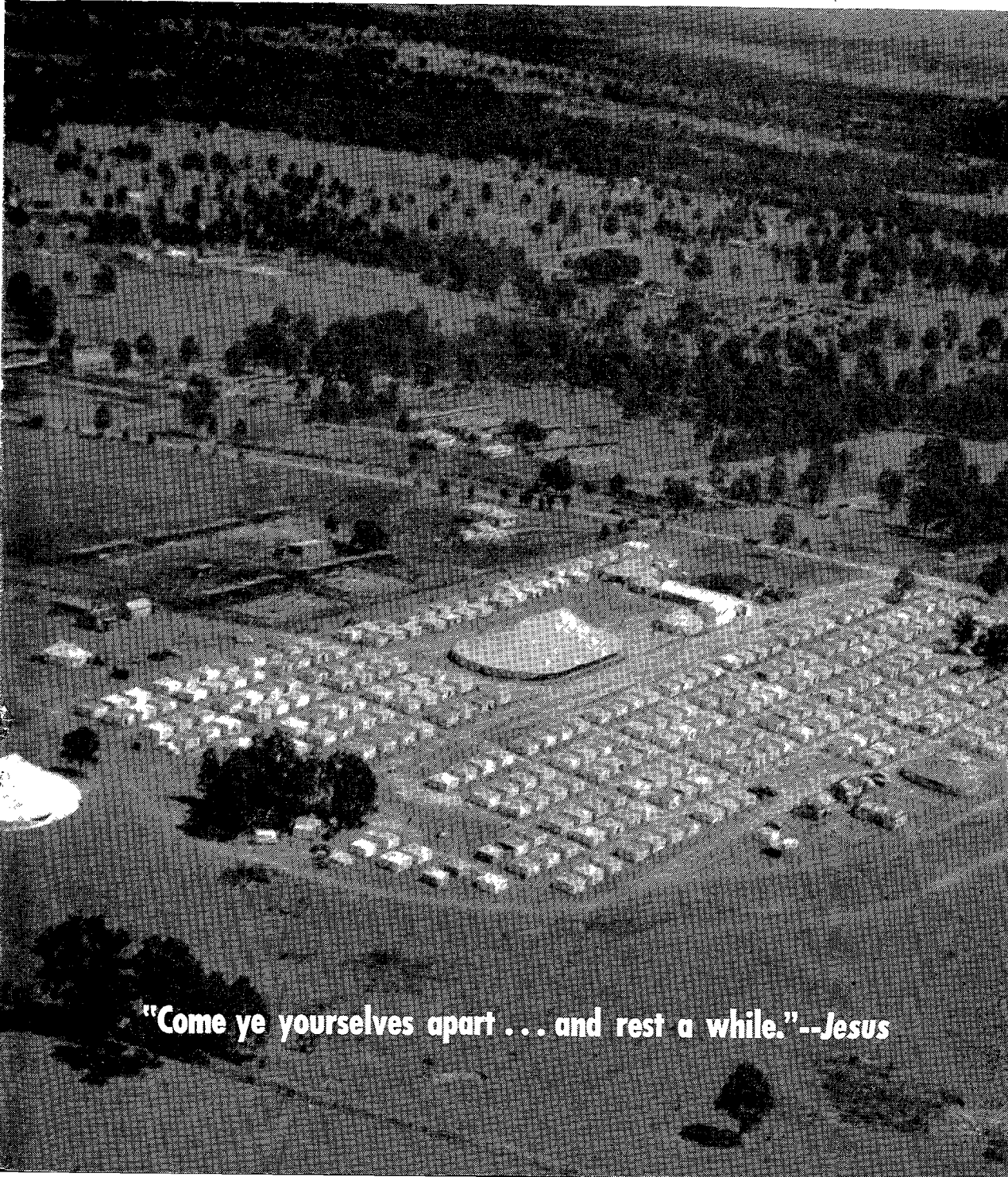


EVANGELISM

VOLUME XXX

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NUMBER 5



"Come ye yourselves apart . . . and rest a while."--Jesus



"We Want More of God"

ANCIENTLY the Lord instructed His people to assemble three times a year for His worship. To these holy convocations the children of Israel came, bringing to the house of God their tithes, their sin offerings, and their offerings of gratitude. They met to recount God's mercies, to make known His wonderful works, and to offer praise and thanksgiving to His name. And they were to unite in the sacrificial service which pointed to Christ as the Lamb of God that taketh away the sin of the world. Thus they were to be preserved from the corrupting power of worldliness and idolatry."—*Testimonies*, vol. 6, p. 39.

The Lord saw that these gatherings were necessary for the spiritual life of His people. They needed to turn away from their worldly cares, to commune with God, and to contemplate unseen realities.

"If the children of Israel needed the benefit of these holy convocations in their time, how much more do we need them in these last days of peril and conflict! And if the people of the world then needed the light which God had committed to His church, how much more do they need it now!"—*Ibid.*, p. 40.

"The success of the meeting depends on the presence and power of the Holy Spirit. For the outpouring of the Spirit every lover of the cause of truth should pray. And as far as lies in our power, we are to remove every hindrance to His working."—*Ibid.*, p. 42.

"Those who labor at camp meetings should frequently engage together in prayer and counsel, that they may labor intelligently. At these meetings there are many things that demand attention. But the ministers should take time to meet together for prayer and counsel every day. . . . Before giving a discourse, ministers should

take time to seek God for wisdom and power. . . . We are to work in harmony with the messengers of heaven. *We want more of God*; we are not to feel that our talking and sermonizing can do the work. Unless the people are reached through God, they will never be reached. We are to rely wholly upon God, pleading His promise: 'Not by might, nor by power, but by My Spirit, saith the Lord of hosts.' Zechariah 4:6."—*Ibid.*, p. 50. (Italics supplied.)

"Talk to the sinner with your own heart overflowing with the tender, pitying love of Christ. Let there be deep earnestness; but not a harsh, loud note should be heard from the one who is trying to win the soul to look and live. First have your own soul consecrated to God. As you look upon our Intercessor in heaven, let your heart be broken. Then, softened and subdued, you can address repenting sinners as one who realizes the power of redeeming love. Pray with these souls, by faith bringing them to the foot of the cross; carry their minds up with your mind, and fix the eye of faith where you look, upon Jesus, the Sin Bearer. Get them to look away from their poor, sinful selves to the Saviour, and the victory is won. . . .

"Christ crucified—talk it, pray it, sing it, and it will break and win hearts. This is the power and wisdom of God to gather souls for Christ. Formal, set phrases, the presentation of merely argumentative subjects, is productive of little good. The melting love of God in the hearts of the workers will be recognized by those for whom they labor. Souls are thirsting for the waters of life. Do not be empty cisterns. If you reveal the love of Christ to them, you may lead the hungering, thirsting ones to Jesus, and He will give them the bread of life and the water of salvation."—*Ibid.*, p. 67.



In This Issue

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TRUE Christianity as a personal relationship between God and man—the keynote of this issue of THE MINISTRY—is emphasized in the lead article by C. E. Wittschiebe, of our Theological Seminary. Dr. G. T. Anderson, president of the College of Medical Evangelists, discusses the need of revived Bible study on the part of Bible-conscious Adventists as a significant culmination to the Protestant emphasis on personal belief and responsibility based on the Word of God. One of our chaplains writes on "The Military Fisherman."

Items discussed include auricular confession reappearing in Protestant Germany; the Bible narrative method used to present Christ to Islam; and evangelism in theory and practice for the Spanish-speaking peoples of the Los Angeles area, as conducted by Walter Schubert and Louise Kleuser and their associate workers. A special message for ministers' wives by the editor appears in the Shepherdess section.

Two new features make their initial appearance: "Seed Thoughts for Sermons" and "Quotable Quotes for Your Files." The editorial "Conduct Patterns or the Christ Pattern" ex-

(Continued on page 37)

Our Cover

CAMP MEETINGS are familiar sights to Adventist believers. In fact the Advent Movement took shape in the atmosphere of such conventions. Not every camp meeting is as large or perhaps as carefully arranged as the one shown on our cover. Most of our conferences here in the North American Division, like this one held near Sydney, Australia, make the annual camp meeting a vital part of the spiritual life of the church. Even in places where a canvass city is not advisable or permissible, the camp meeting idea nevertheless prevails. In the heart of Africa and in the islands of the South Pacific amid primitive conditions the believers find in a convocation of this kind the inspiration for evangelism and the deepening of spiritual life.

Very soon after the beginning of our work in Australia, about seventy years ago, the camp meeting was introduced there. At that time such a gathering was entirely new in that part of the world. But it proved a wonderful stimulus to the growing church there, and many new congregations came into existence. As a result camp meeting equipment holds such a place in the program over there that for decades now the conferences in that division have been supplied by tents and marquees manufactured within our own organization.

Special counsel concerning the attitude of workers and people during these meetings appears on page two. Let us restudy this admonition and plan to make our next camp meeting, wherever that may be, the best ever. And while preparing our congregations for the spiritual feast, let us ponder the gracious invitation of our Lord, "Come ye yourselves apart . . . and rest a while."

True Religion Is a Personal Relationship

C. E. WITTSCHIEBE

Professor of Pastoral Care, Seventh-day Adventist Theological Seminary



IS YOUR life built on *what* you believe, or on *whom* you believe? Do you know where you actually stand? A certain well-known dancer came to the United States, and one of the specifications she put into her contract was

that wherever she went the temperature of the room was to be exactly 72 degrees. One hotel took care of the matter very nicely. The maintenance man took the mercury out of the tube and painted the thermometer red up to 72 degrees. The dancer marveled at the ability of that hotel to keep her room at such a constant temperature. She did wonder, once in a while, why 72 degrees in that hotel seemed to be a bit warmer or colder than the same temperature in other places, but she was content, because the thermometer did not vary. I wonder sometimes if in our Christian lives we haven't painted a certain figure on our thermometers, and never check on the heat we are supposed to be generating.

A basic reason for believing that true religion is a personal relationship is that righteousness and sin cannot exist apart from persons. A star can do no wrong; neither can a frog, or a stone, or a day, or a night. None of these can do either right or wrong—it must be a person who does right or does wrong. There is no way in the laboratory of the universe by which we can distill the pure essence of sin or the pure essence of righteousness and have it outside and apart from personality. I know we do talk in abstractions many times. For example, we speak of the law's being righteous. What we actually mean, of course, is that the law, being a transcript of the character of its Maker, reflects His righteousness. It is because the law is God's character "verbalized" that the law is righteous. It is of the nature of God.

In terms of what has been said, sin is the breaking of a personal relationship rather than the breaking of a law or the corrupting of a doctrine. That is, the essential evil of sin lies in the fact that it brings in a sep-

aration between my loving Maker and myself—between my loving Saviour and myself. Not only is sin the violation of the law, but because such violation indicates a course of conduct contrary to that which is to be expected from one claiming to be a son of God, it is essentially sin. When I sin I hurt both God and myself, and bring about a separation.

The evil in sin is that our sin separates us from God. The great sin in the Garden is probably *revealed more* by the fact that Adam hid behind a tree than it is by the fact that he ate some of the fruit. Immediately separation came in, caused by distrust and suspicion and fear. Here the "mark" was badly missed. Here lay the greatest agony for God. Does God feel the pain of sin because someone has broken a law? Or does the pain come from the separation? Actually, isn't that what happens in a marriage that is broken? It isn't that the partners have broken the marriage contract per se. Rather, two people who had promised to be with each other all through their lives have now broken that intimate companionship, and now cease to be to each other all that was implied in the marriage vows. In short, I should describe the evil of sin as being the betrayal of, and separation from, One who loves us deeply and who has a right to expect far better treatment.

Salvation Requires Personal Relationship

This leads to the conclusion that salvation depends on a personal relationship and on nothing else. We believe *in Jesus* when we are saved. We sup with *Him* in our religious experience. We love *Him*, not an "it." We are drawn to *Him*, not to an "it." In other words, every phase of the Christian's life—justification, sanctification, regeneration—is a relationship to a Person. It is knowing God well and enough to fall in love with Him and to have that intimacy deepen as the years move on. For me this is the finest description of sanctification. Because we love Him so much, we want to be like Him, and because we want to be like Him, we become like Him.

In this sense, love is the motive power of the whole universe, and salvation then draws its energy and its meaning from falling in love with God—with the Person, Jesus Christ—and accepting Him as our Saviour. Life is not in a system of doctrine or in a code of conduct, but in an intimate relationship with a Person. Meditate someday on how much real warmth you can develop for the doctrine of the tithe or for the doctrine of the state of the dead. The warmth and the thrill come not from the doctrine but from your relation to the Saviour, and these doctrines get their fire and meaning from that relationship. A man can read for years about marriage. He can study all the books on the subject that he pleases. What warmth does he get from these? But when he betroths himself to the girl he has chosen to live with all the rest of his life, then the doctrine of marriage takes on deep meaning for him.

Actually the law of God is lovable, because the Person whom it represents is lovable. Doctrine has something worth believing in and worth dying for because it is the "verbalization" of the thinking of the Person we love and respect and care about. We are immature if we fall in love with things, however good they may be. As one man has put it, the immature man is the man who loves things and uses people, while the mature man loves people and uses things. This is as true in religion as it is in life's other experiences.

As a second reason, I should like to point out that this personal element in religion is best illustrated by human relationships. Here God has a difficult task: He has to

tell us in human terms what it means for Him to love us and what it means for us to love Him, and He has to use the relationship that we know. Yet He has to deal with us in terms of these relationships that have been badly hurt by thousands of years of sin, with their consequent warping and perversion. He has to tell you, for example, that He loves you like a father, recognizing, however, that a considerable number of you do not have the best of fathers. He says to me, "I love you as a husband loves his wife," recognizing again that I may know many men who do not love their wives as they might. In a sense, God asks me to look through a glass darkly. He hopes that we shall be able to imagine the ideal even if we have never seen it.

Consider some of the human ties He uses as types of our relation to Him. He uses the father-and-son relationship: "Having predestinated us unto the adoption of children by Jesus Christ to himself" (Eph. 1:5), He "sent forth . . . his Son . . . that we might receive the adoption of sons" (Gal. 4:4, 5). "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1). "When Israel was a child, then I loved him, and called my son out of Egypt" (Hosea 11:1). Here we find the inner meaning of religion. I love Him because He is my Father; I obey Him and admire Him as my Father. I can serve Him with pleasure because of the intimate bond between us. Why is He my Father? Because He loves me enough to call me His son. He is my Parent by His own choice. He orders me in love, and I obey in love—this relationship

GOD'S WILL

"God . . . hath chosen thee, that thou shouldest know his will" (Acts 22:14).

There is a part of God's will which every one may know. It is written in divine characters in two sacred books, which every man may read. The Bible is God's will in words, in formal thoughts, in grace. Nature is God's will in matter and tissue and force. . . . The laws of nature are the will of God for our higher nature—the moral laws—as emphatically as there is a will of God for the lower—the natural laws. . . . If you want to live the ideal life, you must begin with the ideal body. The law of moderation, the law of sleep, the law of regularity, the law of exercise, the law of cleanliness,—this is the law or will of God for you.

From the moral side there are three different departments of God's will. Foremost, and apparently most rigid of all, are the ten commandments. Following upon this there come the beatitudes of Christ. . . . But there are shades of precept still unexpressed which also have their place. Hence we must add to all this mass of law and beatitude many more laws and many more beatitudes which lie enclosed in other texts, and other words of Christ. . . . He says, "If any man love Me, he will keep My words."—HENRY DRUMMOND, *What Is God's Will?*

is my religious life. There is a commitment on both sides here. He calls Himself, without qualification, Father, and I call myself, with certainty, son.

Another relationship that God uses to illustrate true religion is the husband-and-wife relationship. You find it in such statements as these: "I will betroth thee unto me for ever" (Hosea 2:19). "I am married unto you" (Jer. 3:14). "Thy Maker is thine husband" (Isa. 54:5). "I have espoused you to one husband" (2 Cor. 11:2). In the Song of Solomon (ch. 5:10) we find Jesus referred to as "the chiefest among ten thousand," with whom we should sit down in companionship. The bride says of Jesus, in the same book, "My beloved is mine, and I am his" (ch. 2:16). And He says to her, "Thou art all fair, my love; there is no spot in thee" (ch. 4:7). Here Jesus is speaking of the church. As a Western people, we perhaps have never fully seen in the Song of Solomon the beauty of meaning that it contains. The Oriental can see much more than we, because of our prudishness and our inability to comprehend what is meant when people speak with frankness, purity, delicacy, and deep insight, of the kind of love possible between man and woman. The Lord, however, saw fit to put into His Scriptures a beautiful description of how much He loves us, how much we may love Him, and what this can mean to Him and to us.

This great truth was also expressed negatively. One example is in two very frank chapters in Ezekiel, the sixteenth and the twenty-third, where to Western ears the language again is startling and somewhat disturbing. Here God describes in vivid imagery the conduct of two women who at that time should have been giving Him their whole affection and loyalty. Instead of faithfulness and devotion, there was desertion and betrayal. He refers to this tragedy with painful frankness in Revelation. God regards as a harlot a church that is unfaithful. He employs this plain-speaking metaphor because to Him the true church is a pure and loving bride. Idolatry is often referred to as spiritual adultery. When we realize that most of the idolatry of the Hebrews was deeply polluted by the impure rites of the fertility cults, we have ample grounds for understanding why God abhorred this spiritual adultery.

We find the husband-and-wife relationship in negative and in positive form in the

book of Hosea. The prophet loves a woman who, for a time, appears to be a good wife. In the course of time she breaks her marriage vows. She finally comes back in response to the insistent wooing of her husband. The history of Gomer is a fine illustration of God's treatment of the church as an erring wife.

These types of God's relationship to us draw their power and meaning from the fact that they are *personal*. Many times, however, because of our legitimate interest in doctrine we have taken away from the whole experience of salvation the personalness of the relationship that the saved man shares with his Saviour, that a son of God has with his Father, and that the church, as bride, enjoys with her Husband. People prefer to die for personal loyalties, and to live for

Faith is surrender to someone else to do for us what we cannot possibly do for ourselves.—J. E. Conant.

Feeling comes from following, and following is by faith alone, entirely apart from feeling.—J. E. Conant.

"The yoke of God will not fit a stiff neck."

personal loyalties. I do not mind living for marriage when I can see it expressed in my relation to my wife, but spending the rest of my life living for marriage in an abstract and academic sense would have very little meaning to me. *Living my relationship* with my children is far more satisfying than an attempt to find pleasure in some ivory tower, discussing the concept of fatherhood, and spending year after year enlarging on the beauty and significance of this relationship. Yet many of our people seem to be at that point. The church has apparently come to mean to them a system of correct doctrine, "the truth." The church for them is a fellowship of individuals who abstain from harmful things, such as liquor and tobacco. These standards are all good, but *it is fatal to mistake externals for inner life*. Until we love the doctrine and abstain from unwholesome things because we love the Lord, we are more likely to be miserable than happy.

Failure in human relationships is very similar to failure in religion. If a boy obeys his father only because he is afraid of him, and carries that meaning over into religion, then he has an unhealthy religion. If he tries to trick his father, to get everything

out of him that he can, then he deals with the Lord as a sort of glorified Santa Claus or as an indulgent grandfather. That is not healthy religion. If a husband goes into marriage without assessing his true feelings, he is not happy. If we accept this message without assessing our true feelings, we are not happy. If a man does not know why he entered marriage, he is not too happy. If we do not know why we call ourselves Christians, we cannot be happy. To be married with no knowledge of the responsibilities entailed in this relationship, is quite likely to lead to unhappiness. The same is true in religion. Commitment to a person carries tremendous responsibilities, and we cannot escape them. Unless we love that person, those obligations become unbearably burdensome. Any couple who have come to the

I would rather be able to appreciate things I cannot have than to have things I am not able to appreciate.—Elbert Hubbard.

Happiness adds and multiplies as we divide it with others.—A. Nielsen.

“Whenever a person throws dirt, he loses ground.”

point of talking about divorce know what a burden the finances of a home can be. They knew it before, but now they are painfully aware of the fact. How shall the ex-husband support both his family and himself with the added expense of separate living quarters? What shall be done about visiting the children? How often should he come to see them? And when he marries again, what will they do? In such circumstances fatherhood becomes partially a burden. In like manner, when religion ceases to be a love relationship with a Person, the skeleton begins to show through the flesh, and what was formerly attractive to the eye is now depressing and often repulsive.

Spiritual Advantages of the Personal Relationship

A third point to be brought out is that a *personal relationship vitalizes religion*. Falling in love with Jesus Christ as a personal Saviour helps me to live a truly religious life. One advantage is that I lose all sight of the law as an end in itself. No happily married wife has hanging over the kitchen sink a list of all the things she ought to do to be a good wife. No happily married man needs a similar list. They

make a general promise in front of a group of people and then live in such a way as to carry out that promise. I have not seen any wedding service yet in which the parties have to sign a list of fifty or a hundred do's and don'ts before they marry.

A second benefit growing out of this personal relationship is that it helps us to live up to our highest potentialities. When we fall in love with God and know how much He cares about us, we want to be the best kind of men and women that we can for His sake. Jesus, looking at the woman taken in adultery, saw her as an affectionate, loving, and kind woman—potentially a good wife and mother. He saw that in her. She started a life leading in that direction. When He looked at a coward like Peter, He saw him as a brave man ready to die for Him. Peter became that kind of man. When He looked at Zacchaeus, the hardened outcast of Jericho, He saw him as a generous member of the church. Zacchaeus became that kind of man. Although James and John lost their temper frequently, He saw them as patient men able to guide people into mature Christian love. They became that kind of men. We grow when somebody cares about us and inspires us to be what we can become.

A third advantage in the personal relationship in religion lies in being kept from legalism and Pharisaism and pseudo orthodoxy. Those for whom religion is grounded in love do not succumb to hardness of the spiritual arteries. Only when love fades, do rules begin to pile up. When you love someone you do not have to serve him by rules. In following the Lord the same thing is true. Of course, we need rules or laws to give detailed expression to principles, but love working through a clear conscience and a balanced mind leads us to do intuitively what is right. The man who loves does not observe rules because they are obligatory in a legal sense. His keeping of law is a natural consequence of his deep and ardent commitment to the Saviour as a Person.

Finally, in a religion of personal relationship we see the real meaning of great doctrines. The Sabbath now becomes a more intimate communion at the end of the week with the Saviour whom we love and serve every day of the week. This special time with Him sheds a radiance over all the days. We see tithing as a privilege of sharing with Someone we love in a com-

mon activity. Presenting tithe and offerings to the Lord becomes a "family" affair, not the dutiful response to a command. We enjoy the opportunity to participate.

The Spirit of prophecy becomes an expression of the love and wisdom by which God guides us and helps us. The standards of Christian living are seen as ways of attaining full and happy maturity in Christian living. The second coming becomes a time when we shall see the Saviour in person, ecstatic in the knowledge that there will never be a parting from Him throughout eternity.

Religion, then, is a personal relationship whose best symbols, even in a sinful world, are those of father-and-son, and husband-and-wife. In this setting concepts such as justification, sanctification, repentance, conversion, forgiveness, sin, and many others reveal their true meaning. It is for the Person, our Saviour, that we are living and that we are willing to die. The law is His law. The truth is His truth. The doctrine is His doctrine. In Him lies the reason for our being, the hope of our immortality. In this relationship we become all that we may be. The perfect Father ultimately has perfect sons; the perfect Husband ultimately has a perfect wife. *End.*

The Measure of a Man

The test of a man is the fight he makes
The grit that he daily shows;
The way that he stands on his feet, and takes
Fate's numerous bumps and blows.
The coward can smile when there's nought to fear,
And nothing his progress bars;
But it takes a man to stand up and cheer,
While some other fellow stars.

It isn't the victory, after all,
But the fight that a human makes;
The man who, driven against the wall,
Still stands erect, and takes
The blows of fate, with his head held high,
Bleeding and bruised and pale,
Is the man who'll win in the by-and-by,
For he isn't afraid to fail.

It's the bumps we take, and the jolts we get,
And the shock that our courage stands,
The hours of sorrow and vain regret,
And the prize that escapes our hands,
That test our mettle, and prove our worth;
It isn't the blows we deal,
But the blows we take on this good old earth,
Which prove that life is real.

—Author Unknown

The Church Studies God's Word

G. T. ANDERSON, President, College of Medical Evangelists

Presented at the Southern California workers' meeting, August, 1956

And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few (Acts 17:10-12).



BEREA stands out as an oasis in a dreary landscape of persecution and trial. Paul and Silas had preached for three weeks in Thessalonica. Their message had been accepted by a large number of Greeks and noble women. But

the Jews created an uproar in the city

against them, and Paul and Silas departed by night, leaving the new-found gospel to those who had received it, and to the Jews the darkness reserved for those who reject the Light of the world.

On the other side of Berea was the Greek city of Athens, to which Paul was soon compelled to make his way. Here the people, in contrast to those at Thessalonica, delighted to hear each new thing that came to their city. To Paul's sermon on Mars' Hill they gave attention and consideration, but only a few accepted the unknown God he introduced to them. They were interested without being convicted or moved by the gospel.

Looking back from the later vantage point of completed missionary journeys,

Paul must have emphasized for Luke, who wrote the annals of the early church, the extraordinary qualities of the believers in Berea. What was it that led Paul to regard the Bereans as more noble than those in Thessalonica? Mainly, they gave a willing and unprejudiced reception to novel ideas. To appreciate the candor of these men one must remember how startling and shocking the story of a crucified Messiah would be to the Jews. These Bereans did not carry on a battle of notions with notions, but went to the Scriptures and searched for themselves to see if these things might be true.

And they had the honesty to accept what their investigations disclosed, even though it required a profound revolution in their lives. The enthusiasm for truth is a noble kind of faith, and each one who pursues truth for himself will enjoy a measure of its rewards. The Scriptures that the Bereans searched were the Old Testament, in which they found ample material to verify Paul's claim that Christ was indeed the Messiah.

In later years, as new generations of Christian believers received the Gospels and the Epistles, they were able to verify the truth of Christianity by perceiving in the New Testament the fulfillment of the promise of the Old. Thus the unity of all Scripture became apparent. This unity is very real. There are only four short books of the New Testament that do not contain any quotations from the Old—Philemon, and First, Second, and Third John. The books of Matthew, Acts, Luke, and Hebrews each have more than one hundred Old Testament quotations, often consisting of several verses. And there are only four books in the Old Testament that are not quoted in the New—Ruth, Ezra, Ecclesiastes, and the Song of Solomon. Thus there is a unity in the Bible that is borne out in both Testaments by such themes as salvation, grace, love, and sacrifice. (*God's Word in Man's Language*, EUGENE A. NIDA, p. 69.)

Following the period of the pure apostolic church, the apostasy foretold by Paul brought a neglect of the Scriptures and a usurpation of its authority by the Roman pontiffs. It is because of the fate of the Word of God and of its teachings that Wylie said of this period: "The noon of the Papacy was the midnight of the world." In the very early Middle Ages, while popular reverence for the Bible was excessive,

popular knowledge of its contents was abysmally small. In the course of time it came to be used more and more for magical purposes. For example, little strips of parchment with Bible verses were fastened to the back of chairs or hung around the neck as charms to keep away the demons.

Before many centuries had passed, the tyranny of the church over men's minds, as this touched upon the use of the Scriptures, was broken by the successive efforts of such men and groups as Peter Waldo and the Waldenses, John Wycliffe and the Lollards, John Huss in Bohemia, and finally Martin Luther. The depths to which the church had fallen is apparent in a pronouncement of Pope Innocent III on the subject of Bible reading by the laity, when he said:

All laymen are to be kept from it, the Bible being so profound in its mysteries that even scholars sometimes get beyond their depth and are drowned.—KENNETH CLINTON, *Let's Read the Bible*, p. 21.

He ended by quoting Exodus 19:12, 13:

And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through whether it be beast or man, it shall not live.

The enlightenment of the Renaissance had made sufficient impact so that when

Kindness

Forget each kindness that you do,
As soon as you have done it;
Forget the praise that falls on you,
The moment you have won it;
Forget the slander that you hear,
Before you can repeat it;
Forget each slight, each spite, each sneer,
Wherever you may meet it.

Remember every kindness done
To you, whate'er its measure;
Remember praise by others won,
And pass it on with pleasure;
Remember every promise made,
And keep it to the letter;
Remember those who lend you aid,
And be a grateful debtor.

—*Author Unknown*

Luther spoke out clearly and posted his theses for his countrymen to read, they were able to follow his thoughts and weigh the evidence he marshaled against the church. To his theses the church responded. "Whoso does not rest upon the doctrine of the Roman church and the Roman pope as an infallible rule of faith, *from which even the Holy Scriptures derive their authority*, he is a heretic." And Luther's reply, given at Worms, has been the foundation of Protestant affirmation ever since. He said:

I believe in neither pope nor councils alone; for it is perfectly well established that they have frequently erred as well as contradicted themselves. Unless, then, I shall be convinced by the testimony of the Scriptures or by clear reason, I must be bound by those Scriptures which have been brought forward by me; yes, my conscience has been taken captive by these words of God.

Originally the term "Protestant" did not mean one who dissents, but one who affirms. And the Protestants took that name in order to affirm their belief in the sufficiency of the Scriptures as the rule of faith and practice for all Christians. This has been one of the most consistently maintained principles of the Reformation, and we find in our own official statement of fundamental beliefs these words:

Seventh-day Adventists hold . . . that the Holy Scriptures of the Old and New testaments were given by inspiration of God, [and] contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice.—*Seventh-day Adventist Yearbook*, 1957, p. 4.

The Protestant emphasis on personal access to God, and personal responsibility for one's belief, based on the Word of God, was sound. As with any great movement, there was a fringe that made a fetish of the Bible and were guilty of making it an object of worship in itself. Others, on the basis of certain erratic interpretations and translations, led men away from its central theme and message.

The Bible in This Generation

Our own church, beginning with the 1844 movement, was a completing of the Protestant Reformation. This insistence on a return to the Bible for the basis of our church beliefs led to our acceptance of the seventh-day Sabbath, baptism by immersion, and the doctrine, held by Tyndale and Luther, and later abandoned by most Protestant churches, that immortality is

conditional. Our belief that death is a sleep, and that the wicked will eventually be permanently destroyed, is not generally shared by the present-day descendants of the first Protestants.

The Spirit of prophecy, which has guided our church since its early years, has succinctly stated the position of our church with regard to the authority of the Bible and the need to search it.

It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought and comparing scripture with scripture. With divine help we are to form our opinions for ourselves as we are to answer for ourselves before God.—*The Great Controversy*, p. 598.

We must study the truth for ourselves. No man should be relied upon to think for us. No matter who he is, or in what position he may be placed, we are not to look upon any man as a criterion for us.—*Testimonies to Ministers*, pp. 109, 110.

A solemn responsibility rests upon the shepherds of the flock to lead our people into the kind of earnest Bible study here suggested.

It is significant that at the time the attention of the world was being called to the Bible truths reaffirmed by our church in the middle of the last century, there was a new assault made on the veracity of the Bible by a variety of critics. The theories of Darwin displaced belief in a literal creation of the world as described in Genesis. Bible critics with fragmentary knowledge of antiquity but astounding self-confidence began to contradict Bible chronology, Biblical history, and the authenticity of the books of the Bible. To believe in the literal interpretation of the Bible became a mark of gullibility. Denominations waged internal conflict over doctrines that had been a part of their ecclesiastical heritage and were no longer accepted by a portion of the clergy. The line between the fundamentalist and the so-called modernist was clearly drawn.

Now this tide of higher criticism seems to be ebbing. The Bible is emerging with new power as the inspired Word of God, "the literature of power," as DeQuincy called it. Recent archeological discoveries have brought to light much material that verifies the truth of passages in the Bible that were formerly denied by critics as being inaccurate. More and more critics appear to be revising their views.

Articles that have appeared in the *Review* and *MINISTRY* in recent months by Dr. Siegfried Horn and others have brought to our attention some of the late archeological discoveries and their importance in verifying Biblical records. W. F. Albright, one of the more famous living Orientalists, who began his work and study as a confirmed critic, has gradually revised his views regarding the accuracy of the Bible. He writes in "The Bible After Twenty Years of Archeology (1932-1952)," *Religion in Life*, vol. 21 (Autumn, 1952), p. 550:

New archaeological material continues to pour in, compelling revision of all past approaches to both Old and New Testament religion. It becomes clearer each day that this rediscovery of the Bible often leads to a new evaluation of Biblical faith, which strikingly resembles the orthodoxy of an earlier day. (Quoted in *The Review and Herald*, April 12, 1956.)

Would it not be tragically ironic if this Book, which has triumphed over its various enemies through the centuries, should now be in danger of having its message lost to us through our apathy, our bustling lives, or our attachment to things trivial and inconsequential?

The significance of the story of the Bible and its influence in human life up to our day is this: It has been written by men who devoted their lives to testifying to its truth. Many of them died because of this testimony. It has been preserved through the ages in the providence of God, by the loving labor and the heroic courage of men and women who knew its value. It has been attacked by men who feared and scorned it, and defended by men who prized and loved it. Now it has come to us, and in this day when it has become a best-seller, with more than six million copies or por-

tions, in almost eleven hundred languages and dialects, going into circulation each year, we find a tendency to accept our legacy with indifference and neglect. Someone has truly said that many of the Bibles given away should be inscribed: "From one who has not read it to another who will do likewise."

Today the Bible is an "accepted" book. But it is a sad fate for anybody or anything to be merely accepted. Acceptance is like tolerance, the lowest level of fellowship among people. The Bible is now a ubiquitous book. It is to be found in five-and-ten-cent stores on the counters with pencils, scratch pads, and glue, on the twenty-five-cent book racks with murder mysteries and novels, and in conspicuous isolation on the dressers of hotel rooms. It lies on tables, hides in cupboards, gathers dust in the libraries of many homes. It may be brought out from its retirement during religious-emphasis week, but what a sad fate for anything to be accepted—and then forgotten.

The Bible's Influence on the Life

A certain town, desiring to show its Bible-consciousness, staged a marathon to read the entire Bible through in one session. Volunteers read continuously for seventy-four hours, amplifying the reading so that listeners outside the county courthouse could hear the complete rendition. As a spectacle or stunt, this was a success. As a spiritual exercise to bring the Word of life into one's life, it left much to be desired.

There are many approaches to Bible study, and each person must determine how best to appropriate its blessings to his own experience. Unless the Bible is read in faith, however, it falls short of being the Word of God to the reader. God cannot speak to closed or biased minds.

TAKE CHRIST TO THE WORLD

❏ THE great majority of Christians are trying to "bring the world to Christ." But that is not what the Lord commanded. He told us to do the very opposite. He told us to take Christ to the world. . . . We cannot bring the world to Christ. It will not come. The natural heart is enmity against God, and men in its power will refuse to come. But we can take Christ to the world and bear our testimony to Him in such compelling power and persuasiveness as to overcome enmity and melt hearts into penitence and saving faith. . . .

Merchants have no trouble in getting to the people. Milk dealers reach every customer daily. Salesmen of all sorts find a way of getting to us with their goods, while politicians regularly organize so as to reach and influence if possible every last voter in a given territory. Every one is being reached and everything is being brought to the modern man—everything but the gospel. And the church can take the gospel to every man, if Christ did not command an impossibility!—J. E. CONANT, *Every-Member Evangelism* (Harper & Brothers).

To hear God speak requires, even more necessarily, a devout mind. Biblical scholarship and the correction of errors cannot be unimportant, but the one indispensable thing, if the Bible is to be to us the Word of God, is a receptive attitude of spirit and responsiveness of will.

The Bible student must empty himself of every prejudice, lay his own ideas at the door of investigation, and with humble, subdued heart, with self hid in Christ, with earnest prayer, he should seek wisdom from God.—*Counsels to Parents, Teachers, and Students*, p. 463.

We ought to read the Bible devotionally, accompanying it with prayer, waiting before it in quietness and with self-examination to see what God's word is for us. Unless we do this we are likely, on the one hand, to fall into a barren and sterile pedantry as we try to dissect it, or on the other hand, to become dogmatic and intolerant toward those who have interpretations differing from our own.

We are on dangerous ground when we cannot meet together like Christians, and courteously examine controverted points. . . . Those who cannot impartially examine the evidences of a position that differs from theirs, are not fit to teach in any department of God's cause.—ELLEN G. WHITE in *The Review and Herald*, Feb. 18, 1890.

There are many ways to approach Bible study. The Bible itself is a book of such infinite variety that to study it always from one angle is to miss much of its blessing. It lends itself to many metaphors. It is a standard for all people and all ages, by which they can measure their religious fervor and their devotion to the eternal principles of truth and righteousness. The Bible is also a treasure house, in which are stored gems on every page. It is an armory, containing both weapons for offense and equipment for the defense of the Christian soldier, with a supply to fit the age and size and strength of each who comes. It is a mosaic, intricate and involved, whose beautiful individual parts fit together to make a grand mural stretching from the beginning into eternity. Such a book rewards its readers according to the devotion and care given to its study.

The study of the Bible will develop the mental power as nothing else can.

There is nothing more calculated to strengthen the intellect than the study of the Scriptures. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's Word were studied as

it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose rarely seen in these times.—*Steps to Christ* (Pocket ed.), p. 90.

The Bible is history, literature, and theology. To neglect the study of any of these facets is to miss part of its treasure. As history, it has been the target of the higher critics, nevertheless it has held its place until now the Bible is casting light on the monuments and buried records of unknown early eras.

As literature the Bible is without a peer. Here you can find poetry—both lyric and epic—drama, narrative, philosophy, discourse, argument, oratory. The influence of the English Bible runs like a golden thread through the entire web of our literature. Tyndale's translation of the New Testament, judged by its influence, has been called the greatest work of English prose ever achieved by a single writer. The translators who produced the King James Version adopted much of the phraseology of Tyndale, and it has been said that 80 per cent of the words of this edition were his.

While appreciating its influence in developing the mind, the scope of its history, and the excellence of its literature, we must find in the Bible the communion with God that comes when we view it as His personal message to each of us. The Bible's dynamic power is spiritual. It has power to change our lives for the better. "The Scriptures are the great agency in the transformation of character."—*Christ's Object Lessons*, p. 100. In times of crisis people turn hopefully to its pages. The needy turn to it for help; the lonely turn to it for comfort. The thirst of many is the secret desire for its living water.

As ministers and workers upon whom rests the fearful responsibility of preparing men and women to meet their God, it is incumbent that you be students of the Word. There is no other way, no substitute, no short cut, by which you can become qualified to carry the task to which you have been called. It is your responsibility as ministers to bring your members, by all means at your command, to become students of the Word. Even though some may have grown up in Adventist homes and have had the privilege of a Christian education from the first grade on into college, it does not necessarily follow that they will have the nobility of the Bereans in that they will be daily students of the Word.

SEMINARY -- Enriching the Ministry



The Military Fisherman

CHAPLAIN WAYNE C. HILL

Parks Air Force Base, California

[Chaplain Hill has written this thought-provoking article at the request of the Seventh-day Adventist Theological Seminary.]

The Case

IT IS two-thirty in the afternoon. I am sitting at my chapel-office desk at Parks Air Force Base, California. I acknowledge a knock at the door. The sergeant in charge of administrative affairs opens it and says, "Chaplain, there's a young airman to see you. Can you give him some time?"

I ask the young airman in. Before me stands a seventeen-year-old youngster, who two weeks ago thought he had all the answers. His dad was a "back issue"; his mother was sweet, but not "hep to the times." His high school buddies were the sum of all wisdom. He has just been subjected to about ten days of very intense Air Force "indoctrination." In short, he's an Airman Basic—a recruit, the "low man on the totem pole" in the Air Force. He's tired; he's confused; he's scared to death. Every time someone raises his voice, he jumps. He's a boy who has been violently reoriented in a short time. He has completely changed his outlook on life. His mother and dad seem to have learned an amazing amount in these few days. He may want to get out of the service; he may not; but he does want some answers.

More than likely he has never been religiously inclined. This is evident from the way he answers my questions. For example: When asked if he thinks he could be termed religious, he replies that he attends church more or less regularly. It has never dawned upon him that there is a difference between the two, until it is pointed out to him. All he knows is that the home-town ties, the rules and regulations that have for so long guided his activities, are now missing. And since the principles behind those rules have long since been lost sight of, he looks to the chaplain to solve his problems.

He looks to the chaplain because probably for the first time in his life he feels a need; and seemingly no one else cares.

This boy, whom I have never seen before, comes to me cold, out of the past. Our paths will cross, more than likely, only this once. Then he will go away into the future. Our encounter will last from three minutes to possibly three hours, depending on how I handle it—three minutes, if I treat him in a statistical way; three hours, if I give him a sympathetic ear and a little loving understanding.

He is a typical young airman. He is the fish that we are supposedly fishing for, as fishers of men. His education is somewhere between the eighth and twelfth grades. Not theologically trained, he is not interested in high-sounding definitions of what God can do for him. Terms like "justification," "sanctification," and "eschatology" to him are meaningless. He seeks guidance for a particular problem, assurance in the midst of a perplexing situation, understanding in a time of personal stress. He finds these things in his chaplain, or he goes away empty.

If, as a result of the right kind of treatment, he asks for a definition of what I as a Seventh-day Adventist Christian believe, he does not seek a doctrinal dissertation, but a practical, down-to-earth explanation of my religious experience in terms that he can understand, appropriate to his own life.

Here is our situation. Five minutes of time, separated from the rest of eternity, in which to give a witness to a man possibly for the only time. What would you tell him? Would you tell him that Seventh-day Adventists worship on the seventh day and look for the soon coming of Christ? Would you tell him that we believe Seventh-day Adventists form the nucleus of a movement back to New Testament Christianity? Or would you tell him that we believe that Jesus Christ saves from sin? You all know the answer.

Anything other than the simple gospel told in simplest language is absolutely worthless at a time like this. Such a man is not prepared to receive what is traditionally known among us as "the truth" or "the message." He is not interested in the quaint little folkways and mores of the cloistered Christian community whose members from Sabbath to Sabbath worship without incident. He is not interested in theological dogmas or historic doctrines. He is seeking, rather, the assurance that someone, somewhere, somehow, loves him, not because he is good, but so that he may become good.

Doctrines, of course, are essential. But they are only the vehicles enabling one to arrive at a clearer understanding of Jesus Christ. Any doctrine that does not produce this effect in the individual is worthless, particularly at a moment like this. Of what value is any teaching unless it be an avenue to a clearer understanding of the saving Christ?

The young airman in my office must be led to realize that not only must he have confidence in his fellow men, but under God he must have confidence in himself because of the confidence that God has placed in him. God revealed this trust by sending His Son, and by giving the young man a free will to exercise in relation to that Gift.

The chaplain who answers these basic questions, regardless of his specific denomination, will count for the most in helping to form the future life of this young man, because the young man is most susceptible at this time while his old roots are gone and his new roots have not yet grown. If I, as a Seventh-day Adventist, cannot fill this need and exhibit a genuine Christian love at a time like this, then there are only two alternatives. Either someone else will do so, or—no one else will.

Men in the service live under a constant strain, not known or appreciated by the civilian. The civilian has no concept of military life, and therefore any description of it, except of the comical aspects, falls on deaf ears. Young men live in an atmosphere supercharged with danger and even death, without the stabilizing influence of loved ones.

The Remedy

If you have not had the occasion to reduce your faith to telegram length, then let me suggest that you try to do so. Men and women under the strain of present-day living are not interested in voluminous expositions of faith; neither are they interested in sermons that are eternal while seeking to be immortal. People of today have been conditioned either to the half-

hour radio and television program (including the commercials), or at best to the "spectacular." Since so few of us are in the latter category, may I suggest that the cablegram approach be given more earnest consideration.

Here again we find that in the writings of the servant of the Lord are our grandest concepts of acceptable evangelism and worship. We have been instructed for decades that sermons and prayers should be "short and to the point"; that we as a people have preached doctrine until we are "as dry as the hills of Gilboa, that had neither dew nor rain"; that we should not just preach the truth, but that we should preach the truth "as it is in Jesus." Doctrinal harangues have not been, are not now, and never will be the method that God can honor and bless. What the world needs is an intimate, vital relationship with an experimental knowledge of the living person of Jesus Christ.

If such a love relationship becomes a reality in the individual's life, the by-product will automatically be in harmony with God's standards. And the standard per se will never have to become a prominent burden of preaching and teaching. Such a relationship is referred to in the writings of the Lord's messenger as "righteousness by faith." It is defined in the same source as "the third angel's message in verity."

The Preparation

I am deeply grateful for the God-given opportunity not only to serve as His ambassador of love in the United States Air Force, but also to have had the privilege of a more adequate preparation during my four years at the Theological Seminary. Words cannot adequately portray the fellowship that it has been my joy to share with the men who guided me in my studies; neither can words express my personal gratitude for the part they played in helping me to discover in a fuller way the person of Jesus.

I feel that all of us—the civilian ministry, the teachers, the leaders—must exhibit more concern about the youth not only *after* but *before* they become servicemen. And this I do know—that I am better able to manifest empathy toward these young men in the service because of the re-evaluations, and the mental discipline of advanced study, and the higher concepts grasped with and assimilated thereby.

During my stay at the Seminary I sought to acquaint myself with matters spiritual in four major fields. Any man who feels called as a representative of God to his fellow men ought to know, if possible, the languages in which God's Book was written. A working knowledge of Hebrew and Greek is a most effective aid in

rightly expounding truth. It seemed that I must also have at least a working knowledge of how that Book was received and transmitted through the millenniums before the first advent of Christ. For such knowledge archeology and the history of antiquity were foundational. The study of church history and especially the practicum in evangelism and pastoral work, with emphasis upon the principles of pastoral counseling, gives one a great background for successful ministry.

A chaplain who lives close to men facing the issues of life and death is challenged by such questions as this: "Chaplain, I want to believe what you say about our serving God, but I'm not sure whether there is a God." Not all in the armed services are in that state spiritually, but

far too many are, and among them are some who have even attended our own schools. This is not a reflection on our teachers, but it does point up the need for basic study on the vital doctrines of God, His nature, His interest in us as individuals, and above all, the great atonement made for us on the cross.

For our young men to merely have the language of Christianity is not enough. We must help them to know God and Jesus Christ the Saviour of the world. Every Adventist serviceman should be a living witness for the living God. As chaplains, we do our best to undergird these young lives, but what a joy it is when youth from our own schools move among their associates as true witnesses of the great spiritual relationships of which we preach.

Auricular Confession Returns to a Section of World Protestantism

HAROLD E. KURTZ

War Service Commission, Civilian Chaplain

[In this report from Germany, Pastor Kurtz brings to THE MINISTRY readers his impressions of the seventh Evangelical (Protestant) Kirchentag (Church day) of August 8-12, 1956, held in Frankfurt am Main, Germany. A development of special interest to Seventh-day Adventist ministers was the re-introduction of confession by the layman to the pastor as a regular part of religious life.—ED.]

IN WESTERN and Eastern Germany combined, there are approximately 42,500,000 Protestants and 24,000,000 Roman Catholics.¹ Western Germany is 51.1 per cent Protestant, 45.2 per cent Catholic, and 3.7 per cent of other denominations, free thinkers, or non-members. Eastern Germany is 82 per cent Protestant, 12 per cent Catholic, and 6 per cent free thinking.² In a population of 69,500,000 there are 43,377 baptized members of the Seventh-day Adventist denomination, with 870 churches, constituting our Central European Division.³

The Protestant Kirchentag did not embrace the Central European Division of Seventh-day Adventists.

The Kirchentag

Essentially the Kirchentag is a year-round activity. Its purpose is to provide a lay-sponsored local Christ-centered program that will lead participants into living better lives. Biennially this program swells into something similar to the American frontier camp meeting. At this Kirchentag one was aware of the presence of something more than a search for friendship

and fellowship. In an economy where capital and labor have reaped large profits; where prosperity has gone far beyond the dreams of the Third Reich of a decade ago, the well-to-do and the less well-to-do, the educated and the ignorant, the youth and the aged, mingled with one another, and expressed an interest in religious matters to an astonishing degree.

The crowds stood for hours in the sun listening to plain gospel preaching, only to hurry to another meeting to stand again for hours in the hot sun. There was a deep hunger for something satisfying. A searching for inner peace was plainly evident among the 70,000 official delegates and the 300,000 guests. The motto "Be Ye Reconciled to God" seemed to express the feeling of the participants.

Representatives From Other Nations

Seventy other countries were represented. One hundred and fifteen correspondents and journalists were expected; several hundred came!

A representative of the Church of Scotland stated that the Kirchentag had discovered the individual. He said he would return to Scotland to discover the individual there. The camp meeting idea seemed to catch the imagination of the European clergymen. Street preaching, almost unheard of before by the conservative European masses, became a success during the Kir-

chentag. In one day 10,000 persons heard the gospel in this way from dignified clergymen standing on busy street intersections with their microphones and portable public address systems.

This hunger, this willingness to hear and listen is a challenge to our evangelists in Europe. That the Evangelical Church of Europe is not supplying the need of the people is evident from the fact that the people have demanded a return to certain forms of Catholicism.

The Return to the Auricular Confessional

At one time in its history the Evangelical (Lutheran) Church of Germany required at least one confession a year. It was then required by law to attend communion, but communion was served only to those who had gone to confession. Then a change took place in which auricular confessional was entirely removed from the custom and practice of the Evangelical Church.

At this 1956 Kirchentag, the matter of the confessional was not argued pro and con; but it was discussed as a recognized and re-established practice. Those members of the Evangelical clergy, as well as laymen who still opposed the practice of auricular confession were encouraged to return to it as a natural and necessary part of modern church life. Explanations were made regarding the re-introduction of the practice; some limitations were defined; but no effective voice of dissent in the matter was heard.

The leading clergymen explained to the representatives of the religious and secular press that the early post-war conditions were the cause of the new interest on the part of the average layman in auricular confession to their local pastor.

Consciences had been seared, we were told, by deeds committed in frustration, in fear, or in the absence of restraint. The culprit felt he must confess; he was spiritually disconnected from God; he had perhaps given up his church affiliation in lieu of political activity. Now all earthly hope was crushed. The culprit went to the first pastor he could find, he confessed, and begged assurance of God's forgiveness. The pastor felt obliged to yield. In this way this practice so distinctive of Roman Catholicism came back to life in the German Evangelical Church.

With the strong words of recommendation of auricular confession by the leading clergy were included some words of caution: The auricular confession should not be allowed to take the place of the secret chamber of prayer.

As an example of how the world viewed this step we may cite a United Press dispatch of

August 12, 1956, which stated: "It would reinstate one of the major dividing points between the Catholic and Protestant beliefs."⁴

The return of this practice is significant to us as ministers of the Seventh-day Adventist Church. It further narrows the gulf between Protestantism and Catholicism. This Protestant hand stretched across the gulf to Rome is significant in the light of the increasing tendency of modern man to worship the ecumenical empire concept. At the same time it is a tremendous challenge. The people feel a deeper need which is not being adequately met by their present religious way of life. They want a new hold upon God.

It will take God's message of the saving Christ and His soon return to fill the void!

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The Secret of Power

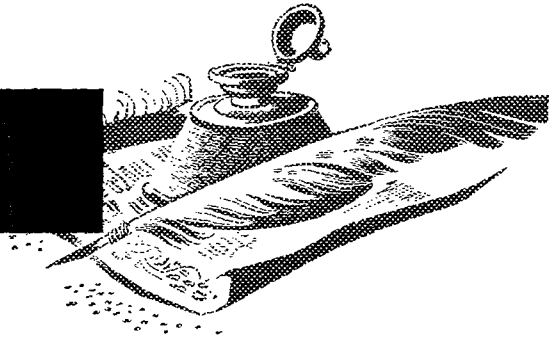
"Stand thou still first, that I may cause thee to hear the word of God." These words of Samuel to Saul are significant. If we would hear the Word of God, we must be still. A real minister is not so much the product of the schools as of "the secret place of the Most High." A preacher needs more than a degree; he needs the dynamic of the gospel.

Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you." These words were part of the answer concerning certain prophecies. The "times and seasons" are an absorbing study, yet more important than our seeking for dates and events which the Father has in His own authority, should we not be seeking for the anointing of the Spirit, that our message be not in word only, but also in the power and demonstration of the Spirit?

To specialize on prophecy and neglect Pentecost is one of the perils facing every sincere student of the Scriptures. It is important that we know prophecy, but it is imperative that we know God. Are we emerging from our quiet hours with God, having reseen our risen Lord and heard anew His tender voice? Christian experience can be measured by one's attitude toward the secret place when one is all alone with God.

R. A. A.

EDITORIAL



CONDUCT PATTERNS OR THE CHRIST PATTERN

MANY years ago a Chinese prince traveling through his domain came across a farmer offering as a sacrifice to his gods a cup of wine and a pig's foot. As he offered he prayed that his fields would increase their returns, that his gardens would produce beautiful blossoms, that his barns would be filled to overflowing; and that his whole life would be crowned with honor and prosperity.

The prince marveled that a man who *asked for so much should offer so little*. How like that pagan's paltry pittance is the offering of the self-righteous man who holds before his god his own sin-saturated conduct pattern as the meritorious claim for all of heaven's bounties.

The Subtleness of Self-righteousness

Self-righteousness is the idolatrous substitution of the works of man for the works of the Spirit of God. It divorces God from human living. It is actually a species of self-worship. The self-righteous man experiences no actual contact of his spirit with the Spirit of the Divine. He invariably takes certain attitudes toward God or certain taboos of religion and makes of them the whole concept of righteous living. Like the Pharisees, in Jesus' time, he develops his own behavior pattern. His religion is egocentric.

History testifies to this age-long pestiferous human tendency for man to make his own god and his own righteousness. All paganism abounds with human deities that have been substituted for the true God. In this subtle sin Christianity has not been exempt. It is the darkness of man's failure

to rightly relate himself to the true God that enshrouds the modern world. Self-righteousness has been found among the most ardent religionists. In Christ's day it reached its utter inadequacy in what John W. Bowman calls the "meticulous observance of the Pharisaical super-religiosity." It was all to no avail. Jesus said: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20).

The rabbis were ethical behaviorists. Their prime interest was outward conduct in conformity to prescribed traditions and legal principles. They substituted their outward obedience to the demands of their legal code in place of a genuine commitment of themselves to God. This is always the core of self-righteousness—the substitute character a man offers the Deity when he is unprepared to make his life commitment to God.

Conduct patterns are built on a false interpretation of righteousness as a set of rules, obedience to which God demands of man, this obedience constituting meritorious works. Conduct patterns make no provision for the infusion of the Spirit of God into the human heart. They utterly fail man in the crisis of his own experience, for righteousness is synonymous with God's character of love and goodness and can only be relatively implanted in man by the Spirit of God and not by any egocentric meritorious works of his own.

Not only does this subtle sin of self-righteousness keep man from his true relationship to his God, but it also mars his

relationship with his fellow men. It is actually a transgression of the two great commandments of love (Matt. 22:36-40).

The self-righteous man divides his fellow men into "sinners" and "saints" on the basis of his own conduct pattern. The result is the holier-than-thou concept of self-esteem, and the consequent intolerance of any brother whose conduct pattern does not synchronize with his own. Jesus' maxim was, "Judge not, that ye be not judged," for the simple reason that every man has either a "mote" or a "beam" in his eye and is therefore in no position to speak of himself as a righteous man and of his brother as a sinner (Matt. 7:1-5). Strangely enough, those with the beam in their eye seem to possess special aptitude for seeing the mote in their brother's eye. It is a bit disconcerting to all such that Jesus invariably took the sinner's part whenever the Pharisees leveled criticism at him.

True Christian character transcends all these particulars. It ever seeks to translate the life of Christ's love into active historical living. Jesus, like the prophets of old, was mainly concerned that the "heart" of God's people would cease to be "far from" their God. It is only the inner intent of the heart and the motives of love that identify the Christian with the heart of God. Lip service, with its emphasis on the externals of religious piety, is not true obedience to God even though it outwardly conforms to a prescribed or orthodox conduct pattern.

In recoiling from the God-dishonoring doctrine of antinomianism there is a great danger that the members of our Adventist churches throughout the world will swing to the other extreme of going about to establish their own righteousness by a perfunctory adherence to the external prohibitions of the law that so many antinomians have flaunted to their own destruction. Actually, however, "he who is trying to become holy by his own works in keeping the law, is attempting an impossibility."—*Steps to Christ* (Pocket ed.), p. 60.

Jesus Is Christianity's Religion

Jesus' life on earth was God's Word in action in human flesh. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). He was God's divine life fulfilling God's divine Word. He was what true religion ought to be. His life

demonstrated that a life filled with God's grace lived God's truth. In Him we read God's formula of salvation: The Word became flesh in human history.

Jesus was so completely in rapport with God that when He spoke it was the word of the Father, and when He acted it was the act of the Father. *Jesus lived what God is.* This and this alone is righteousness. Of Abraham Lincoln it has been said: "He was everybody grown a little taller." Of Jesus our representative we may well say: "He was everybody living what God is." His life was the one perfect reflection of God's moral person on the plane of history. In living this life Jesus, as God's own Son, was God's perfect revelation of His love and righteous character; and as the Son of man, He was man's only perfect response to the absolute requirements of perfection.

True religion, then, can be experienced only by the indwelling Spirit of Jesus living anew in the lives of twice-born men and women. Jesus alone is our righteousness, and only in Him do we become the righteousness of God (1 Cor. 1:30; 2 Cor. 5:21). In Him alone the righteousness of God is fully manifested in human history (Rom. 3:21, 22). No conduct pattern can ever be substituted for such a life. Only the Christ pattern can be sufficient. Only the indwelling Spirit can impart it to our lives. Although we cannot hope to equal Christ's life, we cannot hope for eternal life without receiving His imputed and imparted righteousness. "We cannot equal the pattern; but we shall not be approved of God if we do not copy it and, according to the ability which God has given, resemble it."—*Testimonies*, vol. 2, p. 549. The goal of the Christian is to ever manifest the Spirit of Jesus—the justice of Jesus, the integrity of Jesus, the mercy of Jesus, and the love of Jesus. To the extent to which man permits God's grace to enable him to resemble Jesus, to that extent does he aid God's church in practicing the spirit of Jesus in contemporary history.

Jesus' matchless life, atoning death, and triumphant resurrection, as man's universal representative and God's only begotten Son, is both God's answer to man's need and man's reply to God's love. Jesus accomplished in human history both the justification of God and the salvation of man. John Wick Bowman in his *Religion of*

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EVANGELISM -- Winning Men for God



Christ's Message for Islam

E. ROBERT REYNOLDS

Pastor, West Pakistan Union

MEASURED geographically the adherents of Islam reach from the Atlantic on the shores of West Africa to where the waters of the blue Pacific wash the sands of the southern Philippines, and from the steppes of Russian Turkistan southward across the equator to embrace the isles of the Indian Ocean and the island of Madagascar. With fanatical fervor, sparked by the birth of resurgent nationalism, some are ready to take up the sword laid down by their forefathers to press the triumphs of Islam still farther. Others are more content to rest upon the laurels of the past. And still others are indifferent to the faith of their fathers, satisfied to remain as they are because they believe it is the fate of one to be of the religion in which the decree of Allah caused him to be born.

Despite the rapidity with which Islam is making converts even in so-called Christian lands—sometimes even more rapidly than the Christian gospel is planting the standard of Christ in the midst of the followers of the Arabian prophet—there are masses of unsatisfied peoples in the Eastern world who are in search of they know not what, groping in the dark for the divine light. Christianity in these crisis times faces a tremendous challenge to meet these longings of the human heart as multitudes quest after a Christ men think they know, but in reality have never met.

Our brothers among the vast reaches of Islam are included in the great commission Christ entrusted to His disciples. They number in the hundreds of millions. What are we doing to reach them with the message of Jesus Christ? We have as yet only scratched the surface.

Seventh-day Adventists are a people who stress the value of the printed page. For this reason we are not content to present our story in the limited languages of the Western world, but have gone to great expense to prepare litera-

ture that the peoples of the East might read in their mother tongues, however conversant they may be with the medium of expression imposed upon them by the great colonial powers. Present plans, however, remain wholly inadequate to reach the hosts of Islam with an approach that will meet them on the level of their own backgrounds and in the light of their understanding. In various local fields some effort has been made, but there is a great need for a strong coordinated program that will appeal to the Moslem mind.

In an earlier article for *THE MINISTRY*, I set forth the evangelistic method of preaching Christ through Bible narrative. The fundamental lessons of gospel truth are thus given in a setting Islam can understand without creating a prejudiced mind at the outset. The scope of influence of this method among larger Moslem audiences can only be fully effective when put into use by a vernacular evangelist. At this writing, Pastor Hakim Din, located in Hyderabad, Sind, in Pakistan, has completed two three-month series within a year in the same town, with almost a one hundred per cent Moslem audience. He is using these methods and is now in his third campaign in that city. While this approach requires a long-range program to make acceptable converts, and it is still too early to predict the ultimate results, his remarkable success in building and holding an audience, by nature antagonistic to Christianity, merits thoughtful consideration.

In a recent series, Pastor Din built an audience of 20 or 30 the opening night to a steady 150 and upward from the fourth night onward. The thrill that comes to the gospel evangelist when a Moslem Mullah (priest) shouts *Jazaq Ullah* ("Hallelujah" in Islamic Arabic) at the height of a Christian sermon, needs to be felt to be understood. Such experiences cannot be tabulated statistically.

Readers of THE MINISTRY will find unusual items of interest in the brief night by night report of Pastor Din's first fifteen services. Meetings were held three nights weekly, Sunday, Tuesday, and Thursday, at 6 P.M. Beginning on the tenth night, the Moslem Fast of Ramzan—an entire month of fasting, when all good Moslems neither eat any food or drink any liquid from before sun-up till after sun-down—cut attendance, for many would not want to be present even at an earlier hour, lest the breaking of their burdensome fast might be delayed. In hot weather, this is a real problem, and Hyderabad is always hot. After Ramzan, which reached beyond the fifteenth night here reported, the attendance increased.

The English translation of sermon titles, with brief explanations of their content and several striking stories of audience response, as Pastor Hakim Din told them to me, follow.

Preaching Christ by Bible Narrative

1. *The Beginning and End of the World.* The story of creation, the fall of man, and the origin of human sin. At the end of the world God is to destroy sin completely. At the close of the lecture a *mullah* or *maulvi* said, "Padri Sahib" (the term of respect used in addressing all Christian ministers), "we think you are teaching us Islam. Tonight we have heard wonderful things, some new, some old." "What do you mean when you say, 'new?'" asked Pastor Hakim Din. "The old things we have known a long time," replied the *maulvi*, "but you have told them in a new way, with some new things, and we thank you for them. You have put life into the old things we knew." When our brother told me this story my mind recalled this inspired comment on the ministry of the Master: "His words shed a flood of light upon the teachings of patriarchs and prophets, and the Scriptures came to men as a new revelation. Never before had His hearers perceived such a depth of meaning in the word of God."—*The Desire of Ages* (1940), p. 253.

2. *The Beginning of War.* A brief review of the creation story, with emphasis upon Genesis 1:26, "Let us make man in our image," was the first step in the introduction of the doctrine of the Trinity. The speaker sought to establish the fact that the Bible doctrine of the Trinity be-

gins with creation, but did not disclose *who* the other members of the Godhead were. The story of Lucifer and the origin of sin, as presented by Isaiah and Ezekiel, was told, and Lucifer's jealousy which resulted in the war against Michael, the Archangel. Michael expelled Lucifer from heaven (Rev. 12). The great spiritual conflict now continues on earth. We are involved, but the promise of Genesis 3:15 is that through Christ we can return to Paradise. When Christ will return (the Moslem believes in the return of Christ sometime in this century) sin will be finished forever.

3. Theme: Why God allows suffering. Title: *Man and His Troubles.*

4. *How Can a Man Please God?* (Righteousness by Faith vs. Righteousness by Works). Illustrated by the story of Cain and Abel. At the close of the service a Gujerati Moslem—a follower of the Aga Khan—stood up and said, "Really there is no difference between the Bible and the Koran. I don't see why we should not observe the Bible. And I feel the difference is only one of our understanding. When we didn't understand, we felt the difference, but now that we do understand, we don't feel the difference." The people generally said, "This message is truly from God." In this sermon story Pastor Din stressed obedience to the law of God.

5. *Noah and the End of the World.* The parallel between the two special messages from God—then and now—was discussed in the light of the signs of Christ's return (Matt. 24:37, 38). The sermon emphasized the need of a special message from God to the world today.

6. *Abraham's Search for a Paradise Home.* Pastor Din introduced this lecture by a question, which would have special meaning to all Moslems because of their veneration of Abraham, "Abraham in his search was sure there was a Paradise. Are you sure?" Several hands went up. "Are you sure Abraham will be in Paradise?" "Yes," came the response. "You are sure because Abraham loved and obeyed God. If you want to enter Paradise, what should you do? The same that he did. Love and obey God." Then the Ten Commandments were read. "These are God's words to man; they are for all of us. All ought to obey." This appeal was effective. The subject of heaven was presented with Hebrews 11:8-16 the basis of the Scriptural

NO TIME FOR EFFICIENCY

❧ How shortsighted many people are in not taking time for the strengthening of their spiritual life, is illustrated by this little gem from *Now*:

"A sweating wood chopper who wasn't doing well was urged to stop and sharpen his ax. He retorted: 'It's tough enough now getting this job done without taking time out to grind an ax.'"

story. Abraham's earthly search through Canaan up to the time of his separation from Lot was told as a prelude. Then the transition to the heavenly country was made as follows: "But was this the Paradise for which Abraham searched? No, not at all. The friend of God had his eye on a heavenly country. He was in quest of a city whose builder and maker is God. Listen to the inspired record of this." The text was read and the sermon continued with a description of the country Abraham sought, stressing the reality of heaven and the new earth.

7. *Abraham and Melchizedek.* The discussion began with the separation of Abraham and Lot, Lot's choice of Sodom's vale, the war in Sodom, Lot's captivity and Abraham's rescue of Lot, et al. On his return Abraham met Melchizedek, who gave him bread and wine. With Moslems it is important to show that wine in this instance is unfermented. Properly handled, this reference can place us in a very good light, and provide a fine introduction to our health message. Islam thinks of Christians as users of alcoholic beverages. When our total abstinence principles are made clear, our position as interpreters of the patriarchs and prophets is consolidated and strengthened. Abraham's payment of tithe is an excellent introduction to tithing. Strict Moslems pay one-fortieth of their profits, called *zakat*. The fact that Abraham paid *one-tenth*, makes a strong impression. This first example of God's financial plan for man, approved by Moses and other later prophets, is quite readily accepted as an example for all God's true people, the children of faithful Abraham, to follow. Remember that most of these lectures are not doctrinal sermons on these subjects. They are *narratives* from which important principles of truth can be taught without appearing to argue a case.

8. *The Promise of God to Abraham.* This lecture deals with God's promises to Abraham, and compares literal and spiritual Israel on their march to the Land of Promise. Through Christ all may be counted as heirs of those promises to father Abraham.

9. *The Deception of Jacob.* This narrative of Jacob and Esau stressed the story of the birth-right, and how God renews the promises made to Abraham in Jacob's dream of the ladder. Jacob's experience of wrestling with the angel was emphasized as an example of the earnestness with which we should seek personal victory with God. We too are fearful when we do not have a clear conscience, when we are not obedient to God's commands, and our sins have not been confessed, forsaken, and forgiven.

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The Value of the Song Service

SYDNEY W. MATHER

Takoma Park, Washington, D.C.

HOW should the musical part of an evangelistic program, or church service, be conducted so as to achieve the desired results, and prove of spiritual benefit to all? We do not all think alike on this question and appreciation of church music differs in a very marked degree. Thus a song leader, on his first night, must so arrange his program that the majority will enjoy it. They must leave the hall, church, or theater uplifted and resolved to come back again.

One dictionary defines "music" as "melody or harmony; any succession of sound so modulated as to please the ear. The art of producing harmonic sounds and agreeable sounds pleasing to the ear." A definition of "muse" is "the power of song." A hymn is a song of praise or adoration. We worship God by singing hymns. Gospel singing, and the proper use of hymns, is as much a part of our worship as is prayer. Ellen G. White in many of her writings stresses the spiritual importance of singing in our worship and evangelistic services.

A good deal of responsibility for filling or emptying our evangelistic auditoriums rests with the song director. I believe the song service should be used for bright and happy singing, bearing in mind that there are some in the congregation who have come for personal spiritual uplift. If the service fails them in this, they may never come again. This fact should make us all very humble in our service, and make us to be very much in prayer as we prepare the song service.

A song leader must realize that primarily his purpose is to put the audience at ease. He must create not only a joyful and happy mood but also a prayerful one in anticipation of further good things. Prejudices must be broken down. A lasting impression should be made that the song service is part of the program, and not merely to fill up the time before the speaker comes on the platform. This is very important if you want your audience to arrive before the address or sermon. A song leader has as great an opportunity to influence hearts in his song direction as the minister has in his preaching. Tunes are often better remembered than words so he must choose good tunes and above all else help the audience to interpret the message of the hymn or gospel song.

When I became a song leader in England assisting evangelists that came to us from Amer-

ica and Australia, I resolved that I would do all that was in my power to hold the audiences by giving them the hymns they knew and loved as well as some of the new tunes and choruses I wanted to introduce. God surely answered our prayers. During those memorable meetings held in different areas of the great city of London, some of which continued in one theater for eighteen months, many hundreds came to a knowledge of the saving power of the gospel of Christ. Several new churches were raised up.

Music was made to serve a holy purpose—to lift the thoughts of men above the low and mundane things of life and center them on noble, pure, and elevating subjects. Music is to awaken in the soul devotion and gratitude to God. What a contrast between the worshipful use of sublime music, and the undignified and baser usages to which it is only too often devoted. How many use this gift to exalt self instead of to glorify God!

In the book *Education*, page 168, music is stated to be “one of the most effective means of impressing the heart with spiritual truth.” Again “As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer.”

We are admonished to “*sing with the spirit and the understanding.*”—*Messages to Young People*, p. 294. It is not *loud* singing that is needed, but God expects His servants on whom He has bestowed the talent of appreciation of music as well as the gift of song, to have “clear intonation” and “distinct utterance.” “Let all take time to cultivate the voice, so that God’s praise can be sung in clear, soft tones, not with harshness and shrillness that offend the ear. *The ability to sing is the gift of God; let it be used to His glory.*”—*Ibid.* (Italics supplied.)

When we realize how important good singing is, we should do all we can to improve the standard, and make each hymn or chorus an offering acceptable to the Lord, who Himself, when He left the upper room to go to Gethsemane, went out singing. How that hymn must have helped Him face that journey to the Garden and on to the cross!

The people of this sin-sick, weary world need so much the joy that comes through singing “with the spirit and the understanding.” Every soldier knows how the step grows strangely lighter if on a long route march one of their number breaks into song. The lift of the song enables him to continue to march, where a moment before he felt he just could not go on.

How often one hears such expressions as,

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The Field Training School

LOUISE C. KLEUSER

Associate Secretary, General Conference
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THE Bible training school idea is not of modern origin. Several decades ago denominational leaders sensed a need for this type of training. Elder and Mrs. S. N. Haskell are credited with first launching this plan. There is sufficient evidence, however, that Mrs. White herself believed in training workers in this way, and her guidance in this respect is now valuable counsel. (See *Evangelism*, pp. 107-110.) Other leaders have made valuable contributions which still guide us in our training of workers.

The field training school plan has already developed many efficient personal workers and Bible instructors. This training has proved especially profitable for gospel work in our larger cities. Earlier in our history few workers were privileged to complete college courses, and this accelerated type of training was instrumental in developing laymen who showed aptitude for gospel service. Again, the field training school helped to start out many a good worker in our home-foreign evangelism. In America national, racial, and language problems suggested adaptations of this idea as it was first launched by the Haskells. Many overseas people in our American cities were first introduced to our message by humble workers developed in these local training schools.

With a definite message to give to the world, Seventh-day Adventist evangelism expanded rapidly at the home base as well as throughout the world field. Then more and more the field training school became eclipsed by our fast developing ministerial courses in our colleges. Soon a new vision for evangelistic preparation resulted in many youth entering our colleges and completing broader courses of training for the ministry and Bible work.

This was a step in the right direction. Even then, however, it had to be acknowledged that the colleges were handicapped in providing sufficient practice and experience in actual field evangelism. Too often graduates of these courses received their first practical contacts with souls after leaving school, and when thrust out on their own in conference work. As they then engaged in intensive evangelistic campaigns requiring skill and experience in soul winning, these youth keenly felt their inadequacy.

The directing evangelist of a series of public meetings was often too busy to give regular instruction in soul-winning methods to his associate workers, and too many beginners had to find their way through embarrassment and confusion resulting from a lack of experience. The pressure of work required that attention be focused on getting decisions. Although the harvest demands this emphasis, the learner must still know the full background of various techniques that lead to the decision experience. Right here the evangelistic field training school has helped to solve many a practical problem for workers, especially in our city evangelism. The plan, however, is broad enough to be applied to the smaller effort, with adaptation, of course.

Wherever the field training school idea has been successfully tried, our evangelistic workers have shown great enthusiasm. Needless to say, such a training course cannot be made an afterthought of the whole program for the public campaign; the training school should be well planned when evangelism in a city is first given study. It may be that the busy evangelist is not the one to lead out in its instruction. His well-trained and experienced Bible instructor may more often make a better leader. The main purpose of this type of training is not to provide a course in homiletics or apologetics; neither is it to train young interns in the skills of public evangelism. It is to develop personal workers and home Bible instructors. A conference may enlist some veteran worker experienced in personal evangelism to be its instructor. There is then wisdom in a plan that will call interns and beginners in Bible work from the entire field into the school. These workers should not merely attend the training school, but should be expected to tie into the public campaign and there apply the methods learned.

Whether or not the training school during the evangelistic series provides daily instruction to the workers will depend on local conditions. Perhaps three instruction periods a week is about all the time that can be allotted to it, especially when public interest begins to require much visitation. It is well to concentrate on it early in the effort so that when decisions must be followed up there are no extra responsibilities to absorb the workers' attention. The best time for this instruction is in the morning when the mind is still fresh. The directing evangelist must be thoroughly behind the plan, making it clear to the company that emergencies only should necessitate a worker's absenting himself. The school's morale is important for both teacher and students.

Instruction for the evangelistic group should be on a progressive basis, fitting into problems as they arise. The teacher should bear in mind the needs of the group as a whole, and not merely concentrate on some workers who may not have had previous training and may be but temporarily employed for the campaign. This work is decidedly ministerial in nature, and the type of instruction given should be a broader training than that given to lay workers. It should deal more definitely with the problems of a public campaign. Helping perplexed and busy mothers to find time for Bible study; leading younger children to Christ; appealing to restless adolescents; building interest in the health phase of our message; making the sick-room call the entering wedge into the home—all these are skills to be developed by an all-round personal worker.

The true results of the evangelistic field training school may best be measured by an increasing soul-winning zeal on the part of the entire corps. The school gives occasion for regular counseling, and provides an exchange of better techniques in Bible work. Workers become far more alert as they focus their attention on points of mutual concern for the class. Follow-up plans for public meetings may here be guided so that a soul harvest will be secured, and new converts will be well established in our message. Experienced Bible instructors can help in developing confidence in personal work by guiding younger workers into a more purposeful visitation program, and in skills in Bible teaching. The art of securing decisions must be learned by observation as well as by practice.

Many a successful Bible instructor today admits that she received the right start in our evangelistic work through the field training school. If this plan were given more attention, especially in our large city campaigns, with adaptation to various local needs, our evangelism would become far more productive, and better Bible work would materially help check our apostasies.

Time comes as fast as it goes.—Edison.

“Many have fallen from the spot where you now stand. Trust not in your own righteousness.”

The Lord never commanded us to either go or send someone else in our place. He commanded us to GO!—J. E. Conant.

Sin makes us a barrier instead of a channel!—J. E. Conant.



Seminary Extension Course classes in Public and Personal Evangelism conducted at the White Memorial church, Los Angeles, fall, 1956.

Evangelism in Theory and Practice in Los Angeles

WALTER SCHUBERT

Associate Secretary, General Conference Ministerial Association



EARLY last September, our car loaded with books, notes, and other essentials, Mrs. Schubert and I set out from Washington, D.C., for Los Angeles, California, where, with Louise Kleuser, we were to assist in an all-out Spanish evangelistic campaign in the county of Los Angeles. The plan was to conduct three simultaneous efforts—one in East Los Angeles, one in Temple City, and one in Pacoima. I was to be the speaker for all three.

The budget, including hall rentals, necessary equipment, advertising, and literature, amounted to \$13,900. The Southern California Conference contributed \$11,000, and the church members promised \$2,000. The total offerings of approximately \$1,300 exceeded the \$900 offering goal. The faithful tithes and offerings given by the new

believers will soon more than recompense the conference for the investment made. The sympathetic understanding and cooperation received from R. R. Bietz, the president, and A. G. Munson, the treasurer, were most encouraging.

Organization of the Triple Effort

Eleven local conference workers were on the permanent staff of the evangelistic company. The enthusiastic leadership of our general administrator, Samuel Weiss, and the ability of our music director, E. Benavides, to lift the spirit of the audience heavenward with his solos added much to the meetings. Henry Fuss ably prepared the black-light charts and illustrations for the sermons, and Manuel Nestares offered his services without remuneration to be rostrum announcer, traveling many miles each night of the week to the meetings. Mrs. V. Vasquez gave efficient secretarial

help to the evangelist. In addition ten ministers from neighboring conferences participated for some weeks in this campaign. They gave untiring help and received help and inspiration personally.

Three efforts were conducted simultaneously in order to demonstrate what can be done in different locations and circumstances. The three Los Angeles Spanish churches united in renting the Mexican Hall, with a seating capacity of about five hundred, for the East Los Angeles effort. Pastor Weiss, assisted by Pastor Vasquez and H. Fuss, was in charge. A group of consecrated and hard-working ministers and Bible instructors were at their command. The lectures were given every Thursday and Sunday night. On Thursday, thirty minutes prior to the lecture, Dr. McFarland gave a very helpful health lecture in his enthusiastic, simple, and gripping manner. His practical counsels were appreciated, and many adopted our principles of health reform. These talks were given in a cheerful setting and from a positive standpoint, emphasizing the benefits to be derived from good health—happiness and long life.

The next effort was held in the Temple City Spanish church. In reality it was a

church effort. Manuel Lopez, assisted by three good Bible instructors, was in charge. With the Lord's help they labored hard to make the work of soul winning a success. These meetings were held every Wednesday and Saturday night.

The third effort was in the San Fernando Valley. The two small churches of San Fernando and Van Nuys united in renting a small, unpretentious hall in Pacoima. This effort was under the leadership of Daniel Chavez and his three Bible instructors, whose hearts overflow with a passion for souls. The lectures were given every Tuesday and Friday night.

Because these meetings were designed to attract and hold the people of the dominant Latin-American faith, we eliminated at the beginning everything that would create suspicion and prejudice against the gospel presentation, such as congregational singing, public prayers, and offerings; striving rather to gain the implicit confidence of the people, and to sow the seed of dependence on God in the heart of every hearer.

Since people generally are not interested to return to subsequent lectures unless they are convinced that the speaker is sincerely interested in their welfare and wants to



Class in session. Instructors, Walter Schubert and Louise C. Kleuser, associate secretaries, General Conference Ministerial Association.

help them in solving their varied problems of life, we capitalized on that yearning of the human heart. These methods resulted in maintaining a good attendance, with a few exceptions, throughout the entire campaign.

The Bible Class

On Monday nights, beginning with the third week of the campaign, a Bible class was conducted for the public in the Mexican Hall. During the first twenty minutes the audience was familiarized with the Holy Scriptures. Bibles were loaned to those who did not bring their own to the class. The origin, history, and high lights of four books of the Bible were explained at each class meeting. All were encouraged to memorize the books of the Bible so as to facilitate study. The last forty minutes was dedicated to a Bible study by the evangelist.

Louise Kleuser, with her wealth of experience, conducted a similar English Bible class on Saturday nights in Pacoima for the benefit of those who did not understand the Bible too well in their mother tongue. Simultaneously Brother Chavez held a Spanish Bible class there.

We aimed to seat the students so that the help of a minister, Bible instructor, or lay member well versed in the Scriptures would be readily available to aid the people in finding the texts. Texts were read aloud by the entire class. This served to increase a desire to study the Word of God. The class was encouraged to ask questions regarding the study under consideration. This was much appreciated by those in attendance. As a result, those who later attended Sabbath school were able to study their lessons intelligently without any assistance.

Classification of All Interest

During the effort about six hundred names were turned in for visitation. They were classified weekly into the following five categories:

1. Addresses: Persons who at the first call did not then manifest much interest in the message.

2. Interested: Families or individuals who showed a deep interest.

3. Promising: Persons whom the worker considered probable candidates for baptism.

4. Sabbath: Persons who had already begun to observe the Sabbath.

5. Baptism: Those who were ready for baptism.

At the weekly workers' meeting the progress and problems of the campaign were both discussed and prayed about. It was a thrilling experience to see the reactions as the workers from week to week brought in their reports with their various interests classified.

During the first week of our campaign there were ten interested people who were already keeping the Sabbath, and from week to week there were from five to fifteen additional Sabbathkeepers. This careful system of classification gave each worker an idea as to which of the interested people should receive priority attention; it also gave the worker a weekly index of the progress of his work in relation to his soul-winning goal.

Prayer in Evangelism

The church members were asked to pray three times daily for the success of the campaign and for the attainment of the goal of at least two hundred souls for God's kingdom. Most of the church members faithfully complied with this request. As a result of these prayer seasons empowered by the Holy Spirit, many people came to the lectures night after night and were later convinced of the truth.

All the workers in their private daily devotions brought to the throne of grace, one by one, the names of those for whom they were working, interceding for the particular need of each. This prayer ministry of our conference and lay workers has been a tremendous factor in the success achieved thus far.

Intensive Visitation Program

Loving people and visiting them systematically with a sincere desire to help and counsel must be the motivating passion of every successful soul winner. Right from the start an intensive weekly visitation program was organized for all the participating workers. Each one was assigned specific territory, and the first thing he did was to deliver the handbills and invite the people to the lectures. Then on subsequent visits he explained Bible points the people did not understand from the lecture, and left some literature on that subject. The effect was marvelous. People like to feel wanted and loved, and as the workers visited the

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SEED THOUGHTS -- for Sermons



[These seed thoughts for sermons are in no sense intended to be sermon outlines. They are only suggestions for busy preachers, to help supply a key thought or two for that extra meeting or emergency need.—EDITORS.]

● *Sure Things*

1. A Sure Revelation in God's Word. The "sure word of prophecy" (2 Peter 1:19).

2. A Sure Promise to Faith. "Therefore it is of faith, that it might be by grace; to the end the promise might be *sure* to all" (Rom. 4:16).

3. A Sure Election and Calling by adding to faith what the Lord enjoins. "Make your calling and election *sure*" (2 Peter 1:10).

4. A Sure Confidence. "Our confidence *stedfast* unto the end" (Heb. 3:14). The word "stedfast" is the same as "sure" in the above scriptures.

5. A Sure Anchor of Hope. "Which hope we have as an anchor of the soul, both *sure* and *stedfast*" (Heb. 6:19).

6. A Sure Hold. "Hold fast the confidence and the rejoicing of the hope *firm* unto the end" (Heb. 3:6).

7. A Sure Trust. "Our hope [trust] of you is *stedfast*" (2 Cor. 1:7).

The words in italics are one and the same in the original.

F. E. MARSH, *1000 Bible Outlines* (Zondervan, 1953), p. 376.

● *Attitudes Regarding the Second Coming of Christ*

1. Attitude of the World—Skepticism—2 Peter 3:4, 5.

2. Attitude of Satan—Anger—Rev. 12:12, 17.

3. Attitude of the Evil Servant—Delay—Matt. 24:48, 49.

a. Unbelief in the heart.

b. Unprepared to meet God.

c. Unchristian acts toward fellow men.

4. Attitude of the Impatient, Discouraged Believers—Lord is "slack" concerning His promise—2 Peter 3:9.

a. Not God's procrastination, but man's.

b. God's long-suffering and its limit.

5. Attitude of heavenly Father—"Long patience"—James 5:7, 8.

6. Attitude of the coming Christ—Eager expectancy—Heb. 10:12, 13.

7. Attitude of the true Christian—The blessed hope—Titus 2:13; Luke 12:36, 37.

a. Incentive to holy living—1 John 3:3.

b. Living and working for the coming of Christ and the "without sin" kingdom—Heb. 9:28; 2 Peter 3:12-14; Heb. 10:23-25.

c. Christian attitude: "In the days of primitive Christianity it would have been deemed a kind of apostasy not to sigh for the return of the Lord."—MASSILLON.

d. Christian attitudes include watching and waiting—Luke 12:36, 37; 1 Cor. 1:7; witnessing and working—Heb. 10:23-25; Eph. 5:16, et cetera; praying and purifying and preparing—Rev. 22:20; 1 John 3:3; Matt. 24:44; and loving—2 Tim. 4:8.

e. First coming of Christ: Greatest fact of the past. Second coming: Greatest fact of the future. His personal coming into our hearts: Greatest gospel fact of the present—Rev. 3:20.

J. A. B.

● *The Requirements of the Lord*

Texts: Deut. 10:12, 13; Micah 6:8.

The Lord Requires:

1. Moses' statement—Deut. 10:12, 13.

a. Faith with its godly fear—"To fear the Lord thy God."

b. Loyalty—"To walk in *all* his ways."

c. Love—"To love him."

d. Service—"To serve the Lord thy God."

e. Obedience—"To keep the commandments of the Lord."

2. Micah's statement—Micah 6:8.

a. Justice—"To do justly."

b. Mercy—"To love mercy."

c. Humility—"To walk humbly."

d. Companionship—"To walk humbly with thy God."

Adapted from two sermon outlines by Jerome O. Williams, *Seed for Sermons* (Broadman Press, 1946), pp. 95, 125.

● *The World's Greatest Fools*

Texts: Eccl. 10:3; Prov. 17:12.

1. The *no-God* fool—Ps. 14:1.

Atheists, humanists, et cetera—all who in their heart reject God. All who worship them-

selves or man-made deities—Jer 5:4, 7.

2. The *spiritually ignorant* fool—Ps. 92:5, 6; Prov. 10:21.

All who have "no heart" for the true wisdom—Prov. 17:16; 18:2; Ps. 94:8; Prov. 15:14; Prov. 11:29.

3. The *talkative* fool—Eccl. 5:1-3; 10:14; Prov. 15:2.

A prating fool (Prov. 10:8) and his thoughtless verbosity (Prov. 29:11) proclaiming the foolishness of his heart (Prov. 12:23).

4. The *contentious, strife-engendering* fool—Prov. 18:6, 7.

5. The *meddling, mischief-making* fool—Prov. 20:3; 10:23.

6. The *unlawfully rich and self-centered* fool—Jer. 17:11; Luke 12:20, 21.

7. The *lazy, shiftless* fool—Eccl. 4:5.

8. The *instruction-despising* fool—Prov. 1:7, 22; 15:5; 17:10.

Never learns the lessons of life, always returns to his folly (Prov. 26:11) and his shame (Prov. 3:35; 27:22).

9. The *angry* fool—Eccl. 7:9; Prov. 12:16; 14:16; 27:3.

10. The *self-righteous* fool—Prov. 12:15; 14:16; 26:12; 2 Cor. 12:6.

11. The *willfully transgressing* fool—Ps. 107:17; Prov. 13:19; 14:9.

12. The *indiscreet* fool—Prov. 7:4-6.

13. The *deceitful* fool—Prov. 14:8; Eccl. 5:4, 5.

14. The *oil-less lamp* fool—Matt. 25:2, 4, 8.

A professing Adventist believer without the Holy Spirit. The tragedy of the dying flame.

J. A. B.

Evangelism in Los Angeles

(Continued from page 26)

homes and established friendships, they found in them real men and women of God to lead into more truth. Due to this systematic visitation, the people responded and were regular at our meetings. To hold a consistent attendance during an effort, a systematic program of visitation is absolutely indispensable. After the first lecture it is worth more than all the newspaper advertising and posters put together. The workers found that the most convenient hours for calling at the homes were from 5:30 to 9:30 P.M. We emphasized to our ministers and Bible instructors that it paid to spend the morning hours in their homes for prayer and study, visiting in the afternoon, and in the evening when there were no public meetings.

Seminary Extension School

Simultaneously with this effort a Seminary Extension School was conducted by Louise Kleuser, of the Ministerial Association, and the writer. This course was available for all workers in the Southern California Conference. Four quarter hours' credit was granted by the Seventh-day Adventist Theological Seminary in Washington, D.C. Fifty-five ministers and Bible instructors availed themselves of this opportunity. Leila F. Swanson, a Bible instructor, served efficiently as registrar. Classes were conducted every Tuesday and Thursday morning in one of the classrooms of the White Memorial church in Los Angeles. Louise Kleuser, associate secretary of the Ministerial Association of the General Conference, ably taught a class in Personal Evangelism. The writer dealt with Evangelistic Procedures. This plan provided the opportunity to study evangelism in theory in the classroom, and to witness the practical results at the meetings and in the visitation in the homes of the people. Many expressed the conviction that this experience will enable them to be better evangelists and more efficient Bible instructors—qualified to bring more souls to the Lord.

The Baptisms

Owing to the type of candidates, the baptismal services were very touching. Husbands of believers, who for years had been indifferent and had even rebelled at their wives' being Adventist Christians, now gave their hearts to the Lord. And what a transformation has taken place in their homes! Quite a number of former Adventists were rebaptized. It was especially thrilling to see men and women who had been steeped in superstition and fear—some of them practicing almost every known sin—transformed by the Holy Spirit into born-again Christians. It is marvelous how God can take a life that has been dominated by the enemy of God for many years, and by His grace completely change it. Some of the sick were healed. Many who were discouraged are now living a life of confidence in the Lord. So far, 112 have been baptized, and it is expected that at least 90 more will be added to the church in the following months. To make the ties strong between the new believer and his future minister, each local pastor administered baptism to those he would be serving. In this way the

shepherd of the flock will naturally take a deep interest in these lambs of the fold.

Church Revival

The Spanish-speaking churches that participated in this evangelistic campaign experienced a great revival. A number of members on the brink of apostasy renewed their baptismal vows. The church in general was inspired to still greater missionary zeal in hastening the glorious day of Christ's second coming. One of the best ways of helping feeble churches to a higher plane of Christian living is to hold an evange-

listic campaign in which members can attend the meetings and cooperate in service. This will heal a multitude of spiritual diseases.

We thank our great Evangelist, the Lord Jesus Christ, for the many blessings received during this campaign for the Spanish-speaking people of California. In addition to the baptisms, there are many valuable by-products that make evangelism worth while in any conference. May God give our conference leaders wisdom for developing a veritable host of consecrated soul winners.

QUOTABLE QUOTES -- for Your Files



[This feature will be devoted only to quotations of unusual significance which we believe will prove of real value to all gospel workers in their work of teaching, preaching, and counseling. If your research or reading has brought to light any outstanding comments which you feel should be shared with your fellow workers, we shall be happy to consider them for this column. Be sure to give complete reference. Striking statements on current developments, great Bible truths, or true spiritual living—especially from unusual or uncommon sources—will be given priority.—J. A. B.]

★ Influence of Sun Worship Upon Christianity

Unfortunately, the corruptions of Christianity during the first three centuries—far greater than all during the fifteen subsequent ones—gave just ground for such remarks. Christ was spoken of in the very terms used towards solar deities; and attributes of a solar character, *unfurnished by the Gospels*, were attached to His name. Constantine, a sun-worshiper, who had, as other heathen, kept the Sun-day, publicly ordered this to supplant the Jewish Sabbath. To make matters worse, the Church, at an early date selected the heathen festivals of sun-worship for its own, ordaining the Birth at *Christmas*, a fixed time, and the Resurrection at *Easter*, a varying time, as in all pagan religions; since, though the sun rose directly after the vernal equinox, the festival, to be correct in a heathen point of view, had to be associated with the full moon. The Scriptures give no authority for anything of the kind. But, having been done, the events were made to bear the complexion of the old sun-worship.—JAMES BONWICK, *Egyptian Belief and Modern Thought* (The Falcon's Wing Press, 1956), p. 182.

★ Toynbee Foresees Danger of Deified World Government

Thus our Westernizing World has several good reasons for feeling anxiety. It is armed with atomic weapons. It has already experienced two devastating pre-atomic wars in one lifetime. And its political power . . . is polarized between two rival Powers and two only. In these circumstances our anxiety is well warranted. For, while we can foresee that, in an Atomic Age in which physical distance has been "annihilated," the control of atomic weapons is bound to be unified in the hands of some single authority sooner or later, we cannot foresee whether we shall reach this inevitable goal of world-government without inflicting on ourselves a supreme catastrophe. We can, however, foresee that, when world-government does come, the need for it will have become so desperate that Mankind will not only be ready to accept it even at the most exorbitantly high price in terms of loss of liberty, but will deify it and its human embodiments, as an excruciated Graeco-Roman World once deified Rome and Augustus. The virtual worship that has already been paid to Napoleon, Mussolini, Stalin, Hitler, and Mao indicates the degree of the idolization that would be the reward of an American or a Russian Caesar who did succeed in giving the World a stable peace at any price; and in this baleful light it looks as if the oecumenical welfare state may be the next idol that will be erected in a still discarded Christianity's place.—ARNOLD TOYNBEE, *Historian's Approach to Religion* (Oxford University Press, 1956), pp. 218, 219.

SHEPHERDESS -- Her Vital Partnership



Shepherdesses of the Mid-Century

THE EDITOR

WHEN we began our Shepherdess Section in *THE MINISTRY* a few years ago it was an experiment. We were convinced, however, that our shepherdesses around the world would welcome articles touching upon the opportunities and challenges of this type of service. Judging by our correspondence it seems that no section of the journal is read with more appreciation, and when this section is missing we usually hear about it before too long. Pressure upon our space has made it necessary for us to forego the Shepherdess Section for a few months, and for this we want to sincerely apologize. Here is a sample of the kind of letters we receive. It comes from the wife of one of our ministers in the New York area:

This letter is in behalf of a group of ministers' wives who are now organized into a club. To us, the most important part of our monthly meetings has been the discussion of the section entitled, "The Shepherdess," which occurred regularly in *THE MINISTRY* magazine which our husbands receive.

However, since September or October of 1956, the article "The Shepherdess," has been omitted from the magazine. We would like to register a friendly protest with you against leaving this article out. Perhaps you have heard from other ministers' wives who also have missed reading the articles. At any rate, we hope that unless it is absolutely necessary to omit the article, we will find it again in our copies of the magazine very soon.

The reference in this letter to a shepherdess club or fellowship reminds us that there are a number of such clubs throughout our conferences. From the Northern Union comes this word to tell how much the Shepherdess Section means to the Twin Cities Shepherdesses Fellowship. After expressing her appreciation, particularly for the special issue of *THE MINISTRY* devoted to our shepherdesses, Mrs. R. H. Nightingale, wife of the union conference president, tells how the group in that area feels closely knit "together in a bond of friendship and fellowship."

I believe this is a very important thing in this busy world in which we live. Scattered as the eighteen of us are over an area populated by a million people with each of us busy in her own little circle of duties, there are some of our number we do not see from month to month except at our monthly luncheons. Were it not for these monthly appointments there would be little opportunity to get acquainted.

Three times a year we have family affairs when we invite the husbands and children—the first one is in the fall when we have an outdoor corn roast; the second comes in December when we have a Christmas party; the third, a spring party, usually in April just before all the activities of school graduations, et cetera, begin. These gatherings give the husbands and children opportunity to mingle together in a social way and become better acquainted. We usually have something each month to feed the intellect—either demonstration in crafts or cooking, displays from the mission fields, talks on self-improvement, or something of interest. This is in addition to a devotional period of meditation and prayer.

Like others, this writer expresses the hope that sometime in the future another special issue of *THE MINISTRY* will be dedicated to the interests of women and their work in the cause of God.

Shepherdess Exchange

In the Illinois Conference, Mrs. Wayne Hill, wife of the president, sends out a duplicated letter, "The Illinois Shepherdess Exchange," each quarter to members of the fellowship. In that way they keep informed on the interests of this work in the church. The last issue of the "Exchange" included a letter from Mrs. Figuhr, wife of our General Conference president. Many will remember her excellent contribution in the March, 1955, issue of *THE MINISTRY*. In this letter to the shepherdesses of the Middle West she has given excellent counsel again. Our readers around the world will appreciate this, so we are sharing it.

DEAR SHEPHERDESS:

What a great privilege it is to be a good shepherdess. There is no greater work than that of leading others along the Christian way, and the reward for faithful service is wonderful satisfaction in this life, and eternal joy in the life hereafter.

But along with the privilege of service comes necessarily multiplied responsibilities, for the wife can either make or mar her husband's success as a shepherd. The position of a shepherdess is in some ways a very lonely one, for she must never become intimate friends with anyone. She must be able to treat everyone just the same. Then she must never discuss personalities with anyone, unless to say something good about the person in question. She is not a talebearer; she is always kind, courteous, and forgiving no matter what the provocation. Above all she does not burden her husband with all her petty grievances. She takes them to God and He will give comfort and wisdom.

The home of the shepherdess is to be a model of refinement, neatness, and good management. It need not have expensive furnishings. Never should she feel that she must keep up with the Joneses in the number or quality of things she possesses. But one can have simple, useful, attractive furnishings arranged tastefully and be as happy as a queen.

Help your shepherd husbands to be glad in the advancement of others—not to be jealous, and never to disparage the work of his fellow workers. Help him to be courteous and kind. Many ministers are selfishly discourteous—conspicuously so. See that he meets his appointments on time. Always be on time yourself, of course. One of the greatest factors in helpfulness is promptness.

One thing that will surely ruin your husband's work is lack of self-control manifested in loss of temper, gossiping, and faultfinding. Be master of your own spirits. Be careful not to become officious, and interfere in your husband's work. The wife should always stay in the background unless she is consulted and her opinion called for. There is nothing a man hates more than to be consciously ruled by his wife. There are tactful ways of giving counsel without the husband knowing he is being counseled. Some good wives seem to feel that they know better than their husbands how things should be done, even to the point of correcting them in public. There is no better way to make themselves abhorred and to ruin their husbands' work than to be officious and bossy. Of course, all are anxious to see their husbands advance. But, take it from one who knows, we can best help them by being loving, patient, understanding, attending to our own business, and expressing opinions only when asked or in a very tactful way behind the scenes.

Never tell family affairs to anyone. "Around every family there is a sacred circle that should be kept unbroken. Within this circle no other person has a right to come. Let not the husband or the wife permit another to share the confidences that belong solely to themselves."—*The Ministry of Healing*, p. 361.

There is so much I should like to discuss with

you but time and space do not permit. But I think I shall briefly mention a few things that are very important:

1. The minister's wife must be a lover of God.
2. She must have good mentality. This means that she must have good common sense, and enough education to know how to be charming and gracious.
3. She must have good health and know how to keep her body fit.
4. She must be a good housekeeper. Many a minister has had to move from place to place because of the slovenly house his wife has kept. This not only sets a bad example, but is most destructive to her husband's morale. This does not mean that she has to be a fussy housekeeper. Home should be a place where husband and children can relax and feel comfortable and at ease.
5. She must know how to prepare and serve attractive, well-balanced meals.
6. She must not be hard-headed and stubborn, but willing to look at both sides of a question, cultivating the ability to put herself in another person's place and recognizing the other person's viewpoint. If the question under consideration is not a matter of principle she should not insist on having her own way, nor argue the point or express her opinions too forcibly. Others have opinions and they may be as good as hers. People are not particularly interested in opinions if they are expressed in a dogmatic way.

CUTTING IT SHORT A SUBURBAN minister, during his discourse one Sunday morning, said: "In every blade of grass there is a sermon." Next day, one of his elders found the good man mowing his lawn. "Well, sir," he said, "I am glad to see you engaged in cutting your sermons short."

7. She should have good taste. Good taste is the basis of all culture.
8. She must not be jealous. If she trusted her husband enough to marry him she should trust him anywhere, any time. However, a prudent minister will take his wife with him when he has calls to make upon women.
9. She must not be easily shocked.
10. She must not take herself too seriously. A good sense of humor is a wonderful thing to have. It smooths the bumps out of so many unpleasant situations.
11. Above all, she must be adaptable. This is the most necessary qualification of a good shepherdess. Do not be narrow-minded and inflexible. None of us knows it all. We can always be learning new and better ways of doing things.
12. In regard to being a good mother I should suggest you read the chapter "The Minister in His Home," *Gospel Workers*, pages 204-206. It is incumbent upon us as ministers' wives to rear our children as suggested there. They must be obedient,

reverent, and an example to all others. Also read *The Ministry of Healing* on the home.

A good shepherdess has a wonderful amount of love for people. This leads her to be unselfish, winsome, tactful, and adept in courtesy.

The minimum service of a shepherdess may be briefly summed up thus: she is a good wife, good cook, an economical, neat housekeeper, a loving but firm mother, a good hostess. She is friendly, loving, and helpful to all who are in need. She is faithful and prompt in attendance at meetings, and does all she can to help in carrying on her husband's work. She does her best to help promote all church organizations in the way of advisor. It is best for her not to take charge of everything, but she can help train others to take these responsibilities.

Is this setting the goal too high? I think not. The higher the goal the richer the reward when it is attained.

I hope that these suggestions may be of some help to you in your sacred duties. It has been an inspiration to me to know that our ministers' wives are loyally working by the side of their husbands to finish the work speedily. May the Lord bless you and help you to lean heavily upon Him for all the strength you need.

(Signed) May E. Figuhr

Not long ago we published Mrs. T. G. Bunch's review of the book *All the Women of the Bible*, by Edith Deen. This active shepherdess told of the value of this 400-page volume published by Harper and Brothers of New York. It presents the women of the Bible in most interesting settings. It is a fascinating treatise on a little-talked-of-subject. This being "a man's world" (at least until recent times) the history books of the nations talk mainly about great men; but here is a unique treatise on women—a significant indication of the high place of women in present-day leadership.

Brought up as I was in a minister's home, I early felt the strong influence of a kind, patient, and loyal mother in Israel. My childish impressions of a "board meeting" are amusing as I look back across the years. It seemed to me that my father was always serving on one board or another, for he was a leader in the cause. All I could think of, however, was hard planks on which unfortunate members were confined for long hours. Our father seemed to be so seldom at home, for the work of the Lord called him to carry many responsibilities. But as children we were never permitted to harbor the thought that we had prior claim on him. He was a shepherd of the *whole* flock. Not only was he the pastor of the church we attended, but he was also editor of *The Signs of the Times*, sanitarium manager, publishing house manager, Bible teacher, and preacher all rolled into one. His calls were many. And in that flock were all the

diversified influences to be found in human relationships. It was not until I grew to manhood and found myself responsible for the care of one of God's other flocks that I really understood the burdens of a shepherd and the true value of a wise and sympathetic shepherdess, of whom my mother was one of the chief.

Not often is the material in this section of our journal supplied by other than a shepherdess, for our objective all along has been to have this as an area where women in the Advent cause can freely exchange their views with each other. I trust you will pardon this rather bold intrusion. But now that I am here I want to say again how much we appreciate the noble work that you are all doing. It has been said that "the highway to success is cluttered with women pushing their husbands." While that is not exactly true, yet few shepherds become successful without the association and cooperative counsel of a kind and faithful shepherdess.

John Wesley was perhaps the outstanding exception; but any woman might deserve sympathy who was called to share the life of a man who habitually arose at 4 A.M., was preaching his first sermon before 6 A.M., averaged four to five sermons every day, wrote more than 200 books, and in the preaching of more than 40,000 sermons, rode his horse 250,000 miles while building the Methodist Church! His did not seem to be a happy home. His brother Charles, however, was a contrast. He knew the joys of home and family life. And of all the shepherdesses of history none made a richer contribution to the church of God than the godly mother of these stalwart pioneers, Suzanna Wesley. She too was a minister's wife, a devout Bible student, and the mother of nineteen children of whom John was the fifteenth and Charles the eighteenth. And yet while rearing her family to become leaders in the cause of God she still found time to serve the community in which she lived. Of course, there were no telephones or modern gadgets in those days!

Those were hard and cruel times. Comforts were almost unknown—a contrast indeed with the age in which we live. Today family life is well-nigh destroyed by the conditions under which so many exist. Our comforts, our labor-saving devices—things which our forefathers never dreamed of—while good in themselves, are also perils. All too many families today, and many even in the Christian church, and in the ministry (if we may dare say so), find themselves under the pressure of *things*. Many homes are little more than filling stations where the members rush in to get a wash and a "fill up" and out again.

These are the conditions in the generation we serve, and as true shepherdesses it is your responsibility and high privilege to act your part with every other shepherdess in helping tortured and bewildered communities to a better understanding of what a Christian home can really be. May God bless you as you move out into the great fields of service. It used to be true that the hand that rocked the cradle ruled the world, but the hands of efficient shepherdesses today do far more than rock cradles and mend clothes. Instead, you are guiding swift-moving automobiles along the highways as you play your God-given roles in the finishing of God's work in all the earth. What would we do in the Advent cause today without our multiple-talented shepherdesses who not only teach the Word of God in the homes of the people, but drive scores of people to our public services? You are each a vital link in the chain of love that encircles the family of God. More than you realize, you are building the future leaders of the cause of God, and we pray that His Spirit may fill your hearts and minds with high resolves and great ideals.

When the apostle Paul thought of some shepherdesses who had been associated with him in his great labor of love, he wrote of them tenderly. Mentioning Priscilla and others by name he said, "Who for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles." His estimate is also our estimate of the high purpose and noble service of a true shepherdess.

Conduct Patterns or the Christ Pattern

(Continued from page 18)

Maturity, page 282, aptly summarizes this thought as follows:

As God's act he [Jesus] accomplished God's righteous will for man's salvation and so manifested the Father to his people. At the same time he also vindicated man in God's sight by achieving on man's behalf the *Imago Dei*, which it had been God's purpose that man should become. . . . In the former capacity Jesus was God's act of revelation; in the latter he was equally man's response to that revelation.

In the light of this image of God in man,

HER GREATEST DUTY

❖ NO PROFESSION can rob any man or woman of the right to love, to have some green Eden of home on which the world cannot intrude, which is their very own, apart from every claim and duty. If the minister does not have such a home, the parish will crush him. If the minister's wife did no other thing than to make her husband happy and at rest in a perfect home, then through its effect on him she would have done more for the parish than ten thousand times all other service she could possibly do. To be his perfect lover is her greatest and most sacred duty.—ARTHUR W. HEWITT in *The Shepherdess*.

how utterly useless is the religion of self-righteousness, which only reflects the self-assertive nature of man. On the other hand, Jesus' matchless life shows that a godly life can be lived in an imperfect world by the power that comes from above, and that it is the only practical spiritually mature life that can solve the multivarious problems of human existence. Thus it is that in the imparted Christ life, the power of God becomes available for men. Jesus alone is God's act of salvation, both vicariously and regeneratively.

The true gospel minister will endeavor so to lead his people into personal relationship with Christ that they will abandon all their conduct patterns of self-righteousness for the Christ pattern of living, that they may be "found in him," not having their "own righteousness, which is of the law," but rather "the righteousness which is of God" (Phil. 3:9).

Self-idolatry, which is the "foundation of all sin" and the "root of alienation" between man and his God, is the principal ingredient of self-righteousness. It is the fatal deception of spiritually paranoiac personalities who have no concept of growing by God's grace into "mature manhood, to the measure of the stature of the fullness of Christ" (Eph. 4:13, R.S.V.). The religion of maturity dedicates "all" the heart, and "all" the mind, and "all" the soul to loving God and man (Matt. 22:37-39). The emotions, the intellect, the will, of the mature Christian can never be satisfied with conduct patterns but only with the Christ pattern. Jesus is man's sole deliverance from sin. Only by experiencing Him in our lives can the demon spirits of evil be expelled, for "if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you" (Luke 11:20).

God's Redemptive Society

The ultimate goal of all true pastoral and evangelistic efforts is that they become the divine channel through which God can establish the redemptive community. This

colony of heaven is made up of individuals so Christ centered and Spirit directed that Paul describes them as the "body of Christ." This metaphor stands for the actual spiritual reality of church members manifesting Christ's Spirit in contemporaneous history.

God proposes that each individual member of the "body of Christ" should be a partner with Him in His final acts of human redemption. A true church member is on consecrated ground. He and his fellow church members have been called to be God's "saints" and God's "labourers" (1 Cor. 1:2; 3:9), and in this fellowship they are expected to provide the physical body through which the spirit of Christ's love can reach out for the redemption of the world. Such loving Christian conduct in its practice of justice, mercy, goodness, and love will be so superior to mere man-made ethical or legalistic conduct patterns that any comparison between the two would be sacrilegious.

When the kingdom of God actually comes *within*, it achieves an inward transformation of personality at the core of our character. "The good man out of his good treasure brings forth good, and the evil man out of his evil treasure brings forth evil" (Matt. 13:35, R.S.V.).

"Heart" refers to man's entire inner nature, the motivations and objectives of his life. The "image of God," which is formed by the incorporation of the Word of God and the holy law of love into human living, is both life and deed. The life is the source of the deed, and not the deed the source of the life. This image is produced in man only through the indwelling of the Divine Spirit, when an individual maintains a total surrender to the will of God, and seeks ever to emulate the Christ life.

The Religion of Maturity

The religion of maturity, then, is far more than a mere schematized rule of life, made up of a conduct pattern of do's and don'ts. In the religion of maturity the life is basically filled with the good treasure of the Spirit, which exemplifies the Christ conduct in producing the fruits of the Spirit in daily living.

To recapitulate, then, we who are the ministers of the new covenant, and who live in this climacteric hour of history, should do all in our power to help our fellow men to see that:

1. Self-righteousness breeds all forms of religious exhibitionism and ends in complete spiritual stagnation. It makes worship a form of the deification of man, and Christian living an ego culture of insipid piety. It is the principal sin of the conduct pattern Christian, who substitutes his own righteousness for the righteousness of God. Its egocentricity is one of the deadliest forms of man worship. The two extremes of antinomianism and self-righteousness are probably Christendom's greatest barriers to the formation of Godlike characters.

2. True righteousness is the whole moral character of God and not merely the doing or the not doing of certain specific acts. Jesus is the only person who ever completely lived God's righteousness on the plane of history, and the Spirit of God alone can implant such character in the inner life of man. Even relative righteousness is a matter of inward character, not of outward culture. It governs the motivations and the disposition of the heart and not merely the deeds of the cultured self. It is not just separation from everything tabooed, but rather participation in the righteous nature of God. The gospel's ultimate product is the "image of God in the soul." There is no adequate concept of righteousness other than this.

3. The church is to become a community of morally mature personalities who reflect the image of God's moral righteousness on the plane of human history. To achieve this inner transformation of character is its great goal. It is God's plan to give truly loving and lovable characters actuality on the historical plane. And then "the world will be convinced, not by what the pulpit teaches, but by what the church lives. The minister in the desk announces the theory of the gospel; the practical piety of the church demonstrates its power."—*Testimonies*, vol. 7, p. 16. We can only win the heart of the world when the world sees the heart of God in the heart of His church.

When the church reflects an image of what God is, and what His mercy, grace, and love accomplish in human hearts, it will then become the greatest testimony for the working of the power of God in contemporaneous history. Then, and only then, it will indeed be God's redemptive community—a colony of heaven at work as the saving remnant in human history.

J. A. B.

BIBLE INSTRUCTOR



Our Veteran Bible Instructors

ADVENTISM is so practical that there is a tendency for sentiment to be crowded out. Our work began under a pressure that left little place for the expression of appreciation when the God-given talents of pioneer workers were being taxed to the limit. Like the apostle Paul, our workers minimized their difficulties and gloried in hard tasks. But in more recent years we have learned the value of public relations, and have come to feature special events and anniversaries.

Our Bible work has not escaped these trends toward recognition and eulogy. Some months ago we were thrilled to observe that one of our large-city Bible instructors had completed fifty years of valiant service, and that the church she had served for half a century had devoted a weekend to celebrations in her honor.

But this anniversary was not the climax of Auguste Meyer's usefulness; she is still conducting the local German Bible course. During her long term of service, the Brooklyn German congregation has grown from thirty to hundreds of members. It is characteristic of this area for these larger churches to transfer their members to more suburban churches. Some are now scattered to the ends of the earth, for this church has produced strong leaders and missionaries. A conservative estimate suggests that more than a thousand are included in these transfers. Miss Meyer has seen many pastors come and go while she has remained unmoved at her post. In this respect her service for the denomination is unique. With New York's millions to draw from, she has never been without readers to instruct. And her instruction has been thorough; the writer herself came under her tutelage.

North American Bible Instructors

While recognizing our noble women on the front lines of Christian service, the Bible instructors who often work in the least sheltered con-

ditions of any group in our work, we do well to observe some statistics for the North American Division. Bible instructors now retired provide significant service records. About fifteen sustainees have completed between thirty-six and forty years of service in the denomination; twenty-five have served from twenty-six to thirty-five years; and thirty have fifteen to twenty-five years to their credit.

What noble, sacrificing service our North American Bible instructors have rendered! We must keep in mind that at the beginning of our work North America was the base, while today we have other bases. These we shall be hearing from in the future, for their records are equally cheering.

Missionary Bible Instructors

When we consider our overseas work we bow in respect to the large number of ministerial missionary wives who have long served without remuneration. Until more recent decades wives shared their husbands' burdens in the cause on just one salary; at least that was the pattern. But those were perhaps our most fruitful years, when Europe, Asia, Africa, Australia, and South America produced workers of real pioneer stamina and true sacrifice. So piecing together the world picture of Adventist women's service, and more specifically the Bible work as a calling, we see a galaxy of luminous stars whose names will yet complete the list in the eleventh chapter of Hebrews—examples of faith in action. Today we merely summarize by stating that Adventist womanhood has been and is a great blessing to the denomination.

The Plea of Our Veterans

Our honored veteran Bible instructors continually urge us to hold our denominational vision clear for the Bible work. As we meet many of them in our travels they frequently express their conviction that Adventism is now

in great need of a consecrated womanhood for home Bible teaching and personal work. They pray that our colleges, and the Seminary, will train many of our younger women as Bible instructors. They voice their convictions that no other profession employing women should eclipse this important, heaven-ordained work, and that our administrators should not indicate preference for other professions by salary variations.

Leaders would be untrue to their trust of developing a symmetrical gospel personnel if the foregoing pleas were ignored. These consecrated and hard-working Bible instructors of the past were largely responsible for the training of the many women from the lay ranks who now wear the mantle of service. They humbly transmitted their unique skills, without guides and textbooks, to hand-picked lay workers. No, the line must not break where they stand! And so in behalf of the Ministerial Association we say, God bless our noble veteran Bible instructors!

L. C. K.

Christ's Message for Islam

(Continued from page 21)

But if we personally wrestle with God we shall receive the blessing as did Jacob. The Angel changed his name to Israel—prince of God. We are to be spiritual Israel, God's modern princes, who are preparing to enter the kingdom of God.

At the close of this sermon a remarkable story came to light. Pastor Hakim Din had been using the Theosophical Society hall for these meetings. As this society allows peoples of all religions to be members, many Moslems were members of it. One night in one of their board meetings a member objected to the renting of the hall to our evangelist, "because he is preaching against Islam." Another Moslem member of the board rejoined that he had attended a number of the meetings, and had heard nothing of the kind. But if the padri sahib was preaching against Islam then he should be stopped. The one to know would be a priest or *maulvi*. So it was voted to hire a *maulvi* to spy on the meetings without making the purpose of his presence apparent. For three nights he attended. This was his third night and at the close he stood and made the following public statement. "My Moslem brethren, I am thankful to the padri sahib for this message. Really these things are true, and I am sure that all of you know why they are spending money for this show." (The word "show" is used rather liberally in Pakistan to mean any public program or enter-

tainment.) "It is clear to every one of us that they are teaching us Christianity and they want to make us Christians; and I tell you it is not a bad thing, if you can understand; and if you are really convinced you can be a Christian." Such a statement from a religious leader of Islam is indeed a triumph of the cross.

10. *The World's Greatest Patient Man*. Subject matter: Job. Sometimes we listen to the wrong advice and go away from God. When we are given advice we should weigh it against the Word of God. If the two are in agreement, obey. If not, we owe it to ourselves to follow God and not man. Job lost all earthly treasures, but he still had his faith in God. Appeal: The world can take everything from you—wealth, clothing, houses—but they cannot steal your spirituality, your character.

11. *Jonah*. Departure from God's plan for our lives brings tragic results. We cannot flee from His presence.

12. *The Bravery of David*. The story of David and Goliath. "I come to thee in the name of the Lord of hosts." Appeal: David appeared before the giant in the name of the Lord, and was successful. And when we are confronted by the enemy of souls, if we come in the name of the Lord we, too, shall have success and blessing and power. When we do not fight the battles for truth in the Lord's name we are bound to be defeated, and that ultimately means loss of the kingdom of heaven.

13. *Daniel and His Companions*. The story of their captivity, their faithfulness in diet, and their reward was told. Reference was made to the king's dream of Daniel 2, which no man could tell. It was only alluded to in order to give the setting for the golden image of chapter 3. The ordeal of the fiery furnace leads to the confessions of Nebuchadnezzar, that the form of the fourth was like the "Son of God." The king was not a Christian, nor a worshiper of the God of Daniel and Daniel's friends, but an idolater. But when he saw the fourth, he said, "He is like the Son of God." Who told him? Here is another evidence of the Trinity. Moslems think quite highly of Daniel. When the Hebrews came out of the fire they were only three. Really Jesus was with them in the fire.

14. *Joseph and the King of Egypt*.

15. *Elijah and the Prophets of Baal*. This narrative emphasized the general lessons of faithfulness to God and its rewards, and the need for the reformatory message of the last day Elijah. From these studies we can see the value of the narrative method of presenting truth and teaching the principles indirectly without creating prejudice.

The Value of the Song Service

(Continued from page 22)

"Oh, I don't feel like singing, I've too much on my mind." Well—what does a kettle do when things are hot? It starts to sing, of course. "When you are up to your neck in hot water, think of the kettle and sing." Music is a blessing when used in the praise and worship of God, and to inspire the soul to keep journeying on the upward way.

As song leaders we should know the hymns so that we can point out to our audiences some special feature that will help them to sing with better understanding. Music directors in training their choirs or choral societies should be able to interpret the poem that has been set to music, so that the right emphasis is placed on the word or lines that more specifically convey the vital thought of the message.

Singing in the church service, or the song service preceding it, is one of the highest forms of corporate worship of God, and is not just a stop-gap! Artistic paintings look good on an easel, but when they are well framed they have added beauty. I think of the sermon as being the picture, and the music the frame that goes around it to bring out its luster.

Both the person in the pew and the song leader on the platform need a fuller realization of how music can be a power for God in bringing men and women to a better knowledge of their Creator and a fuller commitment of their lives to Him. Worshipful music will stir their hearts to pray, and to prepare to sing the song of the redeemed on the sea of glass and join with the angelic choirs in the praise of God. With eyes and ears in tune with heaven we can discern "tongues in trees, books in running brooks, Sermons in stones, and good in every thing."

The Power of Christian Song

There's something about a fine old hymn
That can stir the heart of a man;
That can reach to the goal of his inmost soul
Such as no mere preaching can.

It's more than the tune of the song he sings
And it's more than the poet's rhyme,
It's the Spirit of God working through these things
That gives them their power sublime!

So we thank Thee, Lord, for the fine old hymns;
May we use them again and again
As we seek to save from a hopeless grave
The souls of our fellow men!

—J. B. H.

In This Issue

(Continued from page 3)

poses self-righteousness as the human counterfeit of the righteousness of God. Only God's righteousness can make His church the redemptive community in contemporaneous history.

We believe our readers will find a variety of valuable materials in this May number. All our writers are especially invited to submit timely manuscripts to THE MINISTRY. Creative writing is a challenging experience, and an achievement which benefits both the cause and the writer. We shall be looking for your manuscript.

YOUR SOCIAL DECALOGUE

I

Be guided by principle, rather than by impulse, in all your social activities.

II

Practice total abstinence from that which is evil, remembering that on religious questions compromise is treason to right.

III

Be temperate in your use of that which is good.

IV

Set a high social standard before yourself, and always observe the rules of propriety.

V

Never let social requirements lead you to disregard the laws of health.

VI

Never deal in counterfeits, such as flattery and flirtation, but exemplify Christian simplicity in all things.

VII

Deny self for the sake of others, and for the sake of your influence over them.

VIII

Never seek pleasure for its own sake; use it as an agency for doing good.

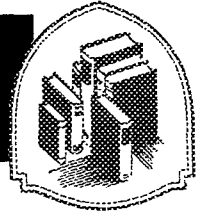
IX

Do all things for the glory of God and for the good of others.

X

Make your social activities a subject of prayer, never losing sight of the great aim to make them an agency for blessing others.—**Matilda Erickson Andross.**

BOOKS -- For Your Library



Rand McNally Bible Atlas, Emil G. Kraeling, Rand McNally and Company, New York, 1956, 487 pages with numerous illustrations, black and white maps and color maps on 40 pages, \$8.95.

A Bible atlas belongs to the indispensable tools of every minister. Few can visit the Bible lands and obtain a firsthand acquaintance with those countries concerning which they constantly preach and teach, so they must acquire their knowledge of these lands through books and atlases. However, it is very important that such works be reliable and up to date, because the scientific explorations carried on in the various Bible lands during the last fifty years have corrected and increased our geographical knowledge about the Near East to such an extent that all the older maps and atlases are obsolete.

Rand McNally and Company were the first publishers of a *Bible Atlas* in America. Their first edition with the text prepared by J. L. Hurlburt appeared in 1908. It was republished with few changes in 1938 and has been out of date for a long time. In 1915 George Adam Smith published the *Atlas for the Historical Geography of the Holy Land*, which was an admirable piece of work in its time but the great advance in knowledge made especially during the interval between the world wars has also made this work obsolete. For this reason new atlases had to be prepared. The first up-to-date Bible atlas of recent years was *The Westminster Historical Atlas to the Bible*, edited by G. E. Wright and F. V. Filson, which came out first in 1945 and in a revised edition in 1956. A good descriptive text and pictures besides the color maps on eighteen large-sized plates made this atlas a good tool for Bible study. The readers of *THE MINISTRY* are acquainted with these maps since they have been incorporated into the *SDA Bible Commentary* in a modified size.

Another useful Bible atlas has recently been published in Dutch by the famous Elzevier Publishing House. It was prepared by the Catholic scholar Luc H. Grollenberg. A French edition is already available, and an English edition is in preparation.

And now comes a brand-new *Rand McNally Bible Atlas*, to which an elaborate text of about four hundred double-columned pages has been written by Dr. Emil Kraeling, well known in the scholarly world as a teacher and author. The first impression of the work is favorable. Its handy size, 10½ x 7 inches, allows it to be placed on the

minister's desk with other frequently needed books. The color maps are good, reliable, and furnish all needed information. Many of them are double spreads. The 148 illustrations—mostly excellent photographs—as well as the forty-four black-and-white maps in the text are up to date and very helpful for Bible study.

The text provides in a running narrative pertinent geographical and topographical information for the Bible stories in a chronological sequence from creation to Revelation. This information is based on the latest researches, and is the result of the accumulated research work of scores of scholars in the field of Biblical geography. Professor Kraeling reveals himself in this book as a reliable guide on one's excursions through the Bible lands in association with patriarchs, judges, kings, prophets, or apostles. This reviewer found the author's work excellent in this respect and fully up to date, since it incorporates the latest archeological discoveries such as the Dead Sea scrolls and the recently discovered Babylonian Chronicle. He noticed no serious mistakes, although he found about fifty minor errors, which he has privately communicated to the author, so that they can be corrected in a new edition or in future reprintings.

Of the few more serious errors only the following three may be listed:

Page 130. The picture in the right top shows a rock sculpture of the Hittite king Hattushilish at Yasilikaya, and not the sarcophagus of King Ahiram of Byblos.

Page 135. Garstang's interpretation of the ruins of Jericho has proved to be erroneous as Miss Kenyon's new excavations have shown. See the reviewer's article, "The Recent Discoveries at Jericho," in *THE MINISTRY*, February, 1954, pages 29-31.

Page 400. In the plan of the temple read "East" instead of "South," and "South" instead of "East."

The only serious objection readers of *THE MINISTRY* will have to the new *Bible Atlas* is that it is written with the higher critical views in mind. Not only the stories of Genesis 1-10 are relegated into the realm of mythology, but the author also finds many stories of the patriarchs, judges, and of later periods of a legendary nature. If the conservative student of the Bible overlooks this weakness of the text, he will find much help otherwise, and the reviewer's criticism does not have the purpose of minimizing the value of Dr. Kraeling's geographical explanations, which must be rated as a first-class work.

SIEGFRIED H. HORN

The Revelation of Law in Scripture, Patrick Fairbairn, Zondervan Publishing House, Grand Rapids, Michigan, 1957, 484 pages, \$6.95.

This reprint classic would prove a valuable addition for the library of every Seventh-day Adventist minister and teacher. The author, an eminent preacher, college principal, and editor for the Free Church of Scotland during the past century, and author of several other books, brought together in this volume a series of nine lectures on the law which he delivered in Edinburgh in 1868. Dr. Fairbairn, in a scholarly manner, discusses the eternal, spiritual nature of the Decalogue as an expression of the character of God. He deals with the basic principles of moral law written in the human heart; its place from Eden to Sinai; and the progressive manifestation of the spirit and morality of law from Adam to Paul. The correlation of the ceremonial law with the Ten Commandments; the interrelation of law with grace, and the relationship of law and grace to the two covenants, are rather fully covered.

Regarding the inviolability of the "categorical imperative," as Kant called the Decalogue, the author is very positive. Of Christ's attitude toward the Sabbath, for instance, he states that He "gave no hint whatever of its coming abolition, but, on the contrary, recognized its divine ordination, and merely sought to establish a more wholesome and rational observance of it." And, again, in writing of any anticipated change of the Sabbath on the part of Jesus: "In this respect nothing of a reactionary nature fell from our Lord, nor was any principle advanced which can justly be said to point in that direction."

In addition to the nine lectures, the author also examines some seventeen passages in the Epistles of Paul that relate to law, such as 2 Corinthians 3:2-18; Romans 3:19, 20 and Colossians 2:11-17.

THOMAS A. DAVIS

In the Gray Rain, Hazel Severson McCartney, Harper and Brothers, New York, 1957, \$3.75.

This book, written by a teacher in a Christian high school in Japan, is so realistic that the reader lives in a fascinating Japanese atmosphere until reluctantly he lays the book aside.

He is delighted to meet Yoshika San, a beautiful Japanese girl for whom no skilled task seems difficult, but who chooses the humble work of a servant because living in the home of Christian missionaries will afford her great spiritual satisfaction.

He glories in the profusion of lovely flowers cultivated by these beauty-loving people, envisions the beautiful arrangements of cherry and plum blossom, and almost inhales the fragrance of daphne, which the author likens to somber little Hiroko San who attends the Bible class to learn English, and finds something much more precious. She testifies: "I wish help other lost sheep and lambs to the good shepherd's fold. Because there is much sick in Japan, I hope to study medicine. Then I can help both bodies and hearts."

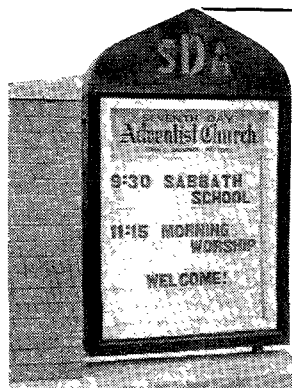
The reader is intrigued with the "one-line poems" with which the chapters begin. One suggests: "In a child's lunchbox a mother's thoughts"—a lunch box which in the lean days following World War II possibly contained little more than cold rice, dried fish, and pickles.

He marvels at the spirit of willing service displayed by Ikuo San, a student in the government high school for boys, who before slipping into the back seat at Bible class would stoop down and turn all the shoes (which according to Japanese custom are always left at the door) so that they would be ready for the owners to step into when they left the hall.

What a wonderful gift *In the Gray Rain* would make, and what an honored place it would occupy in any library, especially that of the pastor's wife or a Bible instructor!

LEILA ADAIR

¶ The presence of a clergyman during sessions of the juvenile court of Mercer County was described as extremely helpful by a county judge in Trenton, New Jersey. Judge Arthur S. Lane, who more than a month ago approved such a plan involving more than 20 clergymen in the area, said that he has been "very satisfied" with the results. He added that it gives him a feeling of support in the handling of his cases. At each session of the juvenile court over which the judge presides a clergyman is present to hear the cases, offer advice to the court, and aid the family involved in any way he can.



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NEWS -- From Current Journals



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

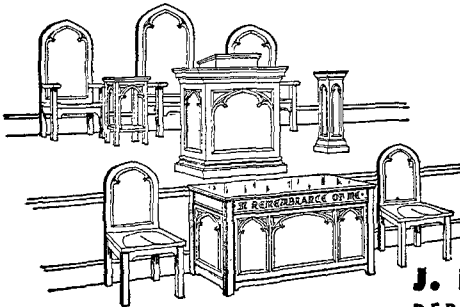
¶ Protestant leaders have invited Roman Catholics and Jews to join with them in producing a weekly, nationwide television program that would promote spiritual values without reference to specific religious beliefs. The program would be aimed chiefly at the "unchurched and the indifferent" and show dramatically "the hand of God at work." The invitation was extended by the Board of Managers of the National Council of Churches' Broadcasting and Film Commission at its annual meeting in New York. The board acted on a proposal made by Dr. S. Franklin Mack, the commission's executive director.

¶ The Vatican Radio stressed "the great importance" of the Holy See's extraterritorial rights in a special broadcast commemorating the anniversary of the signing of the Lateran Treaty between the Vatican and Italy. Signed on February 11, 1929, and ratified the following June 8, the agreement recognized the international sovereignty of the City of the Vatican and guaranteed its freedom and independence. The Vatican station said the value of the Vatican's extraterritorial rights was proved espe-

cially during the last war when envoys of opposing sides were able to go to the Vatican and negotiate for peace. Declaring it was "unfortunate" that the world press did not pay sufficient attention to the anniversary, the broadcast said both Vatican City and Rome were "gay with flags for this occasion." The station said the latest statistics showed 464,000,000 Catholics in the world, 381,500 priests, over 400,000 Catholic churches and 160,800 Catholic schools.

¶ Lack of research in the field of religion was deplored by a leading religious research director. Dr. Lauris B. Whitman, research director of the National Council of Churches, said there has been only a "token recognition" of the need for research "on the part of organized religion itself." He spoke at the annual meeting of the council's Division of Christian Education. "If the church is to succeed as it deserves to succeed in today's complex and confusing social situation, it must move and move rapidly toward more widespread use of research resources," he declared. "Few organizations make important decisions unless they are based on adequate research. This principle must be more and more applied to the life of the churches."

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

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¶ A young California housewife became the 200,000th U.S. graduate of a correspondence course that uses the Bible as its textbook. Mrs. Margaret S. Baker of Redondo Beach, mother of three, enrolled in the 40-lesson course after hearing a broadcast of "The Voice of Prophecy," which operates the Bible correspondence school. The program is sponsored by the Seventh-day Adventists. Established in 1942, the school claims nearly a million graduates throughout the world. In addition to Faith and Advanced lessons, the school offers a course for alcoholics, one in Braille, and a junior-age course, which has been completed by 55,500 youngsters. A course for teenagers is now being started. Officials believe the Bible correspondence course is the first of its kind.

¶ Billy Graham said in Washington, D.C. that the present day represents such a "golden hour" for evangelism that he would not "trade places with the apostle Paul." Delivering the keynote address at the annual banquet of International Christian Leadership, Inc., he declared that "the present moment has no parallel in 2,000 years of Christianity."

"Everyone is turning to Christ," the evangelist said, "scientists because all of their probing has brought them no nearer understanding the universe, politicians because man has not been able to control himself or the monster created by science, the atom bomb. Society has turned to Christianity because religious and racial differences have gotten out of control and Christian principles offer the only answer."

Mr. Graham said, "I would not change places with any apostle because opportunity knocks now stronger than ever before in history. Before now only the leaders of religion were active in it," he added, "but today there is a surge of general public interest that the world has never seen before."

¶ In a major address at the ICL annual conference, Dr. Daniel A. Poling of Philadelphia, editor of *Christian Herald*, offered a five-point formula for a Christian peace in the Middle East. He suggested that Jordan be united with Iraq to permit full development of the resources of the Tigris and Euphrates valleys and to give a new home to Arab refugees. Dr. Poling said the Jordan River should then be made the "natural boundary" between the Arab nations and Israel. Then Israel should pay just compensation to the Arabs for the land she has taken, and join with the United States in the plan for development of the Jordan watershed. Finally, he said, the Christian nations should emphasize the bond that alone can unite the divergent nations of this area, their common belief in one God.

¶ A record total of more than 5,200,000 Bibles and Scripture portions was printed by the British and Foreign Bible Society during 1956. This compared with just under 3,000,000 volumes in 1955.

¶ A. S. Aldridge, vice-president of Central Airlines announced that his company will file a petition with the Civil Aeronautics Board for reduced clergy

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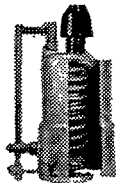
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¶ Lutheran Bishop Otto Dibelius of Berlin denounced efforts by the Soviet Zone government to ban the Christian faith from East German schools and universities "as if it was a contagious plague." Preaching in Mary's church in East Berlin, Dr. Dibelius, who is chairman of the Council of the Evangelical Church in Germany (EKID), also scored "the monopoly exercised in the Soviet Zone by a materialistic ideology."

"One may educate men to be robots or party henchmen," he said, "but men who obey the Ten Commandments observe discipline and self-abnegation, without which there can be no free and sound society."

¶ Half the Christians in China have refused to obey Communist government directives and are conducting their worship services in secret, Ambassador Hollington K. Tong of Nationalist China declared in Washington, D.C. He said the Chinese Christians who are permitted to communicate with the West are members of "show case" churches that the Communists maintain for propaganda purposes, while most Christian groups in China continue to feel severe persecution.

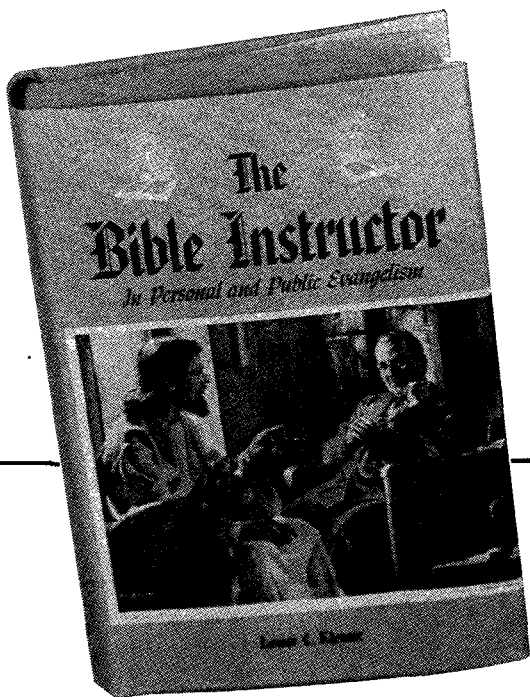
¶ The Arkansas House unanimously passed a bill authorizing city councils to regulate by ordinance the type of businesses that may remain open on Sunday. The measure repeals an old State law prohibiting any business establishment from opening on Sundays. This statute has not been enforced frequently.

¶ The Post Office Department announced it had declined requests from Congressmen that a commemorative postage stamp be issued to mark the 75th anniversary of the Knights of Columbus, Roman Catholic fraternal organization.

¶ The Seventh-day Adventist Church in Canada submitted a brief to Attorney General A. Kelse Roberts asking for changes in Canada's Lord's Day Act and urging that its enforcement be "more in keeping with the times." The brief to the attorney general declared that the greatest liberty of religion obtains where the state refrains from participating in religious matters. It said, "the clamor for rigid enforcement of the Lord's Day Act has invariably been accompanied by an appeal for conformity to its requirements on a singularly religious basis."

The Adventists argued that one day free in seven could easily be legislated as just that, and the government should never forget that "there are people who observe a day other than Sunday for worship or cessation from secular labor." Adventists observe Saturday as the Sabbath.

Previously, the Canadian Jewish Congress filed a brief with the provincial government also demanding an end to religious classes in the schools. The Unitarian and Christian Science churches made statements supporting the Jewish viewpoint, but Anglican and United Church educators said that while they respected the rights of the minority, "the minority should never be allowed to control the majority."



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Going Forward or Standing Still

(Continued from page 48)

Sunday evenings afford marvelous opportunities for reviving the saved and seeking the lost. It is also a proved weapon against the "idle mind," the devil's workshop.

The urgency of our times demands that the message be speedily brought to the attention of the people. Immediate, positive action is now a necessity. The Spirit-filled man recognizes no competition in electronic devices. The call of God is in him a consuming fire. He recognizes the impossibility of going forward while standing still. E. E. C.

THESE FILING SYSTEMS

FROM time to time the Ministerial Association receives urgent calls for material, perhaps back numbers of THE MINISTRY, from workers who are unable to locate an item of interest that has passed through their hands at some previous time. We are always pleased to help in an emergency, but when these requests come from all over the world, in self-defense we seek to alert some of our workers to a better program of preserving usable material and of keeping their files up to date. We also have in mind those comfortable and well-meaning colleagues who would appreciate our sending them personally, or putting in our journal "from time to time," "bright ideas" they could use in their work.

It is true that THE MINISTRY is a professional journal, intended to supply ideas and techniques for the minister-evangelist and his associates. One has only to observe its various headings to realize the large area it covers, and it is our aim to hold in balance the material that goes into print. But before we can make the material of another worker our own we must recognize a definite use for it in our work. Sermonic materials, charts and diagrams, suggestions and methods, may well be filed for future use. When the worker keeps alert, clipping, gathering, and filing items he knows he will be able to use, his files will become priceless to him. He may have caught from some friendly associate the inspiration to cull material for his future needs, and made provision in his budget for a few files. Now he is ready to begin systematic filing in earnest.

Here a word of caution may be timely. We live in a rapidly changing world, especially in the field of ideas and methods. Happy the worker whose wife recognizes her husband's tendency to become a file addict—one who collects material that, while interesting, may contribute little to his work. Some of our ministerial brethren are under the misconception that the minister's office is evaluated by its complete filing system and rapidly expanding library. While the efficient worker keeps his ministerial tools in the best shape possible, it is not good planning to keep adding books and equipment merely for the sake of professional prestige.

If an examination of our filed material reveals that we have found no use for some of it, say for three years, then it is time to make room for newer and more usable suggestions. An occasional "ruthless" cleaning-up will bring joy to the heart of the shepherdess and new appreciation of her partner's good judgment. The pastor may already have forgotten what he has stored away in his files. Time marches on, and he may have become accustomed to using other material. An annual checkup of your files would be

well worth while. You may have felt that you should be bringing an additional unit into your already crowded study, but a "spring cleaning" of files you already have may make this unnecessary. L. C. K.

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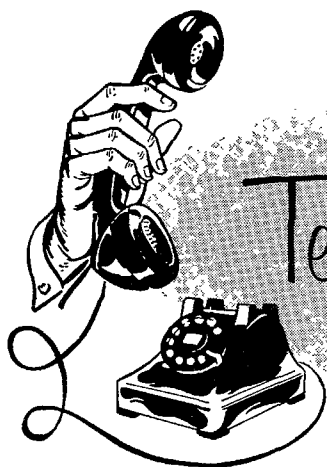
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Telephonic Guidance

THE rapidly increasing technique of "telephonic guidance" presents a relatively new method of presenting the gospel of Jesus Christ. In a number of American cities and towns one can now pick up the telephone, dial a number, and listen to a brief message of spiritual inspiration or solace, frequently composed of scriptural references and a prayer. Mr. Ehrenstein, minister of the Bethany Baptist church of Philadelphia, credits Episcopalian minister James Jefferson Davis Hall with having initiated this unique method of gospel witness about the year 1924. That story as recently reported in *Our Hope* follows:

Sick in bed, "Daddy" Hall (as he was affectionately known) answered his phone one day and found the call a wrong number. Having so informed the caller, Hall was about to replace the receiver when a thought struck him: Here was an excellent chance to witness for Jesus Christ. So he asked the person on the other end of the line to wait a moment, and then presented the surprised telephone-visitor with the Gospel.

A short time after he finished, the phone rang again and another person said: "I understand you have a message for me; my friend told me to call this number." From that time onward, Daddy Hall's phone literally almost never stopped ringing, until his death in September of 1951.

Spiritual phone connection services are becoming increasingly available. The telephone exchange number is printed in telephone directories or on cards which are handed from person to person. Newspapers have published them.

In this electronic age no one needs to personally accept the phone calls. A half-minute recorded message on installed transcribing equipment and the gospel could be presented to every caller in a similar manner to which recorded weather reports are provided. The message could be changed frequently.

Some business shops, especially those without secretarial help, have installed mechanical telephone call receivers which answer the phone when the number is rung, and tell when the party will return or other pertinent information. The caller may reply and his or her statement is recorded for the proprietor's benefit. Such units could also convey a short sentence of faith or trust in God as a personal greeting of spiritual encouragement.

Alert church groups and Christian leaders see a vast potential of spiritual witnessing in this telephonic message system. Many have received testimonial letters proving that the messages have been really worth while.

In the complexity of modern life, myriads of burdened people need the gospel "lift." The writer will never forget the added strength personally received from the recorded message of faith and hope in the little chapel booth in Clifton's Cafeteria, near Seventh and Broadway in Los Angeles. A message that puts a busy soul in touch with God for even a half minute is most valuable. Why not try a capsule gospel recording?

J. A. B.

POINTERS TO PROGRESS



PRESSURE OR PERSUASION IMPATIENCE to see men decide for Christ can produce in the soul-seeker extravagance of expression. "You are lost" is a judgment reserved for God alone. While it is true that the man of God possesses the keys of the kingdom, let it be noted that this does not entitle him to open or shut the door of heaven to any soul.

In the days of Noah, it was an angel who shut the door. It was Noah's privilege to preach the way of escape, and even guide men to it. But here man's responsibility ends. The door of mercy stood ajar, controlled by God alone. It is still so today. With the keys of the kingdom, the minister unlocks human hearts, exposing them to the mysteries of the kingdom. But mercy extended or withdrawn is God's prerogative, not man's.

It is indeed a fact that some souls, like fruit, ripen slower than others. In such cases pressure is both out of place and costly. Souls have been driven from the gate of heaven by the overanxious. Certainly we speak much for ourselves when we essay to declare the door of grace shut forever in the face of any man. A soul has been known to reject the message under one man's preaching and accept it under another. Salvation neither begins nor ends with any one man's ministry. It is therefore necessary that the "truth seed" be thoroughly and patiently sown, as we know not what shall prosper.

It is also true that one's attitude toward the adamant is an index to his motive. Only a selfish man would risk driving a soul from God to win him by dishonest persuasion and desperate measures. Every successful worker will recognize the line separating the duties of the minister from the privileges of his Maker.

E. E. C.

HOW DO YOU REGARD THE MINISTRY?

Are you one of the many, many workers who eagerly await its arrival each month? You have, of course, some curiosity as to the various emphases in each current number. You feel that the reading of our professional journal keeps you in stride with the ministry of the denomination. No doubt your wife shares your interest; she may have read a portion of the paper before you have seen it, possibly her "Shepherdess" section. She places the new *MINISTRY* on the end table near your favorite armchair, for she has learned that it encourages you to relax occasionally. You are both committed to read it thoroughly before the mailman brings next month's issue to your door. It is a journal you share in partnership. Of course, you would not expect every number to be equally important to you, but you will admit that many of the articles are just what you need. Whether you are exceedingly busy, or just busy, you do not try to get along without a thorough reading of *THE MINISTRY*.

But you and your wife may represent another class—readers of a large variety of journals, professional and secular. You may even have wondered whether you are not outgrowing *THE MINISTRY*. Your many administrative and ministerial duties may appear to allow little time for more than a casual glance at the journal, but you promise yourself that you will do better sometime in the future.

We might consider still another class. Those who compose this group—and you may belong to them—are enthusiastic about *THE MINISTRY* and find many good things in it *when they read it*. But they are hardly the "reading type," they think, and this excuses them. Oblivious to what they are missing when reading spasmodically, they run into embarrassing experiences. Someday they may hear a group of workers discussing an important article, or a progressive method defined in the journal, only to ask shamefacedly: "In what number of *THE MINISTRY* did that appear?" A member of this group may scarcely have looked at the paper for months; some of his journals may still be unwrapped on a corner shelf in his study. He may even take the attitude that the conference paid for his subscription anyway. Just what does this reveal to you?

We should build a little on these various attitudes taken by our workers toward our denominational literature. One fact is certain: A minister must read the information his profession calls for. Even busy workers need to do much reading. To be alert on current events, progressive in methods for presenting God's message, and successful in soul winning, we must avail ourselves of the constant inspiration that can be gained through good reading—the Bible first of all. It is the aim of the editors of *THE MINISTRY* to feature articles that emphasize the importance of the worker's devotional and prayer life. But there is another need that must be stressed: Adventism is now in review, and every minister and worker in the cause should keep close contact with our doctrines as well as our denominational policies. "None of us liveth to himself," so let us keep step with our ministerial journal. "Every worker a faithful reader of *THE MINISTRY*" is not merely a promotional slogan; it expresses a true need.

L. C. K.

GOING FORWARD OR STANDING STILL

Bolted church doors on Sunday evenings are becoming the rule rather than the exception. Certain TV personalities would see their ratings sag considerably if our church doors opened for this once-weekly service. "Our churches are dark," is the most frequent answer to the why of Sunday night church absenteeism. The minister explains, "It just isn't the custom in these parts," or offers as an excuse, "I'm still awaiting a liberal financial appropriation," or "Television offers too much competition." Some have gone so far as to blame the weather.

(Continued on page 46)