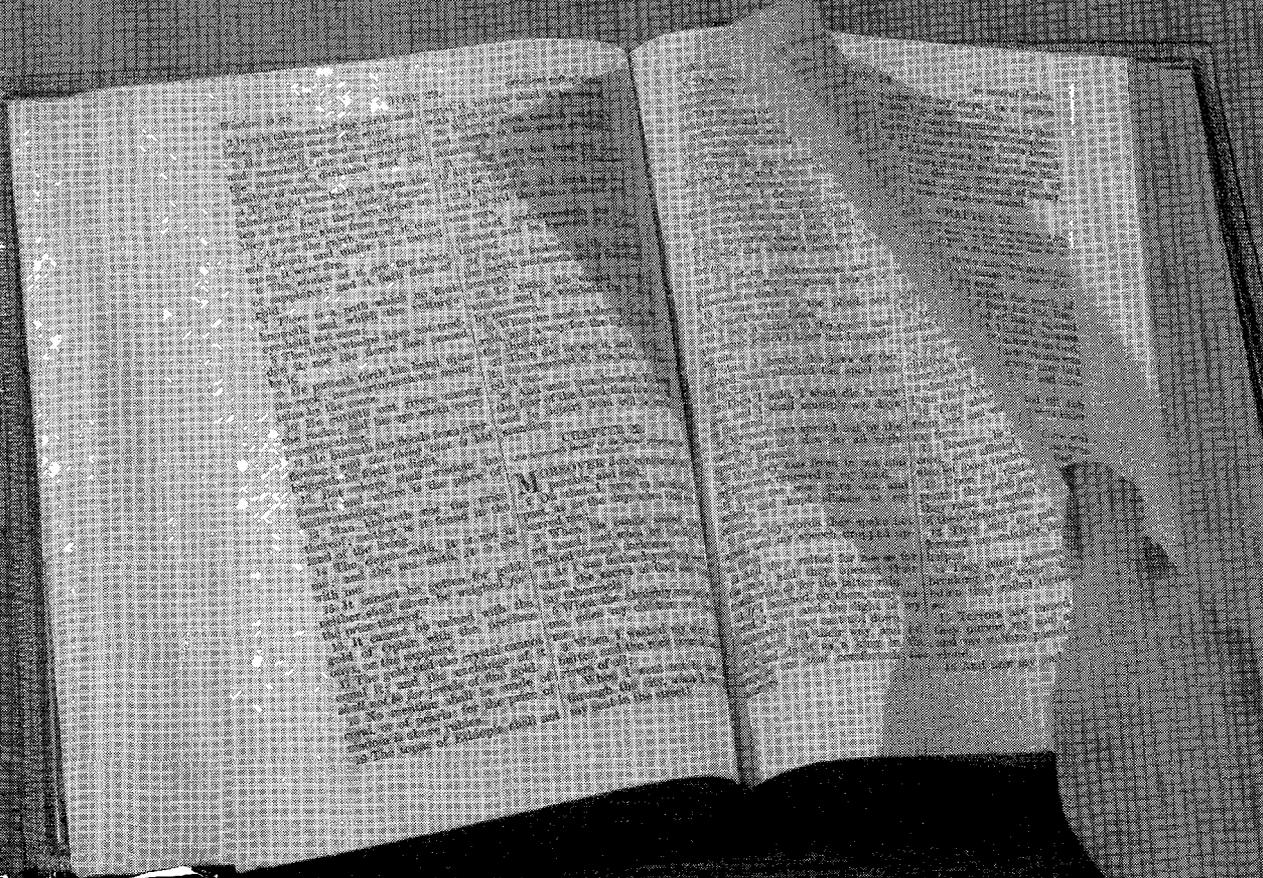




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JANUARY, 1959





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Vigilance

IN THIS first issue of the new year special emphasis is given to the principles of religious liberty. The fact that this blood-bought heritage of freedom is in peril today constitutes a call to the ministry of Jesus Christ to awaken to the challenge of the hour.

For decades the International Religious Liberty Association by personal contact and through its excellent journal, *Liberty*, has been influencing thinking men and women, and particularly outstanding leaders, both national and international. Many are concerned, as we ourselves are, lest these great principles perish from the earth. So while emphasizing this theme in a special way during the month of January, let us continue to uphold these principles, realizing that "eternal vigilance is the price of liberty."

Cover Picture: A. Devaney

Ambassadors of Freedom

J. ARTHUR BUCKWALTER

Secretary, International Religious Liberty Association

THERE is Bartholdi's great statue of Liberty guarding the greatest harbor in the world," exclaimed an American traveler to a distinguished French visitor as their great liner headed into New York Harbor. "Ah, yes," replied the Frenchman, "it is very, very fine. In France we, too, build monuments to the illustrious dead." Liberty dead? Is it possible that the priceless freedoms of the nineteenth and twentieth centuries have died or are dying out of the hearts of a race that has so marvelously benefited by them?

O Liberty! can man resign thee,
Once having felt thy generous flame?
Can dungeons, bolts, or bars confine thee?
Or whips thy noble spirit tame?

—ROUGET DE LISLE

Humanity's hope for future years hangs breathless on the fate of freedom. And yet the folly of the twentieth century is the readiness with which all too many religious and secular movements would abandon the principle of free churches in a free world. At this time when the future welfare of the race hinges upon the ability of the United Nations to achieve international freedom of religion, evil agencies of uniformity and oppression are combining their forces for an assault on the liberties of mankind.

With bewildering rapidity Adventists are being hurled into the limelight of world affairs. The forces of conformity and uniformity, of religious legislation and persecution, are alive and are manifesting a demonic dynamism conditioning the masses. Our duty is clear. "The banner of truth and religious liberty which these Reformers [of the sixteenth century] held aloft has in this last conflict been committed to us." The question is: "Are we in this last conflict of the great controversy as faithful to our trust as were the early Reformers to theirs?"—*Testimonies*, vol. 6, pp. 402, 403.

Prophecy reveals that two world views will confront each other in global conflict

(Rev. 13:13-17 versus Rev. 14:6-12). At the heart of this world message for this tragic hour is the issue of religious freedom versus religious legislation. It will yet be determined whether men will choose to worship their Creator in the face of religious legislation carrying penalties of economic boycott and physical violence, or whether they will, under the pressure of religious laws, bow down before earth's last church-state world federation as their deified idol.

What are we as Adventists doing to meet this situation? Are we prepared to combat these forces aimed at the total rule and total exploitation of the human race? Are we seeking to awaken in all lands a new devotion to the principles of religious liberty? Are we sufficiently organized and active to cope with the growing forces of religious legislation that presage a new night of the spirit? Such questions as these confront us with the stark reality of our unpreparedness, and call us to awake from our complacency and smugness and to come alive for God and for freedom. We must fulfill our God-given destiny.

All the momentous choices of history seem to have been resurrected to converge upon our day. To these have been added new twentieth-century lessons on the subtle inroads of tyranny with their demonic global impact. Space permits only a very brief discussion of two of the great religious issues confronting the modern world. I refer to the ecumenical movement and the organized efforts to secure Sunday legislation.

Conformity to the will of the majority—the essence of an imposed theocratic imperialism—is fast becoming a popular doctrine of our day. To be controversial or to take a dissenting viewpoint is almost as serious a crime in the eyes of some advocates of ecumenicity as it is to be a spy or a traitor. Intimidation and the attempted silencing of independent opinion is frequently practiced even in unsuspected

quarters. The forces of coercion and uniformity are deeply entrenched in the higher echelons of society.

The Ecumenical Movement

There is a trend in the ecumenical movement to place a higher value upon unity than upon truth. This is one of the greatest questions confronting religion today. In all the ecumenical movements of the past, sooner or later, disunity was eliminated simply by eliminating religious liberty. The established, or so-called orthodox, religion not only required submission to its traditions on the penalty of excommunication but by the aid of the state legislated submission to its religious laws on the penalty of persecution. Infamous religious legislation has resulted in fines, imprisonment, and even torture and death, for those who stood true to their dissenting convictions.

Edward John Carnell recently wrote a very penetrating article in *Christianity Today* entitled "Orthodoxy and Ecumenism" in which he asks the question:

Do we find the truth by submitting to the church, or do we find the church by submitting to the truth? Rome defends the first possibility, while the Reformers defend the second. But a choice must be made; the option is forced. Rome contends that the

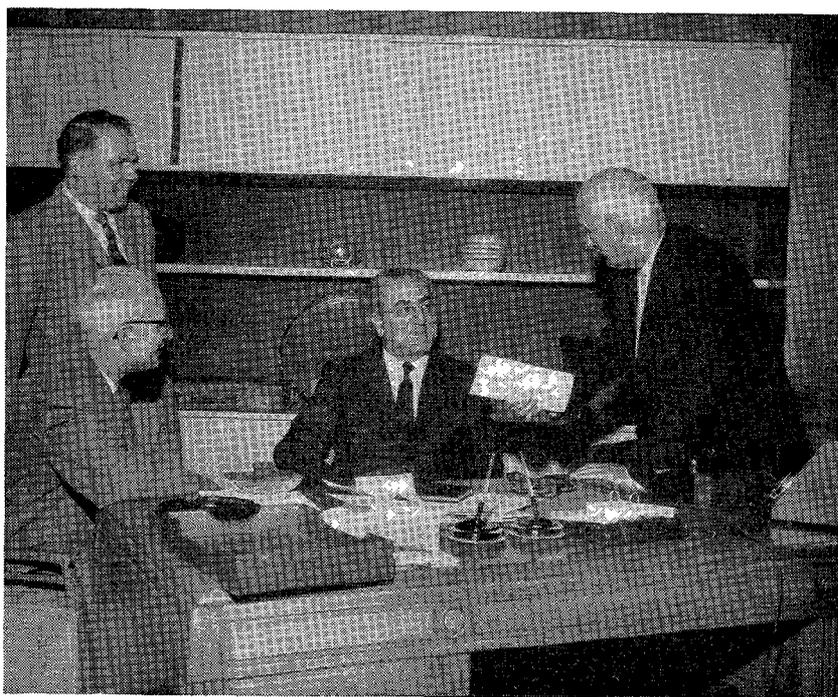
truth is where the church is, while the Reformers contend that the church is where the truth is.—September 1, 1958, p. 16.

This places one of the vital issues in the ecumenical movement clearly before us, and as Mr. Carnell aptly observes, it would seem a very foolish expedient for us to create a Protestant counterpart to Romanism's visible unity. To do so would be to surrender the individual's right to challenge ecclesiastical opinion. Modern man would then be confronted with a possible decision between a united church teaching error, and tolerated or persecuted minority churches in which more freedom of conscience would at least permit a possibility of arriving at truth. Truth must not be forced to yield to unity. As Carnell puts it, "*It is better to be divided by truth than to be united by error.*"—*Ibid.*, p. 17.

The final consequences of this ecumenical movement may once more place the entire world in jeopardy. Mr. Carnell has foreseen these dangers. He says:

When Protestants want unity so badly that they are embarrassed by the Reformation, they may want it so badly that they will end up surrendering their judgment to the Pope. They will have their coveted unity, to be sure, but at the price of the Word of God.—*Ibid.*

From left to right: Darren L. Michael, executive secretary of the department of public affairs for the Seventh-day Adventist Church in Canada; J. A. Buckwalter, secretary of the International Religious Liberty Association; Dr. Charles Malik of Lebanon, President of the United Nations; and Dr. Jean Nussbaum, secretary-general of the Association Internationale pour la Defense de la Liberte Religieuse in Southern Europe.



LEO ROSENTHAL

He further observes:

If the visible unity of Christendom is ever realized, it will be a sad day for the Gospel. Just as democratic freedom is preserved by a prudential balance of social interests, so the freedom of the gospel is preserved by a prudential balance of ecclesiastical interests. Orthodoxy is afraid that the ecumenical movement will upset the balance by taking too much power to itself.—*Ibid.*, p. 18.

It is not at all difficult to see how the rights of religious liberty may be greatly curtailed by the increasing strength of an ecumenical movement that may seek monopoly in the promulgation and legislation of religious teaching. All history testifies to the fact that whenever religious union becomes too strong, religious liberty becomes too weak.

We see emerging from the contending forces and complicating paradoxes on the religious scene here in the United States of America, a growing trend toward a new establishment of religion. This statement is made in introducing an article written by Martin E. Marty, associate editor of the *Christian Century*: "An attitude toward 'realized pluralism' has become the fundamental article of America's national religion in its institutional aspect."—*The*

Christian Century, Oct. 15, 1958, p. 1176.

This tendency to demand uniform support for what might be considered the official majority religion makes religious divergent viewpoints irrelevant. Thoughtful men and women should ponder well Dr. Marty's assertion, "It has become almost impossible to be an infidel or even a dissenter." He further describes the new religious establishment in America as—

a gradual growth that supplants the simple separation of church and state and the resultant religious voluntarism that was the United States' outstanding institutional contribution to religious history. Custom and the compulsion of social pressures and national security have forged this new establishment. Such compulsion must be countered by an alert and self-purifying pluralism in which committed Protestants can play a significant part.—*Ibid.*

Many liberal religionists feel that only what the various religions hold in common is essential to Christian thought. This means that faiths, such as ours, which teach what they believe to be a specific Biblical message for these times, are not acceptable, for such peculiarity is considered to be "irrelevant for the public welfare." The further fact that Roman Catholicism has entrenched its strength in the great urban centers gives further impetus to this trend. If Protestantism adopts as its official religion a form of syncretism, reconciling and coalescing different faiths on the basis of generalities, it certainly will play into the hands of Romanism. By doing so it will betray the original Protestant position, which meant so much in the shaping of the cultural and religious freedoms of the Western world. If Protestants lose their protest they will quickly lose their freedom. It is their duty to "vigorously rebel against the new establishment, the ethos that allows no escape, no dissent." Current threats to religious freedom must not go unchallenged.

In this world age of human history everything of import happens with global impact. Men sense desperate need for a world government and a world religion. The great danger, as Arnold Toynbee has so clearly foreseen, is that man will accept world government at the high price of his loss of liberty, and that an ecumenical religio-political welfare state may be the next deified idol worshiped by man, who persistently rejects voluntary allegiance to the gospel of Christ.



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Mr. H. E. Krishna Menon, minister for defense, and chairman of the Indian Delegation to the United Nations, in conversation with Dr. Nussbaum.

Sunday Legislation

The psalmist has voiced one of the greatest warnings of history: "Shall the *throne of iniquity* have fellowship with thee, which frameth mischief by a law?" (Ps. 94:20). Religious legislation is the surest road to apostasy and doom. This is one of the great lessons of history, and our generation is no exception. *It is the object of Satan to make his lawless attitude toward the law of God the legislated law of the land.* This he can achieve in the name of religion and reformation by legislating the observance of a man-made sabbath.

The Sunday legislation sign, so long the objective of secret forces working against our spiritual liberties, is coming to the front. Old blue laws are being revived, and legislators are asked to sit in judgment over the human conscience. The tempo is increasing. Advocates of Sunday laws argue that if we do not legislate a day of rest this nation will play into the hands of "atheistic secularism." Years ago the servant of God wrote:

The Sunday movement is now making its way in darkness. *The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending.* Its professions are mild and apparently Christian, but when it shall speak it will reveal the spirit of the dragon. *It is our duty to do all in our power to avert the threatened danger.* We should endeavor to *disarm prejudice* by placing ourselves in a proper light before the people. We should bring before them the *real question at issue*, thus interposing the most effectual protest against measures to restrict liberty of conscience.—*Testimonies*, vol. 5, p. 452.

The Sunday movement is no longer making its way in darkness. It is coming out in the open. It speaks with the voice of authority. It is a growing, organized pressure movement.

Men will exalt and rigidly enforce laws that are in direct opposition to the law of God. . . . Exalting a spurious rest day, they will seek to force men to dishonor the law of Jehovah, the transcript of His character. Though innocent of wrongdoing, the servants of God will be given over to suffer humiliation and abuse at the hands of those who, inspired by Satan, are filled with envy and religious bigotry.—*Ibid.*, vol. 9, p. 229.

The Tragedy of Unpreparedness

What are we doing to prepare for the approaching crisis? "All heaven is astir" (*ibid.*, vol. 5, p. 451), but "we are years behind" (*ibid.*, p. 715) and still unprepared



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Henry Cabot Lodge, Jr. (center), United States representative to the United Nations, photographed on the Assembly floor with Dr. Jean Nussbaum (right), of Paris, and J. A. Buckwalter (left).

for the great issue before us. We are not fully "awake to the situation" in this hour when "as never before" there is "need of vigilance and concerted action" (*ibid.*, p. 714). Our "work . . . must continually rise to greater prominence" and our efforts "become far more extensive."—*Ibid.*, vol. 6, p. 23.

We as a people have *not accomplished the work which God has committed to us.* We are not ready for the issue to which the enforcement of the Sunday law will bring us. *It is our duty, as we see the signs of approaching peril, to arouse to action. . . . We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience.*—*Ibid.*, vol. 5, pp. 713, 714.

The time has come for us to "spring into action," but the tragedy is, we are not ready. "Let us arouse to comprehend the situation and view the contest before us in its true bearings."—*Ibid.*, p. 716.

What Should We Do?

Every union and local conference in North America should have a man of tact and experience to devote his time and energies to religious liberty. He should become acquainted with those of influence and rightly represent the true principles of freedom. By voice and pen and public rallies he should seek to mold public opinion in favor of religious liberty.

Our overseas divisions should carefully study the measure of religious toleration or liberty existing within their territories and organize a program of religious liberty education throughout their divisions.

Our evangelists and pastors should preach on the great principles of religious freedom and acquaint both the general public and our own people with the necessary information to intelligently meet these issues. Our churches can be organized for community service to create a sense of public responsibility for the preservation of our freedoms.

Informed laymen in conversation with their friends and business associates can do much to mold opinion. Every church should have a religious liberty file including the names of men and women in public and professional life who are sympathetic to the great principle of equal freedom under law. Each church should develop a freedom library of several volumes that can be loaned out to interested friends. Members can learn how to write letters to their Congressmen, Senators, and editors. Religious liberty rallies can be held. Tracts can be circulated. *Liberty* magazine should be given the widest possible circulation.

Our World Commission

Our work to preserve religious freedom must not be done in a corner or on a small scale. We have a world commission. We are to "seek to arouse the spirit of true Protestantism, awaking the world to a sense of the value of the privileges of religious liberty so long enjoyed."—*Ibid.* If we are going to fulfill our destiny in this great cause of freedom we must do infinitely more than we have done in the past. The clarion call

to Adventists everywhere is to awake themselves and then unite their efforts to awake the world to a sense of their need to champion the cause of religious liberty.

As James Russell Lowell once wrote:

When a deed is done for Freedom,
Through the broad earth's aching breast
Runs a thrill of joy prophetic,
Trembling on from east to west.

The Lord's spirit of liberty is being challenged by Satan's spirit of tyranny. A demonic dynamism pervades our dying civilization. Satanic combines have taken the field against freedom. As the power of Satan grows, God will intervene in behalf of His people. We will yet see what God can do with earth's weakest generation, what He can do with humble dedicated lives. We are approaching one of God's mightiest moments in all human history.

In a special sense, in the field of religious liberty, this is the Adventist hour of history. Let us catch up with God's timetable. Earth's last reformation is past due. Christendom's revival hour has struck. Time's urgency is upon us. We must not in hesitancy or lethargy prolong the martyrdom of man. Will we keep our rendezvous with destiny? My fellow Adventist laborers in the great field of the world—you to whom God has committed the banner of religious freedom in earth's last conflict—Destiny is paging you!

All italics in quotations from *Testimonies* used in this article are supplied.

Awake, Fair Liberty!

L. O. Emerson

Awake! awake! fair Liberty!
Behold the chains they forge for thee;
The hammers click, the anvils ring,
With link, and lock, and key, and spring.
Their subtle amendments that seem so fair
Are fetters for Conscience to groaning wear.
Awake! awake! awake! awake!
For God, and home, and freedom's sake.
With speech, and song, and plaintive prayer,
They're forging chains for thee to wear;
Ere friends, misguided, fetter thee,
Awake! awake! fair Liberty!

Beware! look back to ages when
The state enforced the creeds of men;
When Might rose up against the few,
And sword and flame found conscience true.
Thy grand Constitution proclaims to all
The freedom to worship at conscience' call;
Away, away, away, away,
Away with the night! 'tis freedom's day,
Good-by, good-by, to ages dead,
When Church and State in crime were wed,
When millions, true, for conscience bled;
Good-by, good-by, to ages dead.

Science and Religious Faith—Part I

FRANK LEWIS MARSH, Ph.D.

General Conference Department of Education Research Division



SINCERE believers in the Word of God often differ in their interpretation of the creation. But Seventh-day Adventists wherever they are found can be classified as special creationists, and opposed to the idea of the evolution of any new basic types of plants and animals since creation week. That much is clear with regard to their belief, but because there are so many varieties of creationism today, it is necessary to add a few statements of explanation in order to clarify the Adventist position. A general classification would place Adventists among the fundamentalists. However, with regard to the problem of origins, they actually stand with a *small minority* of the fundamentalists because of their belief that the days of creation week were solar days of twenty-four hours, such as we experience today. Fundamentalists are now generally swinging to a sort of "progressive creationism," which maintains that the days of creation week were geological periods, each consisting of millions of years. Thus in the matter of past duration most fundamentalists are now falling into step with evolutionists.

Adventist scientists agree that the Bible is not, and does not claim to be, a textbook of science. It is essentially a book that tells men how to conduct themselves in this life and how to prepare for the life to come. And yet every expressed thought of the Bible is true. Jesus Christ, who declared that He was the way, the truth, and the life (John 14:6), said of the Bible: "Thy word is truth" (John 17:17).

The Adventist believes that the statements of the Bible are to be taken in their

everyday meaning unless internal evidence makes it clear that some portion is to be understood figuratively. According to this inspired Word of God, the many basic types of living things in all their complexity were produced by fiat creation during creation week. This story of origins in the first chapter of Genesis gives every indication that it should be understood literally, and that the days of creation week were twenty-four-hour days. Sound principles of Bible interpretation require that we accept this "day" as being an ordinary day. In the Old Testament where the word *yom* is associated with a definite number, it is always used to indicate a day of twenty-four hours. Thus here the expressions "the first day," "the second day," and so on, make clear that these were ordinary days. This same idea is given in the expression "evening and morning." If these days were geological periods, and each was divided into a light portion and a dark portion, then the sun, which was created "to rule the day," would have shone upon the earth continuously for many years without setting, and the green plants would have died in the extended dark period that followed their creation. Plants appeared on the third day, but those numerous forms that are dependent upon insects would have become extinct before the insects, which were created no sooner than the fifth day, could have accomplished the vital pollination of the flowers. These and other items of internal evidence in Genesis 1 make clear to the Adventist that the days of creation week could not be geological periods but must rather have been twenty-four-hour days.

Schools of Evolutionistic Thought

In order to understand the differences between the beliefs of Adventists and evolutionists it is necessary first to understand that there are many schools of evolutionistic thought. In fact, seldom do two evolutionists agree in the historical aspects of their theories.

Dr. Marsh gave a series of three chapel talks during the first half of the summer session of 1958 at Potomac University. The students at the university wished to have them in some permanent form, and it was felt that our workers in the field would also appreciate them. Therefore, rather than being mimeographed for a limited group, they are being made available through THE MINISTRY. This is the first of six articles that will bring this series to our readers.—EDITORS.

1. *Atheistic* or *mechanistic* evolutionists claim to believe that there is no power in our universe other than natural laws and processes. Matter had to create itself, and evolve itself out of chaos into cosmos and from simple to complex by blind chance.

2. *Deistic* evolutionists believe that a reasonable Intelligence created the raw materials and set up the processes and laws and then departed, leaving to impersonal, fortuitous evolution the survival and development of the things we see today. It is their opinion that this Intelligence is no longer a whit interested in our earth or its inhabitants.

The real mark of a saint is that he makes it easier for others to believe in God.—*Anonymus*.

Theistic evolutionists and *Adventists* believe alike as far as theism is concerned. They both accept the inspiration of the Bible and believe that God created our earth and life upon it. They both believe that natural laws are manifestations of God's upholding power. They part company over the length of days of creation week and the manner of creation of living forms. The theistic evolutionist believes the days of creation week were geological periods and that God brought the modern complexity among plants and animals into being through processes of evolution. To the theistic evolutionist, man is a descendant of the beasts and was adopted by his Creator after reaching the level of modern man. To the Adventist, man was created from the dust as the son of God (Gen. 2:7; Luke 3:38). To the theistic evolutionist, man by his heredity is at best a noble beast, while to the Adventist, man by his heredity is a created member of the household of God and has not a drop of bestial blood in his body. Christ died, not to bring salvation to a noble beast, but to redeem a fallen being who was created from the dust in God's image.

Adventist scientists believe that one reason why the Bible was given to man was to supply him with certain basic facts that he possibly could not have discovered by himself. The problem of the origin of plants and animals is one that is not amenable to laboratory demonstration. Neither evolution of basic types nor their creation can be

demonstrated in the laboratory. Therefore, God told man that their origin was by special creation. In the solution of all problems of science that are not cleared by Biblical assertions, Adventist scientists open-mindedly employ the same scientific methods used by evolutionistic scientists.

Through mental confusion with regard to the difference between true empirical science and speculative science, evolutionists assert that creationists "must refuse completely established scientific findings" in order to hold to the theory of special creation. In order to qualify as a completely established scientific finding, a phenomenon must be capable of demonstration in the laboratory. The cold facts are that no item of empirical, demonstrable science is in conflict with the theory of special creation. But when we enter the realm of speculative science, that is, when we come to the explanation of scientifically established facts, more than one reasonable explanation may be possible and who has the authority to say which is the correct one?

This situation is one that evolutionists commonly overlook. Most scientists of our day are evolutionists, and this majority gives them confidence to the extent that they become autocratic and dogmatic in their beliefs to such a degree that they repeat the very same situation that caused the Dark Ages. In those sad times a few individuals set themselves up as authorities, and the strange fact is that the students of that day made obeisance to them and respectfully fell upon their faces before the dogmatic utterance, "The master has spoken!" Those times were days of stagnation in learning because of a lack of intellectual activity.

Interestingly, the autocratic authorities of those days called themselves special creationists, and those schoolmen are today soundly and justly criticized by evolutionists because of their requirement that their inaccurate opinions be respected as authority. But the tragedy of today is that modern evolutionists have in turn such overmastering faith in *their own* particular explanations of subjective evidence as to *demand*

There is no moral power in doubt, or in the denial of truth, and any human soul that tries to live on it will die, both morally and spiritually. It is negative, and there is no life in it.

that all peoples likewise accept *their* explanations of scientific findings. If students do not accept the evolutionistic faith, but choose the creationistic explanation instead, they are declared by evolutionists to be unscientific, and they are described as naive, or they may be likened to inmates of mental institutions (see the review by W. C. Tobie of *Life, Man, and Time* in the *Quarterly Review of Biology* for September, 1957), and not uncommonly are refused candidacy for academic degrees in advanced schools of learning. This unfortunate demand by evolutionists that all students accept the evolutionistic interpretation of all subjective evidence bearing on the problem of origins is sure to bring a return of the intellectual stagnation of the Dark Ages—or a philosophical revolution. The conclusions of the evolutionists can be wrong, because the evidence upon which they base them is merely subjective and not in the least coercive. Scientists characteristically change their interpretations of subjective evidence every now and then.

When the evolutionist declares that special creationists "reject completely established scientific findings" in order to hold to their theory (see Theodosius Dobzhansky in *Genetics and the Origin of Species*, 1951, 3d ed. p. 11), he is forgetting that evolutionistic *explanations* of scientific findings do not qualify as "completely established scientific findings." Only items of empirical, demonstrable evidence can so rate. Actually, Adventist creationists accept every item of empirical, demonstrable evidence. In not one case do these data disagree with the teachings of the Bible. The God of nature and the Author of the Bible are one Being; therefore Bible and nature should agree. That the Bible and demonstrable science *do* agree is one of the reasons for the Adventist's faith in the inspiration of the Bible. The only conflict between the Bible and science occurs in the speculative portions of the latter. In the current demands of leading scientists that we must give up the idea of special creation and accept the bestial origin of man, the Adventist sees the subtle influence of the god

Do today's duty, fight today's temptations, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.
—Charles Kingsley.

of deceit. Modern evolutionist scientists are sincere but they are also deceived.

Because many very fine religious folks are found among evolutionists, we sometimes hear it said that it really does not matter religiously whether we are evolutionists or special creationists. However, to believe in evolution and its teaching of the bestial origin of man, we must go directly against the clear teaching of such Biblical assertions as are found in Genesis 1 and Luke 3:38—references which teach clearly that man did not evolve through beasts but, as already observed, was created the son of God directly from dust. In the light of the

He who gives what he would as readily throw away gives without generosity; for the essence of generosity is self-sacrifice.

Scriptures, therefore, the teaching of the bestial origin of man would be the perpetration of a lie, and we read in Revelation 22:15 that "whosoever loveth and maketh a lie" will in the final separation find himself outside the city of God.

Varieties, but No New Basic Types

Among special creationists of the Dark Ages were the schoolmen who taught in the great universities of Oxford, Paris, and Leipzig. These men taught that the doctrine of Genesis on the reproductive performance of organisms was such as to permit no development of varieties within the Genesis "kinds." This extreme-fixity interpretation of the Genesis "kind" was still taught in Cambridge University as late as 1831 when Charles Darwin was graduated from the theological course in that school. It is a common opinion among modern evolutionists that creationists today likewise believe in this extreme fixity in nature. When an evolutionist who is of this opinion hears a creationist assert that he believes in the origin of new varieties among plants and animals, the evolutionist proclaims that in such a belief the creationist becomes an evolutionist. However, this conclusion reveals that the evolutionist should think a little deeper, because the development of new varieties is *not* the development of new Genesis "kinds," that is, new basic types. In order for evolution to occur there must be a development of new basic types of organisms. A vast amount of re-

search has been done on variation among plants and animals, and it is now known to all informed biologists that in no case can these processes of change be shown to produce even one new basic type. The evolutionist becomes a creature of faith when he believes that, if given enough time, processes of variation could produce evolution of new types. This faith causes him to refuse all methods of age-dating of rocks

Begin Today

Dream not too much of what you will do tomorrow,

How well you will work perhaps another year;
Tomorrow's chance you do not need to borrow—
Today is here!

Boast not too much of the mountains you will master,

The while you linger in the vale below;
To dream is well, but plodding brings us faster
To where we go.

Talk not too much about some new endeavor
You mean to make a little later on;
Who idles now will idle on forever
Till life is done.

Swear not someday to break some habit's fetter,
When this old year is dead and passed away;
If you have need of living wiser, better,
Begin today!

—From an old scrapbook

and organic materials that cannot be construed to indicate that vast stretches of time have elapsed since life first appeared on our earth. All of this study of variation has merely served to demonstrate the truth of Genesis that each basic type, the Genesis "kind," always produces new individuals that belong unquestionably to their parental type. The evolutionist misplaces his faith because apparently there are in nature no mechanisms whereby one basic type of organism can produce a new basic type.

That fact poses a tremendous problem for evolutionists, and when pressed for an explanation, they say that the student has to go into the field of paleontology to find real evidence of the evolution of new basic types. However, when we go to the paleontologist to learn of this evidence, we are told by authorities in that field that the same discontinuity that exists among living

forms and makes a demonstration of evolution impossible also exists among the fossils. It is a source of great satisfaction to the creationist to find the close agreement between the story of the origin and manner of increase of living things, as given in Genesis, and the actual reproductive behavior of fossil and living forms. They not only have brought forth but still do bring forth after their "kind." There is no real evidence of new basic types having occurred.

Because the evolutionist believes that great stretches of time could make possible the evolution of new basic types through natural variation, it is understandable that he should hope to find natural evidence that billions of years have elapsed since our earth came into being. This wishful thinking has led him to reject evidences that our earth is only a few thousand years old and substitute for these the radioactive time clocks which, when explained in the light of certain undemonstrable assumptions, would suggest an age of several billions of years for our earth.

However, the unreliability of these clocks is indicated by such facts as the impossibility, in the case of the uranium 238-lead-206 method of age-dating, of knowing how much of the lead-206 in the mineral has originated from the decay of the uranium and how much of it appeared in the mineral when the mineral was first formed. Carbon-14 datings on the more ancient organic materials are likewise unreliable, because we have good reasons for believing that the ratio of carbon-14 to carbon-12 has not continued in its present proportion back to the time when this organic substance was a part of a living plant or animal. Because of the unjustified assumptions upon which these age determinations are based, the ages obtained by these methods are invalid. The creationist marvels that the very evolutionists who demand an open-minded approach to all natural phenomena allow their belief in evolution to close their minds to such an extent that they do not recognize the undemonstrable and unjustifiable nature of the assumptions that are the basis of all their age determinations. Practically all Adventist scientists today recognize that there is no natural necessity for assuming that even the raw materials of our earth are older than seven thousand years. The Bible story of the origin and development of the human race requires no more than this.

Ideas on the Atonement Contrasted

R. ALLAN ANDERSON

Secretary, General Conference Ministerial Association

THE atonement is absolutely central in the Christian message. But because it comprehends so much, it is not easy to state succinctly. Many interpretations of this theme have been set forth by theologians through the centuries, each of which contains some truth.

Other aspects of Christology, such as our Lord's deity, His incarnation, the resurrection, and the ascension, have been crystallized into creeds. But the involvements of the atonement have made it much more difficult to set it forth as a concise doctrine. Yet in preaching the everlasting gospel we ministers need to be able to present this subject clearly and convincingly. Therefore patience and sympathetic understanding are qualities of grace we all need as we begin our investigation.

The Doctrine in Church History

During the first thousand years of the Christian Era much was written and taught concerning the atonement, but it remained for Anselm, archbishop of Canterbury, to formulate it into a well-organized doctrine. Many features in his interpretation are commendable, yet he is at variance in some respects with the clear Pauline concept. It will help us, perhaps, to classify the various interpretations of theologians under three main headings:

1. The classic, or New Testament, concept.
2. The Latin, or Roman Catholic, concept.
3. The liberal, or modernistic, concept.

The Anselm, or Latin, Theory

It will be well to note the Latin interpretation first because this was the teaching that the early Reformers attacked. In this theory Christ is portrayed as satisfying the demands of justice, but what is stressed is the idea of appeasement. Much emphasis is placed on the human side of Christ. Having offered Himself as a man, it is possible

for God now to be merciful to the human race because, by the sacrifice of Christ as man, there is now reconciliation. According to this teaching, not man but God is the object of the atonement, which is looked upon as a price to appease His anger. And further, although the payment has been made, man must himself do something for his own salvation, for only thus can he be saved. This teaching makes the atonement a preliminary to salvation, which now becomes possible or attainable.

From this, certain other Roman Catholic doctrines such as penance and the mass sprang up. Tertullian, whose writings contained Roman Catholic doctrine in embryo, once said: "How absurd it is to leave penance unperformed and yet expect forgiveness of sins! . . . The Lord has ordained that forgiveness is to be granted for this price: He wills that the remission of the penalty is to be purchased for the payment which penance makes."—*De Pœnitentia*, ch. 6. Quoted by Gustaf Autén in *Christus Victor*, p. 81.

This theory certainly is a corruption of the gospel, for it led men to seek by fasting, voluntary celibacy, and martyrdom, ways of earning merit or even an overplus of merit, thus giving them a right to what Christ by His passion and death provided. Christ having compensated for man's original fall through His sacrifice, man now has a new chance; but he must still endure penance as a prerequisite to forgiveness for present sin. He also needs someone to say mass for him after he is dead, for no matter who he is he must pass through purgatory before entering heaven.

The union of the human and divine natures in the person of Christ gives, they say, greater value to our Lord's sacrifice. While there is truth in this last point, yet to represent God as standing distantly, and as a stern judge demanding satisfaction or appeasement, is a tragic misrepresentation of His character. Our heavenly Father is not exacting a just compensation for man's

default before He can be merciful. It was mercy that moved His heart to make the sacrifice. Nor does the Bible picture our Saviour as an attorney, pleading before a stern Judge in an effort to move Him to pity or compassion.

It was this distortion of the New Testament message that led the Reformers to challenge the whole system. "The atonement is something with which man has absolutely nothing to do," declared Luther. "It is already done for him." In this he was right. Not all his followers, however, were as clear in their understanding of the subject, and their failure to comprehend and emphasize the real truth of God's tremendous conquest on the cross permitted the continuance of certain humanistic ideas emphasized by Erasmus and others, which later became the foundation of the modernistic, or liberal, school of theology. Now let us briefly turn our attention to this school of thought.

The Liberal, or Modernistic, School

This system represents God as the embodiment of divine love, and therefore eager to forgive. Moreover, in harmony with the evolutionary concept the human race is getting better and better. Consequently all demand for punishment is removed. Christ is declared to be the ideal man who has given the world a new revelation of God as a kind, even indulgent, Father. Dr. Rashdall says: "The death of Christ justifies us, inasmuch as through it charity is stirred up in our hearts." "Christ has taught us to think of God as a Father who will forgive men their sins in proportion as they have repented of them."—*The Idea of Atonement in Christian Theology*, pp. 438, 461.

Such concepts of Christ's atoning work make it dependent upon the ethical facts of divine love as revealed in our human lives, rather than on the recovery of a lost kingdom. Archbishop Ekman of Sweden, for example, emphasizes that the real atonement of mankind is the conversion of the human race! And with that conversion having already taken place representatively in Jesus Christ, He now pleads man's cause before the Father. Then it is claimed that purity and righteousness are spreading among men; therefore God has no further displeasure with mankind as a whole. He no longer despairs of the human scene and is now able to reconcile Himself to mankind.

These teachers even make the Bible itself "a progressive record of man's endeavor to find and reconcile himself to what he believes is eternal and sacred reality." "When man was a savage," they say, "he had a savage religion; but now that he has become civilized he has a civilized religion." Thus, "in process of the centuries man has

Criticism

If it is untrue, disregard it;
If it is unfair, keep from irritation;
If it is ignorant, smile at it;
If it is justified, learn from it.

been discovering the truth of God according to the maturity of his own mind."

But further, "man is a progressive discoverer of religion" possessing two natures, a higher and a lower; the lower nature being "the seat of sin," and the higher "shading into the divine." With Christ as the ideal, or representative man, we are to seek to follow this perfect Example. *Thus the emphasis on the atonement is shifted from what God did for man, and makes it dependent on what man does for himself.*

The Classic, or New Testament, Teaching of the Atonement

In contrast with these two schools of theology is the New Testament teaching of the atonement. The writings of the apostles reveal God as in conflict with evil and winning a glorious victory. Paul says Christ has conquered the whole citadel of evil and has triumphed over satanic powers that have held mankind in bondage and suffering. From this conflict He emerged a victor over all the powers hostile to His will, and brought eternal redemption to our lost world.

In the New Testament the atonement is revealed from first to last as a work of God, not of man. True, man is the object of it all, but it nevertheless springs from the heart of God. What happened at Calvary happened while we were the very enemies of God (Rom. 5:8). It is natural, of course, that the Spirit of prophecy is in perfect agreement with this. Note just two of many such statements:

The atonement of Christ was not made in order to induce God to love those whom He otherwise hated; and it was not made to produce a love that was not in existence; but it was made as a manifes-

tation of the love that was already in God's heart. . . . We are not to entertain the idea that God loves us because Christ has died for us, but that *He so loved us that He gave His only-begotten Son to die for us.*—ELLEN G. WHITE, quoted in *Questions on Doctrine*, p. 676.

The Father loves us, not because of the great propitiation, but *He provided the propitiation because He loves us. Christ was the medium through which He could pour out His infinite love upon a fallen world.* "God was in Christ, reconciling the world unto himself." God suffered with His Son, in the agony of Gethsemane, the death of Calvary.—*Ibid.*, pp. 676, 677.

The Scriptures reveal the atonement as something that affected not only the earth but the whole universe. What Christ did on

A Miracle

We may not work a miracle
In any given place,
But we can be a miracle
Of God's redeeming grace.

The call to work a miracle
May be for one short day;
The gift to be a miracle
Shall never pass away.

—Emily McFarland

the cross does not affect men primarily as individuals; it affects the whole world of men. Mankind stands differently related to God now because "by the righteousness of one the free gift came upon all men unto justification of life" (Rom. 5:18). As far reaching as was the condemnation, so far reaching is God's justification through the death of Christ.

He took in His grasp the world over which Satan claimed to preside, and restored the human race to favor with God.—*Ibid.*, p. 680.

This restoration to God's favor changed the whole situation. It was a judicial, or legal, change. It becomes an experiential change only as individuals accept of His love, and by grace become citizens of His kingdom. It is wonderful but true that while we were the enemies of God we were reconciled to Him by the death of His Son. The Jews looked forward to the day when God would judge the godly, or the righteous. But by contrast the New Testament reveals God as justifying the ungodly. Note the depth of truth in these statements:

But the plan of redemption had a yet broader and deeper purpose than the salvation of man. . . . It was to vindicate the character of God before the universe. . . . The great contest that had been so long in progress in this world was now decided, and Christ was conqueror. . . . With one voice the loyal universe united in extolling the divine administration.—*Patriarchs and Prophets*, pp. 68-70.

And at this glorious completion of His work, songs of triumph echoed and re-echoed through the unfallen worlds. Angel and archangel, cherubim and seraphim, joined in the chorus of victory.—ELLEN G. WHITE, quoted in *Questions on Doctrine*, p. 680.

Such graphic language leaves no room for misunderstanding. The Scripture and the interpreting statements of the Spirit of prophecy reveal that God, throughout the history of our world, has been in tremendous conflict with evil powers, not just abstract ideas. This dualistic or dramatic view is the clear teaching of the Scripture. In the writings of the apostles the whole drama of redemption is seen against a dualistic background, with the author of sin desperately defeated at the cross and completely outmaneuvered by the resurrection.

When with the cross before Him, the Saviour uttered the sublime prediction, "Now shall the prince of this world be cast out. And I, if I be lifted up, shall draw all men unto me," He saw that the great apostate, who had been expelled from heaven, was the central power in the earth. *Looking for Satan's throne, He found it set up where God's should have been.* He saw all men worshiping the apostate, who inspired them with rebellion. The inhabitants of this world had prostrated themselves at Satan's feet. Christ declared, *Where stands Satan's throne, there shall stand my cross, the instrument of humiliation and suffering.*—*Ibid.*

However, while the sacrificial part of the atonement was as great in magnitude and effect as creation itself, and was definitely finished on the cross, yet the apostle Paul shows that complete reconciliation will not be finally accomplished until God shall "reconcile all things unto himself" at the end of the age. And this ultimate reconciliation, like our individual salvation, is accomplished "through the blood of his cross," or by virtue of the atoning sacrifice. (Col. 1:20.)

Systems of Theology Contrasted

Liberal theologians, or modernists, speak of this dualism, or the dramatic conflict between the spiritual forces of good and evil as a carry-over from the demonological mythology of the Middle Ages. They do not

deny that the New Testament teaches it, but they nevertheless declare that this was only "an accommodation on the part of Jesus and the disciples to contemporary ways of thought."

Latin theologians, on the other hand, while recognizing this dualism in the New Testament, fail to comprehend its full significance. The continuous and conscious torment of the impenitent being a vital part of their teaching, they consequently find no place for a finally cleansed universe. But anything less than this is not only repulsive but does violence to the Word of God. Moreover, as we have noticed, they emphasize particularly the humanity of Christ, declaring that it was as a man that He accomplished something for men, whereas the Scriptures reveal that the atonement, though accomplished for man, was nevertheless accomplished by God without man's help. In fact, God reconciled the world unto Himself, He being both the reconciler and the reconciled. And this reconciliation, or atonement, was something in which man had absolutely no part. (Rom. 5:11). It concerned the salvation of man, but it sprang wholly from God. And while He was making that reconciliation, or atonement, at Calvary, no one in all the world other than Christ Himself understood what was happening on that dark day.

Appeasement Idea Emphasized

The Latin theologian teaches that although God had an important part in the reconciliation, He is not the sole agent; man also has a part, for it was not as God, but as man, that He accomplished the work of salvation. This may be regarded as a fine distinction, yet it lays the foundation for the whole appeasement concept so vital in Roman Catholic theology.

The clear message of Paul and the other apostles shows the cross as the climax of a long conflict, and the victory gained there is the manifestation of God's eternal purpose of grace, involving the incarnation,

the sinless life, and the willing surrender of our Lord to the claims of death.

In the Latin interpretation the death of Christ on the cross is regarded as something that merely makes atonement possible. The daily sacrifice of the mass, as well as penance and absolution through the ministry of a human priesthood, is also essential. But this is really a denial of the once-for-all and all-sufficient sacrifice of Christ, and it brought forth the protest of the Reformers. Evangelical Protestantism, ever since the sixteenth century, has placed much emphasis on a complete sacrificial atonement, or "the finished work of Christ" on the cross. Sometimes we as Adventists shy away from the expression "the finished work of Christ" because of our desire to emphasize His priestly ministry. But used in this sense it states the truth, as it is set forth again and again in the writings of Ellen G. White.

Our great High Priest completed the sacrificial offering of Himself *when He suffered without the gate. Then a perfect atonement was made for the sins of the people.*—*Ibid.*, p. 663.

No obligation was laid upon Him to undertake the work of the atonement. It was a voluntary sacrifice that He made.—*Ibid.*, p. 665.

There is *one great central truth* to be kept ever before the mind in the searching of the Scriptures—*Christ and Him crucified. Every other truth is invested with influence and power corresponding to its relation to this theme.*—*Ibid.*, p. 662.

Now while these and many other such statements do not include all that is involved in the atoning work of Christ, they do emphasize the centrality of the cross. In summing up the foregoing concepts of the atonement we could say:

1. The classic idea pictures God as sovereign of the universe in conflict with evil on the stage of history. The atonement is a divine victory over the powers that have always held men in bondage. And though God's grace was existent before the foundation of the world, it became immediately effective at the time of man's fall, and was consummated in Christ's victory at Calvary.

REAL REVIVAL TODAY

¶ I am afraid of any religious movement that does not arouse the bitter opposition of entrenched evil. You will remember that our Lord once cast the demons out of a man and the demons entered the hogs. The hogs committed suicide and the hog-owners asked Jesus to leave the country. When the power of God casts out the devil, all hog-owners whose business is affected will raise a protest. A real revival today would cause a commotion in the traffic of evil.—Vance Havner in *Repent or Else!* (Fleming H. Revell Company).

2. The Latin theory, while giving some place to the dualistic concept, makes God more remote. He is pictured as a stern judge who must be appeased. And Christ having died, thereby compensating for man's default, it is now possible for God to be merciful to man.

3. The liberal, or modernistic, concept emphasizes God as the embodiment of divine and unchanging love, who showed men how to endure hostility and hatred. And if men will but cooperate with Him in the program of world betterment, then evil will some day be fully overcome.

The first reveals the atonement as a *movement of God toward man*. The second reveals Christ Jesus as man *making appeasement to God for all men*. The third teaches the atonement as a *movement of man toward God*.

Wider Aspects of the Atonement

Now let us consider the atonement in the light of Scripture. The word *atonement* is really an Old Testament word, but by common usage among Christians today it has come to represent what Christ did on the cross. In Adventist terminology, however, the atonement has a broader meaning, embracing not only the sacrifice but also the high-priestly ministry of our Lord and the final disposition of sin. This includes the destruction of Satan and his followers, resulting in the complete eradication of sin from the universe.

This wider concept, while recognized more or less by individual theologians, is, unfortunately, not understood by Christians generally. But more unfortunate still is the fact that so many have failed to comprehend our Adventist position. This has led many to oppose us and even to classify us as a non-Christian cult. Perhaps we should not blame them wholly for misunderstanding us, because we have not been as careful in stating our position as we should have been. Some of our writers have declared at one time that the atonement was

not made on the cross, but is the final work of Christ in His ministry in the heavenly sanctuary. When later writers declared that the atonement *was* made on the cross, the denomination was charged with teaching a dual atonement—one on the cross and one in the heavenly sanctuary. It is important that theological terminology be understood if Christians are to understand one another. In fact, it is imperative that we as Adventists define our terms on this subject, for the atonement is the very heart of the everlasting gospel.

The Hebrew word *kaphar*, first found in Genesis 6:14, means "to cover," and is here translated "to pitch." It is really an Old Testament word, and used in relation to the forgiveness of sins it became prominent in the Mosaic sanctuary and its services. The blood of the slain animal represented both the covering and the cleansing of sin.

Confession and forgiveness of individual sins was described in such language as, "the priest shall make an atonement for him, and it shall be forgiven him" (Lev. 4:31). Individual offerings were brought to the sanctuary daily. And for those who came, every day was in a limited sense a day of atonement, the blood symbolizing both the individual's faith and the priest's work of remission.

The sanctuary thus became the place of record, confession, and forgiveness. Then on the tenth day of the seventh month, called the "day of atonement," final disposition of the recorded sins was made. And this climaxed in the scapegoat bearing away from the camp the whole dark record of sin. Individuals who on that day refused to humble their hearts and make confession of sin were separated from the congregation, for this was a day of cleansing.

Salvation Understood Before the Cross

Protestant theologians, in general, interpret this service of types as teaching that sins committed in Old Testament times were only provisionally forgiven, but were

HEAVEN IN THE HEART

☞ You might put a blind man in the Louvre of Paris, and he might walk among the acres and prairies of pictures there, and not be conscious that he had seen the stroke of one artist hand. You might bring a deaf man within the sound of all the bands of heaven and of earth, and there would be no music to his consciousness. And if a man is not prepared to enjoy the felicities of heaven, those felicities will be *nothing* to him. Heaven is not heaven except to those who have the initiation of it in themselves. They carry it in their own heart first.—PHILLIPS BROOKS.

completely disposed of at the cross—the slain goat typifying the *death* of our Lord and the live goat, or scapegoat, foreshadowing His *burial*. In one of our best-loved choruses this thought is expressed:

Living, He loved me; dying, He saved me;
Buried, He carried my sins far away—

the carrying away signifying His burial. "The New Testament saint can now know the full joy of salvation," they say, "because the sin question has been settled." Such interpretation, however, tends to overlook the fact that through all Old Testament times men were forgiven, not just provisionally but actually. And they, too, knew

No matter where you later go in Jesus, you must enter as His feet.—J. Rufus Moseley.

the joy of full salvation. Although the full price of our redemption was not paid until Christ died, yet in anticipation of His atoning death they, as verily as Christians today, experienced the joy of forgiveness and fellowship with God. Isaiah rejoiced that he was clothed with the garments of salvation and covered with a robe of righteousness (Isa. 61:10).

God's attitude toward sin and the sinner is no different now from what it was when Adam sinned. In fact, long before man sinned God had purposed his salvation. Before the foundation of the world God's covenant of peace was established. (2 Tim. 1:9.) Salvation is the same in any age. The types of the Old Testament (animal sacrifices) are now replaced by the Christian memorials (baptism and the Lord's Supper), but Christ is the center of it all. To claim, as one theologian does, that sins in the Mosaic age were only "covered" and not "taken away" reveals a limited concept. It is true that the blood of bulls and goats could not take away sins (Heb. 10:4) and that Christ is the "Lamb of God, which taketh away the sin of the world" (John 1:29), yet it is well to emphasize again that the Lamb of God was "slain from the foundation of the world" (Rev. 13:8). The Holy Spirit was as real in the lives of men like Moses and Elijah as He was in the lives of Peter and Paul. The atoning sacrifice, while only foreshadowed, was nevertheless understood and appropriated. Sins must have been dealt with even before the cross.

To Christ "give all the prophets witness." Acts 10:43. From the promise given to Adam, down through the patriarchal line and the legal economy, heaven's glorious light made plain the footsteps of the Redeemer. Seers beheld the Star of Bethlehem, the Shiloh to come, as future things swept before them in mysterious procession. In every sacrifice Christ's death was shown. In every cloud of incense His righteousness ascended. By every jubilee trumpet His name was sounded. In the awful mystery of the holy of holies His glory dwelt.—*The Desire of Ages*, pp. 211, 212.

And in all this the atonement, or remission and reconciliation, was central.

As ministers of the Advent Movement we have been urged to a much deeper study of this subject. Note just a few statements from the Lord's messenger to us:

Ministers need to have a more clear, simple manner in presenting the truth as it is in Jesus.—*Evangelism*, p. 188.

O that the atoning work of Christ might be carefully studied! O that all would carefully and prayerfully study the word of God.—*The Review and Herald*, Nov. 29, 1892.

The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster.—*Evangelism*, p. 190.

It should be the burden of every messenger to set forth the fullness of Christ.—*Ibid.*, p. 186.

The efficacy of the blood of Christ was to be presented to the people with freshness and power, that their faith might lay hold upon its merits.—*Ibid.*, p. 191.

To try to confine the full meaning of the atonement to our Lord's great transcendent act on the cross is almost as limited an interpretation as was the effort on the part of some to confine it to the ministry of Christ in the most holy place of the heavenly sanctuary. And all limited interpretations are to be regretted.

Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world.—*Ibid.*, p. 188.

Are we foremost among our fellow Christians in uplifting Jesus as our sin-bearer? We should be; but it is altogether possible to put our emphasis on related or even secondary issues while the great heart of the Christian message is left for others to proclaim. In the light of these statements let us rethink our responsibility.

(To be continued)

[This and the concluding article next month were presented first at the Theological Seminary and subsequently before several groups of ministers, and is being published in response to many urgent requests.—EDITORS.]

Who Gets to Go?

JACOB JANZEN, M.D.

President, College of Medical Evangelists Alumni Association



ONE of our workers at the alumni office fired the imagination of her non-Adventist brother by telling him of the opportunities for foreign medical mission service and adding that only one of every ten doctors graduating from CME was being sent out. "Who gets to go?" was his eager question. She did not have the heart to tell him there is an actual shortage of available doctors among us alumni.

In the January-February, 1958, number of the *Medical Service Exchange*, Dr. Theodore R. Flaiz, '38, medical secretary of the General Conference, listed twenty foreign medical calls. Most of these were more than twelve months old.

If we add to this year the time of study and deliberation in the field prior to placement of the call, the additional time consumed in processing the call, the search for a doctor, negotiations with him, physical examinations and immunizations of him and his family, liquidation of his practice, visa, travel, foreign medical board examinations and possible language study, we can readily see how another one to two years could slip by before the opening would be filled.

While most of the calls are placed well in advance of their actual openings, yet field administrators tax their ingenuity to satisfy the local needs during the waiting period. Many times the mission doctor is persuaded to stay on past his due furlough time, or else the institution is crippled for

[This challenging article of Dr. Jacob Janzen's "Who Gets to Go?" was written primarily for the alumni of the College of Medical Evangelists (*CME Alumni Journal*, May, 1958), but as you read you will find it also has a message and emphasis for ministers and church administrators.

The problem of missionary physician recruitment must be the concern of all of us. Deep study, much prayer, and personal visitation is necessary to meet the call of world medical needs. May God enable us to find men dedicated wholly to the body of the work as well as to the right arm of the message.—EDITORS.]

lack of replacement. As was explained, this time could easily mount to two years.

What are some of the reasons for such shortage and delay?

Someone has aptly said that "a church without foreign missions is a church without a mission." We belong to a church with an aggressive, dynamic foreign-mission program including numerous medical mission stations and hospitals. Has their number increased out of proportion to the number of students graduating annually from our CME School of Medicine? Hardly. We, the alumni, students, and faculty of the CME, cannot shrug this off as being of concern mostly to the field and the Mission Board—it is equally our concern, for it is the avowed purpose of the CME to meet the medical needs of the sponsoring church organization.

The problem is perhaps more complex than one standing on the sidelines can fully visualize. But I feel reluctant to believe that it needs to continue, long defying adequate solution. As one who has been in medical mission service on two continents and who through the years has been interested in this subject of recruitment, I shall mention some of the reasons for our failure and offer some suggestions for remedy.

Reasons for Difficulty

A. The Caller (Denomination)

1. Lack of sufficient and reliable information about conditions, needs, opportunities in field originating the call
2. Lack of adequate information regarding prospective candidate
3. Problems in transmission of call due to lack of specificity, poor timing, random choosing

B. The Called (M.D.)

1. Financial indebtedness upon graduation and other obligations and investments

2. Sinking roots in medical practice
3. Family ties and needs
4. Personal comforts, social and medical contacts, avoidance of hardships, fear of the unknown

In the afternoon of July 1, 1931, in Los Angeles, intern A was called from the examining room of Part III of the National Board and asked by a visiting clergyman from the General Conference if he would consider a call to Africa. Intern A had on the previous day expressed his desire to Dr. Percy T. Magan to go to a certain country

We Sing. But . . .

- We sing "Sweet Hour of Prayer" and content ourselves with ten or fifteen minutes a day.
- We sing "Onward, Christian Soldiers!" and wait to be drafted in His service.
- We sing "O for a Thousand Tongues" and don't use the one we have.
- We sing "There Shall Be Showers of Blessing" but fail to come when it is raining.
- We sing "Blest Be the Tie" and let the slightest offense sever it.
- We sing "Serve the Lord With Gladness" and gripe about all we have to do.
- We sing "We're Marching to Zion" but fail to march to Sabbath school and church.
- We sing "I Love to Tell the Story" and never mention it all year.
- We sing "Cast Thy Burden Upon the Lord" and worry ourselves into nervous breakdowns.
- We sing "The Whole Wide World for Jesus" and never invite our next-door neighbor to church.
- We sing "Throw Out the Life Line" and content ourselves with throwing out the fishing line.

—Harold Montgomery

of the Far East where he knew one of the languages and for which field he had quietly been preparing himself. But Africa? He had only foggy ideas about that continent. And what about the C medical mission station? Well, the visitor knew nothing about it, but intern B, a fellow examinee who had once been in Africa, had a vague recollection of passing through that station, remembered particularly that there was "lots of sand, rocks, thorn bushes, and natives."

With that much information the visitor urged intern A to accept this call and to

inform him so before sunrise of the following day when his train was taking him back to Washington, D.C. A three-minute, long-distance telephone call to the intern's wife sufficed to persuade her. By July 19 they had confirmation of the call, and two days later the young couple was on its way to the mission field.

In the British Isles the new missionary passed the qualifying medical examinations in record time but then found that the field was not ready for him. For many weeks there was no entry permit. When finally he reached the field, his destination had been changed successively from C medical mission to three others, for which he and his wife had no preparation whatsoever.

They made the most of things under difficult circumstances, but in a few short years they, disheartened and dejected, returned for reasons of poor health.

This brief, true account illustrates a number of points under consideration. True, there was speedy action and ready acceptance of a specific call. But what of the information regarding the field and the appointee and the latter's lack of physical and psychological preparation?

Suggested Remedy

I am sure that the secretaries of the General Conference put forth a great deal of effort to find out about the field and the prospective appointee before they make their contacts. But much more needs to be done to attract larger numbers of our CME graduates and to choose the right sort of persons for mission service. Ideally, each appointee should be tailor-made for a specific assignment. This could be partially achieved in the following manner:

Each field where the station is located could prepare a *prospectus*, depicting, in word and film, conditions (climatic, political, religious), needs and opportunities (economic, medical), and sundry activities, and submit it for editing to the respective Division of the General Conference, which would pass it on to the central office in Washington, D.C., for use of the Foreign Missions Committee. Such information could then be dispensed to potential candidates or to interested inquirers or study groups.

Each Division Medical Secretary knows his personnel, their furlough due dates, replacement needs, and new openings. Each

field committee knows its budget capacity. Periodic lists of current and prospective openings could be announced in the CME publications or the *Journal*.

Among the students and faculty of the CME, groups could be formed which would study medical missions, selecting certain areas, even a specific hospital or station. They could gather all possible information from the prospectus, periodic list, visiting returned missionary, and other sources and thus in a sense become specialists on the subject. The work of Dr. Ralph F. Waddell, '36, has been an inspiration to many. While yet a student at CME he chose Thailand, studied about it, and prepared himself for service to its people. It is common knowledge how from practically nothing he led in building up an extensive medical work which is highly thought of by the Thai people, the government, and visitors from abroad. Directiveness in our thinking and endeavor is important.

CME Working on Plan

Dr. John E. Peterson, '39, assistant dean of the School of Medicine, is working on a plan to enable selected medical students to spend a portion of their summer vacation assisting with the work in some of our nearest foreign mission hospitals. No doubt their reports will spark foreign mission interest among our students.

Careful selection of students reduces failures, and CME cautiously screens entering students, starting with their premedical years. The Dean of Students from CME carefully watches and repeatedly confers with them, and the colleges render impartial reports. The percentage of error and failure is reduced to a minimum.

Information regarding an individual student is additive in the dean's and registrar's office, and could readily form the nucleus for a dossier to which further data could be added even after graduation. A special standing committee could be formed with representation from the faculty, students, and alumni, which as the Medical Recruitment Committee as a screening agency could render valuable assistance to the General Conference Missions Committee.

While an occasional unforeseen need may arise, most calls should not have to be made on an emergency basis; doing so reveals poor planning and timing. Short-term appointments can be specially ar-

ranged for, but long-term appointees should not be unsettled by aimless shifting hither and yon. Even in foreign countries it takes time to build up a following in practice. The usual policy of allowing a person only a certain number of years in a given place should not be applied to doctors. We have one alumnus, Dr. Roy B. Parsons, '29, who has never been shifted because replacement was impossible, and he has been outstandingly successful.

Sometimes an urgent call will be passed on almost simultaneously to several persons. General calls hold little appeal. A

Worth Remembering

That the tongue is not steel, yet it cuts.

That cheerfulness is the weather of the heart.

That sleep is the best stimulant, a nerve safe for all to take.

That it is better to be able to say No than to be able to read Latin.

That there are men whose friends are more to be pitied than their enemies.

That a cheerful face is nearly as good for an invalid as good weather.

That it is not enough to keep the poor in mind; give them something to keep you in mind.

That men often preach from the housetops when the devil is crawling in at the basement window.

That life's real heroes and heroines are those who bear their own burdens bravely, and give a helping hand to those around them.

That hasty words often rankle in the wound which injury gives, while soft words assuage it, and forgetting takes away the hurt.

—Selected

man must sense the appeal of a specific need in order to respond heartily.

Failure Is Traumatic

The fact that a man holds an M.D. degree does not necessarily qualify him to become surgeon and administrator of a hospital. Failure is a traumatic experience for him and an expensive one for the field. Also, if the man has been a social misfit in the homeland, in all probability he will not establish good rapport in a foreign setting. None of the best among us is too good to become a successful foreign medical mis-

sionary; for it takes talent, ingenuity, wisdom, endurance, and patient perseverance.

The General Conference has a deferred appointment plan which pays a chosen student his last two years' tuition on condition that he does not obligate himself otherwise. During these years a student can earn very little on the side or during an almost non-existent summer vacation, so to become eligible for the deferred appointment, a poor worthy student needs further financial assistance to meet his living costs. An Alumni Medical Missionary Bursary Plan could be evolved to provide such supplementary financial assistance, thus enabling certain students to respond to calls for foreign mission service. As the bursary fund grows, it could help a young graduate to liquidate private indebtedness on a prorated annual basis for each year of foreign service. This could equally apply to a resident who with his family has struggled through a long siege of a specialty training program.

M.D. Versus Minister

For the man already established in practice, a call poses still other difficulties. He may have succeeded in paying off his school debts, but he also has found it necessary to invest heavily in home, office, and equipment. Such investments are not always easy to liquidate without considerable loss. It is certainly more difficult to pull up roots from an established practice than to go into mission service direct after completion of internship or residency, provided the appointees in the latter category receive the necessary financial assistance.

The situation of a medical appointee to a foreign mission assignment is different from that of a ministerial appointee. For a minister, a call to foreign mission service is more in the nature of a transfer to another post within the employing organization. Upon return to the homeland he almost automatically receives another assignment, and upon retirement can expect sustentation from the denomination and social security from the government.

The doctor, on the other hand, has to liquidate a practice, perhaps dissolve a partnership. Protracted negotiation has a deleterious effect on his practice. Returning home he may not find employment in the organization. It takes time to build back his practice. There are other specific classifications which might be illustrated by the

example of a physician I heard of recently. After having served eighteen years in foreign mission fields, he came home for health reasons. Unless he can resume work for the denomination within five years, he forfeits his sustentation credit. As there are few posts for physicians in the organized work in the U.S.A., and the health reasons will probably not allow him to serve overseas again, he must start at the bottom in private practice. He is not eligible for social security, nor can he take on any insurance program which will care for him when he must retire. He would be willing to pay into the sustentation fund, but that is apparently against the policy. This sort of thing could hardly happen to a minister. Generally speaking one might sum up that the minister is in it for life, while the physician only for the duration of a specific assignment.

Another reason for finding fewer medical appointees as compared to ministerial is due to the inequality in expense and duration of preparation. A physician has spent four to eight more years in costly study preparing for a foreign mission appointment. Perhaps the mission organization should take more cognizance of this in assisting medical appointees in their financial struggle.

Who Among Us?

There are many giants blocking the way. If one stops to consider the sacrifices he has to make, the hardships he has to overcome, and some of the inequalities mentioned, he will turn to the comfort and freedom of his private practice, leaving the burden of the call, perhaps to someone with less fitness and preparation. Foreign mission service is not for the fainthearted. If one considers the matchless love so well illustrated by the magnitude of Christ's sacrifice, and when one allows that love to flow through his own life, a call to service of needy mankind in a distant land becomes a challenge, a privilege, and an adventure for God. Who among us will experience the thrill and satisfaction of such service?

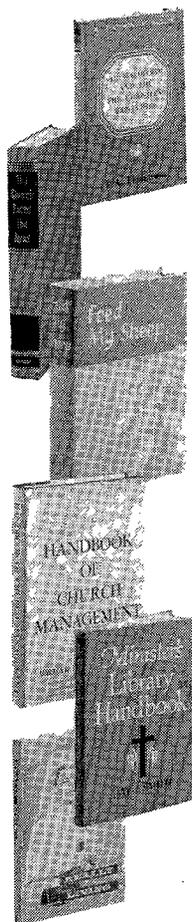
The reason why our way is dark,
The reason why our eyes are dim,
Too much we watch our erring feet,
To little faith we have in Him.

—Anonymous

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FOR 1959



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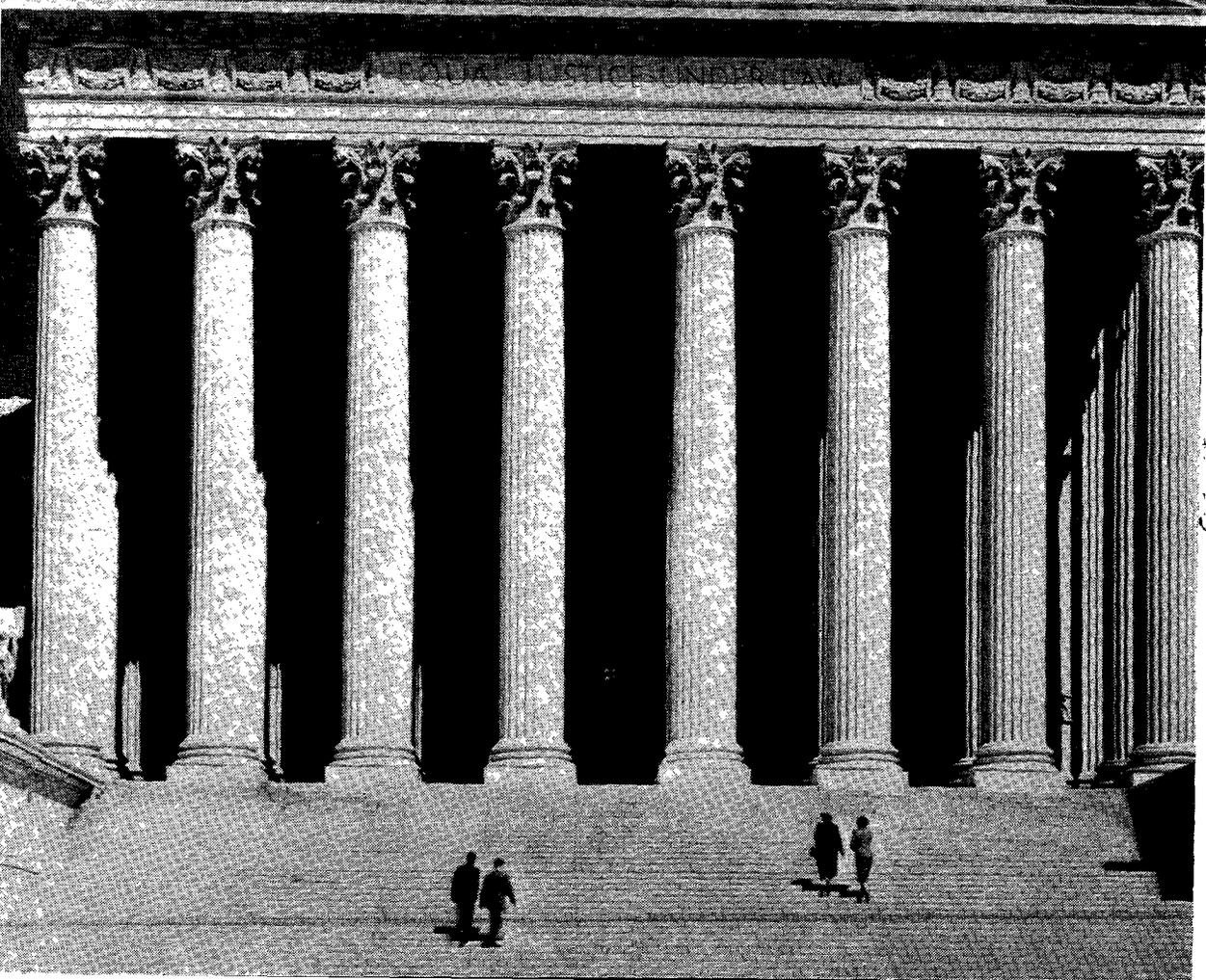
Article I

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

or property, without due process of law; nor shall private property be taken for public use, without just compensation.

Article VI

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district where the crime shall have been committed, which district shall have been previously ascertained by law; to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the Assistance of Counsel for his defence.



The Priceless Heritage of Liberty

IN THE very heart of Washington, D.C., capital of the United States, stands the Supreme Court Building. Greek in design, this beautiful marble structure is truly a symbol of the principles for which the nation stands—"liberty under law" with "complete separation of church and state." These are foundation pillars of the Constitution of the United States.

There is in man a natural tendency to try to subject others to himself. "I'm the king of the castle" is a childish version of this innate desire. One of the sad revelations of history is that while men grow physically from childhood to manhood, so many never completely shed childish ideas.

It is comparatively easy to recognize one's own inalienable rights, but it is more difficult to grant those same rights to others. Freedom to worship the living God in one's own way, or not to worship at all, is one of those rights and was so recognized by the founding fathers of America. And it is interesting to note that the very first amendment of the Constitution of the United States declares the principle, which has made this nation great:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

More than a century earlier John Milton, poet and secretary of state under the Cromwell government of England, is credited with saying, "Give me the freedom to know, to think, to believe, and to utter freely, according to conscience, above all liberties." Yes, these are of all liberties the greatest. But in certain areas of earth such liberty is neither understood nor recognized. Even in this land influences are at work that would rob us of the freedom so dearly bought.

In a recent book, *Christian Principles and National Problems*, Ostheimer and Delaney, the joint authors, declare: "The doctrine of the Church . . . is that the State must profess and promote not any religion, but the one true form of worship founded by Christ and continuing today in the Catholic Church alone. . . . The non-Catholic and the non-baptized should be permitted to carry on their own form of

worship as long as there would be no danger of scandal or perversion to the faithful. In a country where the majority are Catholics, the practice of Protestantism or paganism by an inconspicuous minority would be neither a source of scandal nor perversion to the adherents of the true Faith."—Pages 98, 99. But what would be the attitude of this dominant group if what is referred to as "an inconspicuous minority" began to grow rapidly in numbers? It is easy to see that such reasoning undermines the very principle of personal liberty. Freedom in one context only is really not freedom at all. Liberty to choose one's faith, to change one's faith, and to propagate one's faith, is a priceless heritage for which men and women of earlier generations gave their all, even life itself. Separation of church and state is a divine principle laid down by God and emphasized in the teachings of our Lord Himself, who said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

The right to believe what one wants to believe is important, but the right to propagate is equally important. But this is denied by certain leaders of thought today. For example, Father Eugene K. Culhane, managing editor of *America*, a Roman Catholic journal, after visiting one particular country where persecution of non-Catholics has astounded the free world, is credited with saying that there would be no religious trouble there at all if Protestants would only obey the law and stop making converts. But Protestants, Roman Catholics, Moslems, Jews, Buddhists, or any other religion, should have the right to propagate their faith and make converts. It is a God-given right and should be recognized and upheld by the state. Nothing short of this is true freedom. Liberty has been bought at a tremendous price. Rivers of blood have flowed to gain this freedom. "I do not agree with what you say but I would die to give you freedom to say it," declared one great champion of the cause of liberty. The rights of minorities and individuals must be recognized and maintained. Only thus can a nation or a church fulfill her divine purpose. Long live liberty!

R. A. A.

A Life Well Spent



Life Sketch

Charles Smull Longacre was born December 1, 1871, the second of seven children of Henry W. and Elizabeth Smull Longacre. His birthplace was a farm near Valley Forge, Pennsylvania, a historic region that shaped his interests and ideals throughout his later life.

As a boy he led an active life on the farm, helping his father tame western horses and taking produce to market. With his mother's help and encouragement he worked for an education, and graduated from Pennsylvania State Teachers College.

While he was principal of the junior high school in Lansdale, Pennsylvania, and taking law at night school, his attention was called to

our message by a colporteur, Oliver Thompson, who invited him to evangelistic meetings conducted by Elder R. A. Underwood. He never went back to law school, but continued to attend the meetings, teaching the things he heard at the meetings to another group. When he was ready for baptism he brought with him a group of eight with whom he had been studying. That summer he colporteured to earn money, and the fall of 1896 found him enrolled in Battle Creek College, where two years later he graduated from the ministerial course. He spent vacation time selling our religious books in Illinois.

To assist in meeting his college expenses, he worked in the college bakery, under the direction of Miss Florence Martha Hughes. On June 7, 1899, a year after his graduation, they were married by Elder Uriah Smith and together entered on a life of missionary activity.

His first years in evangelistic work were spent with Elder Lee S. Wheeler, and together they raised up churches in Pittsburgh, Greensburg, Uniontown, Connellsville, and Washington, Pennsylvania.

For nine years he acted as religious liberty secretary of the West Pennsylvania Conference, in addition to his evangelistic work. During these years two children were born to the family, Ethel Elizabeth (now Mrs. Harold Hannum) and Clarence Hughes Longacre. The greatest sorrow came to the family with the death of Clarence at the age of two years.

In 1907 Elder Longacre was called to South Lancaster, Massachusetts, where he spent six years, first as Bible teacher, then as principal of the academy, where he had the opportunity of teaching and training many young men and women who have been leaders in our work here and in mission lands.

In 1913 he received a call from the General Conference to become secretary of the Religious Liberty Association. In that work he continued until his retirement in 1950. He served as head of the American Temperance Society and was editor of *Liberty*, a national journal of religious freedom. He wrote several books on religion and religious freedom, some of which are *Freedom: Civil and Religious*, *The Church in Politics*, *Religious Liberty and Civil Government*, and *Roger Williams—His Life, Work, and Ideals*.

[This is the first time we have published a service of this kind in the columns of this journal. However, Charles S. Longacre was so well known to our workers around the world that we felt we could well share this with our readers. This service was in many ways a model of sympathy, dignity, and beauty. Among those who took part in this service were C. J. Coon, retired president of the Potomac Conference, who read the obituary; R. R. Figuhr, General Conference president, who preached the sermon; and J. A. Buckwalter, secretary of the General Conference Religious Liberty Association, who offered the prayer.—EDITORS.]

He was a three-time winner of Freedom Foundation awards for his papers on religious freedom. He was cited by Protestants and Other Americans United for the Separation of Church and State for "distinguished service in the cause of religious liberty."

Since coming to Takoma Park in 1913 he has served as pastor or associate pastor of the Takoma Park church. He also served on the faculty of Washington Missionary College for a time.

Elder Longacre was a member of the famed "Flying Squadrons" that helped swing enactment of "dry laws." He joined with William Jennings Bryan in 1920 in a campaign to lead Michigan people to vote dry and helped to lead such campaigns in Ohio, Virginia, and Maine.

In 1931 he represented the International Religious Liberty Association in Geneva, Switzerland, in opposing a thirteen-month calendar. As a leader of the opposition, he helped to defeat the proposal.

Elder Longacre was an outstanding preacher and lecturer, and a cultured Christian gentleman. The entire community was enriched by his presence. He was a friend to all. He believed in promoting good civil government. His theory was that if men will not work to get good leaders, they will surely be ruled by tyrants.

Elder Longacre took special interest in the sick, the poor, and the needy of the community, regardless of church affiliations. Probably he has visited and prayed with more sick people than any other minister in this area. Regardless of his regular and heavy duties, he took time to visit the sick every week, bringing heavenly comfort and divine assurance to them. Under his fervent prayers a number of sick persons have received miraculous divine healing. God blessed Elder Longacre's prayers of faith.

As a minister and loyal Christian, he has served his God and his church well. He has been the embodiment of a shepherd's devotion—strong in defense, tender in love.

And now if I might be indulged for a moment of personal reflection: It was fifty-one years ago that I became a student under his wise instruction. For four years I sat at the feet of this man of God. He was also the pastor of the church, and as I listened Sabbath by Sabbath to his earnest sermons I was thrilled and inspired to dedicate my life to preaching the gospel that saves sinners for heaven. Aside from the godly influence of my parents, Elder Longacre's prayers, sermons, and life had more to do in shaping my life than anything else. And, I believe that the other students in his Bible classes could say the same, because most of them entered the ministry.

In his Bible classes the sweet dews of heaven descended upon us. His sermons lifted us to the gates of Paradise. And his prayers opened the very throne room of God to us. We all rise up and call him blessed.

One of the richest experiences of my life was when I was called, some years ago, to the pastorate of this church, and had the honor and privilege of working with him. He always refreshed my soul with words of courage. To visit Brother and Sister Longacre in their home was an inspiring occasion. They both were so kind and loyal.

Brother and Sister Longacre were true lovers. During the nearly sixty years of their married life, neither ever spoke a cross or a sharp word to the other. Their words were always kind and full of love. Is it any wonder that God could so abundantly bless his ministry?

He has baptized our youth, married our lovers, visited our sick, and buried our dead. He will be greatly missed by all of us.

And now he leaves to mourn, his beloved and devoted wife; his daughter and son-in-law, Mr. and Mrs. Harold B. Hannum of La Sierra College, Arlington, California; two granddaughters, Mrs. Marguerite Hossler, of Ontario, California, and Betty Hannum of Covina, California; one sister, Mary Gable, of Pennsylvania, who is unable, because of illness, to be present today; seven nieces and nephews; and a host of true friends.

He leaves a thousand members of this church, of which he has been an honored member for forty-five years. We all feel our loss most keenly. Also, he leaves many thousands in many lands of earth, whose lives have been blessed by his wide ministry to a world field. We all mourn, but in the certain hope of a joyful resurrection to eternal life when Jesus comes.

C. J. COON

The Sermon

We are met here today to honor the memory of a great and good man. There is little that can be said to add to the luster of the name, Charles Longacre. His dedicated life is an eloquent exposition of the great truths of the Book of books, which he loved so sincerely.

Elder Longacre believed in a practical way in the pure and undefiled religion of which the apostle James writes. He consequently brought to his home the poor and needy, providing for them out of his meager salary. He loved his church and for it sacrificed in a manner reminiscent of our noble Adventist pioneers.

Now he has been called to his rest. His Lord and Master has called him from the tasks of this life to a brief and dreamless sleep and quiet repose. For our friend and companion, and for all who cherish the hope that he cherished, death has been divested of its dread. The Scripture declares: "Christ . . . hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10).

No more comforting and reassuring words could come to us today than the assurance that endless death has been abolished. This dreaded enemy's rule over the human race has been broken. The feared foe has been conquered. Life and immortality have been procured for us and assured to us. This has become an accomplished fact through the sacrifice of our Lord Jesus Christ.

It is impossible for that man to despair who remembers that his Helper is omnipotent.—
Jeremy Taylor.

We turn to the last book of the Bible and note these reassuring words spoken by our Lord: "Fear not, I am the first and the last, and the living one; I died, and behold I am alive for evermore, and I have the keys of Death and Hades [the grave]" (Rev. 1:17, 18, R.S.V.).

The keys of all the unopened graves of all time are in the hands of Him who loved us and gave Himself for us. Our future eternal destiny is not now in the power of our archfoe, but in the control of our blessed Lord and Saviour. The hands that bear the imprint of the nails hold the keys. We need no longer fear. Fear and foreboding can now be banished. Hearts can be filled with hope and peace.

This great and wonderful fact our Lord sought to make realistic for us when He was here upon the earth. He endeavored to lead us to see that death is but a brief period of undisturbed rest, of guarded sleep for God's children. The psalmist grasped the great truth and sang, "He giveth his beloved sleep." Jesus, speaking of Lazarus who had been in the grave for four days, said, "Our friend Lazarus sleepeth." Thus He demonstrated that He had divested death of its power.

One day while Jesus was carrying on His work of teaching and aiding the stricken, a man named Jairus, a ruler of the synagogue, came to Him "and besought him, saying, 'My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live.' And he went with him."

As the Saviour moved through the crowd of people toward the home of Jairus "there came . . . some who said, 'Your daughter is dead. Why trouble the Teacher any further?'" How little they understood the divine Teacher's mission. Jesus said to the father, "Do not fear, only believe." The same heavenly Teacher encourages us to take this attitude of trust and confidence in our hour of tragedy and grief. "Do not fear," He says; "do not become confused; do not give way to hopelessness and despair. Only believe; only trust in Me. I have the keys to death, I have power over the grave."

So, with the anxious father keeping close to Him, Jesus came to the home of Jairus. There "he saw a tumult, and the people weeping and wailing loudly." Quieting them, He said, "The child is not dead but sleeping." But they thought they knew better. They knew that the thread of earthly life had been broken. So they laughed Him to scorn. Into the chamber of the lifeless maiden our Lord went, taking with Him the father and the mother and a few chosen ones. Then, quietly taking the little maiden by the hand He spoke simple but mighty words: "Little girl, I say to you, arise." And immediately the girl got up and walked."

How simple our greatest problems become in the presence of our divine Lord. Truly, He hath brought life and immortality to light through the gospel.

One of our great Christian poets who knew so well the never-failing comfort that comes from trusting the Lord, expressed this thought beautifully in the following words of faith and resignation:

I long for household voices gone,
For vanished smiles I long,
But God hath led my dear ones on,
And He can do no wrong.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

.
I know not where His islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond His love and care.

—JOHN GREENLEAF WHITTIER.

Our friend and beloved companion, Charles Longacre, had just such an abiding and sustaining trust in God. Often he spoke of it with deepest sincerity. Those close to him know how he strove to exalt God and honor Him in whom he trusted so fully.

Often, on occasions such as this, Elder Long-

acre was called to comfort those who mourned. He sought to introduce the grief-stricken ones to his own beloved heavenly Shepherd, and he would read to them the beautiful shepherd psalm:

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me (Ps. 23:1-4).

Today we comfort our hearts with these words. Charles Longacre lived a long life—four-score and six years. But length of life alone is not the measure of one's greatness or usefulness.

He had a zest for life and living. He was active, interested in all that went on about him. This, by itself, may but indicate a reserve of physical force and accompanying curiosity.

He was a student, a wide reader, a writer, one often called upon to speak publicly in defense of great principles. However, these by themselves do not assure one a place among the truly great. But here was a man who had dedicated his life to a great cause, whose love of life and whose purpose in living, whose writing, reading, and public speaking were all dedicated to God and to the service of his fellow men.

For more than three decades he was in the forefront of the battle for religious freedom, contending that God made man free to worship his Maker when and as his conscience dictates. To many thousands around the world the name Longacre is synonymous with the battle for religious freedom.

He ever taught the valuable lesson that in the home as well as in the state, a person should respect the honest ideas and convictions of all who differ with him.

He was also an outstanding champion in the noble cause of temperance, maintaining that we have no right to deface our bodies, which are the handiwork of God, nor endanger the lives and happiness of others through the use of anything that debases the soul and body and unfits one to properly exercise his God-given powers.

In summing up the dedicated life of this respected friend of all of us, we can say:

He was, first of all, a Christian, a devoted and loyal follower of his God. To the cause of God he remained consecrated to the very last moment of his life.

He was dedicated to the service of his fellow men. His wholehearted espousal of great humanitarian causes gives ample evidence of this. He believed in supporting loyally the government under which he lived. This he considered his Christian duty.

One who worked closely with him for years says:

"In twenty-four years of close association we have been continually impressed with his unbounded good nature. . . . When contending for what he believed to be right, he stood like a rock, but always in every discussion he wore a little smile that showed he bore no ill will toward those who opposed him." This was another sign of his greatness.

Another who knew him testifies:

"His unhesitating courage countenanced no

I find the doing of the will of God leaves me no time for disputing about His plans.—G. Macdonald.

defeat. His crystal-clear logic, his fearless attacks—knowing he was right—made him a successful crusader for religious liberty. Rarely, if ever, had government committee council rooms resounded to more logical, more fervent, more impassioned appeals for the maintenance of religious freedom in America. And those appeals bore fruit. I marveled at his complete command of the subject and his ready answers to every question asked by members of the committees."

In the passing of Charles Longacre, the church has lost a valiant and dedicated leader. In the Takoma Park church he was an active elder for forty-four years, giving invaluable service. We shall miss seeing this buoyant and courageous man walking in and out among us.

The community has lost one of its outstanding and loyal citizens. It, too, shall keenly feel the loss.

We shall ever cherish the inspiring example of devotion to God's great cause that he has left us.

Charles Longacre was a sincere Christian, an ordained minister in his beloved church, a champion of worthy causes, a loyal citizen in his community.

We would not close these remarks without pointing to the hope that Elder Longacre ever cherished—his Lord's soon return to this earth in power and glory. To this event of surpassing importance, he ever looked. He often brought the following assurance to the grief-stricken:

Gems From Wesley

I follow my Bible in all things, both great and small.

My only rule for doing a thing is plain Scripture.

I try every church and every doctrine by the Bible.

I am determined to do the work of Him that sent me.

I love the truth wherever I find it.

While we do live, let us live in earnest.

I feel and grieve, but fret at nothing.

We have need to use all the common sense that God has given us.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words (1 Thess. 4:13-18).

So we bid our friend, our companion, our loved one, farewell, and we keep "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).
R. R. FIGUHR

Prayer

Our Father and our God, we thank Thee for Thy infinite love and tender compassion, for Thy great understanding heart, and for the assurance that everything works together for good to all who love and serve Thee. Thou hast been the dwelling place of the people of God in all generations, and now we, too, seek our strength from Thee, for Thou art the resurrection and the life. O Thou who healeth the broken in heart, whose grace alone is sufficient for every human emergency, sustain these loved ones who mourn with an unflinching trust in Thee, and bind up in Thy tender mercy their wounds of sorrow.

We thank Thee for the character of our dear brother; for his long years of service as a great champion of liberty; for his indomitable courage, his tenacity of purpose, his dedication of life. We thank Thee for what he did for Thy cause and for his country, for what he inspired

others to do, and for what the memory of his life will continue to do in the lives of those who carry on. Nobly he lived and serenely he passed to his rest in simple faith in Thee. We praise Thee that we need not sorrow as those who have no hope, and that we may gather new courage from the testimony of our brother's life.

We thank Thee that Jesus, and not death, has won the victory, and that our loved one and friend will awake in our Lord's likeness. How wonderful to know that his God walked with him into the shadows that he might walk with his God in the sunrise of the glorious resurrection day. Lord, hasten that hour when the morn of eternity shall rise on the gloom, and the night of death and sorrow shall be no more.

We are so thankful, Lord, that at the bedside of death we need only say good night and not good-by. So we pay our tribute to a noble life at rest, and simply say, "Good night, beloved, sleep on and take thy rest." We will say good morning on the resurrection day which is almost here! In the precious name of Jesus Christ, our Lord. Amen.

J. A. BUCKWALTER

The Beatitudes of the Evangelist

Blessed is the man who hath a burden for souls, for he shall be fruitful.

Blessed is the man who knoweth his limitations and dependeth upon the Lord, for he shall be strengthened.

Blessed is the man who doth faithfully prepare his sermons, for he shall speak with authority.

Blessed is the man who hath prayed earnestly before preaching, for he shall have power.

Blessed is the man who maketh the Saviour the center of his sermons, for he shall win souls.

Blessed is the man who sticketh to his subject, for the people shall rejoice in knowing of what he speaketh.

Blessed is the man who meeteth opposition in the spirit of the Master, for he shall come off victor.

Blessed is the man who can preach without flaying other denominations, for he shall have the respect of the public.

Blessed is the man who knoweth when to sit down, and doeth it, for great shall be his reward in appreciation.

SHEPHERDESS -- Her Vital Partnership



Where Shall the Minister Locate?

LOUISE C. KLEUSER

THE January, 1958, *New Christian Advocate* discussed some ministerial housing problems in an article under the title "For Mrs. Preacher," signed by "Martha." These are of more than Methodist concern; some of them find their counterpart in Adventism. Granted that the Methodist parsonage plan has not been adopted in our ranks; but other housing problems discussed by "Martha" in her church journal have become the business of Adventist conference officials when calling new workers into their fields.

As a denomination we have good reasons for remaining conservative in our way of life. The very nature of the lofty message we proclaim induces us to harmonize our ministerial homes with the faith we live. But those who observe us also analyze our attitudes as well as our preaching. It is never timely to refer to our "missionary wages" while making excuses for what we lack in our homes. We may do well to heed John the Baptist's counsel to the soldiers of his day to be content with their wages.

The Adventist ministerial home should be an example for the community, but not necessarily in its up-to-date improvements or the best in household gadgets. It is better characterized by its attractiveness despite its simplicity, and its cleanliness and neatness. It is the spirit of its occupants that draws guests and neighbors within its sheltering walls. While Adventist workers have always considered themselves temporary occupants of their earthly abodes, there is no excuse for neglecting their appearance and upkeep.

Although our Adventist ministers' children are usually well trained in obedience and courtesy, they are nevertheless quite human. But when these children are careless with another's property, the offense becomes far more grave than among a less privileged group. It is right that parents give constant thought to the price they must pay for their leadership. While the idea does not seem to fit into the thinking of some Christians today, it is still proper that

ministerial parents, in love and with kindly persuasion, teach their children these responsibilities while they are still young.

This would apply especially when the minister's family lives in rented quarters. True, children must have play space for developing sound minds and strong muscles, but that does not allow for the destroying of property the family rents or owns. To ride his bicycle over a neighbor's prized lawn may be an act of thoughtlessness until it is brought to the child's attention; but good public relations are not fostered by such inconsiderate conduct. On this point young children are not the only offenders, for adults are also apt to become involved. The minister should lead out in building up a good community spirit, and here again Adventists can well be in the lead.

We would suggest a few practical points for discussion at the next Shepherdess meeting. When these questions are assigned to capable speakers who will have time to prepare interesting points for the shepherdess, the meeting will bring new courage to all, and especially to younger workers. The sound suggestions of a conference official on such matters as renting and buying property, automobiles, et cetera, will be appreciated by the workers. The extra car for the family who cannot afford it is a point of extravagance. But added to this is the responsibility of transporting children to and from church school. Here caution becomes conference business.

Discussions:

1. What to do when places to rent are scarce or undesirable for the minister's family. Finding play space for the children.
2. Locating adjacent to the church school and within easy access to the churches the minister must pastor. Avoiding the maintenance of two family automobiles.
3. Training the children to take care of the family property, also the property of the landlord and the neighbors.



Dialects and You

M. CAROL HETZELL

Assistant Secretary, General Conference Bureau of Public Relations

A RECENT news release describing mission activities in New Guinea bemoaned the problems of language barriers throughout that far-from-civilized land. Practically every village, every tribe, has its own tongue. Furthermore, no tribe cares particularly about being able to make itself understood by any other tribe. The people trust in a quick spear and a strong right arm for understanding. And, frankly, the understanding developed by this approach is not too pleasant.

In China, scores of dialects tend to delay progress and could well be pointed to as one explanation for the condition in which that proud and ancient country finds herself today.

At the Tower of Babel work ceased when understanding among the workmen was made impossible by a confusion of tongues. The world has never really gotten straightened out since!

All of which points up the importance of making oneself understood by those about him, those to whom he wishes to present a message.

Are Seventh-day Adventists having any trouble with dialects? Are we using terms that may not be understood by our non-Adventist friends? Many of the phrases we use have become a sort of family dialect. They are understood by our own Adventist "tribe," but they fail to leap the mental synapses of others. Some of them have even become so badly worn from overuse that they are completely frayed, and rather than painting the lovely word picture for which the speaker or writer reaches, they simply tend to annoy.

A bit of introspection might prove valuable. How do we speak or write to the non-Adventist public? Nothing in our vocabulary should hint at any exclusiveness on our part. A first-class example of a word that should be completely banished at all times for this very reason is the word "outsider." How would you like to have

that description applied to you? Would it tend to make you wish to become an "insider"?

There are other pitfalls. Here are some suggestions for laundering your vocabulary. You will probably think of more soiled spots that need attention. Give them like treatment.

When Speaking to Non-Adventists,

Never Use	Say Instead
Brother or Sister So-and-so	Mr., Mrs., or Miss So-and-so
Brethren or sisters	our men or women, or members
Bible worker	Bible instructor
foreign missions	overseas missions
outsider	non-Adventist, or a person of another faith, friends in the community
our, we, us (in press releases)	they, he, she, etc.
rest in the blessed hope	died, passed to his rest
SDA (abbreviation)	Abbreviate by saying Adventist, <i>never</i> just the initials.
sect	denomination, church
Spirit of prophecy	writings of Ellen G. White, an early Adventist leader
third angel's message	(not understood by public)
reverend	pastor, minister; when no other term applies, say elder

Caution should be observed in the use of the following terms, which are acceptable but may need some special treatment or explanation:

colporteur	Literature evangelist is preferred.
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Dorcas Society

Health and Welfare Society is coming to be the preferred term. Dorcas Society is a term that may require explanation.

secretary (departmental)

Departmental secretaries of the conference, union, or General Conference might better be referred to as directors.

Ingathering campaign

Missionary Volunteers

conference or union

Seventh-day Adventist

World Missions Appeal is preferred.

Be sure this is identified as a young people's society.

After using, it would be well somewhere in the story to refer to territory included.

Be sure to type this way; not with a capital D.

BIBLE INSTRUCTOR



Where Do We Find Our Bible Instructors?

LOUISE C. KLEUSER

MISS MARY WALSH hardly needs an introduction to the North American Bible instructors. She is one of our most experienced evangelistic workers, and her article on page 34 conveys a practical message to our Bible instructors around the world. Having a background of Catholicism, Miss Walsh is aware of the need of training laymen to meet intelligently doctrinal queries along these lines. Her article will bring the Bible instructors in all lands a new consciousness that pastors and Bible instructors have the responsibility of training lay talent as helpers.

Although Bible instructors are usually kept more than busy looking after the interested ones, occasionally, during the year, any such worker will find time to impart to teachable laymen the secret of her own skills. It is gratifying to know that church training classes, properly led and conducted according to our pattern of public evangelism, become the means of discovering new talent. While trained lay workers usually find their place in church evangelism, according to Spirit of prophecy counsel God will point out new talent for conference Bible work. This should be so if our ranks are to be replenished.

A Bible instructor is the first base for guiding new recruits into the profession. All young people aspiring to enter our work today need training in our denominational schools, and the Bible work is no exception. Then when

we have guided these young people to our schools we should make certain they maintain a vision of the Bible work. Conference leaders, pastors, and Bible instructors do well not to leave this guidance and supervision entirely with college faculties, for there is danger of other professions crowding in and luring the worker in training from his original plan. The development of a symmetrical work, a work providing for all the gifts of the church, should be the burden of our educational institutions. Therefore, while bringing new converts into the faith, let us also take our Bible work conscientiously, guiding others into the ministry of personal evangelism. This is God's suggestion for building a strong Bible work in our ranks.

We close with a few suggestions for finding new recruits for the profession:

1. Let every Bible instructor make certain that she herself enthusiastically enlists new talent.

2. Periodically, conduct church training classes to develop lay Bible instructors.

3. Choose promising young people from these training groups and guide them to our schools for formal education. Adventism today must have intelligent, trained workers.

4. Inspire the youth in our colleges to dedicate themselves to personal evangelism. In every college area, progressive field Bible instructors should be frequent guests at these institu-

tions. They will bring fresh inspiration from their field experiences. Glamourize your Bible work, and fraternize with the young people in your union, keeping them headed right.

5. Also encourage young men whom God is calling into personal evangelism to prepare for conference Bible work.

When every Bible instructor lifts her vision and seeks to build up her profession, the cause will not be embarrassed by an inadequate supply of workers. Our churches will then train laymen for their home needs, and also send youth on to our schools to be trained for conference Bible work.

Hawaiian Laymen Train for Bible Work

MARY E. WALSH

Bible Instructor, Pacific Union Conference

WHEN D. L. Olsen, Pacific Union Conference home missionary secretary, and I arrived in the Hawaiian Islands, we entered into a busy program following the appointments prepared by the local secretary, L. E. Davidson. My part was to teach the laymen how to prepare the way for the Bible reading, how to meet the doctrinal questions that arise, and how to avoid interruptions. We devoted considerable time to the subject of how to study with our Catholic friends. Wherever we presented our instruction we found our members eager to learn the technique of instructing their unconverted relatives and friends. Here is a brief summary of the subject matter covered in these classes:

The Teacher Himself. Preparation of heart is of primary importance. The teacher must be vitalized by the message he is to present, and the love of truth must first be kindled in the heart of his student if the message is to be effective.

Teaching is an art that must be learned and practiced like every other art. To be a good teacher one must possess the qualities of the divine Teacher. The teacher must also have a knowledge of his pupil. Aided by the Holy Spirit and by sympathetic observation, he may understand the person with whom he will be dealing.

We all need to study character and manner that we may know how to deal judiciously with different minds, that we may use our best endeavors to help them to a correct understanding of the word of God and to a true Christian life.—*Testimonies*, vol. 4, p. 69.

It is not enough for the teacher to be intelligent on subject matter and to be able to present it in an interesting way. If the student's atten-

tion is not on the presentation he will not be able to grasp the subject to the extent of applying it to his own heart.

Presenting the Subject. The instructor of truth must be well prepared with a thorough knowledge of his subject. He must ever keep the objective of soul winning in mind. He loves people and yearns to see them saved in Christ's soon-coming kingdom.

The teacher should be a great Bible student. But here again, even knowledge of his topic would not qualify him as a good teacher, for the art of presentation must be mastered. If the subject is poorly presented it dulls the edge of desire for continued studies. So the subject matter, its organization, and its presentation are all of vital importance.

What to Expect of the Student. Many with whom we study have never learned to know the Scriptures, and topical Bible study is foreign to them. Their powers of mind and heart are latent and need the awakening touch of the Holy Spirit through the Word. The teacher of truth may expect definite changes in the spiritual life of his student. Where the student sincerely desires to learn what the Bible teaches, the joy of discovering truth will be evident.

The following points were methodically discussed in our instruction: The purpose of the study, its subject matter, its organization, sequence of facts, manner of presentation, gripping and holding the interest, and securing the decision to follow its instruction.

Because of the many converts from Roman Catholicism in our Hawaiian churches there was a deep interest in learning not only how to approach the Catholic mind but also how to deal with the dogmas of the Roman Catholic

Church in the light of the Scriptures. All this must be done tactfully, patiently, and thoroughly. In one of the island churches we found that 50 per cent of the membership had Roman Catholic background.

We instructed the laymen to ascertain how those present came into the message. By far the majority had embraced Adventism through personal contact with a lay member, a fact that emphasizes the great potentialities of our lay people when they are instructed in this way.

Personally, I realized again my privilege in being able to devote my instruction to the laymen in our churches. It is a rewarding service, for many of them are endowed with the soul-winning gift. All who attended these classes in doctrinal soul winning were anxious to use their newly acquired skills in missionary service. Among them were many young people, and also some with physical handicaps.

In the Honolulu area several churches combined so that they could be instructed together. After presenting a topic we allowed time for questions. It was obvious that our believers were interested in learning to meet doctrinal

argument, and in answering such questions as, What is meant by—"absent from the body, and to be present with the Lord," "the ministrations of death," "baptized for the dead," "Christ . . . preached unto the spirits in prison," et cetera? Fortifying our laymen in this way strengthens their own Christian experience and provides them with courage to stand their ground when opposition arises.

One of our office secretaries in Honolulu writes about having worked with her "one soul for 1958." Her joy is beyond bounds, for last Sabbath her precious student was baptized. She is now working for a second interested person and is enlisting her new convert to help her win another soul. There is indeed no joy equal to that of winning a soul to Jesus and His message. As we enlighten and inspire others in the message it reacts upon our own hearts. When all our believers will unite their efforts with those of the ministers and church officers in soul winning, then the work of God will be brought to a finish. The church should pray and work for a realization of the latter rain, for it is long overdue.

Inspiring Books for 1959 Reading

FEW things have brought as much joy to our ministers around the world as the reactivation of the Ministerial Reading Course. This was done by action of the recent Autumn Council. Your Association Advisory Committee was therefore called to make choice of the volumes for 1959. This committee is happy to recommend the selection to our readers, feeling confident that these books will be well received by all. Each book is different in its content and appeal, and taken together these volumes will be of practical value to every individual worker, whatever his particular position in the organization.

Included in this group is a book on the preaching of the Word, and another on more effective church management. One selection deals with apologetics and world religions, and for the first time we have chosen a volume on meeting the challenge of narcotics and alcoholism. Then, to help us build and get the most out of our libraries a unique library handbook has been added. We have noted a growing interest in, and demand for, up-to-date works on archeology. A small but informative and inspiring volume in this area is included.

The Reading Course is something no worker can afford to miss, however experienced or inexperienced he may be. The great apostle said, "Give attendance to reading." It is not hard for a congregation to discover whether the preacher reads good books. Our speech always betrays us.

Here is what your Association officers say about the books selected:

***Feed My Sheep*, H. M. S. Richards, Review and Herald Publishing Association, Washington, D.C., 446 pages.**

We all wish we could have been there, but as this was impossible we now have the privilege of attending The H. M. S. Richards Lectureship on Preaching by way of the 446-page book entitled *Feed My Sheep*.

In 1957 the Columbia Union Conference and Washington Missionary College invited H. M. S. Richards of the Voice of Prophecy to present a series of studies on pastoral preaching for the inspiration, guidance, and edification of the ministry. So successful was this first series of lectures that it was established as an annual project under the title The H. M. S. Richards

Lectureship on Preaching. Each ensuing year men of experience will be invited to fill this lectureship, following to some extent the pattern of the Yale Lectures.

The book *Feed My Sheep* chosen as one of the volumes of the 1959 Ministerial Reading Course presents the lectures just as H. M. S. Richards gave them in this initial series. The content is priceless and comes out of a lifetime of evangelistic and pastoral experience. It was transcribed from tape recordings and retains all the warmth and charm of the author's inimitable style.

All that goes to make up the preacher and his message is dealt with in a practical way, such as proof of his calling, his preparation, his personality problems, his public relations, his private study, his pulpit presentations, and his power with God and man. H. M. S. Richards sheds much light on the common problems of pastoral work, drawing from the response to a questionnaire he prepared and sent out to Adventist ministers in every part of the country. He draws illustrations from a wide personal experience and a wealth of reading in the field of biographical histories and homiletics.

His kindly criticisms come out of acute observation of why men and methods fail, and why other men and procedures succeed. As a stimulus to every worker for a rededication of the life to God's program on earth, this book is without question the best in its field. All will appreciate the choice of *Feed My Sheep* in the 1959 Ministerial Reading Course.

The Church Faces the Isms, edited by Arnold B. Rhodes, Abingdon Press, New York, 1958, 305 pages.

An informative volume that treats the subject fairly. The purpose of this book is clearly stated in the preface, where the authors emphasize that their theology "is neither narrow nor flat." They recognize that there are controversial issues and that in matters of theology "it is inevitable that able men will sometimes disagree." But they do not follow the well-beaten path of detractors whose methods of attack upon groups that disagree with what is sometimes called "main-line Protestantism" leave much to be desired. Instead, these authors handle each section in a scholarly, kind, and Christian way.

The book deals with many areas of interpretation, such as fundamentalism, perfectionism, ecumenism, dispensationalism, Roman Catholicism, et cetera. Within these general areas of thought are a number of different denomina-

tions or groups that can be thus classified. For instance, in the section dealing with Adventism, Seventh-day Adventists are listed along with others who hold the doctrine of the near advent of our Lord. We may not care to be thus classified, yet it does reveal that the authors are endeavoring to handle the question objectively. Each section has its own bibliography, 27 authors being listed as reference sources in the area of Adventism, and 24 at the end of the section on Roman Catholicism.

Here is something our readers around the world will value. It is factual, up to date, and scholarly. We are using it in our Theological Seminary as a textbook in our course on apologetics. Part four of the book deals with isms predominantly cultural, such as Fascism, Communism, racism, naturalism, modernism, secularism, et cetera.

No book that has come to our attention covers these areas so concisely and factually as *The Church Faces the Isms*. There are one or two spots where we will not feel in complete agreement with the authors, but taken as a whole this book is truly valuable. When it comes to our own denominational history and objectives, the authors are clear and factual. For instance, they state unequivocally that we as a people are evangelical in our theology, believing "that salvation comes through the grace of God and not through human merit," and that while "Saturday observance stands out uniquely" in our practice and Christianity, yet "Seventh-day Adventist leaders indignantly repudiate the charge of legalism."

We commend this book to our thoughtful readers, feeling confident that it will not only be appreciated as reading, but will supply much-needed knowledge to aid our ministry in meeting these real issues. A review of this volume appeared in the September issue of THE MINISTRY.

Archaeology and the Pre-Christian Centuries, J. A. Thompson, Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1958, 139 pages.

Archeology is a vast and entrancing subject, and it is a rare thing to find an authoritative book in this field so condensed and yet so full of vital facts. The author of *Archaeology and the Pre-Christian Centuries* is an Australasian by birth and education, but his work has taken him abroad where he has established a reputation among leading archeologists. Dr. S. H. Horn, head of the Department of Archeology in our own Theological Seminary, gives an excellent recommendation of Dr. Thompson's

work, and believes that this volume is a valuable inclusion in the 1959 book club. He says:

"The author, lecturer in Old Testament studies in the Baptist Theological College of New South Wales, Australia, is a man known among archeologists since his participation in the excavations on New Testament Jericho and Dibon. Furthermore, his first little book, *Archeology and the Old Testament*, published in 1957, showed him to be a balanced and well-informed scholar.

"His new book reaches the standard set by his first work. It deals with the archeological discoveries that shed light on the exile and restoration of Judah, and on the intertestamental period, of which the average minister knows little. Thompson skillfully connects the findings of archeology with the historical events and persons treated, and presents a brief but good survey of the history of the last six centuries preceding the Christian Era. His book, written for the average student of the Bible, is reliable but nontechnical. For those who want to pursue more deeply certain phases of the subjects discussed, footnotes and literature references are provided. This inexpensive little book can certainly be highly recommended as an introduction to the history of the intertestamental period."

Although the particular period with which the author deals is not as well known to our readers generally as some others, its importance is becoming more and more recognized by scholars. Few books that we have read seem to say so much in so few pages. Here is an excellent source of sermon and classroom material. It is also a book that our lay members will read with real appreciation. The old saying, "The best things are wrapped up in small parcels," is certainly true of this volume. Every worker will read and study it with profit.

***Handbook of Church Management*, William H. Leach, Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1958, 504 pages.**

If this cyclopedic guide to all services of church organization and operation had been in existence when I began my ministry some years ago, I would certainly have had it in my library.

Is it possible that a church could fail to reach its potential because of a weakness in church management? We are made aware, in the first chapter of this book, that this is possible and we realize how wasteful we have been—how much more might have been accomplished with better church administration. For this

reason Dr. Leach has produced this volume, which could be called a "compendium of knowledge relating to the work of the church."

After thirty years as editor of *Church Management* magazine, as author of a score of books on various phases of church administration, and acting as counselor to churches of all denominations around the world, he has summed up his total experiences in this 500-page book covering twenty-seven rich chapter subjects, with more than 500 separate index headings. Most of the diverse activities, both religious and secular, normally engaged in by the church, are covered.

Not only will this book benefit the minister, evangelist, and pastor, but it will be of value to the church-board chairman and board members, building-committee men, teachers in the Sabbath school, choir leaders, youth workers, and indeed all who are active in the ministry of a composite church program. The themes are presented in an interest-holding style with many illustrations of practical experience.

One will find among its subjects sound counsel on how to set up the building committee, retain an architect, organize a fund-raising program, and plan the church edifice so as to meet the needs of the congregation. For the minister's personal profit there are chapters that aid him in his executive functions, his code of ethics and etiquette, his public relations, office operations, pastoral work, weddings, funerals, music, Sabbath-school activities, worship services, and evangelism. The information is specific and documented, not just sweeping generalities.

It is true that our Seventh-day Adventist church buildings are somewhat different from those of many Protestant churches; nevertheless these sections are covered with such a broad scope and are so practical in their application that, with caution, much can be gleaned that will enhance our own edifices and make for a more worshipful service.

Not only will this *Handbook of Church Management* be of rich value to the minister personally in furnishing the answers to a multitude of unsolved questions, but it would be wise to consider the value of having this source book in the library of the laymen who serve as leaders of the church.

***Really Living—Bibliography*, Copyright 1958 by Narcotics Education, Inc., 191 pages.**

Here is a classic in its field, worthy of a place in every minister's library. It is more than a scathing denunciation of the alcoholic

and narcotic forces; it deals mainly with the larger problems of cause and cure. Each of its coauthors is an authority in his field. Andrew C. Ivy, Ph.D., LL.D., is professor of physiology and head of the department of clinical science, University of Illinois College of Medicine, and is a world authority in this field. Edward J. McGoldrick, Jr., director of Bridge House of Alcoholic Therapy, Department of Welfare, New York City, has had the distinction of dealing with more than five thousand alcoholics over a period of twelve years.

Daniel Carlsen, founder of Narcotics Anonymous, an addict himself for twenty-five years, found the way back through a religious experience. His firsthand knowledge of the problem gives vitality to his analysis.

Upton Sinclair, brilliant author, J. E. Webb, developer of the Webb City Drug Store, and Dr. Gilbert Geis of the department of sociology, Los Angeles State College, add their illuminating articles to make *Really Living* a treasure house of authoritative comment. Copyrighted in 1958, this is a *source book* of up-to-date statistical data. Nor have any of the authors succumbed to the "modern view" of alcohol and narcotic consumption in "moderation." To quote Dr. Ivy: "There is only one outstanding and unequivocal fact regarding this matter, and that is: The only way not to become a heavy or addicted drinker or not to suffer from alcoholism in any of its forms is to *abstain*." *Really Living* is a must for the minister who is called to meet the challenge of the present intemperate generation.

Minister's Library Handbook, Jay Smith, W. A. Wilde Company, Boston, Mass., 1958, 148 pages.

The minister is naturally a man of books, so this handbook will come as a valuable guide in the selection and organization of the volumes that comprise his library. Actually the minister's library is in many ways an index of his life. It is not the number of books one possesses but rather their quality, and whether the minister knows and can rightly evaluate their contents, that means so much to his success.

Here is a book, *Minister's Library Handbook*, that will be of value to veteran and ministerial intern alike. The author states in a clear yet comprehensive way the factors that lead to success as a student and a minister of the Word. Among the many books that have attempted to set forth these principles we regard this work, though small in comparison with others, as the best.

The section dealing with the organization

of one's own library is worth the price of the book many times over. Another chapter deals with where to find sources, and this is wonderfully helpful. Whether the minister is working in a large city or in some faraway rural area, this book will be found to be intensely practical, factual, and interesting.

Your book selection committee recommends it most heartily, feeling assured that our readers around the world will find in it suggestions and plans that will lead to greater efficiency in all areas of their ministry.

Missionary Contacts at Washington Sanitarium

**K. S. CROFOOT, Chaplain
and
BESS NINAJ, Assistant Chaplain**

OUR sanitariums have been presented to me as most efficient mediums for the promotion of the gospel message. . . . The conversion of souls is the one great object to be sought for in our medical institutions. It is for this that these institutions are established."—*Evangelism*, pp. 536, 537. We are always made glad when these words are fulfilled as a result of the efforts of the staff of Washington Sanitarium.

Our business office keeps a file of letters of appreciation from former patients. Once in a while a letter of appreciation is shared with us in the chaplain's office. Here are excerpts from two or three:

"I have been in other hospitals but was never treated so well and with so much personal feeling as I was at the Washington Sanitarium. I'll never forget your kindness. God bless you all."

"In every detail of the management of your hospital I could see the guiding hand of a fine Christian administration. I would like to commend also the fine nurses so dedicated to their work. Especially helpful are your chaplains' services, and that of the nurses who join with you in prayer to seek divine blessing. This to me was the most comforting service of all. May the Lord bless your fine institution and every member connected therewith. Sincerely yours."

NOTE.—Seventh-day Adventist health institutions have been raised up by divine instruction. Their purpose is to proclaim the message of God's saving grace while using the treatment of diseases as an "entering wedge." Health reform is the "right arm" of the message. We herewith publish a section of the chaplain's report presented at a recent biennial session. In a very practical way this report reveals the wonderful providences in the sanitariums' mission. God's challenge to all who work in these God-appointed health institutions is to meet His purpose for their existence.—EDITORS.

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When the patients leave the sanitarium, however, that is not the termination of our contacts with them, nor is that the end of our efforts on their behalf. We use a number of methods to follow up interested patients after they leave the institution. These include:

1. Personal visits in their homes.
2. Bible studies in their homes.
3. Bible studies by appointment at the sanitarium.
4. Referring them to pastors and/or to the Bible instructor in the area where they live.
5. Correspondence courses.
6. Contact by correspondence or telephone.
7. Another active method of follow-up evangelism is by means of the literature which both the Sanitarium church and the sanitarium so generously provide.

Many of our interested patients are sent subscriptions for *Life and Health*, *These Times*, *Signs of the Times*, *Listen*, or *Liberty*, depending upon the degree and type of interest. At the end of the year another contact is made by sending them the *Morning Watch Calendar*. These are sent not only to interested patients but to those who have been baptized.

To illustrate what can be accomplished by these combined methods we mention these incidents:

A graduate nurse was a patient about ten years ago, and during the six weeks she was here she was given Bible studies. After she left she was sent the *Signs of the Times* and *Life and Health*. At the beginning of each year she was sent a *Morning Watch Calendar*. She was also visited a number of times, and she studied the Voice of Prophecy Bible Correspondence Course. Last November she was ill again and went to Lynchburg, Virginia, to stay with her family, hoping that she could regain her health. When she saw that she was making no improvement, she asked that she be brought to the Washington Sanitarium. While she was here she requested a review of the Bible studies she had previously received. Also she began watching the *It Is Written* telecast. She made a good recovery, has regained her health, and is now back at work. She was referred to the minister nearest her home. He visited her, and she is now attending his church.

Another unusual experience is that of a young non-Adventist nurse who worked here for just three weeks last September. She was born in the sanitarium and lived in Takoma Park until she went to Duke University to take the nurse's course. She tells us now that she was "shielded" from Adventists all her life. While she was in training she decided that she wanted to go overseas as a Baptist missionary nurse. After she graduated she came to Takoma Park for two reasons: (1) She felt that she had to break the news of her desire to be a missionary nurse gently to her parents; and (2) she wanted to test herself to see how she would fit into an environment of another religious faith.

One of the first contacts she had at the sanitarium was with a patient who was then taking Bible studies (she has since been baptized). In their very first conversation this nurse told the patient that she was mistaken if she thought that Adventist teaching was right and that she would prove it to her from the Bible. She showed her Matthew 22:37-39, where Jesus said that the only two commandments were love to God and love to man. This type of conversation continued for several days until the nurse was contacted. Several lengthy Bible discussions ensued. After each discussion this nurse stayed up for hours studying her Bible after coming off duty. Once she studied all night trying to prove from the Bible that her beliefs were correct.

The next day she came to see the patient with an armload of books and the two of them came to the office of the Bible instructor. There the nurse brought up every objection she could think of or had read from books. Each point was carefully discussed. Before she left for her home she was given a number of our books, the address of our local church, and an enrollment card for the Voice of Prophecy Bible Correspondence Course. She went to church, took the Bible course, diligently studied her Bible by herself, wrote freely to our Bible instructor about her studies, and continued her questioning. As Bible answers were given to her questions she readily accepted them.

She was accepted into church fellowship in our Durham, North Carolina, church.

The Lord is using her in behalf of other souls. She has had to cope with great opposition in her home, but in spite of this her younger sister and her boy friend have become interested and are regularly attending Missionary Volunteer meetings and Sabbath services.

These experiences illustrate some of the possibilities in consistently following up the interests that are created by our staff of consecrated doctors, nurses, and other workers.

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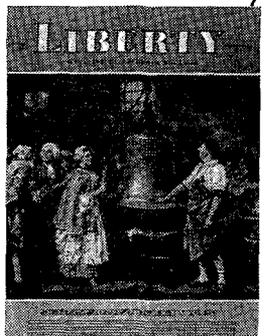
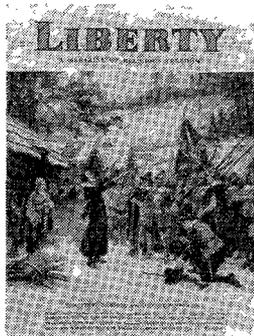
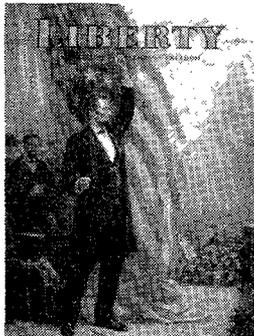
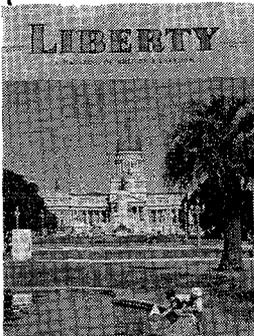
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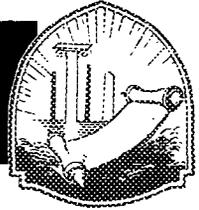
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When Did Satan's Fall Occur?

ROBERT L. ODOM

Editor of the "Index to the Writings of Ellen G. White"

HERE is a question asked by many. Did Satan's apostasy and expulsion from heaven take place *before* our world was created? The Scriptures do not reveal too much on this point, but sufficient is stated to enable us to get an answer.

The duration of man's primeval state of innocence was evidently very brief, for in Genesis 5:3 we read, that "Adam lived an hundred and thirty years, and begat a son . . . and called his name Seth." Of the birth of this child we read that Eve "bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew" (Gen. 4:25). Two things stand out clearly: (1) Adam was 130 years old when Seth was born, and (2) Seth was born after Cain had slain Abel.

Cain and Abel had already reached the age of accountability when they brought the offerings in worship to God. Their actual age is not recorded, but they had become adults of responsibility. They could well have been twenty-five or thirty years of age when the crime occurred. That would make Adam's age about one hundred years before Cain was born. From this it would appear that mankind's plunge into sin took place very shortly after the world was created—at most one hundred years, probably even less, and certainly not more.

The Scripture indicates that when Lucifer rebelled against the government of God he led with him about one third of the angels (Revelation 12:4). As a result these rebels were all expelled from heaven. Just when this occurred in relation to the history of our planet is not revealed in Scripture, although the real cause of sin is clearly stated in such passages as Isaiah 14:12-15 and Ezekiel 28:12-19. Ellen G. White

makes some interesting statements bearing on this subject, some of which read like a paraphrase of the well-known Scriptures cited above. She says:

Satan was once an honored angel in heaven, next to Christ. . . . But when God said to His Son, "Let us make man in our image," Satan was jealous of Jesus. He wished to be consulted concerning the formation of man, and because he was not, he was filled with envy, jealousy, and hatred. He desired to receive the highest honors in heaven next to God. Until this time all heaven had been in order, harmony, and perfect subjection to the government of God.—*Early Writings*, p. 145.

Before the fall of Satan, the Father consulted His Son in regard to the formation of man. They purposed to make this world, and create beasts and living things upon it, and to make man in the image of God, to reign as a ruling monarch over every living thing which God should create. When Satan learned the purpose of God, he was envious at Christ, and jealous because the Father had not consulted him in regard to the creation of man. . . . The envy and jealousy of Satan increased. Until his rebellion all heaven was in harmony, and perfect subjection to the government of God. Satan commenced to insinuate his dissatisfied feelings to other angels, and a number agreed to aid him in his rebellion.—*Spiritual Gifts*, vol. 3, p. 36.

Before the assembled inhabitants of heaven, the King declared that none but Christ, the only begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. *Christ was still to exercise divine power, in the creation of the earth and its inhabitants.* But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory, and execute His purposes of beneficence and love.—*Patriarchs and Prophets*, p. 36.

The Creator, our Saviour, did not seek to exalt Himself, but rather to exalt the Father's glory. How different this was from the attitude of Lucifer! Now when did divine justice deal with Satan and his hosts? That also is something not definitely revealed; but in His dealing with sinful man God has revealed His character. He is a long-suffering and forgiving God who would sacrifice Himself rather than betray His creatures. We read that He is "longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

Ellen G. White's comment on this is arresting. She says:

God, in His great mercy, bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. Long was he retained in heaven. Again and again he was offered pardon, on condition of repentance and submission. Such efforts as only infinite love and wisdom could devise, were made to convince him of his error.—*The Great Controversy*, pp. 495, 496.

He [Satan] was not immediately dethroned when he first ventured to indulge the spirit of discontent and insubordination, nor even when he began to present his false claim and lying representations before the loyal angels. Long was he retained in heaven. Again and again was he offered pardon on condition of repentance and submission. Such efforts as God alone could make, were made to convince him of his error, and restore him to the path of rectitude. God would preserve the order of the heavens, and had Lucifer been willing to return to his allegiance, humble and obedient, he would have been re-established in his office as covering cherub. But as he stubbornly justified his course, and maintained that he had no need of repentance, it became necessary for the Lord of heaven to vindicate His justice and the honor of His throne; and Satan and all who sympathized with him were cast out.—*The Spirit of Prophecy*, vol. 4, pp. 319, 320.

This break in relationships must have brought sad and far-reaching reactions among the heavenly host. Love is always deeply wounded when relationships are strained, and all true love is of God. On this point we read:

Angels in heaven mourned the fate of those who

had been their companions in happiness and bliss. Their loss was felt in heaven.—*Ibid.*, vol. 1, p. 23.

The rebellion, however, did not change God's purpose concerning the creation of this world.

After the earth was created, and the beasts upon it, the Father and Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image.—*Ibid.*, p. 24.

The rebel angel, however, was now more determined than ever to thwart the purposes of God. So he concentrated his efforts upon newly created man.

Lucifer desired to be first in heaven. Thus he introduced sin into the universe. Entering the Garden of Eden after his expulsion from heaven, he succeeded in deceiving our first parents.—ELLEN G. WHITE in *The Signs of the Times*, June 10, 1903.

When we consider the history of our race and how in love God has borne with sinful man for these thousands of years, patiently working out the problem in a way best for all concerned, who would venture to assert that He was any less long-suffering in handling the problem of sin among "angels, which are greater in power and might" than men (2 Peter 2:11)?

We all know the tragic results of sin. And concerning Satan and the apostate angels it appears that their expulsion from heaven occurred before the earth was created. The account of Satan's first contact with humanity, as given in Genesis 3, shows that he was *already* a hardened sinner and a determined enemy of God; that he had no scruples whatsoever against the use of falsehood and slander in fomenting disloyalty and disobedience to the Creator; and that he was cruelly bent on the enslavement and ultimate ruin of humanity by sin. When he tempted man he was then *on earth*, having already been banished from the dwelling place of God. Could we not safely assume, even on the basis of the few scriptures we have, that his venture into sin began *long before* the creation of our earth? We do know that the plan of redemption was made before the world began (2 Timothy 1:9-11). But the actual expulsion of Lucifer from heaven, it would seem, occurred *not very long before* our world was made.

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Who Put You In?

(Continued from page 48)

swered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate" (Isa. 6:11).

To some, the call to preach is a dramatic "Damascus way" experience. By direct contact, God reaches His man. That some have heard a literal voice and discerned a Presence is not to be discounted. One of this movement's most powerful preachers received his call during intense physical affliction. Who on earth is wise enough to decide for Jehovah how He should pick His men? He knows whom He wants and how to get him.

Many a young man received the call of God through other men. As the potential minister sat in the pew week by week, listening to the voice of the man of God, conviction was born. To more than one minister the call to conversion was a call to preach. And, some men like Balaam have to be cornered by an angel. However the call comes, when it does come it is clear and unmistakable. If there is any doubt in one's mind that God has called him, he can be sure He has not.

Clear Evidences Given

There are evidences other than denominationally granted privileges that distinguish the minister from the layman.

1. Ministerial inspiration, the direct injection of God's ideas into man's mind, is one such evidence. This miracle may happen in the course of the message, or during the preparation of the discourse. But to every God-called man, it comes, bringing Heaven-born ideas, planted in the mind by the Holy Ghost; thoughts that thrill both speaker and audience; divine ideas Heaven-dedicated, spoken in the tongue of angels by lips of clay.

2. Spirit possession in sermon delivery—the minister charged with the divine influence—is yet another evidence of the call. To be conscious as one speaks of being under the divine influence, as words flow with the freedom of life-giving water—words that move the hearts of men because they are anointed with divine fire; and thoughts that are kissed with the breath of Heaven, bringing tears of repentance to the eyes of

the hearer. And when the message is finished, to hear men say, "The sermon helped me," brings a rewarding peace that nothing else affords.

3. The test of apostleship is the winning of souls. The end result of all preaching is soul saving. Orations may charm, essays instruct, but preaching saves. The minister is more than a seed sower—he is a harvester. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). The winning of souls is the minister's first work. "Go ye therefore, and teach all nations, baptizing them . . ." (Matt. 28:19). Christ commanded that His ministers *baptize*. Neither time nor circumstances should turn them from this prime objective. There is no other excuse for the existence of the gospel minister than to turn men to Christ. If year after year no fruitage appears from one's ministry he may be sure that he is a displaced person, and there are other needy fields crying for his help.

The tragedy of an idle laity rests heavily on the minister's conscience. It is important that he remember that his call to preach is a call to train. The gospel is more loudly proclaimed in chorus than by solo. It is not enough to kindle a fire; many hands must make it spread. Every convert must be a maker of converts. To this also we are called.

God Sends and Attends

"There was a man sent from God, whose name was John" (John 1:6). The God of heaven not only calls His men but sends them. "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). The minister cannot be choosy about location. John preached in the wilderness. The people heard him because God sent him. Ezekiel proclaimed to a valley of dead bones. There was a resurrection because God sent him. When John

touched Patmos, it became God's pulpit. To Livingstone, the dense jungle foliage was an invitation to service. That he was sent of God is the only explanation of Hutchinson's devotion to a South African shantytown. God sends; men go where they are sent. And in their wake the parched ground becomes fertile and the deserts blossom as the rose.

To the God-called, God-sent man comes this promise of divine companionship: "And, lo, I am with you always, even unto the end of the world" (Matt. 28:20). This statement is both a promise and a reminder. A promise of the presence of the Master and a reminder of man's utter dependency upon Him. The self-assured are the self-sent. God's men are ever distrustful of self, realizing their utter dependence upon God for life itself. If a soul is won God must do the work. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:8). Any success attending the efforts of a man of God is due entirely to the accompanying Presence. Fields that are difficult yield their fruit to the Master Gardener. In His presence, insoluble problems are simplified. The simple confound the wise because their Companion is all-wise. In His presence the weak are made strong, the unpromising adequate. Miracle follows miracle, in His presence. "And the Lord added to the church daily such as should be saved" (Acts 2:47).

Who put you in? There is all the difference in the world between being "installed" and being "called." In some religious connections they have regular installation services, and in many instances the men become "fixtures." The God-called man is afflicted with a contented restlessness. The lost and the backslidden are his constant challenge. And his pursuit of the unsaved will not cease until the God who "put him in" shall call him home.

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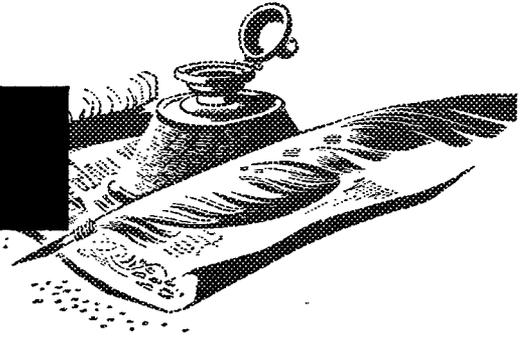
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EDITORIAL



WHO PUT YOU IN?

AND I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (1 Tim. 1:12).

Paul knew who put him into the ministry. This is the key to his amazing career as an apostle of God. How else can one explain his matchless endurance of untold hardships, his boldness in the face of death, and the power of his penetrating messages? This man of God could preach with a Heaven-born conviction, for Christ put him in. Uncertainty on this vital point can mean shipwreck of one's ministerial service.

It is not sacrilege that we frankly admit that some men are now preaching who should be in other professions. And it is equally true that others whom God called to preach have, like Jonah, gone down to Joppa. Happy is that man who has no political debt to pay, who knows that he was born to preach God's gospel, and who can say with the apostle: "Christ put me in."

Such conviction makes pleasing God the minister's *first* concern. Human pressures are unnecessary stimulants to such a man. He labors "not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart" (Eph. 6:6). His motive is not to outshine his brethren, but to please Christ. Human accolades encourage him, but do not inflate his ego.

The gospel minister occupies a position that is unique in existing professions. In a sense that no other can claim, the minister *can* say: "I am not an employee. I work for no man." The minister works *with* men, not *for* them. His service is motivated by

neither pay check nor pressure, but by the will and love of Christ. If Christ put him in, no man can put him out. Though accountable to his brethren, he is servant *only* to his sovereign Lord. This conviction will produce men upon whom the church can depend when they are not being watched; men who, though they seek counsel, are not dependent upon daily direction; men who when acquainted with their duty do it.

Are You Sure You Are Called?

The minister called by God to preach the gospel will know it. To some, the voice of God is an overriding urge, a passionate desire to do nothing else but preach the gospel. It may come early or late in life, but it comes. "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16). "Necessity is laid upon me," says the apostle. I can do nothing else and *woe* be upon me if I try.

"I do not just have to preach," boasted one brother; "I am well trained in other lines. If I do not succeed in this I will make it in another of my many skills."

This man knows nothing of the narrowness of the valley of decision. It is not an avenue bisected by alternative routes. It is a narrow one-way street, not intended for men who would reverse their course. It is a binding oath between a man and his Maker, absolute and irrevocable. The prophet Isaiah inquired of the Lord concerning the duration of the agreement. "Then said I, Lord, how long? And he an-

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