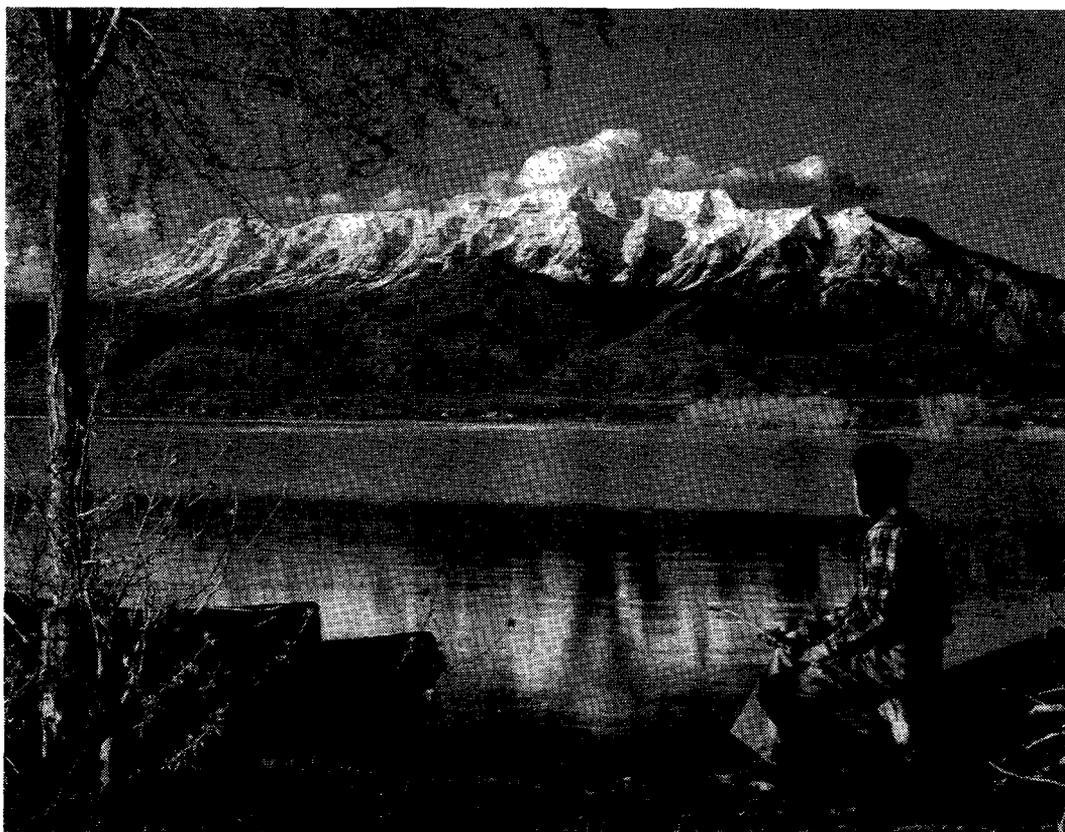


The
Ministry

JULY, 1959



JOSEF MUENCH

The Storehouse of the Mind

Those who will empty their hearts of vanity and rubbish, through the grace of God may purify the chambers of the mind, and make it a storehouse of knowledge, purity, and truth. And it will be continually reaching beyond the narrow boundaries of worldly thought, into the vastness of the Infinite. The justice and mercy of God will be unfolded to the moral perceptions. The grievous character of sin, with its results, will be discerned. The character of God, His love manifested in giving His Son to die for the world, and the beauty of holiness, are exalted themes for contemplation. These will strengthen the intellect, and bring man into close communion with the Infinite One.—*Fundamentals of Christian Education*, p. 49.



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Our Cover

In boyhood I loved the seacoast and the windswept trees and the howling wind that more than once bowled me over. I've seen the wind lay low a barn and houses, carry off a chicken house, and flatten brick walls. But the old, rugged trees just swayed in the wind, back and forth majestically. As I think of the trees absorbing the wind shock that destroyed stronger things, I hear another poet:

Who has seen the wind?
Neither you nor I;
But when the trees bow down their heads,
The wind is passing by.

How many mature Christians are like “the trees of the Lord,” planted beside refreshing waters, absorbing the storms of life, steadfastly standing because they know how to bend low and graciously before the Lord! H. W. L.

Cover Picture: F. D. Silkey

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The Peril of Inconsistency

R. S. WATTS

General Conference Field Secretary



SOMEONE has said: "All true preaching begins with preaching to one's self." That is what I have been doing while preparing this message—continuously speaking to my own heart. In the history of our world there never has

been a message like the one we bear. We have been called to give God's last appeal to the people of this world. Mankind must soon make the choice concerning the truths we hold.

Certainly our message—the final message of the Second Advent—must be more rapidly brought to the front. Looking back, we fully recognize that there have been delays along the way. We can say with the prophet of old: "The shadows of the evening are stretched out" (Jer. 6:4).

Now let us turn to Joshua 7:10-13:

And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, . . . for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. . . . Up, sanctify the people, and say, . . . O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

You will recall the occasion. The children of Israel had just met their first defeat since the beginning of the conquest of Canaan. They experienced this defeat at the hands of a few Palestinian warriors at the small town of Ai—a little place tucked away in the hill country near Jericho.

The previous few days had seen great and marvelous victories for the chosen people of God. First, there was the miraculous crossing of the river Jordan when the rushing waters divided and "all the Israelites passed over on dry ground." Then there fol-

lowed the taking of Jericho—one of the strongest fortresses in the Promised Land. Jericho was an impregnable walled city. To reduce Jericho was the first step in the conquest of Canaan. Joshua earnestly sought God for an assurance of divine guidance. This was granted him. It was the armies of heaven that brought down the walls of Jericho. The conquest of this city was wholly the Lord's. The Mighty One had decreed: "I have given into thine hand Jericho." Human strength was powerless before those massive stone walls and victory came through divine power alone.

Now, flushed with victory, the armies of Israel prepared to take Ai—just a little village. An easy victory was expected. The great victories already gained had made the leaders of God's people self-confident. They felt secure. Hadn't God promised them Canaan? They began to exalt their own strength. They turned to the arm of flesh. In fact, Joshua laid plans to seize Ai without seeking the counsel of God at all. But they were defeated.

Reason for Defeat

The humiliating experience at Ai was the result of three things:

1. The leaders laid plans without seeking God's counsel.
2. They rested on the promises of God but failed to meet His conditions.
3. They were self-confident—ready to rely on their own power.

Because of their attitude the initiative passed into Satan's hands. It was little wonder that the whole camp was discouraged. It was at this time that God sent a positive message to Joshua. He said: "Get thee up; wherefore liest thou thus upon thy face? Israel hath . . . transgressed my covenant which I commanded them."

This was not an hour for despair and lamentation. *It was time for decided and prompt action.* God's program of conquest

This arresting message was delivered at the spring meeting of the General Conference Committee held in Takoma Park, April 13-16. Following the address all entered into an experience of reconsecration.—EDITORS.

must not be retarded. There must be no longer any delays in God's divine plans for Israel.

Israel's experience at Ai has a lesson for us. We need to study and analyze the things that may be retarding the program of God for His people in this crucial period of the Advent Movement.

Are there things to be found among us which may be retarding the work of God? That there have been delays none will deny. God's work has been retarded and the Advent Movement is now deep in history. But it seems the passing of time has created not so much a sense of solemnity as of satisfaction. We are inclined to pride ourselves on our great accomplishments today.

Fellow workers, it is not the distance we have come, but the distance that still remains before us which should give us concern. Can it be that we, as leaders and as a people alike, stand in the same relationship before God that Joshua and the camp of Israelites did when Achan's sin and Israel's self-confidence halted the conquest of Canaan? The servant of the Lord draws the following striking parallel:

The influence most to be feared by the church is not that of open opposers, infidels, and blasphemers, but of inconsistent professors of Christ. These are the ones that keep back the blessing of the God of Israel, and bring weakness upon His people.—*Patriarchs and Prophets*, p. 497.

Note the expression "inconsistent professors of Christ." Their influence among the people of God always keeps back the blessings of God and brings weakness upon the whole church. If we have such among us, then it is our duty, our responsibility, to discover them and find the remedy. Inconsistencies always restrict the influence of God in our lives and in our work. Are we by our attitudes keeping back the outpouring of God's Spirit upon the church in this time of the latter rain?

Let each ask himself, "Am I living my

religion? Am I, as a worker, inconsistent in this crucial hour in the proclamation of the Advent message? Do I as a minister possess a theological intellectualism while my spirituality is sterile? Am I more ready for active labor, for hustle and bustle, than for humble devotion? Am I more eager to engage in outward religious service than in the inner work of the heart?"

Questions like these we often suppress because they make us uneasy. But this matter is too fundamental to be ignored. Achan ignored the direct command of God and brought disaster upon the camp of Israel. If we actually realize the nearness of the close of probation and the return of our Lord, why is our personal religion not accomplishing more? Why is the knowledge of divine truth not effecting a more vital transformation in our lives and work?

Today, as never before, we workers and church members face the grave danger of complacency and satisfaction with this life. With our modern conveniences, our homes and comforts, we are prone to enjoy our ease in Zion. God must stir us up. What an hour in which to live! But what an awful hour to be at ease when a whole world is headed for destruction, unprepared and unwarned!

Our workers do not have to endure the physical sacrifices of the early pioneers. Encircled as we are with various denominational securities, is there not danger that Satan will envelop us with a Laodicean torpor? We preach about the coming of Christ, but are we wholly preparing to meet Him? In view of the crucial hour this great movement now faces, surely an attitude of unconcern in a worker is an affront to God. *We dare not let the externals be the sum total of our religion.*

It was when the Israelites were in a condition of outward ease and security that they were led into sin. They failed to keep God ever before them, they neglected prayer, and cherished a spirit of self-confidence.—*Patriarchs and Prophets*, p. 459.

IT'S A GOOD THING

- To be blind when others are looking for trouble.
- To be dumb when others are engaged in scandal.
- To be deaf when others are spreading gossip.
- To be busy when others are waiting for luck to break.
- To be pushing when others are hunting for pulls.
- To be tolerant when others are contentious.
- To be charitable when others are caught in mistakes.

—Selected.

Where Are We Placing the Emphasis?

Because of circumstances surrounding our denomination we have to place emphasis upon the mechanics of organization—the human machinery. And especially so since we have grown into a large worldwide organization. In an ever-enlarging and expanding work there are increasing demands made upon the resources of the church. And the larger we grow numerically and financially, the greater will be these demands. This is to be expected. Nevertheless, when we have done our best,

The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones.—Henry Ward Beecher.

we will have to admit our human inadequacy, our complete inability to compass our task in human strength. We ought to approach our worldwide task in a practical and realistic way. But how can we be realistic? It is valid realism to confess our helplessness and utter dependence upon God. It was on this point that Joshua failed. Instead of seeking God for guidance and help he relied on a well-trained army. God was left out of his plans. *He didn't wait for God.* It pays to wait, brethren, if we are *waiting for God.*

Under the showers of the latter rain, the inventions of men, the human machinery, will at times be swept away, the boundary of man's authority will be as broken reeds, and the Holy Spirit will speak through the living, human agent with convincing power. No one will then watch to see if the sentences are well rounded off, if the grammar is faultless. *The living water will flow in God's own channels.*—*General Conference Bulletin* (1895), p. 183. (Italics supplied.)

Again I ask, Where are we placing the emphasis? Is there not danger that our vision in this crucial hour will become clouded? It is so easy for our energies and ideas to be sidetracked so that less important matters absorb our interests and demand our attention. Today, as never before, we must put the things we are expected to do into their relative positions of importance—we must put first things first.

We recognize God's prospering hand has been upon us. Our growth in church membership during past decades has been phe-

nomenal. We are told that in North America in 1870 only one person in 9,320 was a Seventh-day Adventist. Today there is one for every 556. This means that our church membership has grown 13 times faster in the United States than the population as a whole. But here is something more revealing and meaningful. The most rapid proportionate growth in our membership was between the years 1870 and 1900. Following this, in what has been spoken of as the *boom* decade—1920-1930, the proportionate growth had dropped to only 8 per cent, but in the following depression decade, 1930-1940, it rose to 44 per cent. During the war decade, 1940-1950, the rate of growth in church membership again dropped to less than half that of the depression years. Now at the present time it has once more fallen to 8 per cent or less than 1/6 of what it was during the depression years.

This points to one undeniable fact: *material prosperity* and *spiritual prosperity* do not go together. Could it be that today the church is in dire need of another major economic depression that will focus our concern on spiritual matters? Depressions, privations, or persecutions are not desirable, yet during such experiences the church of God has always made its greatest advancement. Days of prosperity and favor have proved the most dangerous and have often led to apostasy and defeat.

The Pattern of Missions Is Changing

During past decades great emphasis has been placed on our worldwide mission program. But today we face a different world. Cataclysmic changes follow one another with great rapidity. Within a few years most of mankind has changed political status. Three major groupings have emerged: one third of mankind is under Communist rule; one third is in the "Free West"; and approximately one third is in the so-called neutral nations. Asia has thrown off the century-old imperialism of the West; Africa is becoming increasingly restive under colonial domination; China has emerged as a world power, and India has been given self-rule. New revolutionary convictions are gripping the masses of humanity in the non-Christian populations of the world. There is potential violence in the growing tendency among nations for the rich to become richer and the poor, poorer.

With a new aggressiveness in the East, with the continued explosive rise of nationalism among the colored peoples, with a vigorous revival of the non-Christian faiths being fanned into flame by the hot winds of racialism, with the accelerated demand for recognition and leadership in world affairs, the question keeps haunting me, "Hasn't the time come to once again review the established pattern of our mission program relationship to the present cataclysmic changes in a world for whose salvation we have been especially called into being?" To restudy the changing patterns of our mission program, therefore, would be to consider factors to be found in both the world and the church.

We Tend to Stress Human Problems

It seems to me that in our ministry there is a growing tendency to stress human problems rather than the vital truths designed to "make ready a people prepared for the Lord." Why is this trend looming larger among our workers? Could it be that modern life is filled with many and varied complications? We live amid stresses, strains, tensions, and tranquilizers. The present popularity of the psychoanalyst, mental hygienist, and psychiatrist is abundant evidence of the disturbed and troubled sea through which multitudes in civilized lands are passing.

Our ministers are having to spend more and more time helping to solve the personal problems of church members. *Problem-solving* sermons seem to be the order of the day. Unwittingly some of our ministers seem to be using the methods of other churches where the emphasis is on psychology and the counsel chamber. It is altogether possible for us to spend more time on human problems and less time in presenting the plain gospel message of salvation, which will revitalize the drooping spirits of our believers. *It is Adventist preaching that is going to make Adventist believers.* Our dear people need counsel and comfort, but they desperately need Christ and the glorious hope of His near return.

One minister asked: "When shall we be led by the Christian religion to Gethsemane rather than to the psychiatrist's couch?" *We are commissioned of God in this late hour to prepare a people for translation.* Every sermon must carry something of the summons from the Eternal God.

The Lord is fitting a people for heaven. The defects of character, the stubborn will, the selfish idolatry, the indulgence of faultfinding, hatred, and contention, . . . must be put away from His commandment-keeping people.—*Testimonies*, vol. 4, p. 180.

Our Inconsistencies Open Ways for Satan to Take the Initiative

Satan is stealing the march on us just as he did through Achan. He wants to delay the work of God. He wants nothing more than to forever delay the outpouring of God's Spirit upon the church. We are near—

An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith.—John R. Mott.

ing Satan's last hour of deception for the world. Into this final assault will be poured every hellish scheme and stratagem that his devilish warped intellect can invent. The essential final issues are now rapidly taking shape.

The Bible plainly states that the coming of Christ will be preceded by

the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie (2 Thess. 2:9-11).

Today, as never before, this prophecy concerning the deceptive work of Satan is being fulfilled. A dynamic demonism is at work in the world. Miracle-working spirits are rapidly invading the churches. Surely this is a forerunner of that hour when modern Babylon shall "become the habitation of devils, and the hold of every foul spirit" (Rev. 18:2). We are on the verge of actually seeing a new and more exalted form of religion sweep over the world. The widespread and almost universal interest in and acceptance of spiritism among the nominal Christian bodies, including the Roman Catholic Church, is paving the way for a world religion founded upon psychic phenomena and spirit messages.

As Seventh-day Adventists we must not suppose that we will be untouched or unaffected by these multiplying satanic sophistries. It is the enemy's avowed purpose to deceive, if possible, "the very elect." The

danger from some of the subtle deceptive teachings now coming from religious and scientific circles is far greater than many believe.

Paul writes about the "latter times" when "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1).

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light (2 Cor. 11:13, 14).

They will be wearing the mask of Christ's apostles.

How Are We to Meet This Great Delusion?

These last-day delusions will be unveiled by the divine light that emanates from the three angels' messages. These messages, based on a "Thus saith the Lord," are designed to expose all the sophistries and delusions of Satan. We are to proclaim these distinctive messages in thunderous tones. This is no time for the heralds of God to soften or muffle the clear truths for this momentous hour. In no way can we as workers preach these special messages in a manner that most nearly fits the pattern of present-day teaching in so many churches today. What we need now is indomitable courage and a living faith in God, courage to step out and attempt the impossible, and a corresponding faith to believe that God will perform the impossible for us.

I have been greatly impressed in recent months in reading the book, *The Acts of the Apostles*, with the simple but straightforward, convincing witness of the early apostles and believers. They were indomitable and courageous men and women whose all-absorbing interest was to glorify their Lord and Saviour. They prayed for boldness and they preached with boldness. With what burning language they clothed their ideas as they bore witness of their blessed Lord! Their language burned because they were on fire. They faced difficulty, persecution, and death, but they fearlessly went forward to conquer in the name of Christ. They fully understood that their work was cut out for them by the divine Planner. They knew they could never triumph by leaving to others the task of disclosing what God had by divine revelation made known to them. And so it must be today. Our prayers, our planning, must not be for more favorable conditions, greater

security, easier paths, or less trouble, but for power, courage, and fortitude to meet the great and eternal issues of this mighty hour.

At this time there needs to arise among our leaders, ministers, and working force, men who are filled with unusual power from on high. From every viewpoint there must come from among us a mighty upsurge in forceful and effective witnessing. Our great need is for more fearless preachers filled with apostolic fervor and devotion.

McCheyne, that spiritual leader, who before he was thirty years old, more than a hundred years ago, shook Scotland with his prayers, summed it all up thus: "It is not great talents God blesses so much as likeness to Jesus." "A holy minister is an awful weapon in the hand of God."—*Memoirs of McCheyne*, p. 95.

My fellow workers, can we expect such a manifestation of Heaven-sent power among us that will lead the ministry and this people into the latter rain loud cry experience when we delay and refuse to walk in the light and counsel God has graciously given to His people?

The following is timely counsel:

Pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness.—*Testimonies*, vol. 5, p. 267.

In this mighty challenging hour in history our consecration to the cause of God must be unreserved. We dare not be inconsistent in our profession of faith. Grace and truth must reign in our hearts—inspiring our motives and controlling our actions. Our lives must daily be hid in Christ and be submerged in the depths of Infinite Love. May God help us to sense the need of a genuine rededication of heart and purpose to Him. May we be empowered by God to sanctify our own lives and the lives of our believers so that there may dwell within us the excellency of divine grace.

Rise up, O men of God!

The Church for you doth wait,
Her strength unequal to her task:
Rise up and make her great!

Lift high the cross of Christ!

Tread where His feet have trod:
As brothers of the Son of man,
Rise up, O men of God!

—WM. P. MERRILL

The Greatest Mystery Story

R. ALLAN ANDERSON

Secretary, General Conference Ministerial Association



WE ALL like mysteries, and the universe is full of them. But the greatest mystery of all is God Himself—His person, His power, His nature. Scientific research has solved many mysteries for us, but God is beyond our understanding. “Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; . . . deeper than hell; . . . longer than the earth, and broader than the sea” (Job 11:7-9). But the Word of God gives us a revelation of the person and power of the Almighty.

For more than three thousand years the charter of the Hebrew faith has been: “Hear, O Israel: The Lord our God is one Lord” (Deut. 6:4; Mark 12:29). To the Jew the name or names of God meant everything. The word “Lord” in this verse is spelled in the King James Version in capital and small capital letters, and in the Hebrew it is *Jehovah*, while the word “God” is *Elohim*. So it really reads: “Jehovah our *Elohim* is One,” the word “One” indicating unity. But *Elohim* is actually plural in number, although singular in essence. Fenton’s translation reads: “Our ever living God is a Single Life.” Note the expression, “a Single Life,” not “a Single Person.”

The Israelites were surrounded by idolatrous nations whose religions were polytheistic—that is, they worshiped many gods. So at the very outset of their national existence this emphatic word came to them, a truth that was echoed by every one of their prophets. And this truth lies at the base of every other great revelation concerning God, for God is indeed a Unity, or more correctly, a tri-Unity or Trinity. The word “Trinity” is not found anywhere in Scripture, but the doctrine is clearly indicated in the Old Testament and most definitely taught in the New.

Take, for example, the opening words in

the Bible: “In the beginning God created the heaven and the earth” (Gen. 1:1). The word “God” in the Hebrew here is *Elohim*. Now note verse 26: “And God said, Let us make man in our image, after our likeness.” Each pronoun is plural. Centuries later when the prophet Isaiah saw the glory of the Lord of hosts (Isa. 6:1-9), he heard the voice of God saying: “Whom shall I send, and who will go for us?”—plural again. In Genesis 3:5 we read: “For God doth know that in the day ye eat . . . ye shall be as gods.” Both words “God” and “gods” are from the same Hebrew word *Elohim*.

Now let us consider this word *Elohim*. Although its root meaning is obscure, many see in it the idea of strength and power, and in Creation we indeed see God’s strength and power. But the cosmic universe reveals more than God’s power; it also reveals His Person or the Personalities of the Godhead. The apostle Paul declares: “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead” (Rom. 1:20). Yes, the Godhead as well as His power can be discerned in God’s two great books—the Bible and nature. This we shall note more particularly later.

First, let the word “Godhead” challenge our thought. God is not a single Being but a Trinity. Ellen G. White expresses it clearly in these words: “There are three living persons of the heavenly trio; . . . the Father, the Son, and the Holy Spirit.”—*Evangelism*, p. 615. And again: “The Father is *all the fullness* of the Godhead bodily, and is invisible to mortal sight. The Son is *all the fullness* of the Godhead manifested. . . . The Comforter . . . is the Spirit in *all the fullness* of the Godhead, *making manifest the power* of divine grace to all who receive and believe.”—*Ibid.*, pp. 614, 615.

The doctrine of the Trinity is not a sur-

face truth; it is the deepest of all divine revelations. In spite of the fact that it holds a vital place in Scripture, it nevertheless has been the source of countless discussions and controversies through the centuries. But let us stand with Isaiah who "saw the Lord, high and lifted up." He was beholding God surrounded by the heavenly host and he tells us that "his train filled the temple." The ancient temple of Israel had an inner part called the *holy of holies* or, as interpreted by some, the *holy place of the Holy Ones*. Despite the limitations of any earthly structure, this earthly temple was nevertheless a figure or an illustration of God's heavenly abode. As the prophet listened he heard the angel choir singing: "Holy, holy, holy is the Lord of hosts." This triple expression is significant. That this was referring to God the Father none will dispute. Yet when the apostle John refers to this experience he definitely relates it to Christ saying: "These things said Esaias, when he saw his [Christ's] glory, and spake of him" (John 12:41). But when the apostle Paul comments on this same experience he says: "Well spake the *Holy Ghost* by Esaias the prophet unto our fathers, saying," et cetera (Acts 28:25, 26).

Thus Scripture reveals that all three Persons of the Godhead—Father, Son, and Holy Spirit—were involved in this experience of Isaiah. That should not surprise us, however, for anything that God does is done by the Godhead. Even when Christ gave His life on the cross for our redemption, we read that "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19). The Father and the Son were both involved in the sacrifice. But we also read that it was "through the eternal Spirit" that Christ "offered himself without spot to God" (Heb. 9:14). So redemption was the work, not of one, but of all three Persons—the Father, the Son, and the Holy Spirit. It can therefore be truly said that "the Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption."—*Counsels on Health*, p. 222.

This is one of the sad conditions of life, that experience is not transmissible. No man will learn from the suffering of another; he must suffer himself.—*Selected*.

We have seen something of the significance of the word '*Elohim*'; now let us notice that wonderful name *Jehovah*. It is associated with God's work in delivering or saving men. When God created the heaven and the earth man did not need salvation, for he was perfect. But later when sin entered, men needed a knowledge of God and His grace. God Himself was the first Evangelist, for He it was who gave to Adam the news of a coming Saviour (Gen. 3:15). This knowledge was passed from father to child. Those who accepted salvation revealed it by offering sacrifice. Later the

We should worship as though the Deity were present. If my mind is not engaged in my worship, it is as though I worshipped not.—*Confucius*.

Lord called a nation, separated the people unto Himself, and made them the evangelists to carry His glorious gospel to the ends of the earth. Heathen nations could understand something of the God of power and strength, but they needed to know that He was also a God of love and grace. So in calling Moses to be the deliverer of the Hebrew nation He announced Himself by the title *Jehovah*. It was as *Jehovah* that He brought forth His people from slavery. It was *Jehovah* who spake the law from Sinai. And *Jehovah*, "the self-existent One, the source and sustenance of all life" was the One who provided for His people during the wilderness wanderings.

Isaiah sings: "Jehovah is my strength and my song; he also is become my salvation" (Isa. 12:2). And the angel said to Mary: "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). In a few places in Scripture the name *Jehovah* definitely refers to God the Father. And at least once it is applied to the Holy Spirit, but in a special sense it belongs to the Son. Ellen G. White declares that "Jehovah is the name given to Christ."—*Questions on Doctrine*, p. 643. And again: "Jehovah Immanuel 'shall be King over all the earth; in that day shall there be one Lord, and His name one.'"—*Ibid*. He it is "in whom dwells 'all the fulness of the Godhead bodily.'"—*Ibid*. "From the days of eternity the Lord Jesus Christ was one with the Father,"

(*ibid.*, p. 645), "one in nature, in character, in purpose," and "substance, possessing the same attributes" (*ibid.*, p. 641). Although referred to as the Son of God, He was "equal with the Father in dignity and glory" (*ibid.*, p. 647). In fact, we are assured that "there never was a time when He was not in close fellowship with the eternal God."—*Evangelism*, p. 615.

No more profound statement can be found anywhere in Scripture than in the opening words of John's Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God" (John

As grace is first from God, so it is continually from Him, as much as light is all day long from the sun as well as at first dawn or at sunrise.—Jonathan Edwards.

1:1). Here is the Eternal Word, and He was God. Now, what is the purpose of a word, any word? Is it not to express an idea, to make known a thought? Even so, Christ came to express God, to make Him known to men. We read: "All things were made by him"—that is, by the Eternal Word. It was this Word who brought all things into existence. And then later that same "Word was made flesh, and dwelt among us." But why flesh? Because flesh is the ideal medium of self-expression. When God wanted to give a true revelation of Himself He did not send a set of lectures, something inscribed with pen and ink: He came in person, in flesh and blood. We humans can understand flesh, for that is what we are. And because Deity revealed Himself in human flesh, we have been able to learn more of Him than we could have learned from a million universes in a billion years. Earth, sky, and ocean reveal His handiwork, but neither suns nor systems, rolling oceans nor leaping cataracts, can reveal the character of God. However, when He wrapped Himself in human flesh and came to dwell among us, then men were able better to understand Him. The original words of Wesley's great Christmas hymn expressed the truth of it all:

Veil'd in flesh the Godhead see!
Hail, the Incarnate Deity!

The word "dwelt" (Greek, *skēnoō*) is interesting. Sometimes translated "tabernacled," it can also read "tented." It is an

Arab figure, beautiful in its simplicity. It suggests that someone is a pilgrim taking the same journey we take, so he comes and pitches his tent beside us. And this is exactly what God did. He tabernacled Himself in human flesh and moved in and out among men, communing with them as a man, suffering the privations of man and at last dying in man's place.

But the expression "tabernacled" can teach us even more. It takes us back to Israel in the wilderness, to the days when religion was in the kindergarten stage. That fragile abode which Moses erected at Sinai was known as "the tabernacle of witness" or "the tabernacle of the congregation." Dr. G. Campbell Morgan points out that these are faulty translations. More correctly it could read "the tent of testimony" and "the tent of meeting." The tabernacle was not a place where large crowds congregated for worship as in a large church or cathedral. It was rather a place where God spoke to the inner consciences of men while they listened. Yes, it was indeed "a tent of testimony" or "a tent of witness."

Now take the other expression "the tabernacle of the congregation" or more correctly, "the tent of meeting." This too is significant, for here was the place where God and man met and fellowshiped together. John the apostle takes the rich symbolism of that ancient worship and uses it to convey the thought that God, having become one of us, pitches His tent beside us and walks with us in fellowship. The tabernacle in the wilderness or the Temple in Jerusalem was actually a symbol of the Incarnation. Well might Jesus speak of "the temple of His body." Both "the tent of testimony" and "the tent of meeting" are symbols of Jesus Christ in whom God meets and speaks to man. Nature reveals God's greatness; we can hear the thunder of His power, we trace His delicate touch in the petals of the flowers. But in Christ we see His love, sympathy, and grace; as Whittier says:

But warm, sweet, tender, even yet
A present help is He;
And faith has yet its Olivet,
And love its Galilee.

Faith is like love: it cannot be forced. As trying to force love begets hatred, so trying to compel religious belief leads to unbelief.—Schopenhauer.

God indeed pitched His tent beside us, and rough fishermen of the long ago "beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). They witnessed His gracious dealing with the sinners of that day. They were moved by His tender compassion for wounded hearts and anxious mothers. No cripple ever crossed the path of Jesus, but the soul of the Saviour felt the pain and the anguish.

The slogan of the great Greek teacher Socrates was "Man, know thyself." But men could not know themselves. They could not fully follow Socrates. He confessed that he was unable to settle all their problems. "Someone else must come," he said, "to answer your questions." That Someone did come—Christ, the greatest Teacher of all. But He was more than a teacher or even a "teacher sent from God," for He was God Himself manifest in the flesh. Orthodox Christianity has always believed that "Christ was God essentially. . . . God over all, blessed forevermore."—*Questions on Doctrine*, p. 645. He veiled His glory, became flesh, pitched His tent beside us, and talked our language. What a symbol of fellowship!

To Samuel of old, God said: "I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle" (2 Sam. 7:6). Yes, He walked the ways of men, felt their sorrows, and finally died upon a shameful cross. But He rose from the grave and went back to His Father. And in His place He sent the Holy Spirit, the Comforter—the Third Person of the Godhead. The words "comforter" and "advocate" are from the same Greek word—*paraklētos*, which signifies one who stands beside another in need. Christ is our Advocate in heaven, representing us at the throne of grace, and the Holy Spirit is our Advocate on earth, representing God at the throne of our hearts. Thus the Godhead—the Father, the Son, and the Holy Spirit—are one in life and purpose, each concerned with our salvation, having planned our redemption before the creation of the world. The salvation of man is God's "eternal purpose" (Eph. 3:11). "Before the foundations of the earth were laid, the Father and the Son united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge

that Christ should become the surety for the human race."—*The Desire of Ages*, p. 834. On the cross that pledge was fulfilled.

He who pitched His tent beside us now ministers for us in heaven, for "there is . . . one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). He gave His flesh for the life of the world, but He rose in flesh to be our representative. He is still Man but a glorified Man, occupying His Father's throne as coregent in the government of the universe. From that throne He sends forth His Spirit into our hearts and He moves upon the human will as imperceptibly as the wind moves the grass of the field. We cannot see the wind, nor can we know from whence it comes. Neither can we understand the movings of the Holy Spirit upon our hearts. But He comes to woo us back to God, to make us members of the heavenly family. He it is who assures us of our title *to* heaven and of our fitness *for* heaven, for the righteousness of Christ alone can make us acceptable as children of God.

Another symbol of the Holy Spirit is that of fire—a cleansing, regenerating power that burns out of our poor hearts all that is unholy and alien to the nature of God. If we would become partakers of the divine nature, then we must know the operation of His Spirit within us. Surrendering our wills to His we show our oneness with Him, and He so fully identifies Himself with us that He actually gives us His holy name. We are baptized into "the name [not names] of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). Thus all the power of the Godhead is ours because we are Christ's. All heaven is pledged to aid us in living a life of victory.

"All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life."—*The Desire of Ages*, p. 827. God revealed Himself in flesh in the person of His Son, and now through His people He wants constantly to reveal Himself that the world may know of His love and grace. When poor finite beings reflect the nature and attributes of Deity, then even the unbelieving world can behold the beauty and character of God to the glory of the Father, the Son, and the Holy Spirit.

The Minister as a Teacher*

G. T. ANDERSON

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THE servant of the Lord must . . . be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves" (2 Tim. 2:24, 25). These words are part of a chapter that contains Paul's portrait of the minister-teacher.

They were written just before his martyrdom and contain his final admonitions to his pupil, Timothy, and to the young church. Here Paul pictures the personal qualities that a good teacher must possess. He is courteous and forbearing and unresentful. He is not impatient, harsh, or intolerant before ignorance or slow comprehension or even antagonism. He does not nag or scold or lash his hearers with sarcasm or scorn. He is infinitely patient even with those who reject the light, and continues to instruct them with persistence and gentleness.

Paul reveals his rare insight into the qualities that distinguish the Christian teacher from others. The spirit of Christ is persuasive. It allows no pride of position, no patronizing condescension toward the learner, no assumption of omniscience, no argumentative attempt to prove others in the wrong. It makes a teacher less a pedagogue and more a channel, which carries the stream of knowledge and wisdom.

Christ was the Master Teacher—the greatest educator the world has ever known. His contemporaries, both friends and opponents, called Him Teacher, and His followers were known as disciples. When Nicodemus came to Him by night he called Him "Rabbi," which was a term of respect for teachers, and he went on to say, "We know that thou art a teacher come from God." It was His acceptance as a teacher that Christ seemed to encourage most. Although He spent much of His time in healing, it was the personal instruction that accompanied His work which He depended upon to impress His lessons of truth on the minds of that generation.

There are some obvious differences between the techniques of teaching and preaching.

* Excerpts from a talk given at Workers' Retreat, Cedar Falls, California, August 26, 1958.

Preaching employs formal address to reach a larger group. The congregation does not ask questions or engage in discussion at the church service. The minister, in addressing a congregation, aims to inspire his hearers and stimulate them to worthy action. The minister, when he acts as teacher, speaks more intimately and personally to a smaller number of persons. He invites their comments and questions. His impact is on their minds and his aim is to impart knowledge and truth.

Judged by these criteria, there are few times when Christ played the part of formal preacher. The Sermon on the Mount is His great and conclusive religious discourse. Most of the Gospel accounts picture Him as teaching small, intimate groups, asking them questions and pointing out to them by way of apt illustrations the truths it was important for them to learn. We have been counseled that in our own ministry "there must be less sermonizing and more tact to educate the people in practical religion."—*Testimonies*, vol. 6, p. 88.

Christ's parting commission to His disciples was the command to go and teach all nations the things He had commanded them. They are to heal, and minister to the needy, and do many other things, but they must never forget or neglect the great command to teach. "The Christian Church has been best in those periods when it took its mission of teaching most seriously."—GILBERT HIGHET, *The Art of Teaching*, p. 270.

If we are to teach as Christ taught, we may well spend some time studying His methods. The Gospels tell us He taught as one having authority, and not as the scribes and Pharisees. These men were steeped in tradition and seemed to do little original thinking. Christ, on the other hand, had a thorough knowledge of the Scriptures, and applied their principles to the puzzling situations He encountered. He did not hesitate to do His own thinking, and His background of knowledge far surpassed that of the erudite churchmen who so often opposed and challenged Him.

Christ's knowledge was experimental. When

He spoke of God as a father He spoke from the inwardness of His relationship as God's Son. He gave His disciples a model prayer taken from the wealth of His own communication with His Father. His admonition not to be unduly concerned with the material things of this life was reinforced by His own trust in God's providence which provided Him with food and raiment and a place to lay His head. When He said, "It is more blessed to give than to receive," it was from the experience of one who continually gave without expecting or receiving returns for His benefactions.

In what way or by what manner of working God changes a soul from evil to good—how He impregnates the barren rock with priceless gems and gold—is, to the human mind, an impenetrable mystery.—Coleridge.

Christ had definite objectives in His teaching. He aimed first to impart spiritual knowledge, then to incite His hearers and students to appropriate action. When He showed them the compassion and generosity of the Samaritan and won their identification of the neighbor, He expected them to become good neighbors also where they saw a need. When His parables pointed out the precious qualities of truth, His hearers were invited to search for it as for hid treasure or lost silver or precious pearls. The love of the father for the prodigal son invited them to return to their heavenly Father, no matter how far they had strayed. His course of lessons for His own disciples prepared them to go forth into the world to live and die for Him—a striking example of the effectiveness of His teaching.

Christ demonstrated the power of enthusiasm in a teacher. The origin of the word *enthusiasm* comes from the Greek, and it literally meant "possessed by God." From this it has broadened to include passionate devotion to other causes as well. But the original enthusiast was a man possessed by zeal for God. Christ possessed an all-consuming passion for His work. Those around Him were lighted by the flame He possessed, and at Pentecost and later, that divine enthusiasm drove His disciples to spread the gospel across the face of the ancient world.

This is the sort of teaching the minister is called upon to do. In spite of the necessity for his acting as administrator, counselor, educationalist, public-relations expert, preacher, and family man, he must give to the work of teaching the emphasis which his great Example placed

there. The qualities of teaching that Christ demonstrated will be the ideal toward which he must strive.

Whatever else a minister-teacher must be to be effective, it is imperative that he be a student himself. This principle is an obvious one, almost platitudinous, but too often it is honored in the breach. It is supported by these two quotations, selected from a vast number, from the writings of inspiration:

Every teacher must be a learner, that his eyes may be anointed to see the evidences of the advancing truth of God.—*Testimonies to Ministers*, p. 23.

Many who are teachers of the truth cease to be students, digging, ever digging for the truth as for hidden treasures. Their minds reach a common, low standard; but they do not seek to become men of influence,—not for the sake of selfish ambition, but for Christ's sake, that they may reveal the power of the truth upon the intellect.—*Fundamentals of Christian Education*, p. 120.

A magazine article entitled "The Theologian and the Preacher," contains the following comments on this point of the teacher as a scholar:

You see, we are confronted by the antithetical perils of an overemphasis and an underemphasis on scholarship in the ministry. And the peril of underemphasis is by far the more prevalent and menacing. In our evangelical circles today we have succumbed to a disease which seems to be afflicting the whole of American life: that disease is anti-intellectualism, the contaminating dread of the egghead. . . . That is why our sermons lack depth and power. That is why our evangelism is frothy, sloganistic, and shallow. That is why we are failing to make any significant impact upon the entrenched forces of liberalism. . . . That is why we are frustrated and bewildered as we confront our world with its conflicting ideologies. . . . And that is why evangelicalism has been dismissed by many intelligent people and by huge masses in the Orient and Africa as a dead option. . . . The pastor must correlate divine revelation with human predicament.—VERNON GROUNDS in *Christianity Today*, June 9, 1958.

The development of scholarly attitudes and a wide background of knowledge involves two problems—the best use of the minister's time, and the expending of effort. Since the minister must speak over and over again to the same group of parishioners, he must build tremendous resources of ideas and material or his vitality will soon be drained away. It is his duty to provide spiritual meat for the better-educated portion of his congregation as well as milk for spiritual and intellectual babes. The diligent and most productive use of time will replenish his spiritual and mental stores and help him to become the inspirational teacher he aspires to be.

Like the Master he follows, the Christian minister-teacher must speak from an experimental knowledge of his subject. Bishop Gerald Kennedy tells us of a great teacher who influenced him more than any other person in his life. He wrote of him:

I had a great teacher one time who troubled me more than any man I ever met. He spoke with assurance about Christian ideas which I had never experienced and which represented an orthodoxy I had been warned against. Yet the words fell with mighty impact upon my mind and, in spite of my increasingly feeble attempts to deny, they would not be dismissed. I think the thing that made it so difficult to escape was the certainty that he was speaking easily and with assurance of something that was as real to him as breathing. I believe he influ-

enced me more than any single person I ever knew because the authority of his experience was too great to be denied.—*His Word Through Preaching*, p. 94.

Paul's admonitions to minister-teachers hold special significance for us today. In an era when activity tends to replace thought, when haste crowds gentleness, and when brittle brilliance obscures compassionate perception, we need to turn again to his wise counsel. The work of teaching, of leading willing minds into the treasures of wisdom, and earnest hearts to the glory of the knowledge of God, is second to none other. Those who succeed "shall shine as the brightness of the firmament; and . . . as the stars for ever and ever."

An Epic in Humility

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ONE of the necessary attributes a Christian should have is humility. To stay in the background with sincere humility must not be overdone, however, lest the spark of individualism be lost and frustration and defeatism set in. Oh, to find the balance! This is the task to which we must address ourselves. Let us turn to the verses in the Scriptures that tell of that exemplary, humble man—John the Baptist. There we may find the inspiration and help we need.

"Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him" (John 3:25, 26).

The challenge to humility usually comes when a question or dispute arises. Rare judgment is needed to see beyond the immediate answer that one might give. John had here an excellent opportunity to advance self, to smooth a hurt pride with a surreptitious, so-called harmless answer (which would really be loaded with seeds of dissension), or else simply state the

truth. He chose the truth. Humility is truth. The truth was that he was simply the messenger, not the Messiah. He left his disciples in no doubt by his unequivocal answer.

"John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him" (verses 27, 28).

Here is the core of our exposition. John could not be bought; he could not be tricked; he refused to let his mental equilibrium be touched by either guile or ignorance, which prompted the question. The unassailable humility of John, received through Christ, must be the hallmark of each Adventist Christian today. We must be examples of unselfishness.

Just a few months ago, when I was studying in my basement, my oldest boy came down the steps and stood in front of me with a package of chewing gum. As I raised my eyes from my book and looked at him, I thought perhaps this was the ideal time to plant a little seed. I said, "What do you think about dad having a little gum?" The expression on his face indicated that he was not so sure about that. "Think it over," I said. A few moments later, after looking

at some of his toys, he came over to me and said, "Here, Dad, have a stick." I thanked him and he walked away. After a short time he came running up and said to me, "Say, I'm glad I gave you that stick of gum, Dad." "Why?" I questioned him. "I don't know. I just am." May this act be a seed that will eventually grow into unselfish habits as the years go by.

We have each been given a talent by the Lord: some in business, some in music,

Humility

Siegfried M. V. Sandstrom

O dear God of love and mercy,
Although Thou, the Lord, be high,
Yet Thou wilt respect the lowly,
To the meek Thou wilt be nigh.

Heavenly Father, make me humble,
Take from me all sinful pride;
May the lowly, loving Jesus
Ever be my only Guide.

I would shun self-exaltation,
Overbearing self-esteem;
I would emulate the meekness
Of the gentle Nazarene.

I would not be self-sufficient,
Haughty, arrogant, or vain;
Teach me to be kind and gentle,
Never causing others pain.

May all know I've been with Jesus,
Learning how His life to live;
How to glorify Thee, Father,
And Thy light to others give.

others in art. Some in creative or mechanical ability; others have the gift of organization. It is our privilege to share our talents with others. They were given to us for that purpose. We do not have the right to hide behind any single talent as a pride mechanism, nor do we have the right to overpower or burden any one or any group with our particular gift. Only as it is shared as John shared his can it be used of God and directed by Christ for its fullest blessing.

John the Baptist was no weakling. He was not a fearful man. He was simply truthful. He knew he was a miracle child. He had heard of the year his father was speechless. He knew his parents were old when he was born. He had studied the scrolls in

the desert that pertained to his peculiar work. He knew from prophecy that the time of his appointment was right. He accepted his work and applied himself with force and vigor to his task. But, strange to our day and age, he knew just how far to go and where the lines of his task and authority ended, and so, willingly and humbly, when his period of service was over, he let go the reins.

There are two times in a person's life when he is likely to be honestly humble. First, when he is young and just getting started. The world, the church, life itself, is new, and one does not know which way to turn. The other time the person is humble is just after conversion. But these are not enough. To write an epic of humility ourselves, we must keep the balance between vigorous work and truthful humility for a *lifetime*, as did John the Baptist. There are plenty of traps in between. We must watch out for them.

I was a ministerial intern for one year before I married. I lived in the heart of the Pennsylvania Dutch country with a wonderful couple who gave me a real home. The lady of the house was always interested in young people. Many an hour was spent in discussing the future of this person or that person, boy and girl alike. In her own particular way she would give the young people of the church quiet guidance, a cheerful smile, and her kind actions made them feel that they were wanted. It was interesting to hear her speak of the possible matches of the various young people who together could be used of God to accomplish great deeds for His kingdom.

John the Baptist pointed his disciples to Christ and thus matched them with his Lord and Saviour. The highest calling that a Seventh-day Adventist can have today is to be a matchmaker between man and Christ. Do you know the glow that comes from turning the hearts of the people to the one matchless love of all, Christ Jesus? If not, you are hiding a part of you that should be showing Christ. It was humility that prompted John to steer his disciples away from himself and direct them to the One "beyond Jordan."

"He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled" (John 3:29).

Taken Aside

*"And He took him aside from the multitude."
(Mark 7:33)*

John did not regret that Christ was the bridegroom. He knew that he had been in the presence of the Divine. Was not that face clearer and fairer than all others as He made His way through the crowd at Jordan? Was not this He upon whom the dove had settled and the One who bowed by the banks of the river as a suppliant? John truly was the "best man." He had learned the lesson spoken of by William L. Sullivan in his book, *Epigrams and Criticisms in Miniature*: "Genuine humility does not arise from the sense of our pitiable kinship with the dust that is unworthy of us but from the realization of our awful nearness to a magnificence of which we are unworthy."

"He must increase, but I must decrease" (John 3:30). Nebuchadnezzar was a humble man when he was the crown prince, but as he grew in power and stature he did not develop the wonderful grace of humility. One day we find him on the walls of the city saying: "Is not this great Babylon, that I have built . . . by the might of my power?" (Dan. 4:30). The next day we find him crawling on all fours, eating the grass of the field, while the dew gathered on his body. The seven years he spent doing this need never have been had he approached greatness as did John, who said, "He must increase, but I must decrease."

But the day came when John the Baptist lay in a dark prison. His thoughts tortured him. Why was he here in this foul hole? Was the Man whose coming he had proclaimed really the Messiah? Had his (John's) message been in vain? He sent his disciples to find out. Jesus answered them not a word but preached, healed, and taught. He did not need to say anything. John's disciples, in love with Christ and His ministry, returned and exclaimed, "This is He, John. You were right. This is the Bridegroom." John then went to his death with courage and with peace, twin marks of humility. *His strength lay in his humility.*

May we, who are a type of John, and who bear the glorious truth of the second advent of Christ, do so in the spirit and power of this humble man. Through the strength and wisdom of Christ let us hide ourselves and only reveal the attributes of the coming King. Thus we will strike the balance of the meaningful vigor and poignant reserve that will indeed write a modern epic in humility.

In the Gospel According to Mark, the seventh chapter and the 33rd verse, these words are written: *And He took him aside from the multitude.* That day, they had brought unto the Master a broken wreck of a man who was deaf, and Mark tells us he also had an impediment of speech. As our Lord gazed upon him He was moved to compassion by his pitiful plight. Then it was that Jesus "took him aside from the multitude." He could just as easily have said, "Be thou healed," but instead the Master . . . took him aside.

How many men and women who read these words have been "taken aside."

Once upon a time a great soldier and warrior of the cross was taken aside and placed in the solitude of captivity. He had fought and preached and ministered as a missionary. He not only stood the test of Christian activity, but when they placed his hands and feet in chains and stocks he, Paul, stood the test of *inactivity*, the greatest test of all. Taken aside! Paul in prison! That was another side of life for him; yet see how he takes it. I see him writing an epistle and signing his name to that document; he had no complaint that he was a prisoner of Festus; he wasted no time in crying that he was a persecuted victim of Caesar; he had no bitter words of criticism nor accusation against the members of the Sanhedrin, whose violent opposition had helped to place him within grim prison walls. That grand old warrior signed his name as "a prisoner of the Lord." He saw only the hand of God in it all. To him, that prison was a palace, and its corridors rang with his songs of triumph of praise and joy. He was taken aside from the missionary work he loved so well, but within those gray stone walls he built a new pulpit, a new witness stand, and from his place of bondage and from the dark shadows of his captivity there came the precious message of light and life and the sweet ministry of Christian liberty which have brightened a world of darkness through the ages.

Friend of mine, within the four walls of a darkened sick room, shipmate of mine, taken aside from the fields of activity you loved so well; my brother, my sister, removed from all you once held dear, remember that man of whom Mark tells us, whom the Master took aside "from the multitude."

"First Mate Bob"

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What's Your SQ?—Part II

J. ERNEST EDWARDS

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IN OUR study of the tests of spirituality we are arrested by the question, *What is the range of my interest?* It is easy to be concerned about our loved ones, and it is relatively easy to be concerned about the needs of people in our neighborhood. But the farther people get away from us the more difficult it is to maintain concern. Genuine spirituality has a way of leaping across the barrier of distance and heeding the cry, "Come over into Macedonia, and help us."

Two young people were visiting their relatives before leaving the homeland for their first term of mission service. One day on the street of a Southern city they met an old family friend who said, "I hear you all are going to Brazil." "That's right." "Got any kin down there?" "No." "Did any friends down there write and ask you to come?" "No, we have no friends down there." "Then how come you all are going?" "My Lord told me to go." "When?" "Nineteen hundred years ago." "Then He must have spoken mighty loud!"

God continues to speak "mighty loud" to His followers, saying, "You are a 'debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise'" (Rom. 1:14).

Down to the end of time we have a responsibility to go and teach all nations the wonderful message of salvation. Every day souls are dying without Christ. Among the primitive people of the mountains in the interior of New Guinea, a chieftain who had received a mere glimpse of Christianity made the following appeal to one of our teachers: "My warriors are dying; my children are dying; we are all dying! Come before we all die!"

Let us emulate Christ and His second-mile spirit of service, by giving sacrificially. Let us plan for a finished work in the earth. When he was speaking in the British Parliament years ago, Lord Salisbury said, "We all need to study larger maps." Is that not true of our experience? We must think seriously of the twenty-three countries that we still have to enter with our message. We must widen our world interest and concern for these dark regions of earth. Should not our concern for the evangelization of these areas be as great as for the entrance of our mes-

sage into the dark counties and cities in the homeland?

The messenger of the Lord writes:

To show a liberal, self-denying spirit for the success of foreign missions is a sure way to advance home missionary work; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working to supply the necessities of others that we bring our souls into touch with the Source of all power.—*Gospel Workers*, pp. 465, 466.

Another test of spirituality is, *Can I forgive?* In Romans 12:18-20 we have a reference to the only type of revenge that a Christian should seek. It says we are to "overcome evil with good." Weak, halfhearted, imperfect forgiveness is valueless, for the root of bitterness remains.

Some years ago a disgruntled member, while telling of a verbal injury cruelly administered to her by a fellow believer, was asked, "Have you forgiven her?" Her reply characterizes the attitude of too large a group. It was, "Oh, yes, I have forgiven her, but she still owes me an apology."

Have we learned to forgive from the heart? "Even as Christ forgave you, so also do ye."

A little blind boy over in Switzerland was asked one day in school the question, "What is forgiveness?"

He thought for a moment and then said thoughtfully, "It is the odor flowers breathe when trampled upon."

We may have been mistreated. We may have been trampled upon. What kind of perfume comes from our life when this happens?

Trust or Worry?

Let us ask another question. *Do I trust God or do I worry?* Said the psalmist: "Cast thy burden upon the Lord, and he shall sustain thee" (Ps. 55:22). Are we tempted to put faith in appearances and to take counsel with our fears? Remember, that apparent impossibility may be God's bridge to the Promised Land. Difficulties are the stones out of which God's houses are built. When we do our whole duty we can be unafraid and leave the results with God.

In *Gospel Workers* we read, "Perfect faith, the surrender of self to God, simple trust in His pledged word, should be a part of every minister's experience."—Page 260. The Christian worker, believing in the deity of Christ and the omnipotence of God, but who worries, needs to be reminded that worry is sin. "Hope and courage are essential to perfect service for God. These are the fruit of faith. Despondency is sinful and unreasonable."—*Prophets and Kings*, p. 164.

Let us greet each day with this simple and effective prayer: "O Lord, help me to remember that nothing is going to happen to me today that You and I together can't handle."

The greatest victories gained for the cause of God are not the result of labored argument, ample facilities, wide influence, or abundance of means; they are gained in the audience chamber with God, when with earnest, agonizing faith men lay hold upon the mighty arm of power.

True faith and true prayer—how strong they are! They are as two arms by which the human suppliant lays hold upon the power of Infinite Love. Faith is trusting in God,—believing that He loves us, and knows what is for our best good.

Thus, instead of our own way, it leads us to choose His way.—*Gospel Workers*, p. 259.

It is true that "obstacles to the advancement of the work of God will appear; but fear not. . . . Nothing can stand in His way. His power is absolute, and it is the pledge of the sure fulfillment of His promises to His people. He can remove all obstructions to the advancement of His work. He has means for the removal of every difficulty, that those who serve Him and respect the means He employs may be delivered. His goodness and love are infinite, and His covenant is unalterable."—*Testimonies*, vol. 8, p. 10.

Seek God First

And now the final test of spirituality. *What is first in my thoughts and service?* In Matthew 6:33 we read, "Seek ye first the kingdom of God, and his righteousness." Do we have one interest in life as did the followers of Christ and the disciples at Pentecost? At this time "one interest prevailed. One subject of emulation swallowed up all others,—to be like Christ, to do the works of Christ. The earnest zeal felt was expressed by loving helpfulness, by kindly words and unselfish deeds. All strove to see who could do the most for the enlargement of Christ's kingdom."—ELLEN G. WHITE in *The Review and Herald*, June 10, 1902.

One interest should absorb all our thoughts and service—the coming of Christ. In some of the countries in Southern Asia and the Far East

our members bid farewell to visitors by pointing up toward heaven. This gesture indicates they are looking for the coming of Jesus, and are getting ready for that great event.

Fulfilling prophecies indicate that we are speedily approaching the time of the end. May our conviction of the soon coming of Christ be revitalized, "For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37).

Our greatest need today is for renewed faith and the conviction that the coming of Christ is at the door. A revival of true godliness will come with the outpouring of God's Holy Spirit. All the prophecies point to a soon-coming Saviour.

Forgiveness is the most necessary and proper work of every man; for, though, when I do not a just thing, or a charitable, or a wise, another man may do it for me, yet no man can forgive my enemy but myself.—Lord Herbert.

We have all received a measure of God's Spirit, but are we continually seeking, through prayer and faith, for more of Heaven's power? How can we receive this? The messenger of the Lord answers:

From the day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service. . . . When we bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that fell on the disciples on the day of Pentecost will fall on us.—*Christian Service*, pp. 250-252.

When does God wish to bestow this gift that brings all other blessings in its train? "The descent of the Holy Spirit upon the church is looked forward to as in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and Heaven is waiting to bestow it."—*Evangelism*, p. 701.

It is interesting to discover that the first-century Christians inquired in their examination of members for church affiliation, "Did you receive the Holy Spirit?" (Acts 19:2, R.S.V.). Says Ellen G. White:

In my dream a sentinel stood at the door of an important building, and asked every one who came for entrance, "Have ye received the Holy Ghost?" A measuring-line was in his hand, and only very, very few were admitted into the building. "Your size as a human being is nothing," he said. "But if you have reached the full stature of a man in Christ

Jesus, according to the knowledge you have had, you will receive an appointment to sit with Christ at the marriage supper of the Lamb; and through eternal ages, you will never cease to learn of the blessings granted in the banquet prepared for you.—*Selected Messages*, book 1, pp. 109, 110.

Some years ago a Scottish pastor was calling on his parishioners. As he came to one home he was impressed to ask this question of the woman who came to the door, "Does Jesus live here?" She was so astonished she could not answer, and seeing her embarrassment the minister turned and left the home. She then rushed

and told her husband of the very strange question that had been asked her by the minister.

He answered, "Why didn't you tell him we go to church, we give to the church? You know we help poor people when we can." She replied, "It wasn't information like that he wanted. He wanted to know if Jesus lives here, and that's different."

As we apply these questions we have discussed to our own hearts we can evaluate our SQ as God's men, the development of our character, our effectiveness, and our readiness for the coming of Christ.

"Go in This Thy Might"

M. FRIDLIN

President, Southern European Division



WE ARE all aware of the fact that evangelism is and shall remain the most urgent, the most important, task that a servant of the Master can perform. This is true today even more so than in the time of Christ, for the hour has grown late. "The fields are white unto the harvest," and great is the work to be brought to a successful culmination.

Therefore, it is the duty and privilege of every worker in God's service here on earth to cooperate with all his might in saving the multitudes who are living in sin, and who, consequently, are doomed to eternal death.

Facing such an imperative and prevailing necessity, should not we be more fervent, more untiring in our efforts to carry the message to the entire human race? True, there are faithful evangelists who, with zeal and courage, are wholeheartedly consecrating themselves to this mission. Some are even wearing themselves out at the task. But, speaking generally, are we convinced that we have done our utmost to save souls? Is that sacred flame burning brightly within our hearts, transforming us into more efficient ministers of the Word? Have we received that permanent unction of God's Spirit with which all our labors would be divested of power? Are we satisfied with the results we have obtained? Or must we admit that we could have improved on them?

It is a sad reality that more than one worker in our ranks has, for one reason or another,

slackened his evangelistic pace. No longer does he bend all his talents to persevering fruitful labor. Too many ministers, particularly among those who are working alone, seem to be satisfied with meager results, forgetting there are still many sheaves waiting to be garnered for the Master of the harvest. It is to these we would, on God's behalf, address the words: "Take courage again! Go, reap! The Lord will not leave you to work alone."

As we have traveled around the field we have met a number of workers who felt handicapped in their endeavors, and who were dissatisfied with the poor results of their labors. When we sought the reason for this state of mind, we found that they had been looking at other evangelists who had at their disposal facilities which they had had to do without—large, well-located halls, large budgets that permitted them to carry on an efficient publicity campaign, modern equipment, and many assistants. "Oh, if only all that were given to me," one sighed, "I too could do better work and obtain better results. Unfortunately the hall where I preach is too modest, my equipment is limited, my budget for evangelism is practically nonexistent, and I have not a single helper. Under these conditions, how can great things be expected from me?"

Though it is true that the responsible organization of the denomination must endeavor to replenish, ever more abundantly, the funds for evangelism, though it is true, also, that we are bound to utilize (in the measure of our finan-

cial possibilities) the most perfected media of work that we can procure, it is nonetheless true that never can *all* the desired equipment be placed at the disposal of *all* workers. However, no one should lose courage because of that. The Lord is not dependent upon these outward agencies to carry forward His work here on earth. He entrusts each of His servants with a *positive message*, with marching orders that do not leave him in uncertainty, doubt, or discouragement. He assures every worker, as He did Gideon, "You are the man I am depending upon for this task. 'Go in this thy might'; the strength you are now using to thresh wheat, use it for a nobler cause."

When God calls a man for service, He endows him at the same time with all the necessary qualifications to accomplish that service. Dear brother in the ministry, go forward, not in your own strength, but in the strength you have received from the Lord, and success will be yours whatever your surroundings, whatever the circumstances in which you must carry on your work.

Gideon well knew that the requirements of the divine call far exceeded his own powers. That was why he cried, "Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house" (Judges 6:15). But God assured Gideon, "I will be with thee."

When God is our Leader, when He commands the battle, lifting aloft His banner before us, we may set out in search of souls and fearlessly encounter the enemy of truth without worrying unnecessarily about our equipment. "The Lord shall fight for you, and ye shall hold your peace." (Ex. 14:14). Our heavenly Father has placed the most exhaustless power in the universe at our disposal for evangelism. He assures us that Jesus Christ our Saviour will undertake for us. It is He who is leading us in battle, and who stands as security for our victory. Jesus and the Holy Spirit constitute our best instruments in laboring for the lost.

In more than one country of the Southern European Division our workers must carry on their ministry under extremely difficult and distressing conditions. They are not permitted to preach the message openly. They cannot rent halls to hold evangelistic efforts. All propaganda or publicity is strictly forbidden. And yet most of these evangelists are doing a noble work and winning souls.

When I visited one of these less favored fields an evangelist was pointed out to me. He had been used of God to bring forty-two persons to Him that year. A short time ago the presi-

dent of that field informed me that this same worker—whose only weapons of warfare are his faith and his Bible—had brought forty-six more persons into the church in 1958. And his experience is not exceptional in that country. Another evangelist baptized forty-one souls in one year. Others baptized twenty and thirty. These faithful servants of God, upheld and assisted by loyal church members, are going forward "in this thy might," and the Lord is with them.

In keeping with these facts, we would do well to consider the following quotations from the messenger of the Lord:

He who does evil that good may come, pays a toll to the devil to let him into heaven.—Hare.

There is a necessity, it is true, for expending money judiciously in advertising the meetings, and in carrying forward the work solidly. Yet the strength of every worker will be found to lie, not in these outward agencies, but in trustful dependence upon God, in earnest prayer to Him for help, in obedience to His word. Much more prayer, much more Christlikeness, much more conformity to God's will, is to be brought into the Lord's work. Outward show and extravagant outlay of means will not accomplish the work to be done.—*Gospel Workers*, p. 346.

Human strength is weakness, human wisdom is folly. Our success does not depend on our talents or learning, but on our living connection with God. The truth is shorn of its power when preached by men who are seeking to display their own learning and ability. . . . Had there been more lifting up of Jesus and less extolling the minister, more praise rendered to the Author of truth and less to its messengers, we would occupy a more favorable position before God than we do today.—*Testimonies*, vol. 5, pp. 158, 159.

He [the divine Son of God] has given us evidence that prayer is essential in order to receive strength to contend with the powers of darkness, and to do the work allotted us. Our own strength is weakness, but that which God gives us is mighty and will make everyone who obtains it more than conqueror.—*Ibid.*, vol. 2, p. 203.

All these teachings from the pen of the servant of the Lord show us what is essential for a fruit-bearing ministry. It is not outward means—budgets, equipment, or human wisdom—that are the most important. What counts is that we should be willing to go forward in every instance, whether favorable or unfavorable, in the strength we have received from God. A blessed ministry and much fruitage will be the result of a holy, peaceful, and deep communion with the Saviour.

Integrity

TAYLOR G. BUNCH

INTEGRITY carries the meaning of quality, of being in complete unity, undivided in loyalty, and unquestioned in character. It represents a moral soundness, basic honesty, absolute innocence, unqualified incorruptibility, unmistakable sincerity, and loyalty to principle in character and conduct. In the Scriptures integrity is synonymous with righteousness and uprightness.

When the Lord informed King Abimelech that Sarah, whom he had taken as his wife, was the wife rather than the sister of Abraham, the king answered, "In the integrity of my heart and innocency of my hands have I done this." Then "God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her" (Gen. 20:5, 6). He was a man of integrity and his was the sin of ignorance and God freely forgave him. The Lord promised Solomon that if he walked "in righteousness, and in uprightness of heart," as did his father David, that his throne and kingdom would be established forever.

Let us notice a few of the scriptures that emphasize the value of integrity in the Christian character. "Judge me, O Lord, according to my righteousness, and according to mine integrity." "Let integrity and uprightness preserve me; for I wait on thee." "Judge me, O Lord; for I have walked in mine integrity." "And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever" (Ps. 7:8; 25:21; 26:1; 41:12). "The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them." "The just man walketh in his integrity: his children are blessed after him" (Prov. 11:3; 20:7).

Perhaps no one in human history was ever more severely tested than was the patriarch Job. Here is the Lord's appraisal of his character: "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." What would a person give to merit such a divinely inspired compliment? Later the Lord asked Satan if he was acquainted with Job,

of whom he said, "There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause." Job did not waver even when his wife said to him, "Dost thou still maintain thine integrity? curse God, and die." His statement, "Though he slay me, yet will I trust in him," showed an integrity of a rare quality. Even though the Lord permitted Satan to persecute Job, which naturally raised questions in his mind as to the source and purpose, the record is that "Job sinned not, nor charged God foolishly," as do many persons while passing through trials they cannot understand. Such leaders of steadfastness were never more greatly needed than in these days of instability and unfaithfulness. (See Job 1:1; 2:3, 9; 13:15; 1:22.)

God's Choice of Leaders

As the Israelites traveled through the wilderness from Egypt to Canaan, Jethro, under divine direction, counseled Moses to select leaders to assist him in his administrative work. He said: "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens" (Ex. 18:21). Here are three of the most important qualifications for our church leadership. "Able men"—those with training, skill, and efficiency, "such as fear God"—the spiritual-minded and consecrated, and "men of truth"—the honest and sincere. The church today needs leaders with such characteristics.

The same type of men were chosen by the apostles to administer the business affairs of the church. "Wherefore, brethren," they said, "look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:3, 4). Among those chosen were Philip and Stephen, who were used mightily by the Lord in the proclama-

tion of the gospel, one becoming the first missionary and the other the first martyr.

Note the following striking descriptions of men of integrity:

Men must have moral backbone, and integrity which cannot be flattered, bribed, or terrified.—*Testimonies*, vol. 5, p. 297.

Now is the time for God's people to show themselves true to principle. When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason.—*Ibid.*, p. 136.

The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall.—*Education*, p. 57.

Men of Principle

Joseph is described as a man with such a character, and an example to our modern youth:

Young men who have firm principles will eschew pleasure, defy pain, and brave even the lions' den and the heated fiery furnace rather than be found untrue to God. Mark the character of Joseph. Virtue is severely tested, but its triumph was complete. At every point the noble youth endured the test. The same lofty, unbending principle appeared at every trial. The Lord was with him and His word was law.

Such firmness and untarnished principle shines brightest in contrast with the feebleness and inefficiency of the youth of this age. With but few exceptions, they are vacillating, varying with every change of circumstance and surroundings, one thing today and another tomorrow.—*Testimonies*, vol. 5, p. 43.

Daniel and his companions are here referred to as men with such characters. We can be sure that such persons will always be on the right side of any issue involving principle and standards of conduct. Mistakes will be of the head and not the heart. Their motives cannot be questioned and their word is dependable and their loyalty certain. Caleb and Joshua were men of this stamp. They were individuals of whom Moses could depend in every crisis. And this is the kind of people needed for leadership in the Advent Movement, which is journeying from modern spiritual Egypt and Babylon to the heavenly Canaan. Yes, Calebs and Joshuas are needed today, and they are among us though not always recognized.

Said the messenger of the Lord, "Only a few faithful Calebs will come to the front and display unwavering principle. These are salt that retains the savor." "What we need now is Calebs, men who are faithful and true." "Caleb was faithful and steadfast. He was not boastful, he made no parade of his merits and good deeds; but his influence was always on the side of right."—*Ibid.*, pp. 130, 134, 303.

Joshua was now the acknowledged leader of Israel. . . . Courageous, resolute, and persevering, prompt, incorruptible, unmindful of selfish interests in his care for those committed to his charge, and, above all, inspired by a living faith in God,—such was the character of the man divinely chosen. . . . During the sojourn in the wilderness he had acted as prime minister to Moses, and by his quiet, unpretending fidelity, his steadfastness when others wavered, his firmness to maintain the truth in the midst of danger, he had given evidence of his fitness to succeed Moses, even before he was called to the position by the voice of God.—*Patriarchs and Prophets*, pp. 481, 482.

Integrity Brings Unity

Integrity is the basis of confidence and the secret of unity, the unity that brought the early rain and will bring the latter rain of spiritual power. Only those who spent the ten days in the upper room became "of one accord." As they drew near to Christ, the great Magnet, they were at the same time drawn together. There was no unity among them when they came together. They were quarreling and bickering as to who was the greatest, and were too jealous to perform the act of foot washing. But what a change was wrought by the ten days with their Master. Confidence in each other was completely restored, resulting in perfect unity. Of course, there could be no basis for unity with Judas or the scribes and Pharisees. Unity is not built on mere sentiment or emotion. It depends on honesty, integrity, and sincerity. We cannot be in unity with those we cannot respect or in whom we have no confidence. We can easily overlook the faults and mistakes of those we know to be honest and sincere.

This does not mean that there cannot be honest differences of opinion among genuine Christians. Unity does not destroy individuality. The Lord never made two trees, flowers, blades of grass, stars, or snowflakes alike. Each has an individuality of its own, and the same is true of all creatures in the animal kingdom, including mankind. It is unity in diversity that makes life interesting. It is indeed pathetic when a person gets a burden to make others exactly like himself in all habits and practices,

(Continued on page 43)

IF SOLOMON needed an "understanding mind . . . [to] discern between good and evil" (1 Kings 3:9, R.S.V.) as the basis of his ability to guide Israel, how much more does the Christian preacher need an understanding mind to guide God's people through the complexities of life today!

Did Solomon become possessed of wide knowledge by a sudden Heaven-sent gift, or did he have to exert his God-given faculties to acquire by human application what he so sorely needed? In Ecclesiastes 1:12, 13 (R.S.V.) we read: "I the Preacher . . . applied my mind to seek and to search out by wisdom all that is done under heaven." Application of the mind is the only way by which we preachers today can gain knowledge requisite for success in our calling. Even wisdom, which follows correct correlation and application of knowledge, comes to us, especially in spiritual things, as a result of humble, persistent striving. (See *Prophets and Kings*, page 31.)

It is not too much to say that the difference between success and failure is that some men have learned to apply the mind and others are mentally indolent.

One of the foremost dangers of the ministerial life is intellectual indolence, and it is far more common than is generally supposed. Mental activity is not natural, but acquired; not congenital, but achieved. . . . A man may be "fussy" and busy and yet be an intellectual "dawdler."—W. H. GRIFFITH THOMAS, *The Work of the Ministry*, p. 97.

Most of us make too little mental exertion and thereby become "content with dull thoughts, an indolent mind."—*Education*, p. 278. How often it happens that a preacher needs to be moved from a church after a comparatively short stay because "he has given them all he has." Beyond that point the congregation recognizes that it has moved into the area of repetition, and the fire dies in both the preacher's soul and the people's. The preacher who can hold and build up a congregation consistently for a period of years must read, pray, study, and meditate on a regular daily pattern if his armor is to remain polished and sharpened for the battles of the Lord.

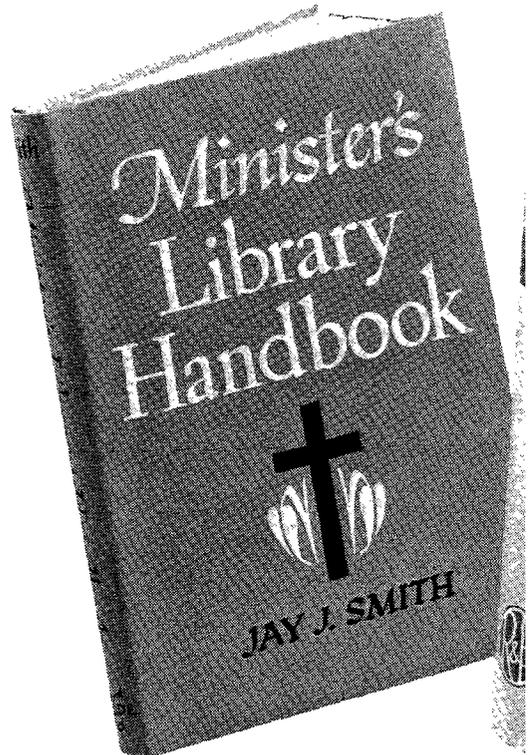
"No man can preach well without study," wrote I. H. Evans many years ago in *The Preacher and His Preaching*, page 142. Study of the Word, study of current literature (particularly of standard theological classics, both denominational and universal), study of men and women—these are

The Importance of Reading

HARRY
Field Secretary,

the ingredients from which the preacher draws knowledge, power, satisfaction, success.

Today we seem to be too busy to read, though reading is part of a preacher's work. In reality we are not too busy. We can do anything we want to do, if we want it badly enough. Reading, study, prayer, meditation, make good preachers, other things being equal. They develop and vitalize the mind, and it is "with the mind" that we serve God (Rom. 7:25) and preach His Word. "The mind . . . allies finite to the infinite. . . . The mind is the capital of the body."—*Testimonies*, vol. 3, p. 136. "The mind," said Milton in *Paradise Lost*, "is its own place, and in itself can make a heaven of hell, a hell of heaven." "The cultivated mind is the measure of the man. Your education should continue dur-



in the Life of the Preacher

V. LOWE

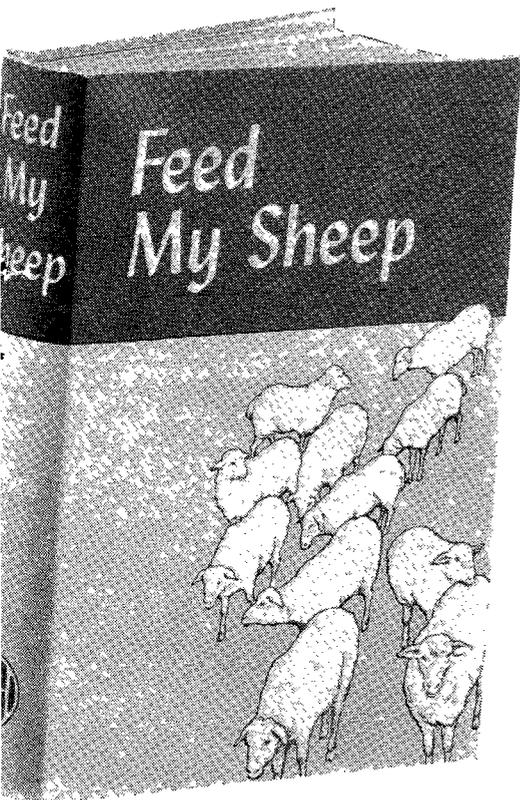
General Conference

ing your lifetime."—*The Ministry of Healing*, p. 499.

If these things are true of the minds of men in general, they are more so of the preacher's. The preacher's mind, no less than the layman's, needs guidance. "The mind should not be left to wander at random upon every subject that the adversary of souls may suggest."—*Patriarchs and Prophets*, p. 460.

The preacher who rigorously guards and apportions his time so that reading has its proportionate place, and whose reading is carefully selected, will become a balanced thinker, safeguarded from extremes.

All the powers of the mind should be called into use and developed in order for men and women to have well-balanced minds. The world is full of one-sided men and women.—*Testimonies*, vol. 3, pp. 152, 153.



Mrs. White wrote in *Testimonies*, volume 5, page 644: "We have found in our experience that if Satan cannot keep souls bound in the ice of indifference, he will try to push them into the fire of fanaticism." A devout and wisely read preacher should be neither icily indifferent nor fiercely fanatical. Good preaching is balanced.

Good preaching does not come from the indolent or the fanatic. It comes from a mind ennobled by God's Word and enriched by sedulous reading, from a soul on fire with the love of God and with a burden to help mankind.

In his book *Profitable Bible Study*, page 203, Dr. Wilbur Smith comments on the present impoverishment of the Christian pulpit:

I really believe that the failure of many men to read the best books they can afford dealing with the Scriptures, continually digging into this great gold mine of divine truth, and being thrilled every day with new and fascinating discoveries, the failure of men in the ministry to give themselves wholeheartedly to a study of the Word of God, is one of the deepest reasons for the present impoverished and anemic condition of the Christian Church, and the root cause of the terrible and tragic restlessness which possesses so many thousands of ministers throughout our country.

The Ministerial Book Club selections for 1959 afford the opportunity of selected reading at reasonable prices for ministers who have limited time and money. Those of us who like to select our own reading will nevertheless profit by the perusal of books approved by a group of discriminating readers. Six books (listed below) for less than \$20, instead of \$24, is reasonable expenditure for valuable material, every bit of which adds to a minister's effectiveness. Sets are still available through your church missionary secretary, or your Book and Bible House. Do not fail to make this valuable addition to your library:

Archaeology and the Pre-Christian Centuries, J. A. Thompson—\$1.50.

The Church Faces the Isms, Arnold B. Rhodes—\$4.50.

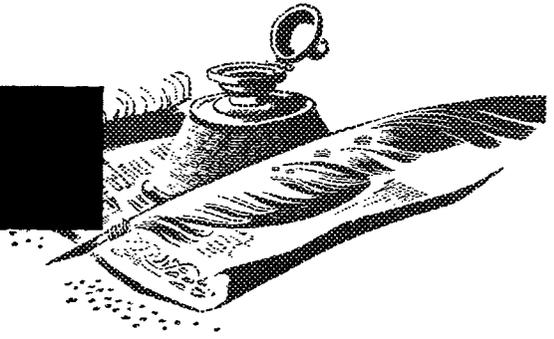
Feed My Sheep, H. M. S. Richards—\$5.00.

Handbook of Church Management, William H. Leach—\$8.00.

Minister's Library Handbook, Jay J. Smith—\$2.50.

Really Living, Compiled by Narcotics Education, Inc.—\$2.50.

EDITORIAL



IMPORTANCE OF MAKING WILLS

MORE than 45,000 questionnaires returned in a survey made by Teachers College of Columbia University concerning wills, reveal the amazing fact that nearly one half of the adult population has made no will of any kind. If one goes further and eliminates those wills improperly drawn up and thrown out by the courts, the percentage of those who have foresight to provide for their loved ones is considerably lower.

No one likes to think of death, of course, but when the small amount of time and effort required in the making of a will is weighed against the agonizing burdens and frictions imposed upon a grieving family forced to settle an estate without a will, the comparison becomes quite one-sided.

What surprised the researchers of Columbia University even more was the percentage of professional people who neglected to provide a will. The most negligent single group were pharmacists, two thirds of whom have made no will. Journalists and teachers ran close seconds with approximately half of each profession reporting no will. One out of four lawyers and clergymen (who are expected to set a shining example) had put off drawing up a will. The figures in the study showed the percentage remaining constant in all age groups. Even the number of dependents seemed to have no effect.

Much of this negligence on the part of the public is probably caused by ignorance of the law. Many people apparently do not realize that States have differing laws regulating the line of inheritance. The remark: "My family knows what to do if

anything happens to me" means nothing to the law.

The making of a will or trust agreement to be executed after death demands serious attention. The minister of the gospel would do well to acquaint himself with sufficient understanding of the inheritance regulations in his specific community and then share this counsel with the church members under his care. Most conferences have association workers and legal counselors who will be happy to help our people make wills, trust agreements, and annuities that will fulfill the test of the law.

The Lord has singularly blessed many of His children with much of this world's goods. They have been faithful stewards and administrators of that which has been entrusted to them. Surely, then, they will want to give most prayerful consideration and careful planning to the final disposal of their property and means.

What is the minister's responsibility in this matter of wills and legacies? Ellen G. White in *Counsels on Stewardship*, pages 323 to 328 observes:

There are aged ones among us who are nearing the close of their probation; but for the want of wide-awake men to secure to the cause of God the means in their possession, it passes into the hands of those who are serving Satan. This means was only lent them of God to be returned to Him; but in nine cases out of ten, these brethren, when passing from the stage of action, appropriate God's property in a way that cannot glorify Him, for not one dollar of it will ever flow into the Lord's treasury. . . .

Some wills are made in so loose a manner that they will not stand the test of the law, and thus thousands of dollars have been lost to the cause. Our brethren should feel that a responsibility rests

upon them, as faithful servants in the cause of God, to exercise their intellect in regard to this matter, and secure to the Lord His own.

Many manifest a needless delicacy on this point. They feel that they are stepping upon forbidden ground when they introduce the subject of property to the aged or to invalids in order to learn what disposition they design to make of it. But this duty is just as sacred as the duty to preach the word to save souls. . . .

The servants of God should be making their wills every day, in good works and liberal offerings to God. . . .

Their best friend is Jesus. He did not withhold His own life from them, but for their sakes became poor, that through His poverty they might be made rich. He deserves the whole heart, the property, all that they have and are. But many professed Chris-

tians put off the claims of Jesus in life, and insult Him by giving Him a mere pittance at death. . . .

Wills should be made in a manner to stand the test of law. After they are drawn, they may remain for years, and do no harm, if donations continue to be made from time to time as the cause has need. Death will not come one day sooner, brethren, because you have made your will. In disposing of your property by will to your relatives, be sure that you do not forget God's cause. You are His agents, holding His property; and His claims should have your first consideration. Your wife and children, of course, should not be left destitute; provision should be made for them if they are needy. But do not, simply because it is customary, bring into your will a long line of relatives who are not needy. . . .

Let the idea be ever present that it is the Lord's property which you are handling. A. C. F.

EVANGELISM -- Winning Men for God



Teamwork Essential in Evangelism

WALTER SCHUBERT

Associate Secretary, General Conference Ministerial Association

DURING the last world war, military leaders became aware of the fact that when soldiers were sent out individually toward the enemy camp to look for weak spots where the army might break through, most of them did not fulfill their commission as expected. Nearing the enemy's camp alone, they often became afraid or discouraged, and would even hide. Thus the leaders did not always get the information they needed for a successful campaign.

However, they discovered that the same men, working in a team, were courageous, and their spirits were high even to the extent of being heroic. Since then, soldiers have not been sent alone on any particularly dangerous mission; they are always sent in teams.

Satan Versus Evangelism

When reaching out to win souls, the worker must always keep in mind that evangelism is a direct warfare against Satan, who with subtlety and determination holds every soul in his power

as long as possible. In this conflict he does not fight alone; he has at his command companies and legions of fallen angels.

Evil spirits . . . are leagued together for the dishonor of God and the destruction of men. . . . In the Roman army a legion consisted of from three to five thousand men. Satan's hosts also are marshaled in companies, and the single company to which these demons belonged numbered no less than a legion.—*The Great Controversy*, pp. 513, 514.

Satan summons all his forces, and throws his whole power into the combat. . . . There is little enmity against Satan and his works, because there is so great ignorance concerning his power and malice, and the vast extent of his warfare against Christ and His church. Multitudes are deluded here. They do not know that their enemy is a mighty general, who controls the minds of evil angels, and that with well-matured plans and skilful movements he is warring against Christ to prevent the salvation of souls. Among professed Christians, and even among ministers of the gospel, there is heard scarcely a reference to Satan, except perhaps an incidental mention in the pulpit.—*Ibid.*, pp. 507, 508.

Evangelism—the conflict with Satan and his legions for the souls of men—can only be victorious through the powerful leading of the Holy Spirit and the untiring assistance of the holy angels, while we follow Christ's blueprint.

Christ's Methods of Evangelism

Towns and Villages

Christ, when He commissioned His disciples to go and preach the good news, employed a method that was to be an object lesson for the ministry from His day until the time of His glorious appearing.

Calling the twelve about Him, Jesus bade them go out two and two through the towns and villages. None were sent forth alone, but brother was associated with brother, friend with friend. . . . In the same manner He afterward sent forth the seventy. It was the Saviour's purpose that the messengers of the gospel should be associated in this way. In our own time evangelistic work would be far more successful if this example were more closely followed.—*Evangelism*, p. 72.

Here is another pertinent statement:

God never designed that, as a rule, His servants should go out singly to labor.—*Ibid.*, p. 73.

Moreover the servant of the Lord knew the false reasoning that would be used as an excuse for not following this plan in our time:

Why is it that we have departed from the method of labor which was instituted by the Great Teacher? Why is it that the laborers in His cause today are not sent forth two and two? "Oh," you say, "we have not laborers enough to occupy the field." Then occupy less territory.—*Ibid.*, p. 74.

Would it not be well to meditate carefully and prayerfully on this inspired statement? Adherence to this counsel by gospel laborers in towns and villages will strengthen the Lord's work in all branches of activity.

Metropolitan Areas

The following counsel has been given by Ellen G. White:

No less than seven men should be chosen to carry the large responsibilities of the work of God in the great cities.—*Ibid.*, p. 37.

My message is, "Let companies be organized to enter the cities." . . . In every large city there should be a corps of organized, well-disciplined workers; not merely one or two, but scores should be set to work.—*Ibid.*, p. 96.

Each company of workers should be under the direction of a competent leader. . . . Such systematic labor, wisely conducted, would produce blessed results.—*Medical Ministry*, p. 301.

There should be companies organized, and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students, to perfect a character after the divine similitude.—*Testimonies*, vol. 9, pp. 171, 172.

Paul's Method of Work

When we study the Acts of the Apostles and all of Paul's writings in the New Testament, as well as the book, *The Acts of the Apostles*, by Ellen G. White, we find that the apostle Paul, while in Corinth, had more than twelve co-laborers helping him raise up multitudes of believers in that rich and wicked city. Paul labored there for nearly three years, working in harmony with the blueprint given by the Lord; hence his success in raising up so many churches throughout the great Roman Empire.

Reasons for Teamwork in the Proclamation of the Gospel

In each great city there are all kinds of people; rich and poor, high and low, cultured and uncultured, holding many different religious beliefs and philosophies of life. Some of these men and women, of different social backgrounds, are scientifically inclined and love the process of analytical reasoning even in the field of religion. On the other hand there are many who do not want to think, or do not know how to think, and every message must be given them in digested form. Many are not against religion but are indifferent to it, although there are those who pride themselves on being atheists or agnos-

TOGETHER

¶ God's servants are to work together, blending in kindly, courteous order, "in honor preferring one another." There is to be no unkind criticism, no pulling to pieces of another's work; and there are to be no separate parties. Every man to whom the Lord has entrusted a message has his specific work. Each one has an individuality of his own, which he is not to sink in that of any other man. Yet each is to work in harmony with his brethren. In their service, God's workers are to be essentially one. No one is to set himself up as a criterion, speaking disrespectfully of his fellow-workers, or treating them as inferior. Under God, each is to do his appointed work, respected, loved, and encouraged by the other laborers. Together they are to carry the work forward to completion.—*Acts of the Apostles*, pp. 275, 276.

tics. Then there are the youth with their own ambitions and ideas of life. The gospel must be made attractive to all of these, and it takes different types of workers to do this. Many people who do not respond to the voice or methods of one man will gladly listen and accept the message through another worker whose personality appeals to them. Therefore successful and fruitful city work requires a team of workers, each with different talents.

Good Leadership in the Metropolitan Areas

A leader should be a good general and his collaborators should be well disciplined and organized. There should be well-defined plans, clearly understood by everyone so that the work can be done fervently, promptly, and with exactness. Good leadership provides time for prayer meetings among the workers. This always results in greater accomplishments for the Lord. It also gives opportunity for the exchange of experiences, and so workers learn from each other in the science of soul winning. Time can be given to the consideration of difficult problems, and out of the multitude of counselors there will be born a solution that gains the victory even in the most trying and hopeless cases. As the workers witness to each other of how the Lord heals the sick and works miracles, and how the people make their decisions to accept the gospel, a fire will be kindled in the team that will not be put out. Surprising results in baptisms will follow.

Other Examples of Teamwork

A few weeks ago two fine young men, well-dressed and very friendly, came to our home. They wanted to persuade us to buy a certain type of storm window. While one explained, the other demonstrated. One concentrated on my wife and the other one tried to win my good will. They were very charming and convincing in their efforts to sell us their wares.

I said to myself: "Here is a demonstration

that a sales company realizes it can sell more by sending men out two by two than one alone, because an idea that one lacks, the other may be able to supply; the quality of character that is lacking in one may be found in the other." And, I thought: "Why do we not follow this plan more strictly and have our workers labor together in teams, two and two in towns and villages, and in groups in our great centers?" They should be well organized under the leadership of a competent and consecrated man of God. In this age of specialization, in this age of organization, in this age when the enemy of all truth is working harder and more subtly than ever on the minds of people to make them reject the saving gospel and the doctrine of the second coming of our Lord, should we not adopt a method that will be more workable, that will bring greater results, that will hasten the day of the Lord's coming?

We witness the value of teamwork in our Ingathering campaigns. When two persons interview a bank manager or an influential businessman, it is more difficult for him to refuse a donation. It has also been found that when a donation had been given previously to one person, and the next time two people called, the donation was doubled.

The Lord has graciously given to evangelist Fordyce Detamore and others who work in the same way, outstanding success. This we feel sure is due to the fact that their efficiency has been multiplied because they work with a team. What would Billy Graham do without G. Beverly Shea, Cliff Barrows, and his host of helpers?

In the ministry of soul winning today God wants His church to follow even more closely the teamwork system demonstrated so practically by Paul, and repeated over and over again in the priceless treasures of counsel from the servant of the Lord. It will help to wipe out lukewarmness and bring about the outpouring of the latter rain. Remember, brethren, evangelism is warfare against the evil one. Let us do successfully the work of an evangelist.

A LESSON FROM TWO GOATS

¶ COMMENTING upon the spirit the believer must have in associating with others who cross his opinions, a writer says, "If two goats meet each other in a narrow path above a piece of water, what do they do? They cannot turn back, and they cannot pass each other; there is not an inch of spare room. If they were to butt at each other, both would fall into the water below and be drowned. What will they do, do you suppose? What would you do? Well, nature has taught the one goat to lie down to let the other pass over it, and then they both get to the end of the way safe and sound."

Are we not all continually meeting with goats on narrow ledges, with the abyss below? Shall we who desire our own and our brother's salvation lie down, and let him pass over our prostrate body, that we may both be saved?—Selected.

SEMINARY -- Enriching the Ministry



The Revival of Biblical Theology

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ONE of the most significant changes in theological study during the last quarter century has been the revival of interest in the theology of the Bible. A generation ago theological thought was largely dominated by liberal religious thinkers who did not see the Scriptures as a primary basis for the formulation of Christian theology. But today a marked change has come, and many of the leading theologians of the world once more are concerning themselves seriously with Biblical theology.

To understand correctly the present interest in Biblical theology it is necessary first to consider briefly the factors that contributed to its decline in the nineteenth and early twentieth centuries. As is well known, one of the leading principles of the Reformation—its “formal principle”—was that the Scripture is the only foundation of the Christian belief. This meant that in the orthodox Protestant theology of the sixteenth, seventeenth, and eighteenth centuries the theology of the Bible and the theology of the Christian Church were virtually synonymous. Although, of course, there were many differences of opinion in the religious thinking of these centuries, the Bible remained the norm of Protestant theology.

With the nineteenth century, however, a radical change appeared, which resulted in discrediting the possibility of Biblical theology. While it is not possible in the scope of a few paragraphs to describe the causes of this change in more than a cursory way, a number of important contributing factors to this trend must be mentioned.

The first of these factors was the philosophical trend toward rationalism that characterized much of the theological thought of the eight-

eenth century. The rationalistic theologians saw the Bible as a purely human book; they sought to explain its miracles as the result of completely natural forces. Thus Jesus' walking on the water was explained as His having merely walked along the shore, which looked to the storm-tossed disciples as if He were on the sea. The multiplication of the loaves and fishes was said to be accomplished by sleight of hand, the disciples passing bread and fish to Jesus, which they had hidden in a cave. Jesus' resurrection was made plausible by saying that He had only swooned on the cross and not died. Although such theories were honest attempts to make the Bible believable to the skeptical minds of the eighteenth and nineteenth centuries, they encouraged many thinkers to conclude that the theology of the Bible also was a purely human phenomenon, and that as such it could not be normative for modern man.

Another important factor in the decline of Biblical theology was the point of view characteristic of the school of thought that concerned itself with the history of religions. In many ways an outgrowth of rationalism, this school was given its impetus by the German theologian-philosopher Friedrich Schleiermacher (1768-1834). For him the essence of religion lay in a feeling of absolute dependence on God. As such a feeling is to be found in all religions in varying degrees, he concluded that Christianity, in relation to other religions, is only relatively superior and does not enjoy absolute superiority as the only true religion. Such a point of view led many Christian scholars in the latter nineteenth and early twentieth centuries to attempt to explain Christian origins in terms of the pagan religious environment of the New Testament and the early church. They saw the variegated hues of the Hellenistic religious world as the seedbed from which sprang the

leading motifs of early Christian thought and doctrine: thus, for instance, the idea of a Saviour descending from heaven to earth was thought to be derived from a "savior-myth" found in a number of ancient Oriental religions; the Christian sacraments were considered to have been drawn from Hellenistic mystery cults; ideas concerning the end of the world were understood to have come into Christianity by way of Judaism from the religion of ancient Persia. The high point of the "history of religions" school was reached in the early years of the present century under the leadership of two German scholars, Wilhelm Bousset (1865-1920) and Richard Reitzenstein (1861-1931).

The Theology of Evolution

A third significant factor to be considered was the theory of evolutionary development as applied to the history of Israelite and Jewish religion. As is well known, Darwin's theory of biological evolution, broached in the middle of the nineteenth century, has had incalculably far-reaching effects in almost every field. His theories have created an atmosphere in which one almost involuntarily thinks of history as a process of development of human thought. But already, at the beginning of that century, the German philosopher, G. W. F. Hegel (1770-1831) had propounded a philosophy of history which asserted that historical development follows a set pattern: at first there is an action; this in turn is opposed by a reaction. According to Hegel, this dialectical chain reaction forms the basic pattern of history. This philosophy was adopted by Julius Wellhausen (1844-1918) and his students to explain the history of Israel. They saw in the Old Testament evidences that Israelite religion had not been monotheistic from the beginning, but that gradually over the centuries, after the entry into Canaan, a process of development had taken place: originally polytheistic, Israel had come to worship one main god, though recognizing the existence of others, and not until about the time of the Babylonian captivity had monotheism come to predominate.

In the case of the New Testament, the same dialectical process had already been employed by F. C. Baur (1792-1860) of the University of Tübingen. He saw the tension between Jewish and Gentile Christians as the leading motif of the New Testament and attempted to reconstruct early Christian history on this basis. Following the Hegelian pattern, he understood the primary action to be Jewish Christianity as represented by the early church centered at

Jerusalem and led by James, the Lord's brother. The reaction to this he thought to see in Gentile Christianity as led by the apostle Paul. The synthesis between these he considered to be the formation of the ancient Catholic Church in the second century. Having established his framework, Baur assigned the various parts of the New Testament to the periods he thought each book best represented: thus he thought that only the epistles to the Romans, the Corinthians, and the Galatians were authentically from Paul, as they betray the Jewish-Gentile tension in the early church most clearly. The other epistles he assigned to a later period, and as the Johannine literature seems to show a rapprochement between these opposing parties, he assigned it to the middle of the second century.

Say what men may, it is doctrine that moves the world. He who takes no position will not sway the human intellect.—W. G. T. Shedd.

Such extreme development views concerning Israelite and early Christian history seemed to exclude any thought of theological unity in Scripture. On these presuppositions it appeared impossible to speak of a Biblical theology; rather, scholars concerned themselves with a series of developing theologies and spoke of the "theology of the writer of Deuteronomy," the "theology of the pre-exilic prophets," the "theology of Paul," and the "theology of John," each one of these and several others representing successive stages in the development of the Jewish-Christian religious tradition.

Biblical Theology Neglected

Under these conditions it is not surprising that during the latter decades of the nineteenth century, and the first part of the twentieth, the learned religious world paid comparatively little attention to Biblical theology. It was considered an outmoded discipline no longer possible to the enlightened scholar. Consequently Biblical scholars of this period tended to turn their interests toward the study of humanistic disciplines that might throw light on the strictly human characteristics of the Bible: its language, literary structure, and its historical background. Thus it is no accident that these years were the heyday of the study of Koiné Greek, the common language of the Hellenistic world, which Adolf Deissman (1866-1937) and others demonstrated from the papyri to have been also the language of the New

Testament. Their work threw a flood of light on the meanings of obscure words and expressions in Biblical Greek. Also during this period great strides forward were made in the study of the Bible manuscripts and the reconstruction of the history of the New Testament text, under the leadership of such scholars as C. R. Gregory (1846-1917), H. von Soden (1852-1914), and Eberhard and Erwin Nestle (1851-1913; 1883-).

This was also a time when many influential trends in the higher criticism of the Bible took shape. Of particularly far-reaching effect was the development of form criticism—the analysis

of Biblical materials into various literary forms and the attempt to determine the historical situations that had called forth these different literary types. Particularly prominent in this movement were Hermann Gunkel (1862-1932) in the Old Testament field and Martin Dibelius (1883-1947) and Rudolf Bultmann (1884-) in that of the New Testament. But Bible theology attracted little interest.

In the second part of this article we shall discuss the factors that in recent years have brought about a return to the study of the theology of the Bible by many of the world's leading Biblical scholars.

SHEPHERDESS -- Her Vital Partnership



A Minister's Wife Counsels

MRS. BERNHILL WYATT

Pastor's Wife, Illinois Conference

IF A minister's wife accompanies him in his travels, she should not go for her own special enjoyment, to visit, and to be waited upon, but to labor with him. She should have a united interest with him to do good."—*Testimonies*, vol. 1, p. 452.

It is good if the minister's wife can be with him at the workers' meetings or councils. There she will find the inspiration that will help her in her work as the partner of the minister. She needs to have her heart refilled with the love of God. She, too, needs to dedicate her life anew to the work for which her husband is responsible.

Even the best of ministers need encouragement at times. How better can a wife prepare herself to encourage her husband than to attend the meetings that have been planned for workers and their wives? There is sure to be someone in the church who would care for the little ones so that she need not miss the meetings.

The minister's wife should always be willing to help in the church activities. She can do much to encourage the children's division leaders to

plan good programs. She can also help in the Pathfinder work. In summer there is no more enjoyable and satisfying work than that of helping in the conference annual camp program. To work with the young people for ten days or so is really a worth-while task.

It creates a good spirit in the church if the minister's wife is willing to carry her share of the church work. This may be at the spring and autumn cleaning, in doing Dorcas work, or any other project that may be planned. While attending these gatherings the minister's wife may be a restraining influence should the conversation become unkind or gossipy. Each occasion can be an opportunity to get better acquainted with some member of the church who may need a little encouragement or guidance in dealing with some problem.

The minister's family may make his visits to the churches in his district an added interest as well as a pleasure for the churches visited. Too often he visits the smaller groups by himself and the members fail to meet his wife and children. However, if the minister took his family to all his appointments it might bring some

hardship to his children and loss to the Sabbath school where they are members. So parents must decide on the wisdom of visiting around *regularly* with the children. Their welfare, especially if they are very young, as well as the interest of the church members, must be taken into account.

If accompanying the husband to more than one appointment on Sabbath morning means that the children will miss Sabbath school now and then, parents can make it up to them in other ways. Maybe a memory verse device in the home where they can place a sticker of achievement, would help.

Although such ministerial visits are hardly picnics, nevertheless, a well-prepared, tasty lunch for the family would provide Sabbath pleasure.

Many faithful members cannot attend church because of sickness or infirmity, and when the minister takes his wife and children along with him to visit them it gives these shut-ins a great deal of pleasure and they do appreciate these visits. Besides, seeing these unfortunate ones may help the children to become more understanding of human suffering.

Tact, Love, and Prayer Needed

Occasionally we find a few people who fail to be on good terms with the pastor and his family. No matter how kindly and patiently they are treated they remain unfriendly. The minister's wife can play an important part in breaking down suspicion and ill will. Sometimes an invitation into the home to partake of a tasty meal with the family will win the unfriendly one over. A good meal and a friendly atmosphere softens many a hard heart. And if this kind act is done from the heart, it can become a real ministerial grace.

"With meekness and humility, yet with a noble self-reliance, she [the minister's wife] should have a leading influence upon minds around her. . . . The people expect this, and they have a right to expect it. . . . The wife of a minister can do much if she will. If she possesses the spirit of self-sacrifice, and has a love for souls, she can with him do almost an equal amount of good."—*Gospel Workers*, p. 201.

There are times when the sisters in the church hesitate to make decisions regarding some of their problems. It is good if the minister's wife can guide them to make the right decisions. Therefore it is important that her heart be filled with love for the souls of those whom God has committed to the care of her husband, and that she have a genuine interest in their well-being. The young people also

need her love and attention. However, when handling these church problems she must do so with great discretion and with the counsel of her husband.

The minister's wife needs to be conservative in her dress. When the pastor is studying with prospective members and he asks them to discard their jewelry, even down to an insignificant gold band on their finger, it is well that the pastor's wife should not be wearing glittering buttons and sparkling brooches, and thus perhaps hinder them from accepting the message. She should be consistently modest in her dress.

The Dorcas Society provides much scope for the minister's wife. If the local group is not very active, she can, with a few wise suggestions, arouse their enthusiasm. She can encourage the ladies to help feed and clothe the poor and also to embark on special projects, such as helping our young people financially and with necessary clothing as they work their way through academy and college. Also she can encourage the church to give some financial aid to the young people who cannot afford to go to our camps. Many of the sisters of the church have never been to our schools or to our camps and they do not realize the importance of seeing that our young people attend. Just a few words from the minister's wife can help them to realize their responsibilities.

Most of all a minister's wife needs to spend more time on her knees praying that the Lord will give her husband many souls for his labor and also wisdom and tact to know what to do and say when special problems come up (difficult problems do appear from time to time).

Some young women occasionally get oppressed and bowed down with the weight of the responsibility that attends the privilege of being a minister's wife. This need not be, because a minister's wife can have a rich and full life if she will make the most of her opportunities and enter into the joys of the work that she shares with her husband. Furthermore, the victory in this respect should have been gained when she pledged her troth to her ministerial partner to be a helpmeet in his holy profession. Nothing is more detrimental to his success than a complaining and unhappy wife. She should always be cheerful and try to lift her husband's burdens in his ministry for the flock. She should also be a tower of strength to others less able to meet the attacks of Satan. This is possible when she keeps close to the great Shepherd in prayer and daily consecration.

Yes, it is a wonderful privilege to be a minister's wife.

Psychological Temptations of an Administrator

C. GILBERT WRENN

TEMPTATION No. 1—to consider programs more important than people—to be less concerned about the welfare, feelings, and self-respect of the people working on the program than about the welfare of the people for whom the program is designed. To escape to the routine of desk work because the development of staff is the more difficult and frustrating of the two tasks, and then to make the desk work itself look very important.

TEMPTATION No. 2—to indulge in immediate decisions because the administrative role is seen as demanding quick decisions. To forget that it sometimes takes more courage to delay a decision in order to ponder its impact upon others, and perhaps to prepare them for it, than it does to give a quick decision in order to free you for something else. The quick decision takes it off your mind but it may have done great damage to someone else.

TEMPTATION No. 3—to consider the group more important than the individual. Here again the role of an administrator is that he is seen as one responsible for the group, but he may forget that often the individual staff member with whom one is patient and constructive may later on spark the group and benefit the institution most. To fall for the rationalization that the group is suffering and that something must be done; whereas, it is your own peace of mind and your particular way of doing things that is suffering. The group is not as troubled as you are.

TEMPTATION No. 4—to be so coerced by the need for the approval of others that your personal values and convictions suffer in the decision that is made. To forget that if you lose self-respect, you lose the one essential quality which enables you to retain the respect of others.

TEMPTATION No. 5—to believe that you should always have the answers because the administrator is supposed to have answers. To think that it is a weakness to admit that you do not know. To neglect the opportunity to ask the other person what he thinks and to draw

upon his knowledge, since this will increase his respect for you more than for you to attempt to have the answers at all times.

TEMPTATION No. 6—to be discouraged because you see little change or improvement in your program that attempts to work changes in people and procedures. Both of these involve time and faith in people. To rush the process, not because this helps the situation but because it helps your peace of mind and makes you feel that you are getting somewhere. To neglect to include in your long-range plans some intermediate steps with short-range time tags, so you can get some feelings of encouragement for your long-range run.

TEMPTATION No. 7—to talk about democratic policy but not to demonstrate it in your behavior with staff. To be self-deceived in this matter. You raise questions for discussion at staff meetings, but in raising them state your own opinion first and then believe that you can get uninhibited agreement or disagreement from staff. To forget that you are not a person but a title and an authority figure, and that if you wish democratic policy-making you will have to keep your own conclusions to yourself until all others have had ample chance to state theirs. To fail to state the limits of a legal, financial, or public relations nature within which policy decisions may be discussed, and then to be so disappointed with the way in which the decision turns out that you openly disapprove, shows clearly the risk the staff takes the next time in attempting a policy statement which is not theirs but yours.

TEMPTATION No. 8—to blame a situation for the wrong outcome rather than to examine one's own part in it. If the other fellow had acted differently, or if the situation had been different, then you might have been successful, at least so you believe.

An ancient quotation neatly points up this type of psychological escape. (It is offered here with humility, for the writer is well aware how clearly the preceding sentences describe some of his own behavior.) "The same fire that melts the wax, hardens the steel." It is not the fire that causes the difference but the amount of steel in the person.

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BIBLE INSTRUCTOR



Wise Approaches in Personal Evangelism

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BEFORE approaching a person on the matter of overcoming any specific evil habit, I would preface my appeal with one or more studies on the love of God, and our response to it. I would point out both our responsibility and privilege as Christians to manifest our appreciation of Christ's sacrifice on the cross by living clean, wholesome lives. By exalting the theme of God's love to us, I would try to help the reader realize not only the sinfulness of sin but the fact that God loves the sinner and invites him to come to Jesus just as he is (Matt. 11:28).

Next, I would refer to Creation. God made man perfect; his thoughts were pure, his habits holy, just, and good. I would remind my reader of former studies on the inception of sin, and why God permitted it. We were born in sin. Our hearts are evil, and of ourselves we cannot change them. The carnal mind is enmity against God (Rom. 8:7), and therefore we need more than human power to bring us into right relationship with Him. I might also remind him of Paul's experience when he felt that he could not attain righteousness, and cried out, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24). The words of John, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29), are a fitting answer to this question. Again, I would speak of God's great love for us and of His yearning desire that all sinners should be saved.

At this point I would try to impress upon my reader the finality with which God deals with sin (Rom. 6:23). By now he would understand the meaning and significance of the expression "the transgression of the law," and its importance in our lives. I would be very careful but direct in pointing out that usually we do wrong because we want to do it, not because we do not know it is wrong. This is the outstanding reason why we sin. We have the classic verse in James 4:17 that supports this

statement. When we know a thing is right and neglect to do it, we sin.

Here again, the question of our inability to overcome becomes apparent. We could present helpful texts such as 1 Corinthians 10:13, John 15:5, and others, and call attention to the joy of the person who claims this power and receives pardon for sin (Ps. 32:1, 2). Also 1 Corinthians 10:14, Romans 12:21, James 4:7, 8, and Hebrews 12:4 could be used with the object of planting them in the mind for future use in dealing with specific evil habits.

Sensing the human tendency to put things off, I would before closing this study make an appeal for immediate action against all evil habits. We are told that thousands have erred on this point to their eternal loss (*Steps to Christ*, p. 32). I would enlarge upon the fact that one sin in our lives is sufficient to neutralize the power of the gospel for our salvation. Then I would point to Christ as our Advocate today, and pray that my reader should make his decision at once (2 Cor. 6:2).

Some suggestions to those facing the following specific habit problems may be helpful.

Victory Over the Cigarette Habit

To the man fighting the cigarette habit the message of Romans 12:1 carries a pointed appeal. Any man who wants to be a Christian readily understands that he should present his body as a holy, living sacrifice to God. I usually ask the one to whom I am giving the study if he thinks the body of Jesus was tainted with tobacco smoke when He was on this earth. I have not yet met a man who thought so. Jesus, our only true example, offered His life as a sacrifice for sin and it was accepted by God. In making our "living sacrifice" we should follow Christ's example. Another reason for maintaining clean bodies is that they may be fit for the indwelling of the Spirit. The warning about contaminating our bodies is very strong.

"If any man defile the temple of God, him shall God destroy" (1 Cor. 3:17).

The texts on overcoming evil habits are very encouraging. While God's judgments seem severe, there need be no cause for fear. He provides a "way to escape" for all of us (1 Cor. 10:13). This avenue to escape is not arbitrarily thrown in our way. We have to make an effort by resisting and fighting constantly against temptation (James 4:7).

These scriptures bring us to the opportune moment for a decision. After the reading of Hebrews 12:4, such questions as the following can be asked:

"Do you really want to quit smoking?" "Do you believe God can take the desire away from you?" "Are you willing to let Him take it away?" In my opinion there is value in using as a climax the stronger question—although one must lead up to it carefully and slowly—the question is "Are you willing to die rather than take another smoke?" Sometimes the answer is No. More frequently, however, the reply is in the affirmative. When the answer is Yes, we gather up all the tobacco around the place and dispose of it. Then we join in fervent prayer for God's conquering power.

Practical suggestions should be made, such as the eating of plenty of fruit, the advisability of having candy of some kind in what was formerly the regular cigarette pocket and then, if the desire to smoke comes, of putting one in the mouth instead of the usual cigarette. This procedure has helped many. I also advise staying away from old smoker friends for a few days or more, and suggest that when they do meet again the nonsmoker slap them on the back and say, "You know, fellows, I have quit smoking and I certainly feel much better." This approach allays the fear of being asked to join in smoking and of being embarrassed about saying No. It also strengthens the will power and lessens the danger of slipping and accepting a cigarette. I find this suggestion to be especially helpful. But along with all these aids there must be much prayer and Bible study.

Victory Over the Liquor Habit

After doing some reading in the books *How to Help an Alcoholic*, *Alcoholism or Abstinence*, and *Escape From Alcohol*, I have arrived at one simple conclusion: Unless the person bound by this vice is ready to turn himself over to God, there is very little help for him. I believe that the first objective in helping the alcoholic is to bring him to Christ.

After a man realizes that only God can help him, and after he has surrendered to God,

then all the practical phases enter into it. First among these is not to associate with those who drink. Many times it means cutting off old friends of long standing, but it is a matter of life and death and must be done. It is a good idea for a man to tell others that he no longer drinks. This fortifies his own faith and lessens the likelihood of his being invited to take a drink. A sort of pride enters in with this plan. Once he has stated that he has quit drinking, he must keep his word, and of course this helps him to go straight. A constant looking to God for strength is essential.

Helping others to overcome the habit is also good for one who has recently won the battle. The friendly encouragement of sympathetic and understanding Christians is needed. Repeating scripture, or reading it from the Bible that has now replaced the flask, is good psychology. A balanced diet and plenty of sleep are particularly beneficial.

Victory Over Questionable Amusements

The texts and principles for overcoming all evil habits apply here. It is the old question of wanting or not wanting to do a thing. The whole problem was solved in my mind a long time ago, and the solution still serves as my guide in all walks of life. When, for example, the question comes up, "Is it wrong to go to the dance?" I find that the answer is also the answer to another question: "Can I take Jesus with me there?" If this can be answered in the affirmative, then it is all right. This is sufficient for me, and should be for all Christians. The Bible counsel to overcome evil with good is excellent advice. Outdoor recreation, and brisk, active missionary work, as suggested by Ellen G. White, is often a satisfying outlet for the enthusiasm and energy of young people.

Those coming into the church are usually quite ready to see that we are on Satan's ground when we attend these places, and are glad to follow our practice of non-attendance.

At times I have presented my best arguments and read the best Bible texts I could find to young people only to find them still unbelieving. But when I asked the question, "What would Jesus do?" their response was different. When a sincere person is faced with the acceptance or the rejection of Jesus in these matters, he will do some serious thinking.

To fill the mind with good things, and to keep the hands and feet busy doing good, will eliminate much of the desire to venture onto the stamping ground of the devil. But only much prayer and earnest Bible study will supply the faith one needs to overcome all evil.

Ministering in Prison

WILLIAM H. BERGHERM



THERE are more than 160,000 prisoners in the State and Federal prisons of America today. For the most part, these prisoners are young men between the ages of eighteen and thirty, and their number is constantly increasing. The average stay of prisoners in institutions of correction is less than three years. Most prisoners are either completely outside the pale of organized churches or are only superficially linked to their churches. In working among these men one wonders if these are not the fall-out from organized society, and if the church, in its urge toward respectability, is not grossly guilty of failing and altogether neglecting these disinherited souls. These men long for spiritual security as much as any other human being. I have had many men come to my office with tears in their eyes, pleading for spiritual power to overcome their weaknesses and besetting sins.

My experience with prisoners has been in connection with the Pastoral Clinical Training Course as provided by the Council for Clinical Training of New York City. Under the guidance of a supervising chaplain I have had the privilege of interviewing all prisoners as they come into the Federal Detention Headquarters of New York. This work of interviewing prisoners, both in the office and in their cells, has given me the opportunity of meeting scores and scores of prisoners of all classes, intelligence, and background. Some are recidivists who have a long criminal record, while others are young men of sixteen and seventeen years of age. A large percentage of the men are narcotics or are engaged in the sale of drugs. Others have been guilty of stealing cars, robbing banks, forging checks, et cetera. Inasmuch as I am the only resident chaplain at this institution, I have been asked to interview men of all faiths. To many I have the privilege of passing on Christian literature, giving Christian guidance, and sometimes joining with them in prayer.

Among the most pitiful of the prisoners entering this institution are the narcotics. One man who had forged a U.S. check to get money

to buy more heroin, wept as he told me of the miserable condition to which his family had been reduced since he had begun to use the vile killer. He has four children for whom he had always provided a good home until he began using "junk" a year and a half ago. He told me he didn't own a decent suit of clothes today. He had lost all his friends and he couldn't borrow a nickel anywhere. His wife and children were on relief. He said his craving for the habit-forming drug had become so strong that he would pull the doors off their hinges if in doing so it would bring him relief, and that he would steal or commit any crime to get the stuff. When he was thrown into jail for the "withdrawal" he thought he would die, and then wished he could. He had fever, cold chills, hot chills, with all sorts of muscular cramps. But he felt he was not out of it all and he would do anything for a cure. Between his tears he asked me if I knew of any power that would help him overcome his great weakness. What a privilege it was to point this man to Christ.

A Bible study class meets from time to time in the library of this institution, usually with every seat filled. We take our Bibles and the men are learning how to find their texts. A number of men are studying various Bible correspondence courses. One young man who had been brought up a Seventh-day Adventist has made his decision to return. A prisoner who was a businessman in New York said that he had been considering our faith for some time and that he and his wife were eager to learn more about us. They are now reading our literature. For the most part, however, these men have had very little to do with religion of any kind. They have come from broken homes where the name of God is never taken upon human lips except in profanity. Yet even these sense their need of some power to come into their lives, above what the State can give them, if the work of rehabilitating them is to be successful. They are sinners before God and man but many are not sinners by choice. Some have hardly had a chance.

I think of one young man, twenty-four years old. It was his fourth imprisonment, this time for a motor vehicle theft. His own father he had



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never seen. The man who was supposed to be his stepfather, came home only when under the influence of alcohol and would curse at him and kick him around. His mother had to be away from the home much of the time to earn the living for the family. As a boy of twelve the care of the younger children was largely left to him. Sin and immorality pressed hard upon him. He had been arrested several times for contributing to the delinquency of minors, and other immoral charges. His mother did not have time to tell him anything about religion. He had been to church only twice in his life and that was when he was in the Army. On one of these occasions he stood up with others who were giving their hearts to Jesus. "But," he added, "I don't know the meaning of Jesus. No one ever told me."

The face of this young man, with lines of sin already drawn deeply upon it, still haunts me. Nobody had ever told him about Jesus. He wanted to know more about the Bible. He wanted to go straight, he told me, but it seemed as if a power from beneath was dragging him down. He feared he wouldn't be able to make it without help, and this fear was well substantiated by the experiences of the past. Like 80 per cent of the others he, too, would probably be a recidivist. All the punishment of the penal systems of the world, though the best of their kind, would never of themselves rehabilitate this man for the stern realities of life. Only the power of the gospel of Jesus Christ can bring sanity to this troubled mind.

In the light of these tremendous needs for spiritual ministry in our prisons, it is easy to understand why our Lord placed the visiting of those in prisons among the six forms of ministry expected of the righteous who would inherit the kingdom of heaven. The other five were the feeding of the hungry, giving water to the thirsty, receiving the stranger, clothing the naked, and caring for the sick. As Seventh-day Adventists we have placed great emphasis on a ministry to the sick and the needy. We have our world welfare and medical work. But what are we doing to fulfill our obligations to those in prison? Prison visitation, according to the lesson given by our Lord in Matthew 25:35, 36 is equally important as a form of ministry as is serving the hungry, naked, and sick. Institutional chaplains are needed in this field of service as well as in the others.

The following words spoken many years ago by the wise man, Solomon, are certainly applicable to God's people today. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest,

Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" (Prov. 24:11, 12). In harmony with the above, the servant of the Lord has told us: "His followers are not to feel themselves detached

If We Could

If we could hear, as we pass along,
The minor chords in our brother's song;
If we could read
The blotted lines in his once-fair creed,
Would we not try
To lift him up, ere we passed him by?

As we journey on, if we could know
How tired the feet that come and go;
If we could see
The heavy burdens borne patiently—
I wonder, friend,
If we would not pause some aid to lend.

In our busy haste if we could see
The heart that bleeds for our sympathy;
If we could guess
How utter our brother's loneliness,
Would we not stay
To cheer him a little on his way?

If we but knew of the bitter tears,
Of sorrows borne through the weary years,
Would we not be
A bit more kind in our ministry?
When hearts are sad,
A bit more eager to make them glad?

A solemn charge is the life we bear;
Fleeting it is, but it may be fair,
If we but heed
The outstretched hands and the hearts
that plead,
And day by day
Strew deeds of kindness along their way.

—*Author Unknown.*

from the perishing world around them. They are a part of the great web of humanity; and heaven looks upon them as brothers to sinners as well as to saints. The fallen, the erring, and the sinful, Christ's love embraces; and every deed of kindness done to uplift a fallen soul, every act of mercy, is accepted as done to Him." —*The Desire of Ages*, p. 638.

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HEALTH EVANGELISM



Beverages—What and When?

M. DOROTHEA VAN GUNDY

Nutritionist, International Nutrition Research Foundation



A FEW months ago, while looking through one of the popular Protestant magazines, I came across an article entitled "Christ and the Coffee Cup." The author brought out the idea that much of Christ's work was done at the dinner table with rather small groups, and that if He were on earth today a great deal of His work would be done over the coffee cup!

Before we get into a discussion of coffee, however, let us take a look at beverages in general. Some have practically no food value, unless cream and sugar or honey are added. These would include coffee, coffee substitutes, regular tea, herb teas, and water. There are beverages that are moderate in calories—fruit and vegetable juices, milk, buttermilk, soy milk, cola drinks, and soda pop. Then there are the very high-calorie ones, which would include milk shakes, malts, and egg-nogs.

Beverages may be classified in another way also; those that furnish something in the way of nutrients that are needed in the body, and those that are harmful because they carry ingredients that are damaging to the body.

Very hot or extremely cold beverages may be irritating to the lining of the stomach, and large quantities of liquid at mealtime dilute the gastric juices to the extent that digestion is often delayed.

Which beverages are best used at mealtime? Only those which contain calories and are a part of the nutritional program. Milk—cow's, soy, or nut—and drinks made from any kind of milk are digested just as any food is digested. Therefore, these beverages should not be taken between meals.

Water, herb tea, and drinks without food value may be taken between meals. No beverage

quenches thirst quite like water. Many people get along better by not drinking water closer than half an hour before meals, or an hour or more after meals. At least six to eight glasses of water should be taken during the day.

Many have benefited by drinking a pint of water just after rising in the morning. More than two thousand patients were studied in this connection, and it was found that this custom was effective in stimulating sluggish bowel action.

Let us take a quick look at the various beverages that carry harmful ingredients. Coffee and tea are the most popular in this group. Caffeine is the harmful ingredient that vies with nicotine for the dubious distinction of being the most popular and most extensively used habit-forming drug in the United States.

Coffee is the greatest single import in America and amounts to $2\frac{1}{4}$ billion pounds per year. This would average more than two cups per day for every person above fifteen years of age. In 1954, Americans drank more than $4\frac{1}{2}$ billion gallons of coffee.

The cola beverages, of which there are many brands on the market, depend on caffeine for their stimulating effect.

Just what is the harm in the use of caffeine-carrying beverages? Many who use these drinks deny that they are stimulated by them, but this does not alter the fact that such beverages are true stimulants of the nervous system, and it is mainly for this effect that they are used.

Many brain workers and students think that the caffeine-carrying beverages are beneficial because they produce a more rapid flow of thought, but one impression may follow another in such rapid succession as to produce confusion.

These drinks are often resorted to as "pick-me-ups" throughout the day. This method of

I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drums, it beats no drums, it beats no gong; and yet far over the water its friendly spark is seen by the mariner.—C. H. Spurgeon.

overcoming fatigue when the system is calling for rest may be convenient, but it is a costly way to borrow from tomorrow's health reserve to meet today's needs.

Persons who habitually use coffee state frequently that they take it in order to avoid a morning headache. Evidently they do not recognize that this symptom is really a caffeine-withdrawal headache, produced whenever the caffeine habit has been established (the tissues having become accustomed to a certain concentration of the drug). When the amount of the drug in the tissues falls below a certain level, the abstinence illness, or drug-withdrawal symptoms begin. With the headache there also occurs some degree of mental depression, drowsiness, or disinclination to work. . . . The headache was temporarily relieved by again giving caffeine. The abstinence illness clears up after a few days off the drug.—L. H. LONERGAN, M.D., "Caffeine Beverages and Soft Drinks" in *The Review and Herald*, May 9, 1957.

Reaction from the use of caffeine-containing beverages will vary with the individual sensitivity and with the tolerance that has been developed for the drug. Very briefly, here is what happens in the body when we drink one or two of such beverages. Within a few minutes the temperature of the stomach rises, there is an increase in the secretion of hydrochloric acid in the stomach, the salivary glands increase their output, the heart beats faster, the lungs work harder, the metabolism rate rises, and the kidneys manufacture and excrete more urine.

A very accurate description of what takes place in the body when coffee is used is given in *Counsels on Diet and Foods*, pages 421, 422.

Coffee is a hurtful indulgence. It temporarily excites the mind to unwonted action, but the after-effect is exhaustion, prostration, paralysis of the mental, moral, and physical powers. The mind becomes enervated, and unless through determined effort the habit is overcome, the activity of the brain is permanently lessened. All these nerve irritants are wearing away the life forces, and the restlessness caused by shattered nerves, the impatience, the mental feebleness, become a warring element, antagonizing to spiritual progress.

In the writings of Ellen G. White, tea and coffee are often spoken of together. "Diseases of every stripe and type have been brought upon

human beings by the use of tea and coffee and narcotics, opium and tobacco."—*Ibid.*, p. 421.

"Tea and coffee are fostering the appetite which is developing for stronger stimulants, as tobacco and liquor."—*Ibid.*, p. 430.

Concerning the users of tea and coffee, she states: "Their sensibilities are blunted, and sin does not appear very sinful, and truth is not regarded of greater value than earthly treasure."—*Ibid.*, p. 425.

What about coffee with the caffeine removed? Lloyd Rosenvold, M.D., has this to say:

In addition to caffeine, coffee contains the aroma-giving oil called *caffeol*. This oil produces definite irritation of the gastro-intestinal tract. So-called "decaffeinated" coffees, which some people drink, thinking that because 90 to 97 per cent of the caffeine is said to have been removed they are wholesome, are actually not wholesome, for the irritating *caffeol* is still present. These coffees also contain 1/8 to 1/4 grain caffeine per cup. Regular coffee contains 1 1/2 to 2 grains per cup.—*Science and Modern Manna*, p. 160.

Many individuals who would not think of touching coffee use chocolate and cocoa freely, little realizing that cocoa is not an altogether harmless beverage. Depending upon the brand, the caffeine content ranges between 0.09 to 0.48 grains per cup and in all cases the tannin content is quite high, sometimes exceeding that of tea. Cocoa and chocolate also contain theobromine which is a potent drug, but it is not regarded to be as deleterious as caffeine. The high fat content tends to disturb digestion in some individuals. With these recently discovered facts before us, the use of cocoa and chocolate will need reconsideration by many Adventist families.—*Ibid.*, p. 162.

In the August, 1950, issue of the *Journal of the American Dietetic Association*, a fine report on cocoa and protein utilization was presented. It was stated that cocoa had been fed to rats in the form of devil's food cake and the results compared with those given plain cake. It was conclusively shown that protein utilization and growth were less efficient in all animals tested on the 4 per cent cocoa diet.

In recent years carob powder has become commercially available. It tastes just like chocolate but does not have the harmful effects. Its use is similar to chocolate in the dietary. It is rich in protein and fats. Carob is made from the locust bean pods such as John the Baptist

Wear your learning, like your watch, in a private pocket. Do not pull it out merely to show that you have one. If asked what o'clock it is, tell it; but do not proclaim it hourly and unasked, like the watchman.—Chesterfield.

ate. To this day this wholesome food is called St. John's-bread in the Mediterranean regions.

Oliver T. Osborn, M.D., says:

The coffee, tea, Coca Cola, or other caffeine habit, may be readily acquired by anyone, and may do as much harm, in some cases, as alcohol and tobacco.—*Principles of Therapeutics*, p. 603.

There is no question but that a caffeine habit can be acquired, whether as such (perhaps in the form of Coca Cola) or as a tea or coffee habit. Coca Cola, tea, and coffee "fiends" are common occurrence. . . . It is not necessary here to discuss the end effects of the Coca Cola habit; it is serious, and is especially harmful to children and youth. The cause of the habit is the caffeine in the mixture. . . . The Coca Cola habit is pernicious.—*Ibid.*, pp. 215, 216.

Civilized man in this age is overstimulated, and needs something to soothe and quiet him. He (and also she) is beginning to get that quieting from more tobacco than he (or she) ever before used. But if this does not satisfy him, he, also, as well as those who do not smoke, will drink more tea and coffee. The result is greater nervous tension, greater nervous irritability, less sleep, more indigestion and finally a loss of mental balance and physical strength. We are now menaced with the probable overuse of tea and coffee; hence this warning is issued.—*Ibid.*, p. 216.

In a talk on "The Spurious Basis for Happiness," David Starr Jordan, president of Leland Stanford University from 1891 to 1916, made the following comment:

As a drop of water is of the nature of the sea, so in its degree is the effect of alcohol, opium, tobacco, cocaine, cola, tea, or coffee of the nature of mania. They give a feeling of pleasure or rest, when rest or pleasure does not exist. This feeling arises from injury to the nerves which the brain does not truthfully interpret. . . . Coffee and tea, like alcohol, enable one to borrow from his future store of force for present purposes, and none of these make any provision for paying back the loan. One and all, these various drugs tend to give the impression of a power or a pleasure or an activity, which we do not possess. One and all, their function is to force the nervous system to lie. One and all, the result of their habitual use is to render the nervous system incapable of ever telling the truth. One and all, their supposed pleasures are followed by a reaction of subjective pains as spurious and as unreal as the pleasures which they follow. . . . With each of them the first use makes the second easier. To yield to

temptation makes it easier to yield again. The weakening effect on the will is greater than the injury to the body.

Caffeine may have its medical uses as a stimulant in cases of emergency, but it certainly has no place in the beverages of those who look upon their body as a "temple of God."

Can one break the caffeine habit? Yes, indeed, but it will take much will power, determined effort, and prayer to endure the four-day withdrawal headache and other reactions while the body is adjusting to a caffeine-free program. However, it will be worth the effort to be free from the drug habit that is bringing "paralysis of the mental, moral, and physical power" of man.

Integrity

(Continued from page 23)

for one of a kind is all the Creator intended. A recognition of this fact will accomplish much in the relations between the pastor and his members. Peter and Paul and Paul and Barnabas had honest differences of opinion, but it did not affect their love and unity.

Christ, in addressing each of His epistles to the seven churches of Asia said, to "the angel of the church," meaning the elder or pastor. The word *angel* means messenger or minister. Angels are spoken of as ministers and ministering spirits. The inference is that ministers should have angelic natures, characters, and dispositions. They should be angels in devotion to duty, in unselfishness, sincerity, ability, skill, wisdom, tact, loyalty, and integrity, and can therefore be entrusted with responsibilities. To say to an individual, "You are an angel," is considered a great compliment, and that is the way Christ designates His ministering servants. May we live to merit such a compliment.

A theological professor used to say to his ministerial students, "Now remember that you are an angel. Carry yourself like an emissary of the Most High. Be a first-rate angel." Let us all endeavor to live up to the "high calling of God in Christ Jesus" and be men of integrity.

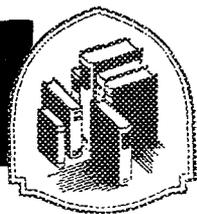


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BOOKS -- For Your Library



***Dispensationalism in America*, C. Norman Kraus, John Knox Press, Richmond, Virginia, 1958, 156 pages.**

Pastors, evangelists, and Bible and evangelism instructors will find this book a most rewarding study of dispensationalism as a form of premillennialism. The author, C. Norman Kraus, instructor in the Bible Department of Goshen College, earned his Th.M. degree from Princeton Theological Seminary. Prior to his present teaching he was an alert Mennonite pastor. He was made to realize the compelling force of the dispensational system, with its confusions, when these teachings began to make disturbing inroads into his own denomination.

Dispensationalism in America shows Christian scholarship. It is hardly an attack on a differing system of Bible interpretation, but rather a well-documented, readable work revealing evidence of this confusion in Protestant ranks. The writer feels that this system was destined to stir up an interest in Bible prophecy but that its interpretive methodology failed to progress with revelation. Adventist ministers will here find the setting for the three angels' messages. Information regarding the fundamentalist Bible conferences in the '70's to the beginning of our century is very illuminating. The reader receives an insight into the issues the early Adventist ministry had to meet.

The author clears up an important point: Dispensationalism was not premillennialism in toto. The teachings of C. I. Scofield are traced back to J. N. Darby. While they found favor with many Protestant ministers, the theological system was considered difficult. There were some points of general interest, but many confusions. Here we may also see the reason for the indifference of present-day Protestants toward prophetic evangelism. The book has value for the Adventist ministry.

LOUISE C. KLEUSER

***The Nineteenth Century in Europe: Background and the Roman Catholic Phase* (Vol. 1 of *Christianity in a Revolutionary Age: A History of Christianity in the Nineteenth and Twentieth Centuries*), Kenneth Scott Latourette, Harper & Brothers, New York, 1958, 486 pages, \$6.00.**

Professor Kenneth Scott Latourette of Yale is undoubtedly the dean of church historians in America and probably the foremost student of Christian missions in our time. Not long ago he sent out a short edition of his monumental seven-volume work *History of the Expansion of Christianity*. In his new work he presents the first of five volumes on Chris-

tian developments in the nineteenth and twentieth centuries. Professor Latourette is now over seventy, but still keenly active and fully capable of introducing new points of view; he seems to regard all his former works as forewords to his new series.

In this volume Latourette deals with Catholic development from 1815 to 1914, stressing the determined attempts of last century's popes to resist the impact of modern thought and preserve the changeless Roman church unchanged. The author pictures the profound decline of papal world influence throughout the nineteenth century; he also points out the tactical advantages derived from the autocratic centralization in the government of the church achieved in 1870, providing the groundwork for the papal renaissance in our time. While Latourette is himself a Protestant, his analysis of the Papacy and especially of Roman doctrine and principles is calm and tempered with respect and, at times, almost with envy. America's foremost Catholic historian, like Latourette a past president of the American Historical Association, Carlton J. H. Hayes, has expressed himself favorably about the new Latourette volume. The new book and its four successors will greatly add to our appreciation of recent church history.

LEIF KR. TOBIASSEN

***The Defence of the Gospel in the New Testament*, F. F. Bruce, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1959 (a Pathway Book).**

Being a Pathway Book the publishers recommend it as one of their "original monographs representative of the best of contemporary evangelical thought by leading writers in the world of Christian scholarship." The author, F. F. Bruce, D.D., is a professor of Biblical history and literature in the University of Sheffield, England. This gem of about one hundred pages supplies a wealth of information on the various theological problems of the early church. One becomes familiar with the need of apologetics and polemics, and the great earnestness of the Gospel writers who fearlessly defended "the faith once delivered to the saints," as one reads this little book.

Generally orthodox, the author here sets forth in brevity very interesting detail to provide a readable running story of the church problems of the first centuries. The book's table of contents is as follows: (1) THE GOSPEL CONFRONTS JUDAISM—The Apostolic Preaching; The Offence of the Cross; Israel's Unbelief; Stephen's Defence; and The Coming Restoration. (2) THE GOSPEL CONFRONTS PA-



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LOUISE C. KLEUSER

The Surge of Piety in America, A. Roy Eckardt, Association Press, New York, 1958, 192 pages, \$3.50.

For those who wish a critical analysis of the religious trends and surge in America, this book will provoke some critical thought. While Mr. Eckardt seems to belong to the modernistic school of religious thought, he has given some very worth-while study to the religious movements of our present day. The book is subtitled "Description, Analysis, Appraisal." It is all of this. Particularly interesting are two chapters that deal with the philosophy and work of Norman Vincent Peale, whom the author dubs "the high priest of the cult of reassurance," and with the message and work of Billy Graham as the personification of the "revival of revivalism." Seventh-day Adventist ministers may well read this volume for these two chapters alone, though the other six chapters contain considerable food for thought. The author views the religious surge in America in the light of a modernistic social gospel and measures it by a social gospel standard. He spends some time in the criticism of the "new fundamentalism" that he believes is growing among the masses of our nation. Would you wish a short view of religious trends in our fair land? Then we recommend this volume. Read it with a critical attitude.

RAYMOND H. LIBBY

Longer Life, George Soule, Viking Press, New York, 1958, 151 pages, \$3.00.

The term "old age" is usually applied to individuals who have reached the sixty-five-year age plateau. Industrial and commercial enterprises, educational institutions, some church organizations, and other employing organizations have in general established age limits for their employees. Regardless of existing skills or abilities of the workers, arbitrary decrees for retirement force the individual who reaches the sixty-five bracket into a life of non-usefulness and retirement.

George Soule ably sets forth arguments against this "waste and injustice of our present attitudes toward citizens over sixty-five—now one tenth of the nation." His analysis of the question "What is

old age?" is thought-provoking. The emotional instability of involuntary retirees, as he sees it, is caused by a dislocation of daily routine built up over a period of years. The tremendous waste of brain power incurred by the "segregation" of the so-called aging individuals, according to Mr. Soule, is a "national calamity."

Writing of segregation, Mr. Soule says: "The most obvious and prevalent form of segregation of old persons is the fixing of a chronological age in years at which it is compulsory for them to abandon their jobs, or above which many employers will not hire them."

He also points out that there is no such thing as death due to old age. Vital statistics are used to support the idea that people of all ages die of disease, accident, suicide, and violence. Old age is not a disease. It is a condition of life.

Here is a book that should be read by every Seventh-day Adventist minister, physician, educator, and worker in any and all fields of denominational employ.

WESLEY AMUNDSEN

Recently there came to my attention a very interesting book review of Ellen G. White's *Counsels on Diet and Foods*. It appeared in *The Christian Vegetarian*, a non-Adventist publication. The writer, W. W. Lindsey, made this quite significant statement: "Long before doctors gave much attention to diet, Mrs. Ellen G. White was teaching how to attain and maintain health through natural methods. . . . The reason why her views today are held to be so important is that she received her information from *inspiration* . . . and the passing of time has *confirmed* her teachings."

Mr. Lindsey continues: "Mrs. White was a gifted leader in both spiritual and material things. She was wise in her counsels. Note: 'Time, money, and strength, which are the Lord's, but which He has entrusted to us, are wasted in superfluities of dress, and luxuries for the perverted appetite, which lessen vitality and bring suffering and decay.'"

"The author of this remarkable book," adds Mr. Lindsey, "explains in detail that 'there is also much time spent in needless cooking, in the preparation of rich pies and cakes and other articles of food that do positive injury to those who partake of them.' In writing of the vital need of teaching children, Mrs. White reprimands in these words: 'You should be instructing them how to shun the vices and corruptions of this age. Instead of this, many are studying how to get something good to eat. You place upon your tables butter, eggs, and meat, and your children partake of them. They are fed with the very things that will excite their animal passions, and then you come to meeting and ask God to bless and save your children. How high do your prayers go?'"

Mr. Lindsey closes his review with these words: "This rare book, *Counsels on Diet and Foods*, is convenient in size and beautifully bound. . . ." So writes a non-Adventist. And his magazine is helping to sell the book!

ERNEST LLOYD,

in "Pacific Union Recorder," Oct. 6, 1958

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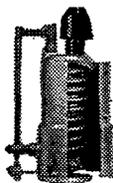
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Changes and Future Service

CHANGES in our headquarters staff are always important, but the most recent change will be of particular interest to **THE MINISTRY** readers. When at the last General Conference session



A. C. Fearing

A. C. Fearing was elected as an associate secretary of the Ministerial Association, his particular responsibility, in addition to the general work of the Association, was that of building up the work of the pastor, an area somewhat neglected in recent times. His

years of experience as a successful pastor-evangelist well qualify him for this work and already his visits to the field have brought most encouraging reactions.

That same session recommended that Louise Kleuser, who for eighteen years has been our faithful secretary for the Bible instructors' interests around the world, should taper off her work as soon as someone could be found to take over her many responsibilities. No member of our staff has carried more varied types of work and with greater efficiency than has Miss Kleuser. Anyone who begins to replace her as the leader of the department she has so ably built up will need to be both efficient and experienced. After much consideration it has been arranged for Elder Fearing, in addition to his pastoral and evangelistic responsibilities, to assume the field oversight of our Bible instructor division. Naturally, such an arrangement does not permit him to do as much editorial work on **THE MINISTRY**, and so at our request, H. W. Lowe, of the General Conference Sabbath School Department, has been assigned the responsibility of managing editor of the journal. He has a breadth of experience in many

lines of work and this has ably fitted him for this responsibility. For years he was a successful pastor-evangelist. He also served as a missionary in Africa. Later he was president of local conferences; then was a departmental secretary of the Northern European Division. Through the harassing war years he was president of the British Union. In 1946 he accepted a call to the General Conference Sabbath School Department.

At the recent spring meeting of the General Conference Committee held in Takoma Park, he was elected as a General Conference field secretary and assigned to carry jointly the responsibilities as chairman of the committee on Biblical study and research and related fields, as well as that of managing editor of **THE MINISTRY**. This arrangement will permit your Association secretaries to spend more time at home and overseas in field appointments such as the conducting of ministerial institutes and evangelistic and pastoral councils. It will readily be seen that rather than adding to our staff personnel, we have even fewer associate secretaries, but we believe

that the plan will enable us to serve the field with efficiency.

The strong leadership that Elder Lowe has given in the Sabbath school work has meant much through the years, and we are confident that his association with the editorial staff of **THE MINISTRY** will be for the strengthening of



H. W. Lowe

our ministerial forces around the world. We welcome him and solicit your prayers that these changes will be seen as definite leadings of the Lord and will make for the advancement of our work.

R. A. A.