



*The*

# Ministry

FEBRUARY, 1960

## *Service in Obscurity*

The wide deep river, that offers a highway for the traffic and travel of nations, is valued as a world-wide benefit; but what of the little rills that help to form this noble stream? Were it not for them, the river would disappear. Upon them its very existence depends. So men called to lead in some great work are honored as if its success were due to them alone; but that success required the faithful co-operation of humbler workers almost without number,—workers of whom the world knows nothing. . . . But the little rill that makes its noiseless way through grove and meadow, bearing health and fertility and beauty, is as useful in its way as the broad river. And in contributing to the river's life, it helps achieve that which alone it could never have accomplished.

The lesson is one needed by many. Talent is too much idolized, and station too much coveted. There are too many who will do nothing unless they are recognized as leaders; too many who must receive praise, or they have no interest to labor. What we need to learn is faithfulness in making the utmost use of the powers and opportunities we have, and contentment in the lot to which Heaven assigns us.—*Education*, pp. 116, 117.

Let me be your little rill, Lord,  
Feeding rivers wide and deep;  
Noble, honored is the broad stream—  
Rivulets to greatness leap!

Noiseless, in expressive tumult,  
Lost in louder splash and foam  
Be my trifle to Thy Kingship—  
Recognized by Thee alone.

In the axiom of the river  
May my little rill serve Thee,  
Adding beauty, life, and blessing—  
Lost in Thy eternity!

—LOUISE C. KLEUSER



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### Our Cover

Christians are under obligation before God to give attention to child training and youth guidance. Otherwise the appalling youth delinquency problem that is afflicting many nations will enter more and more into the Christian community, and it will eat at the vitals of that bulwark of society, the Christian home. From there it will enter the church. "It has entered the home and church already," you say. You are so right!

Therefore we publish a second article from the pen of Archa O. Dart, "The Minister and the Children." There will be similar studies in the months to come. Many will want to preserve these specially contributed articles that are intended to provide ministers with usable sermon material, after which the Christian Home Series C booklets could be recommended to all Adventist parents. In this way pulpit and home, preachers and parents, may strengthen the ties that bind our youth and children to both the Christian home and the church of God. This is an urgent, fundamental question that we must accept as a challenging duty before God.

Cover Picture: Harold M. Lambert

# "What Hath God Wrought!"

E. L. BECKER

Auditor, General Conference



IT IS the evening of October 26, 1959. From a basement window of the General Conference headquarters in Washington a light gleams. Seated comfortably in an office chair, quietly reading, is one of the faithful General Conference switchboard operators. Through the open door in the next room are the two telephone switchboards, closed now for the night, and against one wall stand two teletype machines—instantaneous connection with the busy downtown office of Western Union Telegraph Company, and through it, the wide world.

The General Conference chapel, in another wing of the building, is well filled, for this is the final session of the 1959 Autumn Council, and adjournment is only minutes away. At the microphone on the rostrum sits Elder O. A. Blake, the under-treasurer, flanked by Elder Figuhr and Elder Torrey, the president and treasurer of the General Conference. Elder Blake is just concluding his reading from a slender sheaf of papers before him: "And thus we have a total budget for the world field for 1960 of \$27,881,182.64, an increase of \$2,556,419.66 over last year's budget and the largest amount we have ever submitted in the history of the church. Brother Chairman, I move the adoption of the report."

The motion is seconded, and most appropriately is passed unanimously with a fervent prayer of thanksgiving, the assembled delegates standing with heads reverently bowed.

Now the girl in the teletype room lays down her book and moves to one of the machines. The switch clicks, the bell rings, and the staccato clatter of the teletype echoes down the deserted corridor—cables and telegrams on their way, to Miami and Montevideo, to Berne and Beirut, to Sydney and Salisbury and Singapore: "Autumn Council approves budget 1960 . . . your base . . . specials . . ."

And in a few hours division presidents

will gather with their secretaries and treasurers, heads bent over their cables, pencils scratching—"An increase of 5½ per cent in the base!" "Look at these specials!" "Wonderful, wonderful. Thank God!"

Who says figures are dry and uninteresting? There is real drama here; lives and the souls of men and women in the far corners of the earth hang in the balance. As these appropriations are studied in the overseas divisions and the unions of North America, as the funds are further apportioned to missions, schools, hospitals, and special projects, a wave of gratitude and rededication goes with them—a vow to make them stretch and stretch, to cover the ever-growing needs of the work in all the world. There are pangs of disappointment, of course; this cherished plan, that additional worker, the other projected expansion, may have to wait for another year or be curtailed to fit the funds available. But over all is that pervasive reaction of thankfulness, and a unanimous feeling of wonderment: "What hath God wrought!"

Ellen G. White wrote nearly seventy

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This presentation by E. L. Becker, General Conference auditor, will be read with appreciation and interest. In soliciting this article we felt that many of our workers would be helped if they understood more clearly the method of our denominational finance. The expenditure of God's means is a matter of deep concern to all of our members but especially to our ministers. Not all, however, have had opportunity of an inside view of procedures, and sometimes those who know the least about it proceed to criticize. The principles and policies set forth here will not only enlighten our minds but will strengthen and inspire the confidence of all. In these tense days the church of God must stand together. As ministers and leaders in the cause of God we are honorbound to close the ranks and "hold fast the confidence and the rejoicing of the hope firm unto the end." This article, which will be concluded next issue, may open up questions for further study. As we think of those brethren who carry the heavy burden of the finance in this rapidly growing movement, let us pray that the Lord will give them wisdom and understanding. R. A. A.

years ago, "It is the rills flowing into one that finally make the river."—*Counsels on Stewardship*, p. 299. Perhaps even her sanctified vision was deprived of the sight of the tremendous river to which all these rills, from the purses and the hearts of dedicated believers everywhere, would grow. Twenty-eight million dollars in one year's budget! Where did it all come from? How was it gathered? How is it distributed? These are pointed questions, and their answers are interesting and vital to every worker in the cause today. We shall try to give those answers in this article, and if you are about to say that you have no head for figures, please don't stop reading now! We'll try to keep it simple.

### *The Headwaters of the River*

Even the ever-increasing millions in the annual budget of the General Conference tell only a small part of the story. For a real concept of the magnitude of God's blessing and the almost unbelievable liberality of His people we must go back to the individual church—the little congregation of believers meeting in a wallless thatched structure in Malaya, or in a humble church building in Kansas. For it is there that the little rills of local church funds, tithes, and world mission offerings originate.

Let us not forget these local funds, for they are important. The individual church has pressing needs of its own—for the upkeep of its place of worship, and for the support of its struggling elementary school, and most important of all, for financing its local missionary work. Each of these congregations is a light set on a hill, and in the winning of souls in its own neighborhood it must look first to its own resources for the purchase of literature, and for the many incidental expenses of spreading the gospel in its own community. All of these local needs are supplied by the individual congregation, and the money for these purposes—local church funds, we call them—are retained by the church treasurer and administered by the church board. They never

reach the General Conference, or even the local conference treasurer's office.

Except for the local church funds, *all* the money received by the local treasurer is passed on to the local conference or mission office, and it feeds the widening river of means for the support of the world work.

Perhaps it should not be necessary to remind our Seventh-day Adventist worker family that it is a worldwide work, but as we go on with this survey we shall find at every step of the way that the whole financial structure of the denomination is built around the concept of world evangelization. That is why we hear so much, so often, of world missions. We long ago abandoned the idea of promoting foreign missions as such. Granted, there are tremendous unexploited areas in lands outside our American, Australian, and European home bases; but "foreign" is a relative term at best—the Michigander is just as foreign to the Filipino as the Cebuan is to the man from Detroit. And who is to say that the gospel is more important in a land ten thousand miles away than it is in the dark counties or the great cities of your home conference? No, it is truly a *world* mission program, and all along the course of the river we are faced with the problem of apportionment of means in accordance with the needs and opportunities.

So, at the close of the month the local church treasurer writes a check to his conference treasurer, and the funds go on their way: tithes, conference funds, and mission funds. They never belonged to the local church in any event; they were held in trust for the day of settlement. Now, in the hands of the conference treasurer, they undergo a further apportionment.

### *The Stream Widens*

Conference funds, as the term denotes, are those that become the property of the local conference, and are administered for the needs within its territory. Most conferences have an educational fund, for example, available for assistance to the academies and church schools of the conference.

## INDIFFERENCE

❀ Indifference never wrote great works, nor thought out striking inventions, nor reared the solemn architecture that awes the soul, nor breathed sublime music, nor painted glorious pictures, nor undertook heroic philanthropies. All these grandeurs are born of enthusiasm and are done heartily.—*Anon.*

Religious liberty offerings are administered on the local conference level; most conferences build up a special fund by means of camp meeting pledges or other special appeals for conference evangelism.

Mission funds include, of course, such categories as Sabbath school offerings, Week of Sacrifice, Ingathering, et cetera, all of them together known as the Dollar-a-Week Fund. All of these world mission offerings are passed on intact, through the respective unions, to the General Conference, where

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The chains of habit are generally too small to be felt until they are too strong to be broken.—Johnson.

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they become one of the two major sources of General Conference income. More will be said about their distribution later in this discussion. For the present, let us note only that they are for the support of our work in all its phases, in all parts of the world, and are apportioned according to the needs of the world field.

The last and in some respects the most important of the three categories of the funds coming to the local conference is the tithe. Probably there are few workers who have not thought at one time or another, "All that tithe income, from all the churches in this conference! What do those folks do with it?" If that wonderment still lingers in your mind, dear fellow worker, ask your conference president. I have talked to many of them, and so far not a single one has complained of an embarrassment of riches.

In point of fact, there are two considerations involved in the handling of the tithe by the local conference. The first—and it is not limited to the local conference, but applies to any tithe funds wherever they are handled throughout the denominational framework and determines to a large degree the organization of our accounting systems—is the restriction placed upon the use of the tithe by divine direction. We have numerous testimonies from God's messenger bearing on this subject. The following are selected as summarizing the use of the tithe, and its limitations:

The tithe is set apart for a special use. It is not to be regarded as a poor fund. It is to be especially devoted to the support of those who are bearing God's message to the world; and it should not be

diverted from this purpose.—*Counsels on Stewardship*, p. 103.

Light has been plainly given that those who minister in our schools, teaching the word of God, explaining the Scriptures, educating the students in the things of God, should be supported by the tithe money.—*Testimonies*, vol. 6, p. 215.

One reasons that the tithe may be applied to school purposes. Still others reason that canvassers and colporteurs should be supported from the tithe. But a great mistake is made when the tithe is drawn from the object for which it is to be used—the support of the ministers.—*Ibid.*, vol. 9, pp. 248, 249.

It is wrong to use the tithe for defraying the incidental expenses of the church.—*Counsels on Stewardship*, p. 103.

These restrictions are important to us, because they are important to God; and at every level of our denominational administration our officers are exercising meticulous care to see that the divine mandate is carried out. We of the auditing staffs of union, division, and General Conference make this a specific interest in our annual examinations of the records.

Our leaders have tried to avoid a pharisaical interpretation of this instruction, however, and from the earliest years have constructed it to mean that the support of those in administrative lines in the gospel work, and the necessary expense of operating the evangelistic branches of our work, are not excluded. The tithe cannot be, and is not, used for the construction or maintenance of buildings, for the payment of teachers (other than Bible teachers and principals, who stand in a pastoral relation-

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There are not infrequently substantial reasons underneath for customs that appear to us absurd.—C. Bronte.

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ship to their students) or for the support of our literature evangelists.

The second consideration as to the use of the tithe brings to our attention again the concept of a worldwide task. By action of our various boards of management, certain claims are made on the tithe income of the local conference. In general they are as follows:

(a) Following the tithing principle, 10 per cent of the local tithe income is passed on to the union conference or mission, for the support of those whose ministry is at the union administrative level. (The unions in turn remit 10 per cent of their

tithe income to the General Conference, where it is still handled in accordance with the basic limitations mentioned above.)

(b) Eight per cent of the tithe income of local and union conferences is appropriated to the support of the Sustentation Fund. Although we shall discuss this fund more fully in a later paragraph, it should be noted that our institutions also pay for the support of sustentation beneficiaries. Thus even the retired literature evangelist or sanitarium worker is not supported from the tithe.

(c) Under God's hand, our conferences, especially in North America, have been greatly blessed in increasing tithe. In view of this trend and the pressing needs in all the overseas fields, and in many special situations in North America as well, a plan was evolved back in 1926 for a special apportionment of tithe that provides for the conferences to contribute to the world budget an additional percentage based on their annual tithe income. The large majority of the conferences in North America now appropriate the maximum percentage—20 per cent—for this purpose. (This plan, with some modifications, has also been adopted in a number of the overseas divisions.)

(d) There are various smaller apportionments of tithe too—the radio and television budgets are made up in part by the tithe from the local conferences; many of

the unions call for a percentage of tithe income to assist in the support of college ministerial courses; a fund for the assistance of smaller conferences is maintained in part by contributions of tithe money.

All these plans put quite a different light on the matter of tithe income available to the local conference. Adding the percentages in the four preceding paragraphs, it is evident that the moderate-sized conference in North America passes on at least 40 per cent of its total tithe income for various needs outside its own field, and retains for its own needs about 60 per cent or less.

Thus is the great stream of worldly wealth of our church initiated, and thus it grows. From thousands of churches large and small, from hundreds of thousands of individual believers, it flows in—dollars and dinars, piasters and pesos, francs and florins, shillings and schillings. As much of the water flowing toward the sea is absorbed along the way, to refresh the woodlands and fertile fields of the countryside, so a great deal of the bounty of our people is used in the support and strengthening of the work in the areas where it originates. Yet, in the providence of God, there is a vast river of means flowing on, from the local conferences, through the unions and divisions of the world field, to the treasury of the General Conference.

*(To be continued)*

## The Development of a Dynamic Fundamentalism

L. R. VAN DOLSON

*Evangelist, South Japan Mission*

AS OLD as Jesus Himself, yet as new as tomorrow, is the force that is even now beginning its sweep through the religious world. Some have already dared to pronounce it a new reformation. But it might better be understood as a continuation or perhaps the climax of that Reformation which began when men of God in the Middle Ages began to turn to the Bible as the only authoritative basis of a living faith. The dynamic fundamentalism of the apostle Paul, who said, "For I am not ashamed of the gospel: it is the power

of God for salvation to every one who has faith" (Rom. 1:16, R.S.V.), is what is being emphasized in many of the needy lands of earth.

Sometimes it seems that Satan, the enemy of souls, is more aware of what is developing than are many Christians. His awareness is seen in his efforts to defeat this movement of dynamic fundamentalism even before it is launched. The rise of intense nationalistic feelings, the inroads of Communism and materialism, are evidences of the devil's desperation as he faces

the full restoration in these times of the message and life of Jesus.

In a world as confused by pagan philosophies and the scarcity of the true witness to the religion of God as was the Roman world of Christ's day, the multitudes today, who do not know where to turn for authoritative moral witness, are just as eager as were the crowds of Palestine to hear the truths of the kingdom of heaven. But they need to hear them just as they were presented with assurance and authority by John the Baptist and Jesus.

The tragedy is that there has been a tendency to tone down that call to self-denial that rang through the hills of Galilee when Jesus proclaimed, "If any man would come after me, let him deny himself and take up his cross and follow me, for whoever would save his life will lose it, and whoever loses his life for my sake will find it" (Matt. 16:24, 25, R.S.V.).

But it is not a toned-down gospel that people need. Nor does an anemic gospel appeal to them. Finding themselves in a moral and spiritual vacuum, they need reality. After eight years of association with the people of Japan—people who were left in a state of confusion as the result of World War II—I have become convinced that they are searching for that which challenges, changes, and satisfies. They want the straight message of Christ and the Bible, not a social gospel.

A thought that I have heard expressed several times by one of my favorite preachers needs to be given widespread emphasis. "Salvation is free, but discipleship costs all that we have" is the way he puts it. And salvation is just that. Paul states this truth in Ephesians 2:8: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." But while salvation comes only as the free gift of God, yet it demands that we take up our cross and follow our Lord along the pathway of self-denial that leads to His kingdom.

And it was Jesus who said, "Strait is the

gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14). One of the most interesting things about the gospel call is this: the greater the challenge that is given, the greater will be the response. It may seem strange and contradictory in this era of cradle-to-the-grave security that that which is most challenging and difficult can be at the same time the most attractive. But this was Jesus' appeal, and I have found that it can be most effectively ours.

However, if there is to be a new reformation in our times (and I am convinced there will be), then there must be revealed to mankind not only the unadulterated teachings of Jesus but the fullness of His perfect life. It is true everywhere and in every age that the strongest argument in favor of the gospel is the radiant loving witness of a truly Christlike life. And in no place is this more true than here in Japan.

If we are to make any impression on the non-Christian masses, Jesus must be seen in the life of His followers walking again the dusty, narrow streets of the Orient. He must be seen along the well-lighted boulevards of the West, among the huts of Africa, and amid the snows of the North. Only when a reflection of the beauty of holiness that is Christ's alone is seen in the lives of His professed people can the gospel message advance with power.

The present growing emphasis on the dynamic and fundamental truths of the Word of God will, I believe, result in the true witness of the life of Christ being carried to all the world. Thus, instead of the defeat of Christian missions by the forces of nationalism, Communism, and materialism, I envisage the Christian message making a greater dynamic impact on our world than at any time since the days when Jesus actually walked among men.

May we rise up and give the message the sure and certain sound that will challenge all who hear it to walk more closely in the footsteps of Jesus.

## BE PATIENT

¶ Endeavor to be always patient of the faults and imperfections of others; for thou hast many faults and imperfections of thine own that require forbearance. If thou art not able to make thyself that which thou wishest, how canst thou expect to mold another in conformity to thy will?—Thomas à Kempis.

# The Bible Without Comment

WILLIAM E. COX \*

**M**OST Protestants, certainly all evangelicals, accept the Scriptures as an all-sufficient guide in matters of practice and doctrine. It is at this point that Protestants differ most from Roman Catholics. Protestants accept only the Scriptures as authoritative, but Roman Catholics accept the Scriptures plus tradition.

Protestants have always refused to have any extracanonical writings inserted in the Bible itself. They consider the canon as having closed the revealed Scriptures. John, in Revelation 22:18, 19, was inspired to speak with authority and finality when he said that dire consequences would attend any additions to or subtractions from the inspired text.

Although many Protestant groups gain much help from extra-Biblical writings such as the Didache and the Apostles' Creed, these have never been permitted by evangelicals to be equated with the sacred Scripture, and would never be permitted insertion within the Word of God. Roman Catholics have drawn much criticism from evangelicals because of their presumption in adding apocryphal writings to canonized Scriptures. The Jews have been thought equally presumptuous in equating their Talmud with the Word of God.

One of the paramount contributions of the Protestant Reformation was the return to the Scriptures as the Christian's final earthly authority. The reformers rebelled against all extra-Biblical teachings as binding upon Christians. The Protestant philosophy has always been—as stated by such outstanding translators as the British and Foreign Bible Society and the American Bible Society—"Without Note or Comment."

Knowing all the above to be true, the writer had a startling dream recently. He dreamed that Harry Emerson Fosdick had gathered up all of his own private notes which he had jotted down while studying the Bible, and had sent these notes to a

publisher with instructions to incorporate them into a printing of the Holy Bible. Dr. Fosdick had carefully instructed the publisher as to where each of these private notes was to be inserted. Some of them were to appear as footnotes, some as marginal references, some as chapter headings, and in some cases Dr. Fosdick had even pried apart some verses of Scripture in order to insert his own interpretations in between them. And when this "Bible" came off the press, according to the dream, it did not carry the title *Holy Bible*, but was called the Fosdick Reference Bible.

Needless to say, the publication of the Fosdick Reference Bible caused a furor in nearly all Protestant circles. The Fundamentalist paper, *Knife of the Spirit*, carried an editorial under the following caption: "Liberal Minister Tampers With Word of God." The editor went on to point out that we were to be guardians of the faith once delivered to the saints, that God would remove from the Book of Life the name of any person who added to or took from the inspired text. He further elucidated our great Protestant heritage, pointing up the fact that it was through bloodshed the Reformers won back our New Testament heritage which had been transgressed by Roman Catholic and Jew alike. He called upon all those who love the Lord to raise their voices against this great apostasy.

An incredible dream? Indeed. Yet how similar is the dream to an actual happening during the early part of the twentieth century. Many who cherish the Bible as the infallible word of God go all out to perpetuate the teachings of the Scofield Reference Bible. Does the fact that Dr. Scofield was conservative in his theology change the picture when his name is substituted in the dream for that of Harry Emerson Fosdick? Was Dr. Scofield exempt from the scriptural warning in Revelation 22:18, 19? Here is a man, whose ideas probably otherwise would be virtually unknown today, who has made himself a legend and guaranteed himself a hearing by inserting his private opinions within the Bible itself,

\* The author of this article is the pastor of the Mount Hope Baptist Temple, Mount Hope, West Virginia.

thereby causing the notes to be read as a part of the Word of God. Many know the Scofield Bible better than they know the Holy Bible!

Scofield's footnotes and his systematized schemes of hermeneutics have been memorized by many as religiously as have verses of the Bible. It is not at all uncommon to hear devout men recite these footnotes prefaced by the words "The Bible says . . ." Many a pastor has lost all influence with members of his congregation and has been branded a liberal for no other reason than failure to concur in all of the footnotes of Dr. Scofield. Even ministers sometimes use the teachings of Dr. Scofield as tests of orthodoxy! Charles G. Trumbull, late editor of the *Sunday School Times*, spoke of the Scofield Bible in the following terms, in his book entitled *The Life Story of C. I. Scofield*: "A God-planned, God-energized work" (page 114).

Albertus Pieters has this to say concerning the Scofield Bible, in his pamphlet entitled "A Candid Examination of the Scofield Bible": "Through its influence there have arisen here and there 'tabernacles' and 'undenominational churches,' composed of people no longer at home in the established orthodox denominations, because they do

not get there the sort of teachings they find in the Scofield Bible. In many other churches, where the development has not yet reached the point of separation, the presence of Sunday school teachers and others who consider themselves illuminated by the Scofield Bible beyond their pastors, form a troublesome element" (pages 4-5).

Who is this man who has had such a great influence upon the theological thinking of our generation? Autobiographical material concerning him is sparse indeed. From available material one can learn that Cyrus Ingerson Scofield (1843-1921) was educated in Tennessee, served valiantly under Gen. Robert E. Lee, became a successful lawyer, was converted to the Christian faith in the year 1879. Three years later—without any formal theological training—he was ordained to the ministry by the Congregational denomination, and began to wield a mighty influence through his writings, which culminated in the publication of the Scofield Reference Bible in 1909.

The phenomenon of the wide influence of Dr. Scofield is heightened when one discovers that his teachings were taken almost *in toto* from John Nelson Darby. Mr. Darby was the outstanding leader among the

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## How to Get Along With People

1. Keep skid chains on your tongue; always say less than you think. Cultivate a low, persuasive voice. How you say it often counts more than what you say.

2. Make promises sparingly and keep them faithfully, no matter what it costs you.

3. Never let an opportunity pass to say a kind and encouraging word to or about somebody. Praise good work done regardless of who did it. If criticism is needed, criticize helpfully, never spitefully.

4. Be interested in others—interested in their pursuits, their welfare, their homes and families. Make merry with those that rejoice; with those who weep, mourn. Let everyone you meet, however humble, feel that you regard him as one of importance.

5. Be cheerful. Keep the corners of your mouth turned up. Hide your pains, worries, and disappointments under a smile. Laugh at good stories and learn to tell them.

6. Preserve an open mind on all debatable questions. Discuss but do not argue. It is a mark of a superior mind to disagree and yet be friendly.

7. Let your virtues (we all have some) speak for themselves, and refuse to talk of another's vices. Discourage gossip. Make it a rule to say nothing about another unless it is something good.

8. Be careful of the feelings of others. Wit and humor at the other fellow's expense are rarely worth the effort, and may hurt where least expected.

9. Pay no attention to ill-natured remarks about you. Simply live so that nobody will believe them. Disordered nerves and a bad digestion are a common cause of backbiting.

10. Don't be too anxious about your dues. Do your work, be patient, and keep your disposition sweet. Forget self and you will be rewarded.—*Literature Evangelist*, September, 1959.

Plymouth Brethren about 1830, and his "re-discovered truths" differed radically from the cardinal teachings of historic Christianity as held by the church fathers and reformers.

1. Perhaps the major difference between Scofield and Darby, on the one hand, and the historic Christian theologian, on the other, relates to their teaching concerning the Christian church. Historic Christian teaching is that National Israel was a type of the church and, since the First Advent, has been superseded by the church. Scofield and Darby teach that while Israel was indeed a type of the church, there has never been an antitype or fulfillment of the type (nor was there ever meant to be, according to Scofield). This is probably the only type in the Scofield system without a fulfillment! He teaches that the church is a parenthesis, i.e., something God is doing only while his work with National Israel has been postponed. When Jesus returns at the Second Coming the church will be taken to heaven and then God will return to the more important work with his "earthly people," Israel. God has two bodies (or peoples), a heavenly body (the church) and an earthly body (Israel) (Scofield Reference Bible, p. 989).

2. Another cardinal difference lies in the doctrine of the kingdom. Historically, the Christian teaching has been that there is one kingdom made up of all believers from both the Old and the New Testament periods. This kingdom is a present reality, but will be consummated or perfected only upon the Second Coming of Jesus. Scofield teaches that there are two kingdoms: he distinguishes between "kingdom of heaven" and "kingdom of God" in spite of the fact that the two are used interchangeably throughout the New Testament. The kingdom which most Christians believe exists today has not yet begun, according to Scofield, and cannot begin until the Second Coming of our Lord to earth. Whereas most Christians believe that the Bible teaches a present kingdom which is spiritual in nature and includes both Jew and Gentile believers in Christ, Scofield finds it to be a future kingdom which will be mainly political, material, and Jewish in nature (pages 996, 1343).

3. Following this general resurrection, say most Christians, there will be a final judgment (the Sheep-Goat judgment), at which time the believers will receive their

rewards and the unsaved will be cast into eternal punishment. Here again Scofield begs to differ by saying that there will be some five different judgments following the return of our Lord, and that these judgments will be separated by periods of 1,000 years. (Note: Scofield has seven judgments, but two of these take place in this life, page 1351).

4. At least one other major difference

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Counsel and conversation are a second education, which improve all the virtue and correct all the vice of the first, and of nature itself.—Clarendon.

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should be mentioned. This has to do with the gospel, or God's good news. While the Christian church has always taught that there is but one gospel, through which men are invited to God—and this included the Old Testament period as well as the New; Paul says that the gospel which he preached had also been the means of Abraham's salvation (see Gal. 3:8)—Scofield teaches that there are four gospels, each for a different age and purpose, and each having a distinct message (on page 1343).

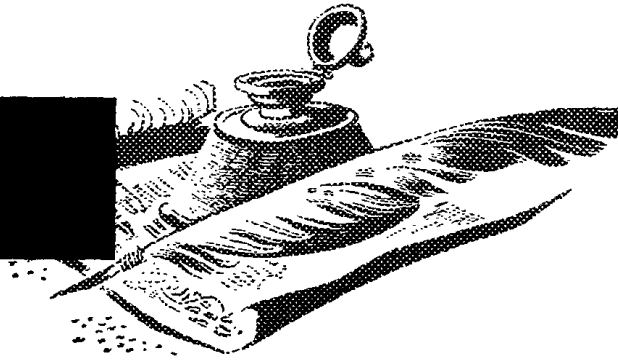
The fact that these differences involve cardinal doctrines—the correct interpretation of which are necessary to an understanding of the Bible itself—makes it imperative that every student of the Scriptures re-examine the teachings of Scofield in the light of Paul's injunction, "What saith the scriptures?" To do this is not to doubt the honesty or integrity of the late Dr. Scofield. Nor is it to deny that he was a conservative Bible student who did much good for the cause of our Lord. It is merely to admit that C. I. Scofield was also a man like ourselves. Even the great apostle Peter made such a statement concerning himself.

If we are to enjoy the benefits of our new interest in Biblical theology, and if God is to have glory from this awakened interest in his Book, then the book must be unfettered from all opinions of men, and the Holy Spirit must be given free rein to enlighten the hearts of those who study to show themselves approved unto God. We must again become a people of the Book; but that Book must be the Bible, without comment.

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# EDITORIAL



## WHY OFFSHOOTS SHOOT OFF

**M**ANY are they who were once a part of the body of Christ but are now defectors, detractors, and organizers of new movements. Their strident appeals for reform are so numerous as to constitute a Babel of negative protest. Their accusations cannot be ignored, nor their voices hushed. Labeled "offshoots" by the founder of the largest of these groups, the question arises, "Why do offshoots shoot off?"

High on the list of reasons is the one that lies closest to all men, namely, *human nature*. Some men are literally born with a leadership complex. They must direct, or else. If denied this privilege, in their own eyes they are being mistreated. Wounded pride may transform them into venomous serpents. Subversion is the tool of reaction. To this depth they even dare to stoop. The frustration of ungratified ambition has led many to seek strange paths to self-satisfaction.

Others have departed from the faith due to a fatal fascination for what they term "new light." Having assembled an imposing array of texts and quotations in support of their contentions, they are prepared to judge the church on the acceptance or rejection of these arguments. Dejection usually follows rejection. What is often forgotten is that new light must not contradict old light. Also it must be related to spiritual living. Many a brother descends on Washington, brief case in hand, requesting a hearing when what he really wants is an airing.

There is another group that has a genuine concern for the sins of Israel, some of which are not imaginary. These demand visible evidence that the church is "weep-

ing between the porch and the altar." Not an unreasonable suggestion, incidentally. "Reform!" is their watchword, "Purge!" their battle cry. To this the church cannot object while she retains her conscience. But when action is not immediate and drastic and the voice of mourning is not heard, the would-be reformers separate to escape "contamination." In this they err in three glaring particulars:

1. In fighting the church as an enemy from the outside, one actually becomes just that.

2. If reform is difficult from within, it is impossible from without.

3. There are always casualties in such a struggle, innocent bystanders who lose their way. Apostasy is obviously not the answer.

Then there are those who are not with us because they never were. Harboring unconfessed sins, their association with the brethren merely serves to aggravate their troubled consciences. Being "in" but not "of" extinguishes the candle of faith, plunging the unfortunate apostate into darkness "blacker than a thousand midnights."

Perhaps the strangest of the apostates is the man who neither sees nor understands the responsibilities of a world organization. To such a man, organization is of itself an evil. The *slightest degree* of centralization of authority is labeled "popery." He views organization as an infringement upon individual liberty. Thinking thus, he falls away. Granted that no earthly form of organization is perfect either in structure or administration, what more acceptable form would one desire than the present one, namely, government by com-

mittee, the most democratic form of collective action? This is heavenly, considering the two alternatives—rule by bishops or the anarchy of unrelated segmentation.

Therefore he [Satan] deceives even the professed people of God and makes them believe that order and discipline are enemies to spirituality; that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united and are laboring to establish discipline and harmony of action. . . . It was and now is Satan's special work to lead men to feel that it is God's order to strike out for themselves and choose their own order independent of their brethren.—*Evangelism*, p. 318.

Then there are the hangers-on, who pay court to the church for security reasons. For the loaves and the fishes they pursue their faithless ministry, experiencing an unhappiness that is not worth the effort. An offer of more security in another line of work is all that is needed to attract such a man from the ranks.

Preoccupation with business schemes, many and sundry, has taken its toll from our ministerial ranks. It is probably no accident that most of the evangelists in the history of the church were not men of means. Money is not a curse, nor its possession a sin, but to love it above one's spiritual interests and ministerial calling is the surest path to the casualty list.

For these and many other reasons, offshoots shoot off and bright lights go out. The result? Shock to the believers, grief to the brethren, and eternal loss to the man himself.

No man is naturally immune to apostasy. Perhaps the most sobering fact of all is, "It can happen to me." This realization is also the first line of defense against waywardness. Apostates are human beings, some of them sincere in purpose and procedure. To realize that but for the grace of God it could be me should temper one's relations with these people. Realization of *personal danger* and susceptibility is the first step toward immunity to defection.

"Positive thinking" is another of the safeguards that is vastly underrated. The Scripture enjoins that we abstain from

negative thinking for our own spiritual good (Phil. 4:8). This is no appeal to pass lightly over the sins in Zion or to white-wash hypocrisy. It is a fact, however, that no useful purpose is served by feeding continually on the negative side of a positive operation. "Let us sing a song that will cheer us by the way." There is a time for and a need to sigh and cry and to weep "between the porch and the altar." But the same Bible says, "Rejoice evermore," and "Be of good cheer." Reformation can be cheerful. A little boy, having seen the film *Martin Luther*, made this comment: "Did he ever smile, Daddy?" In the heart of the Christian minister there is no room for gloom. In the normal order of things every minister will be faced with good and evil. The forbidden tree still stands in the garden of God. He cannot escape its presence, but he need not succumb to its power. His safety depends in part on his state of mind. To "think on these things"—the positive, the encouraging—is the key to strength of mind and health of soul.

Never give place to a thought of discouragement in the work of God. Never utter a word of doubt. . . . It is not our privilege to speak words that will depress. . . . Let us become familiar with the good that is being done by our brethren, and talk of that.—*Ibid.*, p. 633.

Not the least of the factors affecting the stability of the worker is the *prayer of commitment*. This is not a plea for help, nor is it an expression of thanksgiving for blessings received. Confession of sin is always in order, but is not the burden of this type of prayer. The *prayer of commitment* should be offered several times a day, every day. The petitioner assures his Master of his total allegiance. In effect he says, "Lord, I am on Your side. And should I in the future indicate by word or deed a waning of spiritual order, hold me until I come to my senses. *Preserve* me from internal weakness and external pressures. I give myself to Thee today and forever, Amen." Prayer is itself a stabilizing influence. Few men will argue with the following statement from the pen of inspiration: "There is too little prayer among the ministers of

## CHRISTIAN GRACES

¶ The Christian graces are like perfumes, the more they are pressed, the sweeter they smell; like stars that shine brightest in the dark; like trees which the more they are shaken, the deeper root they take, and the more fruit they bear.

Christ, and too much self-exaltation. There is too little weeping between the porch and the altar."—*Ibid.*, p. 641.

Many a man has lost his way because of lack of personal familiarity with the teachings of the church. Having read what others have written, they are content, little aware that the yellow blight of decay tints the soul of every man who neglects *personal* study. Have you attended a church where the doctrines are listlessly presented and there is unconcealed relief on the part of the congregation when the sermon is finished? You are probably familiar with the story of the woman afflicted with insomnia, whose friend suggested, "You should come with me to church sometime; that might help." Could it be that her minister did not search the Scriptures daily to see if these things were so?

There is something delightfully refreshing in the style and content of a sermon delivered by the man who "*mined the ore.*" Sleeping saints, aided and abetted by the pulpiteer, bring joy to the devil and shame to God. Not a few among us are too busy to study. Such a man is *too busy*. His leanness of body and spirit are reflected in his tired, anemic sermons. The "falling away" of the saints is but one symptom of this malady. Probably more serious is the damage done by the man himself to himself. He is sowing the seeds of his own apostasy.

Many accept the truth without digging down deep to understand its foundation principles. . . . Too often their piety degenerates into a form, and when the appeals that first aroused them are no longer heard, they become spiritually dead.—*Ibid.*, pp. 367, 378.

The preservation of one's faith is, in the final analysis, a personal matter. The church can only provide the atmosphere favorable to Christian growth and development. It cannot immunize against apostasy. Nor does any church office impart to its holder piety commensurable with the privilege. The minister himself must secure the fortress of his own soul. If the truth was recorded in the annals of the backsliders, it would read, "His own vineyard hath he not kept." Steadfastness in the faith cannot be absorbed through association with the brethren or be generated by a constant round of activity. It is achieved and sustained in the quietness of personal communion with one's Maker.

In the divine order of things the day will come when individual souls will be individually tested. Individual anonymity will be rendered impossible in the full glare of the next inquisition. That which is without will be of little value then. We shall stand or fall on the strength or weakness of the inner man. An inspired apostle was heard to exclaim, "None of these things move me"! May it ever be true that in this he speaks for us all.

E. E. G.

## The Importance of Balance in Doctrine

G. D. KEOUGH

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**I**N MATTERS of doctrine there is no greater or more subtle danger than that of overemphasizing some statement of Scripture; or of placing an undue prominence on one phase of a subject, for which there is textual basis; or of putting in juxtaposition things that have a superficial resemblance but are basically different. At times, premises are accepted that are false, and false premises always lead to false conclusions. There must be balance and consistency in what is taught as from God.

We are all familiar with the interpretation put upon Matthew 16:18: "And I say also unto thee, That thou art Peter, and

upon this rock I will build my church; and the gates of hell shall not prevail against it." From this text Peter, in spite of much teaching to the contrary, is made to be the foundation of the church, or alternatively, its headstone. A man is thus exalted and Jesus Christ is almost relegated to a secondary position.

Others take the statement in Matthew 12:40 ("three days and three nights in the heart of the earth") and insist that Jesus must remain in the tomb seventy-two hours—three whole days and three whole nights. They ignore, or try to explain away, such plain statements as Luke 24:21:

"Today is the third day since these things were done," and again in 1 Corinthians 15:4: "And that he was buried, and that he rose again the third day according to the scriptures." The passage referred to in the phrase "according to the scriptures," is Hosea 6:2, which reads: "After two days will he revive us; in the third day he will raise us up, and we shall live in his sight." A comparison of these statements reveals that the Bible does not teach that Christ was to remain in the tomb for seventy-two

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Give according to your means, or God will make your means according to your giving.—John Hall.

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hours, or three whole days and three whole nights. Christ's words are given a meaning that is not in harmony with the Scriptures, and the Scriptures are wrested to support the idea imported into them. And the laymen—and sometimes the preachers—do not always distinguish between this method of teaching and the very proper method of comparing text with text to arrive at the true sense of God's Word.

There are some who teach that Jesus did not die for all men, but only for the elect, who alone shall be saved. They can quote many scripture passages in support of their doctrine. To listen to them or to read their books and published articles, one would be inclined, if not well acquainted with the Bible, to believe that right is on their side. Then there are others who teach that Jesus died and expiated the guilt of all men, and that all men will be saved.

It is perfectly clear that Jesus expiated the sins of the whole world: "And he is the propitiation for our sins: and not for ours only but also for the sins of the whole world" (1 John 2:2). On the premise that sins once atoned for are disposed of forever, it is reasoned that all men must therefore be saved. How could Jesus, it is argued, expiate a man's guilt, and then the man himself, or anyone else for that matter, be held guilty and eventually punished?

But it is equally clear from Revelation 20:9 ("And fire came down from God out of heaven, and destroyed them") that the wicked nations are not saved, but ultimately destroyed. On the premise that the cross of Jesus completely expiated the guilt of those for whom He died, and that no one can be punished for guilt that has been

expiated, He must have died only for those who are saved. Both of these false doctrines are based on the same false premise, and as indicated above, false premises always lead to false conclusions.

Let us look at the basic Bible doctrine of justification by faith. Some theologians begin by defining *justification* as a forensic term used in a court of law, and they say that it means "to declare just." To prove this definition certain texts are cited, such as Deuteronomy 25:1: "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked." Here the justification of the righteous and the condemnation of the wicked is definitely commanded. The words of Proverbs 17:15 are quoted: "He

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The living epistle needs no translation.—Anon.

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that justifieth the wicked and he that condemneth the just, even they both are abomination to the Lord." Exodus 23:7 is also used in this connection.

From the New Testament certain passages of Scripture are also taken for the purpose mentioned above. Among these is Romans 3:4: "God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." Another such text used is 1 Timothy 3:16: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." These texts certainly prove that justification as there used does mean to *declare* righteous, and not to *make* righteous.

Having now laid the foundation for the opinion that justification is a forensic term, and having assured us God will not justify the wicked, the theologian does not proceed, as might be anticipated, to inform us as to when the court sat and made its pronouncement or who the righteous person was whom the court justified. On the contrary, he proceeds to quote Romans 3:10: "There is none righteous, no, not one," and Romans 4:5, which speaks of "him that justifieth the ungodly."

(Continued on page 23)

# Is There a Future in Protestant-Catholic Conversations?

DANIEL WALTHER

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THE newly discovered Gospel According to St. Thomas, said to date back to A.D. 140, was published in November, 1959. It is an interesting book supposed to contain 114 sayings of Jesus, mostly unknown. Prof. Oscar Cullman, from the University of Basel, in a lecture at the Seventh-day Adventist Theological Seminary a few months ago, quoted some significant excerpts from these Sayings of Jesus, which he compared in importance with the Dead Sea scrolls.<sup>1</sup> It contains the Coptic text and the translation into English.

Here is one of these Sayings or short parables: "The kingdom of the Father is like a woman who is carrying a jar full of meal. While she was walking on a distant road, the handle of the jar broke. The meal streamed out behind her on the road. She did not know it; she had noticed no accident. After she came into her house, she put down the jar, and found it empty."

According to this parable, ignorance is one of the surest means of our missing the kingdom of God. Ignorance is also the cause of much of the world's misunderstanding and the confusion that exists among Christians.

A religious movement, regardless of the urgency of its message, has to live in a world where there are other religions. Protestant denominations as well as Catholicism are here to stay, and all of them cherish their particular denominational emphasis. But the inevitable clash of ideologists has contributed to the confusion in the thinking of the masses.

Some theologians believe that the principle of the right to private interpretation warrants Protestant varieties. On the other hand, there has been a growing urge to unite all denominations on a common Christian denominator—in order to do away with the "sin" of disunity. The goal is to achieve a grandiose union of ecumenical proportions.

Protestant denominations, after uniting in the World Council in 1948, in Amsterdam, tried to form a sort of alliance among themselves. In fact, there has been an increasing de-

mand for mergers—the unity of the splinters among denominations—and even the attempt to unite two or more denominations into one structure is hailed with enthusiasm.

More complex, but more significant still, is the attempt to bring about a better understanding between Protestants and Roman Catholics.

On both sides numerous attempts are made to compare notes in meetings that seem to take certain momentum. The Jesuit journal *America* frequently discusses this "getting together." In Germany, particularly, there are regular Protestant-Catholic retreats. Many outstanding theologians, such as Professor Cullman of Basel, already referred to, have a particular burden for this coming closer to Catholics.

In the United States the Roman Catholic success has been viewed with mixed feelings. If their statistics are correct, then their numbers have grown in an impressive way. To some Protestants they are frightening. It is not necessary here to point out what this means to the student of Bible prophecy. Almost since the beginning of their history, Seventh-day Adventists have been aware of this development and have not hesitated to emphasize its significance in the light of Holy Scripture.

The long history of the Papacy has established a pattern of church-state relationship that is fundamentally opposed to the basic American principle of church-state separation, as expressed in the First Amendment of the Bill of Rights.

The strong penchant of Catholics for politics is well known. Some of the basic principles of government in Western Europe are Jesuit inspired, such as the "divine right of kings"; many of the outstanding ministers of French kings were Jesuits. In the United States where Catholics were not only in the minority at first but nigh to outcasts, they have since taken over, true to the well-tried methods of the church, which always is ready to adjust and especially wait for the right moment to come back in full force and to reassert its secular claims.

It has been pointed out<sup>2</sup> that in New York no Protestant would have a chance to be mayor,

since 80 per cent of the democratic roll is Catholic. In Massachusetts, the dominant political power is in Catholic hands, and it is also so in Chicago. The governors of Maine, Washington, Ohio, and Pennsylvania are Roman Catholics. The Catholic legislative program uses not only the lobby but especially the U.S. Congressional committees where there is a strong Catholic representation and where Catholic aims are promoted, and obstacles against the use of public funds for parochial schools are removed. The U.S. Government is thus used openly to promote Catholic Church interests.

But what makes many Americans uneasy, to put it mildly, is the prospect of having a Catholic in the White House. The debacle of the Democratic candidate, Al Smith of New York, in 1928, has not been forgotten. Catholics have learned lessons that they intend to put to good use. Sooner or later they believe that they will find the method for accomplishing their purpose. Catholics have more than fifteen centuries of experience; they have learned to deal with human nature, and if they do not succeed now, they know that it pays to wait.

Opposed to this efficiency and experience is the rather confused Protestant reaction made up of fear, resentment, emotionalism, and especially ignorance. With regard to Catholic efficiency we should on the other hand not exaggerate. It is true that the top clergy in the Catholic Church are highly trained in the humanities, dialectics, and philosophies. But the rank and file of the Roman clergy are usually no better trained than the Protestant clergy. But we have nourished among Protestants an inferiority complex that does not correspond to reality.

To the ever-increasing power of Roman Catholicism in the United States some Protestants have developed a vigilant opposition, which has come particularly from a group dedicated to guarding the American principle of church-state separation. This organization of Protestants and Other Americans United for the Separation of Church and State has made the Protestant world attentive to this particular danger for the past ten years.

One way of meeting the Catholic onslaught is, of course, the frontal attack. One spectacular attack in the United States came from the sharp

pen of an attorney, Paul Blanshard, *American Freedom and Catholic Power*.<sup>3</sup> This book exposes very bluntly some of the conditions created by Catholic pressure that should alarm the indifferent Protestants. That Blanshard accomplished his purpose was evidenced by the Catholic outcry against it. When it was first published in 1949, it was soon counterattacked by strong Catholic apologists, such as the Jesuit, George H. Dunne. The Catholic defense, however, was rather unconvincing though vociferous. Blanshard's large success might well have been due partly to Catholic opposition. The first edition was published in twenty-six printings for a total of 240,000 copies. The second edition appeared in 1958 and it has already been reprinted several times.

Blanshard's burden was to prove that Catholicism was indeed threatening the ideals of American democracy and to depict the Catholic Church as the most powerful pressure group. The core of his argument is contained in the chapter, "The Catholic Plan for America," which every minister should read critically, for not everything needs to be accepted at face value; yet it will reveal to the reader a condition that is far more serious than most Protestants and even Seventh-day Adventists realize.

The greatest danger, Blanshard claims, lies in the Catholic control of education. In the case of a Catholic majority and Catholic domination in government, the Catholic control and domination of the school and family relationship would be an immediate result. Years ago the British agnostic, philosopher, and mathematician, Bertrand Russell, made the statement that the United States, "in another fifty or hundred years" "by sheer force of numbers, will be Catholic." The outcome of the struggle between American freedom and Catholic power depends on the survival of the public school. That at least is Blanshard's opinion. Yet Blanshard himself, though he admits that it is possible for the Catholics to "outbreed" the Protestants, indicates some of the reasons that may favor ultimately the American way of life. He trusted that the American conscience would be awakened.

Blanshard has been accused by his opponents of misrepresentation, of an unfair use of the sources, and especially of ignorance.

## MISTAKES

☛ Show us a man who never makes a mistake and we will show you a man who never makes anything. The capacity for occasional blundering is inseparable from the capacity to bring things to pass. The only men who are past the danger of making mistakes sleep at Greenwood.—L. H. Wayland.

Many Christians are of the opinion that the Catholic problem cannot be solved by the frontal attack. Nothing will be gained by Protestants by accusing or slandering the Roman Catholic Church. And the Catholics will not achieve much by using the same methods against Protestants; that is one reason why a softer method is being advocated of late. Some Protestants definitely favor an understanding approach to Roman Catholicism.

The most remarkable attempt in this direc-

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**Example is more forcible than precept. People look at me six days in the week to see what I mean on the seventh.—Cecil.**

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**Noble examples stir us up to noble actions, and the very history of large and public souls inspires a man with generous thoughts.—Seneca.**

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tion is by the recent and very remarkable book by Prof. Jaroslav Pelikan, professor of church history at the University of Chicago. Pelikan is primarily interested in unraveling the "riddle of Catholicism."<sup>4</sup> Blanshard is an attorney; Pelikan is a professor who is not interested primarily in the open-war method. True to the current development, Pelikan believes that ignorance is the basic trouble that disturbs religious interrelationship. Pelikan has partly been trained in a Jesuit institution where he saw Catholicism at close range, and this accounts largely for his sympathetic understanding and his vast knowledge of Catholic history, theology, and practice. This time the Catholic world is not offended; on the contrary! A number of favorable and lengthy reviews sympathetically examine Pelikan's book. In *America*, Jesuit Gustave Wiegel called Pelikan's book "friendly in intent, tone, and spirit."<sup>5</sup> But even Pelikan, who in his generosity is willing to go as far as he possibly can, is not able to completely cross the line; an orthodox Catholic will feel certain malaise especially when theology is discussed; it takes a Catholic to speak (without accent) the Catholic language. Similarly, it takes a Lutheran to understand Lutheranism. The same also holds true for the Advent message. Someone who discusses Adventism without being a part of the movement may have an intelligent concept of the history and the main points of doctrine, but somehow he doesn't speak the true language; he speaks the Advent "language" with a foreign accent. Pelikan in his very re-

markable work comes probably as near as anyone in recent times to solving the Roman Catholic riddle, and yet he is so far away. That, at least, is what his Catholic friend reviewers say.

Pelikan's book should be read by every minister who is interested in Roman Catholicism and who has a burden to work among and with Catholics. His is a clear statement based on the best available sources dealing with the evolution of Catholicism, since the time when Catholicism became Roman. Pelikan is a seasoned church historian who is eclectic in his choice of primary sources, and our readers will appreciate his rich bibliography, which contains the very best and the most recent secondaries dealing with Catholicism and Protestantism. His new approach to the "tragic necessity of the Reformation" throws new light on Martin Luther's and John Calvin's orthodoxy and puts the right emphasis on the fundamentals as they were then and as they are now. The reader will appreciate the author's facile style, which in an apparently effortless way conveys some of the most profound truths based on scholarship and on sharp observation. You will find satisfaction in the author's critical presentation of the teachings of one of Catholicism's oldest and greatest teachers, Thomas Aquinas.

As he set out to do, the author not only looks at Catholic mystery and magic but comes very close to solving the riddle. In the last section of the work the author comes to the real purpose of the book—the unity of the church. Pelikan's book is a significant omen of the new Protestant approach; the attempt to end the "hot war" between the confessions. Both Protestants and Catholics are favoring this new *rapprochement*. That is especially seen in the higher echelons. The present Pope, John XXIII, seems to show a great friendliness, and according to the *Christian Century*,<sup>6</sup> "the Pope's personality has done more to relax tensions than any other action of his reign." It has been noticed that the Catholic Church has relaxed some of its rigid rituals and liturgy; in France, for instance, in many Catholic churches Latin is replaced by French.

More important, Catholicism has given in as far as the reading of the Bible is concerned, so rigidly defined by Pope Pius IX in the encyclical *Quanta cura*. Now the Bible can be read in the vernacular—provided that it is a Catholic version. The plan is to go further. The Jesuit editor of *America* suggests a common translation of the Bible, published by a joint board of editors. Moreover, 125 Protestant and Catholic churchmen and laymen met in Toledo, which is the first meeting of its

kind. That Jesuits are so active in this movement is significant. Even in Latin America, particularly in Colombia, it is reported that the "acts of violence" are decreasing.

Another very interesting development is what happened to the Pope's sensational call for an ecumenical meeting, early in 1959. The Pope had a particular burden to see the Eastern Orthodox churches join with the Roman Catholic Church in conversation. There was to be a preparatory meeting in 1960 for the grand ecumenical get-together in 1961. But a few weeks ago the entire plan was canceled. Why? Bishop Iakouos, of the Eastern Orthodox Church, stated on behalf of his people that the Orthodox Church would never participate in conversations with Catholics unless they eventually included the Protestants. That the Pope canceled everything after such a statement is significant. It indicates that there is merely a superficial "thawing." As soon as a non-Roman bishop offers the suggestion, that "eventually" the Protestants participate in that conversation, the Pope rejects the whole thing. The Roman Catholic Church cannot endure to have its infallibility jeopardized, nor its claim to be the only true church, into whose fold all the erring brethren are invited to return.

*Conclusion:* The Protestant ecumenical movement, which in spite of the World Council of Churches is still in the stage of "conversation," is basically an attempt to save itself, to do away with the doctrinal obstacles to unity, and to present a common front abroad and at home. It is not conceivable for a militant movement, such as Seventh-day Adventists, to pursue what it considers its God-given commission, namely, to proclaim its distinctive message to all the world, for this is out of line with basic objectives, *i.e.*, the unification of all interests. But dare we ask our members to participate in heavy sacrifice, and then pool all these efforts and resources for an illusive aim?

Still less promising is this "conversation" between Protestants and Catholics. These conversations have been going on in one form or

another since the time of the Reformation. Melancthon was particularly instrumental in this effort to unite. The Catholic Church will never deviate from its aim—nor should we. The Papacy has learned during a millennium and a half to use all kinds of methods in order to lure back into its fold the fallen brethren and to obtain full domination over Christendom. The Orthodox seceded from Rome in the eleventh century; the Protestants in the sixteenth. They are not likely to be lured by the Roman Circe. True, the Christian ministry should exercise mutual respect. The time has passed when one church should lambaste another.

Especially is it necessary for us to have an accurate and sympathetic understanding of all denominations, including Roman Catholics; there is no future in ignorance. Seventh-day Adventist ministers are ready to help their fellow ministers regardless of creed; they should look, listen, and be charitable. But there is a limit a minister cannot cross. If our aim were to seek a power in great numbers, it would be done at the expense of lowering our standards. There is no substitute for standards—especially not quantity. It is thus timely that we heed the counsel given many years ago that we understand these times. Sometimes our workers have made erroneous statements concerning other denominations, especially the Roman Catholics, and have not only hurt others but the cause for which they spoke. For that reason we ought to heed the saying which was mentioned at the beginning, showing that *ignorance is often one of the greatest obstacles* to our entering the kingdom of God.

<sup>1</sup> *The Gospel According to St. Thomas*, Harper and Brothers (New York, 1959). \$2.00.

<sup>2</sup> Stanley Lowell, "Protestants, Catholics and Politics," *Christianity Today*, July 20, 1959.

<sup>3</sup> Paul Blanshard, *American Freedom and Catholic Power* (Beacon Press, Boston, 1958). \$3.95.

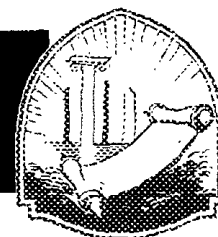
<sup>4</sup> Jaroslav Pelikan, *The Riddle of Roman Catholicism* (Abingdon Press, New York, 1959). \$4.00.

<sup>5</sup> *America*, Sept. 12, 1959.

<sup>6</sup> *The Christian Century*, Nov. 4, 1959.

### THREE KINDS

¶ There are three kinds of people in the world, classified by three types of intellect. There are one-story intellects, two-story intellects, and three-story intellects. The one-story intellects are just fact collectors. The two-story intellects can at least compare, reason, and generalize. But give me the three-story intellects. They are the men who idealize, imagine, and predict; who have the courage to face any situation; who find their illumination coming from above through God's skylight.—From Oliver Wendell Holmes.



## When Did Christ Begin His Priestly Ministry?

ROBERT LEO ODOM

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

**W**HEN did Christ begin His priestly ministry? Did He enter it before His ascension to heaven?

It is written concerning Christ that "he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:16-18). It appears, in the light of this statement, that it was essential that Christ should become incarnate as the Son of man in order to become our priest in the strict sense of the term.

Jesus is a compassionate intercessor, a merciful and faithful high priest. He, the Majesty of heaven—the King of glory—can look upon finite man, subject to the temptations of Satan, knowing that He has felt the power of Satan's wiles. "Wherefore in all things it behoved Him to be made like unto His brethren (clothing His divinity with humanity), that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself suffered being tempted, He is able to succor them that are tempted" (Heb. 2:17, 18).—*Fundamentals of Christian Education*, p. 275.

Indeed, we read concerning His dedication at the Temple by Joseph and Mary several weeks after He was born: "He was the true 'high priest over the house of God,' the head of 'an unchangeable priesthood,' the intercessor at 'the right hand of the Majesty on high' (Heb. 10:21; 7:24; 1:3)." —*The Desire of Ages*, pp. 52-55.

Christ was the antitype of both the common priests and the high priests of the

Aaronic priesthood (Heb. 8:1-5). In the ministration of the ancient sanctuary of Israel "the people were taught each day, by means of types and shadows, the great truths relative to the advent of Christ as Redeemer, Priest, and King."—*Prophets and Kings*, p. 684.

The functions of the priest included many duties besides those he performed inside the sanctuary proper. That is, he ministered also *outside* the building. Failure to keep this fact in mind has led some ministers to adopt a view of Christ's priestly ministry that is too limited.

For example, the priest functioned as a teacher of the people by instructing them in the things of God. "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts" (Mal. 2:7). Hence we read of the ministry of the "teaching priests" in Old Testament times. (*Ibid.*, pp. 191, 337, 392, 613.)

Christ was pre-eminently a teacher of the people, instructing them in the things of God during His public ministry on earth. "He who seeks to transform humanity must himself understand humanity. Only through sympathy, faith, and love can men be reached and uplifted. Here Christ stands revealed as the master teacher; of all that ever dwelt on the earth, He alone has perfect understanding of the human soul. 'We have not a high priest'—master teacher, for the priests were teachers—'we have not a high priest that cannot be touched with the feeling of our infirmities; but One that hath been in all points tempted like as we are.' Heb. 4:15, R.V."—*Education*, p. 78.

Concerning the prayer that Christ offered

shortly before entering the Garden of Gethsemane the evening prior to His death, as recorded in John 17, we are told: "Thus in the language of one who has divine authority, Christ gives His elect church into the Father's arms. As a consecrated high priest He intercedes for His people."—*The Desire of Ages*, p. 680.

According to that statement, Christ was "a consecrated high priest" interceding for His people at that time.

Of Christ's experience in Pilate's judgment hall, we read: "The blood drops of agony that from His wounded temples flowed down His face and beard were the pledge of His anointing with 'the oil of gladness' (Heb. 1:9) as our great high priest."—*Ibid.*, p. 734.

Again, in reference to His sufferings on the cross, it is said: "In His humiliation He as a prophet had addressed the daughters of Jerusalem; as priest and advocate He had pleaded with the Father to forgive His murderers; as a loving Saviour He had forgiven the sins of the penitent thief."—*Ibid.*, p. 752.

The priest had certain duties to perform in the court of the sanctuary, particularly at the altar of burnt offering (or brazen altar), where he presented daily the morning and evening sacrifices for the nation, the sin offerings of the people, et cetera. This work was done by the priest outside the sanctuary building proper.

Christ likewise performed a part of His priestly ministry outside the heavenly sanctuary. "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer" (Heb. 8:3). However, He "needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself" (Heb. 7:27). In His capacity as priest, Christ offered Himself as the sacrificial victim for the sins of men. He "offered himself without spot to God" (Heb. 9:14), and thus "put away sin by the sacrifice of himself" (Heb. 9:26). And "this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God. . . . For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:12, 14).

Where did Christ, as priest, offer Himself as the one great sacrifice for the sins of men? When did He perform this priestly ministry for men? He did it on the earth

during His mission here, prior to His ascension to heaven to begin His priestly ministry inside the sanctuary there.

"As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of the common priest, so Christ took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim."—*The Desire of Ages*, p. 25.

"As in the typical service the high priest laid aside his pontifical robes, and officiated in the white linen dress of an ordinary priest; so Christ laid aside His royal robes, and garbed Himself with humanity, and offered sacrifice, Himself the priest, Himself the victim."—*The Acts of the Apostles*, p. 33.

It appears clear, therefore, that Christ's priestly ministry has consisted of two phases—one before and one after His ascension to heaven. "He fulfilled one phase of His priesthood by dying on the cross for the fallen race. He is now fulfilling another phase by pleading before the Father the case of the repenting, believing sinner, presenting to God the offerings of His people."—Ellen G. White manuscript 42, 1901. (See *Questions on Doctrine*, p. 686.)

"The infinite sufficiency of Christ is demonstrated by His bearing the sins of the whole world. He occupies the double position of offerer and of offering, of priest and of victim."—Ellen G. White letter 192, 1906. (See *Questions on Doctrine*, p. 667).

Inasmuch as the first phase of Christ's priestly ministry was performed during His mission on earth, as indicated by the evidence given above, it appears that He be-

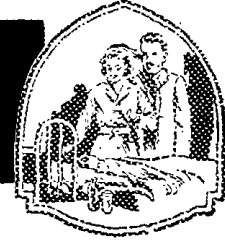
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The world is God's workshop for making men.—H. W. Beecher.

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gan priestly ministration when He began His public ministry right after His baptism by John the Baptist in the autumn of A.D. 27, for He was anointed with the Holy Spirit and with power for the performance of His public ministry among men. (See Acts 10:38.) While it is certain that He was man's intercessor, mediator, and priest-designate (Ps. 110:4; Zech. 6:13; Heb. 5:6; 6:20; 7:15-17, 21) during the centuries prior to His nativity in Bethlehem, we find no specific evidence definitely showing that He was priest of His people, in the strict sense of the term, during those times.

# HEALTH EVANGELISM



## Lay Medical Evangelism and the Final Crisis

R. L. KLINGBEIL

Pastor, Southeastern California Conference

I WISH to tell you that soon there will be no work done in ministerial lines but medical missionary work."—*Counsels on Health*, p. 533.

For some time these words have been ringing in my ears and giving me cause for serious reflection. They are clear cut and definite. They form another ray of light that penetrates the darkness of the future. Since doubtlessly we are rapidly approaching the day when this divine prediction will be realized, it behooves us to ponder it seriously and to prepare diligently.

This prediction speaks of a soon-coming season, no doubt immediately before the end of probation, when a conspiracy of circumstances masterminded by the enemy of all righteousness will drastically circumscribe the activities of God's servants. This statement does not predict a decrease in fruitage. On the contrary, ever greater harvests will accompany the final call of the gospel. But it does seem plain that this prophecy foretells a drastic *limitation of method*. Could we also say that we shall be forced to adopt methods of evangelism more nearly approaching those the Saviour used? Could it be true that the final crisis will constrain us to use the medical arm to the *fullest* advantage? We know that this arm is strong and productive at the present time. But still greater triumphs will be attained when it is used by all workers for God.

The servant of the Lord reminds us that "it is important that everyone who is to act as a medical missionary be skilled in ministering to the soul as well as to the body."—*Ibid.*, p. 507. Christian physicians, who minister to the body, cannot afford to ignore the interrelated conditions of the mind and soul. And neither can physicians of the soul overlook the intimately related conditions of the body. Although both types of workers for God emphasize their peculiar ministry because of specialized training in either medicine or theology, there should

be a growing cooperation between them. God's work will triumph to the degree that unity and harmony is established between these two aspects of service.

Medicine is not merely the highly specialized practice of administering medications or of removing diseased organs. It is equally concerned with prevention. While medicine "sometimes cures, often relieves, it always consoles." Consolation can be administered most frequently and is needed the most. It is here that laymen can shine, especially if they will study to console intelligently. Those who are not doctors or nurses or even technicians of various kinds can practice "lay medicine." I fully believe that the counsel of the Spirit of Prophecy relative to medical work for laymen was written for our day. I also believe that its counsel can be carried out in spite of the ever-increasing demand for diplomas and certificates.

We are told that "all gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease."—*The Ministry of Healing*, p. 146. Every worker for God, be he a highly educated minister of the gospel, a successful businessman, or even one who cannot claim much education, should be thoroughly familiar with the practice of medicine open to *him*. He should be fully acquainted with the remedies at *his* disposal—fresh air, sunlight, water, exercise, rest, sleep, and diet.

But even the use of these excellent remedies in the cure of disease does not represent all that is involved in lay medical practice. We are reminded that "too little attention is generally given to the preservation of health. It is far better to prevent disease than to know how to treat it when contracted."—*Ibid.*, p. 128.

In the field of preventive medicine all can shine, especially if a definite effort is put forth to seek added information. To help someone

to recover from an illness is wonderful. God is glorified. But to prevent illness is even more wonderful. Simple remedies should be studied and used. But special efforts should be made to know the truth about prevention and to teach it to others. I believe this is the Lord's counsel.

Christian sympathy together with the application of the layman's simple remedies will encourage, upbuild, remove prejudice, and carry the work of God to its triumphant end during the very trying days that lie ahead.

This work can be done by everyone, whether minister, physician, or layman. "Christ commits to His followers an individual work—a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel."—*Ibid.*, p. 147.

That our ministers are counseled to practice lay medicine we are not left to surmise. It is stated clearly that "if our ministers would work earnestly to obtain an education in medical missionary lines, they would be far better fitted to do the work Christ did as a medical missionary."—*Medical Ministry*, p. 239.

I appreciated this pointed counsel. It is eminently practical, notwithstanding the apparent limitations and difficulties presented by rules in a highly organized society and the demands for licenses and diplomas. If we are eager to carry out this good counsel, God will surely point the way toward its complete implementation.

Will a minister really be more efficient in his work as a lay medical practitioner? The servant of the Lord says: "A gospel minister will be twice as successful in his work if he understands how to treat disease."—*Ibid.*, p. 245. Not only will he be more successful now, but active at a time soon to come when no other type of ministry will be tolerated. Therefore is it not a duty incumbent upon all of us to seek instruction without delay?

If our medical and nursing schools devote sufficient time to the study of spiritual and evangelistic methods in order to enable its graduates to be efficient gospel workers, would it not be wise for our theological schools to provide proportionate time for the study of physical methods? Medical and nursing methods, which would enable our ministers and Bible teachers to do a fully balanced work, could be taught in either medical or theological institutions. No doubt the former would be preferable, since facilities for thorough instruction would be at hand.

"The Lord calls for men and women in our churches who have the light to engage in genuine missionary work."—*Ibid.*, p. 242. This light can best be imparted by well-trained ministers or by our doctors and nurses in congregations that are fortunate enough to count them as members. Thus the entire membership will be prepared for that inevitable hour when the gospel endeavor will be severely circumscribed.

Let us not wait until that hour comes. Medical missionary work has ever been God's method. If every church is made the training school for medical missionary skills, the final scenes will not overwhelm us.

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## The Importance of Balance in Doctrine

(Continued from page 15)

This leaves some people bewildered. The foundation has been well and truly laid, but the building does not conform to it. What is the matter? The forensic term "justification" is justification by law, and we are now concerned with justification by faith. These two terms have been put in juxtaposition, and it is assumed that the word "justification" has the same meaning in both phrases, although they are applied to opposite conditions, and giving them the same meaning involves God in a contradiction of Himself. Could God say, "I will not justify the wicked," and condemn this principle wherever followed, and then say, "I will justify the ungodly," using the terms in the same forensic sense? It must be clear to anyone who has given it any thought that the word "justify" is used in a different sense when limited "by faith" or "by law," and to use the one to determine the meaning of the other is lack of discernment.

Justification by faith is the justification of the ungodly, while justification by law is justification of the righteous. They are not the same process. Justification by faith is possible because Jesus has accepted the sinner's guilt, and expiated it by His death on Calvary. The demands of justice have been met. When the sinner accepts this atonement by faith he is born again and inherits the righteousness of Christ. That is, he is made righteous. If faithful, the judgment will declare him just. The law finds no fault in him, by virtue of the atoning blood of Jesus, and having by faith made the righteousness of Jesus his own, he will be declared righteous by law.

HEAR...

DON SPILLMAN

*the man with a message*

ORIENTAL THEATRE



VERY FRI. - SAT. - SUN. NIGHT

Starting Saturday Sept. 12th

This was the poster used on the buses during the Portland meetings.

TIMES have certainly changed from the days when we could put up a tent or tabernacle on a vacant lot and get about all the advertising we needed from the crowds of curious spectators, young and old, who stopped to watch us at work. Perhaps the advent of television has done more than any other one thing in the past twenty years to cause us to apply ourselves more diligently to our advertising program and methods. Those of us who are on the firing line for campaign after campaign know it is not easy to pull folks away from the easy chair where they have been enjoying a free show.

And so we think and ponder and wonder what we can do to compete with all the new attractions and thus secure our share at least of audience interest in the community. I have been asked to set forth some of our methods, and this I am glad to do, humbly confessing we are not the last word in the matter and that we are still seeking new methods and better ways to attract attention to our wonderful message.

For our Portland campaign, which opened September 12, 1959, we endeavored to secure all the names of the loved ones and friends of our own members in this area. By using one sheet for detailed information about backsliders and relatives particularly, and another sheet for names of friends and business acquaintances, we were able to secure hundreds of names for our mailing list. We wrote a letter of

## Evangelistic Advertising Me

DON HIATT

Director, Spillman-Lyman-Wyman N

invitation, telling about our meetings in general and the opening night in particular, and sent this together with a handbill to all our local members and to everyone whose name was on our list. We also got a list of names of subscribers to the *Signs of the Times* from the Pacific Press. And in another list we had the names of many people who had attended previous campaigns but who had not taken a stand for the message. We hoped to rekindle the interest of this group. Altogether we sent 7,500 letters and handbills through the mail. Another 22,500 handbills were given to our people for distribution.

We had one hundred large posters made for our churches, the doctors' offices, the sanitarium, and other business places. The sanitarium staff also cooperated in giving out handbills, and hundreds more were given away from our beautiful booth (sponsored by the Oregon and union conferences) at the Oregon Centennial.

Some very attractive bus cards were made for half the buses in the city and these re-

mained on the outside of the buses for three weeks. We organized a telephone brigade of 160 women and sent each of them a suggested conversation and a page from the telephone directory. If each of these ladies made one hundred calls the week before the meetings started, this meant 16,000 people were reached by telephone.

Seventy good spot announcements were taken on three radio stations during the week before we opened and we used some TV spot announcements for a "shot in the arm" just before the Sabbath and testing truths were given.

We ran four small ads in each newspaper and a little over one-half page in each paper to advertise the opening meeting. Also, Elder Lyman, our public relations secretary, ran a fine series of articles in our union paper, the *North Pacific Union*

ental Theatre, seating 2,000, for our meetings. It is the second largest theater in Portland and is well located on Grand Avenue at the end of Morrison Street Bridge. The use of the large marquee for advertising purposes was included in the price of the building. On the opening night we were competing with the last night of the State Fair at Salem, the great "Oregon Story" at the Centennial, the Cadillac Show, the Chevrolet Show, the fall opening of Youth for Christ at Benson Auditorium, the Atlantic City Miss America contest on TV, and yet our building was packed and hundreds were unable to find seats. Our crowds continued to hold up well, and our lowest offering was \$150.

Our hearts are full of gratitude to the Lord for His goodness to us in permitting us to work for Him, and for giving us these fine audiences. We wish also to thank all the district pastors of this large metropolitan area, who have been so kind and gracious in giving us their aid. They have opened their pulpits to the members of our evangelistic team time and again; they have announced our meetings in their bulletins, and above all they have shown themselves friendly to us and our program.

It is a great privilege to be living and working in this terrific hour of the world's history and it is also a great privilege to work with such fine brethren. We covet the prayers of our brethren everywhere, that our humble efforts here in this great city may be rewarded with many souls for the Master.

## Methods in a Changing World

SPILLMAN

North Pacific Union Evangelistic Team

*Gleaner*, which helped immensely in acquainting our own folks with the campaign.

We were fortunate in securing the Ori-

Part of the crowd that was able to get into the theater on the opening night of the campaign.



# The Discipline of the Church

(Concluded)

R. R. BIETZ

President, Southern California Conference

THE problem of disfellowshipping members is not a pleasant one to handle. It is the last thing that should be done. It should never be done, under any circumstances, until the instruction of the Bible has been followed. After every sincere effort has been put forth to get the sinner to reform his ways, but without success, then the church must act. There are certain disciplines that must be maintained else the church will lose her self-respect. How can the church preach standards she does not respect? "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?" (Rom. 2:21).

In *Testimonies to the Church*, volume 3, pages 265, 266, we read:

If the sins of the people are passed over by those in responsible positions, His frown will be upon them, and the people of God, as a body, will be held responsible for those sins. . . .

If wrongs are apparent among His people, and if the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are alike guilty and will just as surely receive the displeasure of God; for they will be made responsible for the sins of the guilty. . . . Those who have excused these wrongs have been thought by the people to be very amiable and lovely in disposition, simply because they shunned to discharge a plain Scriptural duty. The task was not agreeable to their feelings; therefore they avoided it.

Certainly, my dear brethren, we have a solemn responsibility none should shirk. As ministers in God's cause we have the responsibility of giving spiritual leadership. If we fear to lead because of man, how can we preach a message that says, "Fear God, and give glory to him"?

At present too much of the minister's time is being consumed with problems arising because of easy divorce and remarriage. Why is this? Have we failed to develop a consistent program of education for our young people as to the meaning of marriage? How many sermons do we preach during the year on the sanctity of marriage?

Did we ever conduct a class for the youth of the church during which time thorough instruction was given as to the spiritual implications of marriage? Repeatedly divorced people or those near divorce come to us asking questions such as these: "Does the *Church Manual* say that I can get a divorce?" "If I can prove my husband committed adultery, can I get married to another man?" "We were divorced without Biblical grounds, but I think my wife has committed adultery since our divorce. Wouldn't that set me free and give me the right to marry another woman?" "Will I be put out of the church if I get married again, even though there has been no adultery?" "How long will I have to stay out? Does the *Church Manual* say that I can get back in five years? I think I could go to some other church and get back now."

We may smile a bit at these questions, but, really, they should be tremendously sobering. *They are an indictment of the ministry and our teachers as well.* There seems to be very little concern on the part of any about the *terrible sin of divorce*. The evil results of divorce seem to bring little or no compunction of conscience to the guilty parties. The only concern seems to be in getting a divorce, and getting remarried irrespective of the reproach brought upon the church. Much of our time is spent helping frustrated people salve their conscience after the sin of divorce has been committed. Should we not spend more time educating our people as to the sacredness—the binding contract—of marriage? Not only should this instruction be given before divorce, but long before the marriage.

## *We Preach to Save All*

I hear you say, "I have so many divorce cases in my congregation, how dare I preach that the contract is for life and that divorce is a sin?" I know the problem is very real, but is surrender to it the solution? No ordinary type of preaching and teaching

will be effective. It must be so sincere, so Biblical, so kind, and so firm that the people will know and understand that we are God's man trying to save them. To refrain from preaching about the ideal because it has been broken would be an admission on our part that we no longer believe in the ideal. We do not stop preaching against stealing because there are those in the congregation who have stolen. Why do we preach, anyhow? Is it to save the sinner or to save the sinner? Is it to awaken the conscience or to deaden the conscience? As ministers of the gospel we should be able to say with Joseph: "It was not you that sent me hither, but God." If God sent us hither, if God places us behind the pulpit, then we are speaking for Him. Let us speak then—with a heart of love that

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Truthfulness is a cornerstone in character, and if it be not firmly laid in youth, there will ever after be a weak spot in the foundation.—J. Davis.

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reaches for every sinner no matter how deep he has fallen. Brethren, distrust the voices that whisper to your soul that your congregation will not appreciate the plain preaching of the Word. They want to follow the Lord. Do not let your voice be muffled by a few in the church who might be vocal, but are unconverted. We preach neither to the minority nor to the majority. We preach to all to save all.

#### *Don't Give False Security*

After we have done our best to save those who deliberately live in sin and find they continue in sin, what shall we do? Then comes the very unpleasant and heart-rending task of putting sinners out of the church. The deliberate sinner must not have false security. He must not continue in a spiritual fellowship to cover his unspiritual activities. This would not save him but destroy him. The quickest and best way for the sinner to be saved is to become conscious of his sin. G. Campbell Morgan says:

Let him be the heathen man, the Gentile, the publican whom the Son of Man came to seek and save. That is what he is to become to you. He is to be the man that you will pray for, as you never did before; for whom you will watch, and whom you will follow to the ends of the earth, in order to bring him back, won by the compassion of your love. That is Christian discipline. Not the anathema that rejoices in its curse, but the wail and the

agony, and the patience, and the sacrifice which never lets this man alone until he is home again. "Let him be unto thee as the Gentile and the publican." We must put him outside. We must not allow him to have the shelter of the church; but the moment he is over the borderline, after him, after him, though the way be rough and long, and it means wounding and suffering; never give up hope. . . . Let him know that there is no shelter for a man who persistently sins. Do not lull him into false security by allowing him to stay in the fellowship, and imagine that he may continue in sin that grace may abound. The church must be pure. No consideration of delicacy, of sensitiveness, of peace, must prevent our loyalty to Christ.—*Westminster Pulpit*, vol. 5, pp. 230-232.

#### *The Denominational Policy*

Because we are dealing with the problem of divorce and remarriage so much today, it might be well to mention again the denominational position. May I say, too, that it is the responsibility of every worker to follow denominational practice, unpleasant though it may sometimes be. The denominational position is as follows:

1. In the sermon on the mount Jesus declared plainly that there could be no dissolution of the marriage tie, except for unfaithfulness to the marriage vow.
2. Even though the Scriptures allow divorce for "unfaithfulness to the marriage vow," earnest endeavors should be made by those concerned to effect a reconciliation, urging the innocent spouse to forgive the guilty one and the latter to amend his (or her) conduct, so that the marriage union may be maintained.
3. In the event that reconciliation is not effected, the innocent spouse has the Biblical right to secure a divorce, and also to remarry.
4. A spouse found guilty of adultery by the church shall be subject to church discipline. Even though the transgressor may be genuinely repentant, he (or she) shall be placed under censure for

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Not education, but character, is man's greatest need and man's greatest safeguard.—Spencer.

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a stated period of time, in order to express the church's abhorrence of such evil. The transgressor who gives no evidence of full and sincere repentance shall be disfellowshipped. In case the violation has been so flagrant as to bring public reproach on the cause of God, the church, in order to maintain its high standards and good name, shall disfellowship the individual even though there is evidence of repentance.

5. A guilty spouse, who is divorced, has not the moral right to marry another while the innocent spouse still lives and remains unmarried and chaste. Should he (or she) do so, he (or she), if a member,

shall be disfellowshipped. The person whom he (or she) marries, if a member, shall also be disfellowshipped.

6. When a divorce is secured by either spouse, or when both mutually secure a divorce on any grounds other than that of "unfaithfulness to the marriage vow," the party or parties securing the divorce shall come under the censure of the church except as provided later in this paragraph. In the event that either spouse who is a church member remarries—unless in the meantime the other party has remarried, committed adultery, or died—the one remarrying shall be disfellowshipped from the church. The person whom he (or she) married shall also be disfellowshipped. . . .

7. A guilty spouse who has violated his (or her) marriage vow and has been divorced and disfellowshipped and who has remarried, or a person who has been divorced on other than the grounds set forth in section 1 and has remarried, and who has been disfellowshipped from the church, shall be considered as standing under the disapproval of the church and thus ineligible for membership except as hereinafter provided.

8. . . . In a case where any endeavor by a genuinely repentant offender to bring his marital status into line with the divine ideal presents apparently insuperable problems, his (or her) plea for readmittance shall before final action is taken be brought by the church through the pastor or district leader to the conference committee for counsel and recommendation as to any possible steps that the repentant one (or ones) may take to secure such readmittance.

9. Readmittance to membership of those who have been disfellowshipped for reasons given in the foregoing sections shall be on the basis of rebaptism.

10. When a person . . . is . . . readmitted to church membership, . . . every care should be exercised to safeguard the unity and harmony of the church by not giving such a person responsibility as a leader; especially in an office which requires the rite of ordination, unless by very careful counsel. —*Church Manual*, pp. 241, 242.

### *Discharge Our Responsibility in Love*

My appeal is that we as workers in God's cause cheerfully accept and discharge our responsibility. We should be conscious at all times of the instruction of Paul to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, ex-

hort with all longsuffering and doctrine. . . . Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:2, 5).

In our ministry there must be firmness and courage, tenderness and sympathy. We must be fitted to lead, "prepared to endure and able to preserve." Charles Spurgeon says, "In grace, you should be head and shoulders above the rest of the people, able to be their father and counsellor. . . . If such gifts and graces [of God] be not in you and abound, it may be possible for you to succeed as an evangelist, but as a pastor you will be of no account."—*Lecture to My Students*, p. 49.

When disciplining members is necessary, we must act, not with a spirit of revenge and prejudice, not with a hard-fisted attitude, but with the spirit and love of Christ. Unpleasant though the task may be, under God we have no alternative. We are not in the ministry to be loved, adored, praised, by all the people all the time.

We are, however, in the ministry to live and preach the truth to all the people all the time and to uphold the standards of the church not only some of the time in some of the churches but all the time in all the churches. We serve the same God, we have the same message, we have the same hope. Let us then speak the same language. Fully consecrated to God and united as His shepherds we can, under God, lead our people on to higher spiritual ground. Let us preach the doctrines of Christ, and, above all, live a life in harmony with our preaching.

The most precious gift to the church in any age is a man—a person who lives as the embodiment of God's will. A man who will inspire those around him with great faith in what grace can do for us all. God grant that we all, pastors, evangelists, Bible instructors, teachers, colporteurs, and office workers, constitute a mighty spiritual bulwark for the cause of God.

## A DESPERATE NEED

¶ "Our churches, particularly, have an exceptionally important role to play in this work of spiritual rebirth. The terrible misfortunes which are being visited upon mankind have been the result of a dangerous deterioration of standards of personal and national conduct. We desperately need today a revival of religious fervor, a renewed humility before God in support of wholehearted adherence to high standards of individual and group behavior."—Cordell Hull.

# SEMINARY -- Enriching the Ministry



## An Introduction to Paul's Teaching on the Holy Spirit

(Concluded)

ROLAND E. LOASBY

Professor of New Testament Greek, Potomac University

**A**S A Christian—Christ's child—I may have an essential, vital relation with the Holy Spirit. I must be fully cognizant of that relation in spiritual matters in order that He may control me in a sanctified life. To enable me to understand that personal relation, there are some 400 references in the New Testament to the Holy Spirit. In a study of these texts the believer must at least understand and appreciate two fundamental truths, namely, the two separate operations of the *baptism* of the Holy Spirit, and the *infilling* of the Holy Spirit:

1. The *baptism* of the Holy Spirit occurs when the believer experiences justification. This is a punctiliar, point operation, occurring at that identical point of time when the sinner surrenders to Christ for personal salvation from sin.

2. The *infilling* of the Holy Spirit is a durative, linear action, a continuous process, seen in the moral and ethical activities of the believer's spiritual life. It is a vital part of the believer's daily sanctification and spiritual growth.

3. A person's *position* is effected by the baptism of the Holy Spirit. Before faith came he was outside Christ, but now he is in Christ, justified, accepted. The Christian's *daily experience* is affected by the infilling of the Holy Spirit. This is the Christian's sanctification in process and progress, a linear, continuous day-by-day experience that molds him more and more into the pattern of the perfect man in Jesus Christ. There can be no eternal salvation without both these spiritual experiences, the second the effect that stems from the first.

4. The baptism effects, brings about, our status, our standing with God. The infilling affects, influences, our condition as Christians who are already in good standing with God, and are obeying His Word, living His truth.

5. The baptism of the Holy Spirit recreates a man into Christ, making of him a Christian, the new, third kind of man, truly the product of a spiritually creative act. The infilling of the Holy Spirit vitalizes the daily life of the man who is already a Christian; it is a process in the life of the accepted believer that does not terminate this side of eternity.

6. The baptism of the Holy Spirit adds new converts to the membership of the church (Acts 2:47). The infilling of the Spirit energizes and activates the life of the established members, and portrays spiritual manifestations and powers in and through them. Ellen G. White shows the close connection between the baptism and the indwelling of the Holy Spirit:

Those who at Pentecost were endued with power from on high, were not thereby freed from further temptation and trial. As they witnessed for truth and righteousness, they were repeatedly assailed by the enemy of all truth, who sought to rob them of their Christian experience. They were compelled to strive with all their God-given powers to reach the measure of the stature of men and women in Christ Jesus. Daily they prayed for fresh supplies of grace, that they might reach higher and still higher toward perfection. Under the Holy Spirit's working, even the weakest, by exercising faith in God, learned to improve their entrusted powers, and to become sanctified, refined, and ennobled. As in humility they submitted to the moulding influence of the Holy Spirit, they received of the fulness of

the Godhead, and were fashioned in the likeness of the divine.<sup>2</sup>

The experience of the early believers is one of deep significance for us today. The Saviour was anxious that His disciples should receive the gift of the Holy Spirit. He knew that with His ascension He must leave His followers. They knew from personal experience that the only hope for the believer to live a victorious life was to remain near the person of Jesus. It must

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Serving God with our little is the way to make it more; and we must never think that wasted with which God is honored or men are blessed.

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have been a frightful shock to them to hear Him say that He was going away where they could not follow: "It is expedient for you that I go away."<sup>2</sup> These words must have appeared to the disciples as a shockingly bewildering and disconcerting saying. They had been under His personal supervision and training. What better education could they get? To whom could they go if He left them? They would be hopelessly stranded without the Master's personal supervision.

A visit to a South England seaside village illustrated the situation the believers then faced. I saw a stretch of shore line, just mud, unsightly, quite displeasing to view. High and dry on their sides were a number of pleasure boats, beautiful of outline, graceful in every contour. Should the owner of each yacht hoist sail, and heave with all his strength, the little vessel would not budge. The anchor of each one was deeply embedded in the mud. If it were hauled aboard, still no purpose would be accomplished. What, then, was the remedy? It was plain to see as the forces set in motion by God came into play, and the tide, a veritable flood of waters, swept in. It overflowed the repulsive mud, and brought cleansing, life, and activity. Fully alive, and with grace in every movement, the little vessels became free from the encumbering mud and prepared to journey and work. Such was the experience of the disciples. With Jesus absent, they could only visualize themselves as hopelessly stranded in all the detaining and restraining complexities of human life. They did not then realize the tremendous flood tide of pure energy that would sweep over them

with the coming of the Holy Spirit—a tide that would cleanse, give power, vitalize, make fruitful in evangelizing effort, and give grace and beauty in Christian living.

Jesus was aware of the need of a braver discipline for His believers. He knew that up to this point He had personally trained them for service. He had gently promoted and tenderly directed their spiritual development by teaching and visible example. He was always with them in the flesh. With the departure of the Master they must have that braver compulsion when sight had given way to faith. This dauntless and more gallant discipline could only come by faith, scarcely by sight alone. Their experience with Jesus in person may be illustrated by the little girl who wished to cross one of London's streets. Carefully instructed by her mother, she looked intently at each person waiting on the street corner and watched the lines of handsome cabs, drays, and carts streaming past. Then the little lady addressed one of the men, as she put her hand in his, and said, "Sir, will you please take me across the street?" The man whom she addressed was John Winston Spencer-Churchill, a prominent churchman, the seventh duke of Marlborough, descended from the Ley family that had held the earldom of Marlborough since A.D. 1500. The duke used to relate this incident as one of the happiest of his life, because a child, walking by sight, had seen in him that which solicited her confidence.

With the ascension of Jesus to His Father, the disciples could not thus walk by sight, but must exercise faith and trust, supported by love. This is illustrated by the child, blind from birth, who had been so carefully cherished by her father; for not only was she blind but her mother was dead. A visitor came to the home one day, and unthinkingly picked up the child and placed her on his shoulder. He was a stranger to her, but she showed no fear. In his anxiety her father asked: "Aren't you afraid, dear?" She replied, "No, Daddy, I'm not afraid." He then said, "But you don't know who is holding you." To which she replied, "No, Daddy, but you do." An incident of brave discipline by faith and trust. So the disciples also had to learn to walk by faith.

We have entered into the dispensation of the Holy Spirit after the disciples, for we, too, must walk by faith. A messenger of God said:

The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit. Ask for His blessing. It is time we were more intense in our devotion. To us is committed the arduous, but happy, glorious work of revealing Christ to those who are in darkness. We are called to proclaim the special truths for this time. For all this the outpouring of the Holy Spirit is essential. We should pray for it. The Lord expects us to ask Him. We have not been whole-hearted in this work.<sup>3</sup>

The Paraclete would witness of Jesus. He would vindicate the Saviour to the world; He would also help, defend, and support Christ's witnesses. In effect He says, "When they lead you into judgment be not anxious what you shall speak, for it is not you that speaks but the Holy spirit."<sup>4</sup> Not only will the Holy Spirit defend the witnesses of the Saviour, but He will also convict the accuser and the opponent. Both in defense and in attack the Holy Spirit is the invisible, constant Champion:

Under the training of Christ, the disciples had been led to feel their need of the Spirit. Under the Spirit's teaching, they received the final qualification, and went forth to their life-work. No longer were they ignorant and uncultured. No longer were they a collection of independent units or discordant, conflicting elements. No longer were their hopes set on worldly greatness. They were of "one accord," "of one heart and of one soul." Christ filled their thoughts; the advancement of His kingdom was their aim. In mind and character they had become like their Master, and men "took knowledge of them, that they had been with Jesus."<sup>5</sup>

The Master had taken particular care to train His disciples so they would feel their need of the Holy Spirit. It was under the Spirit's teaching that they would receive their final qualifications. Therefore the words of Christ: "For if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."<sup>6</sup>

The Master had preceded this statement with the words: "Nevertheless, I tell you the truth." A little word translated *nevertheless*, is an exhortation to them to raise themselves above the sorrow of Christ's going, if only for the reason for the future

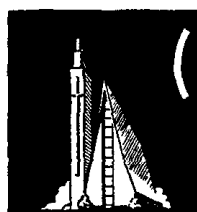
ministry of the Spirit. It doesn't seem possible, yet it is true, that the reception of the Holy Spirit is more than a compensation for the absence of the person of Jesus Christ. This serves to add emphasis to our need of the Spirit.

Here is the rich positive: "I will send him unto you." Matthew and Mark give only passing references to the work of the Holy Spirit. Luke has a fuller picture; he traces directly the ministry of the Holy Spirit in the life of Christ. The apostle John gives us in addition a full account of the utterances of Christ that describe the work of the Spirit. The Spirit must complete the work the Master began; and such a volume of power He will unleash!

Now the Saviour's eye penetrates the future; He beholds the broader fields in which, after His death, the disciples are to be witnesses for Him. His prophetic glance takes in the experience of His servants through all the ages till He shall come the second time. He shows His followers the conflicts they must meet; He reveals the character and plan of the battle. He lays open before them the perils they must encounter, the self-denial that will be required. He desires them to count the cost, that they may not be taken unawares by the enemy. Their warfare is not to be waged against flesh and blood, but "against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12, R.V.). They are to contend with supernatural forces, but they are assured of supernatural help. All the intelligences of heaven are in this army. And more than angels are in the ranks. The Holy Spirit, the representative of the Captain of the Lord's host, comes down to direct the battle. Our infirmities may be many, our sins and mistakes grievous; but the grace of God is for all who seek it with contrition. The power of Omnipotence is enlisted in behalf of those who trust in God.<sup>7</sup>

In respect to the number of converts, the greatest aggregate we read of collectively at one time during the life of Christ in the flesh is that of 500 brethren mentioned by Paul who saw Christ after His resurrection from the dead. Undoubtedly there were

(Continued on page 34)



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# The Minister and the Children

ARCHA O. DART

Assistant Secretary, Home and Parent Education, General Conference

IT IS an inspiring sight to see a church with a large number of children in it. "Less time and effort are necessary for the winning of twenty children to Christ than one adult," declares Dr. George Bailey in the *Vacation Bible School Manual*. Turning the telescope around and looking through the other end, we see that a class of five children is as promising as an audience of one hundred adults. What preacher would not be delighted to have an average attendance of five hundred adults in his evangelistic meetings? Twenty-five children would offer just as bright a prospect, according to Dr. Bailey's statement. And fifty children—what a challenge!

Childhood is the age of conversion. Far more children give their hearts to God at the age of twelve than at any other period in life. Practically everyone who is ever converted makes the decision sometime between the ages of eight and sixteen. Ask for a show of hands in any congregation and note the difference between the number who were converted before sixteen and those who were converted after. "A careful investigation discloses that of those who reach the age of twenty-three years, having never made any profession of Christ, only two out of one hundred will ever do so, leaving ninety-eight who never will."—CLARENCE C. BENSON, *The Sunday School in Action*, p. 177. Seldom indeed does an adult convert ever become a minister or an active worker in the cause of God.

The vast majority of our adult converts were members of a church before learning the doctrines of the Adventist faith. The most productive field in which any evangelist can work is with the children of the church and the next most productive territory is the children of the neighborhood. The messenger of the Lord says, "We may bring hundreds and thousands of children to Christ if we will work for them."—*Counsels to Parents and Teachers*, p. 172.

## The Junior Sermon

The good shepherd feeds his lambs as regularly as he feeds his sheep. Every Sab-

bath he has a story, or an object lesson, or a Bible drill for the children. One pastor I know was called to a certain church that was showing very little signs of life of any kind. The meetings were dull, the attendance poor, and the soul winning—well, the membership was dwindling steadily. The situation was enough to dishearten any newcomer. But he began working for the children—what few remained in the church—and that sleepy church woke up. More children came and more parents came with them and still more children and more parents. Every Sabbath without fail he had an interesting, inspiring, thought-provoking story for the children. Of course, it took time. He spent as much preparation on his junior lesson as he did on his adult sermon, but it paid. It paid in increased attendance, in attention, and in results. Today that same church building is taxed to capacity to hold the crowds.

Different preachers have different methods of conducting these junior sermons. Some invite all the children to come forward and sit on the carpet in front of the pulpit for their story. This has the advantage of giving some of the restless ones an opportunity to move about and also enables the minister to remind the children to sit with their parents after the story. One has to watch, however, that small children do not try to race to the front and then fight over choice positions. This confusion can be avoided if some of the older children are appointed as monitors and if the pastor, when inviting them to the front, suggests that they come quietly and slowly. Some pastors in small churches have had very good success in maintaining proper order and in developing excellent relationships with the children in this manner.

Many ministers allow the juniors to remain with their parents but have a special service for them before the senior sermon. This junior story is listed right in the church bulletin and is a definite part of the service.

Other preachers announce at the begin-

ning, "I have a story for the children in my sermon, but I am not going to tell you when it is coming. It may be the first thing, it may be the last, or it could be somewhere in between. But at the close of the sermon, I am going to ask all the children who heard the story to raise their hands and tell me something about it." If the preacher is at all interesting, this helps to hold the attention fairly well all through the sermon. However, this method can become stale very quickly if used too often or if not handled skillfully.

But whatever method is used reserve a little corner in every sermon for the children. It will pay rich dividends. The children will feel that they are wanted by the church and that their pastor expects them to be there. He has planned something special just for them. One thing is certain, when the children get the lesson, the adults will have it too. Another thing, a story is remembered longer than the sermon. Suppose it does take twice as long to get the story ready to tell as it does to outline the sermon—it will be remembered longer. If you doubt it, try this little experiment. Next Sabbath give the same sermon you preached ten weeks ago and see how many people remember it. Then tell the same story you told ten weeks ago and see how many remember that.

#### *A Personal Interest*

The minister who is friendly to the children usually has their attention when he preaches. They have to become acquainted with the messenger before they can become acquainted with the message. The pastor who shows his face in the Sabbath school divisions, who drops in on the Pathfinders, and who visits the church school is in reality preparing the children to join the baptismal class. Children like to be noticed. Calling a child by his name, greeting him with a smile, shaking his hand at the door, mean as much to a child as to an adult.

One minister made it a rule that wherever he was pastor he would conduct one worship period every week in the church school. In localities where the church building was near the school, he would take the children right into the sanctuary for this little religious service. Naturally, he baptized a number of children every spring.

True, the infant does not see the necessity for a mother's room or understand the meaning of the baby dedication service, but

the parents are benefited. They are more likely to realize their sacred responsibility and join parent study groups when the church shows a definite interest in the child from the very start.

#### *The Teen-agers*

A teen-ager likes to be where he feels he is needed. Many young people leave the church never more to return because they feel that they are not wanted. Somehow, somewhere they get the impression that they are more trouble than they are worth and therefore they lose interest. The church needs its young people and the young people need the church. Neither can succeed without the other. The wise pastor gives special thought and study to this important group, and knowing that the teen-ager's religion calls for action, he seeks ways and means of using the talents of all. Some may be organized into a junior choir or orchestra that will in deed and in truth greatly enhance the worship period. If the number of musicians is too small, the teen-agers can join the regular choir or orchestra.

Some well-trained pages or ushers could add dignity and decorum to some of the services of the church. Instead of the pastor and other church officers having to locate various ones, alert pages could make these contacts much quicker and better. A page in the pastor's study, another in the choir room, and one in the main foyer



could keep the church machinery running smoothly.

What a favorable impression could be made on a visitor if, after being greeted by a senior host or hostess, he should be escorted by a courteous teen-ager to a seat. Even the regular members of the church would appreciate being shown to a seat by a gallant usher or a graceful usherette.

Having ushers might forestall latecomers from stalking in while the special music is being given or at other inappropriate times.

There are many ways in which teen-agers can assist the church officers to do their work more effectively and smoothly. One or two might assist the Home and School librarian with the lending and receiving of the books at the home and school booth. One or two might assist the treasurer in passing out the receipts. And some may help in the arranging of the flowers. A mother with several small children could certainly use some help in the mother's room. What motorist wouldn't like to be shown to a place to park?

Certainly it would not be advisable to appoint a teen-ager to a certain responsibility and then leave him to grope his way around, or give him a task that would keep him from attending the service or deny him the privilege of hearing the sermon. All of these posts should be before- or after-sermon duties. Each boy and girl should be given work suitable to his talents and then *trained* for his post of service. Of course, the choir and orchestra will meet regularly for practice, but why not have an Ushers' Club or something like it? This is a golden opportunity to impress upon these young people the solemnity of church responsibilities. No work for God should be done carelessly or indifferently. Those who perform services in the sanctuary should practice their roles until they can move about in a graceful, dignified manner. Awkwardness does not add to one's spiritual attainment. Even one's clothes tell for or against the church. If one is neat and properly dressed, his influence will be on the side of right. If one is slovenly clothed or gaudily attired, he will witness against the message. In the days of the children of Israel the Lord was very particular about the dress of those who ministered before Him.

These teen-agers should understand that their conduct during the week, as well as on Sabbath, was a factor in determining whether they should assist with church services or not. The carrying of responsibility calls for correctness of action.

Let us remember that "the greatest asset of the church is its children. They are of more value to the church than all its beautiful buildings and its great institutions, because they are the real lifeblood of the

church. They are its future active members, its church officers, its Sabbath school leaders and teachers, its doctors and medical workers, its administrators, its ministers, and foreign missionaries."—R. R. BREITIGAM, *The Challenge of Child Evangelism*, p. 33.

## An Introduction to Paul's Teaching on the Holy Spirit

(Continued from page 31)

other companies. Yet the Lord knew the necessity of the Spirit's taking hold of His work, and by means of the gospel to spread its saving power to the ends of the earth by utilizing the consecrated capabilities and powers of men and women. The apostles were not more effective preachers than Christ. But the tremendous increase in accession of believers, the growth and formation of the Christian church, its great missionary program carried out, these are a testimony of the difference the baptism and the indwelling of the Holy Spirit made. We share in all this. Every promise made by Christ in person to His disciples of the Holy Spirit is made to us:

With the consecrated worker for God, in whatever place he may be, the Holy Spirit abides. The words spoken to the disciples are spoken also to us. The Comforter is ours as well as theirs. The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency, amidst the hatred of the world, and the realization of their own failures and mistakes. In sorrow and affliction, when the outlook seems dark and the future perplexing, and we feel helpless and alone,—these are the times when, in answer to the prayer of faith, the Holy Spirit brings comfort to the heart.<sup>1</sup>

The promise of the Spirit is not appreciated as it should be. Its fulfillment is not realized as it might be. It is the absence of the Spirit that makes the gospel ministry so powerless. Learning, talents, eloquence, every natural or acquired endowment, may be possessed; but without the presence of the Spirit of God, no heart will be touched, no sinner be won to Christ. On the other hand, if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts. God makes them the channel for the outworking of the highest influence in the universe.<sup>2</sup>

<sup>1</sup> Ellen G. White, *The Acts of the Apostles*, pp. 49, 50.

<sup>2</sup> John 16:7.

<sup>3</sup> White, *Testimonies to Ministers*, pp. 511, 512.

<sup>4</sup> See Mark 13:11; Matt. 10:19.

<sup>5</sup> White, *The Acts of the Apostles*, p. 45.

<sup>6</sup> John 16:7.

<sup>7</sup> White, *The Desire of Ages*, p. 352.

<sup>8</sup> White, *The Acts of the Apostles*, p. 51.

<sup>9</sup> White, *Christ's Object Lessons*, p. 328.

# EVANGELISM -- Winning Men for God



*Step by Step Through a Short Evangelistic Campaign—2*

## Preparing the Church for the Coming Crusade

**GERALD HARDY**

*Evangelist, Southeastern California Conference*

**A**NOTHER very important and enjoyable part of the evangelistic campaign is the time taken in preparing the church for the coming crusade. It is quite important that the church members know months in advance that an evangelistic crusade has been planned, and realize that this is to be *their* campaign and that there are certain things for them to do as individuals if the meetings are to prove successful as a soul-winning program.

The pastor of the church should talk regularly of the coming meetings and give the approximate time that they will be held.

Six to ten weeks before the team comes to stay, a visit is made by the team (or at least one member of the team) to the church for a Sabbath rally service. This service should be an inspirational one. The message should be challenging, giving pertinent illustrations of some recent meetings, showing how miraculously God is working. The aim of this rally is not only to inspire those in attendance but to have them begin planning, praying, and working hard toward the success of the meetings.

### *Important Benefits From the Rally Service*

1. Those who are not already giving studies or making visits are organized by the home missionary leader for consistent literature distribution. During this time the same member covers the same few homes every week until the opening of the crusade. At this time handbills are distributed and a personal invitation is given, and if necessary, plans are made to bring the person to the meetings.

2. Introduce the visiting information blank to the members and ask them to fill in the required information regarding possible interests. This information proves vital in the over-all success of the campaign.

3. Encourage the members to make definite plans to attend every night. At this time give the exact date of the meetings and call for definite pledges of daily prayer for the outpouring of God's Spirit upon the church, the team, and the community.

4. Meet with the church board and let them know the skeleton plan for the meetings, together with the dates, so that they can plan their department activities around the crusade.

### *Time of Team Arrival*

The team should arrive in the area in which the meetings are to be held at least one week ahead of the opening night, if possible ten days ahead. The purpose of this is to conduct an intensive revival in the church. At the same time the advertising and other plans for the opening night can be finalized.

During this revival special emphasis is given to what it means to live the spiritual life as contrasted with the carnal life. Opportunity is given for reconsecration, and the members are asked to promise to do all in their power to be consistent examples and to encourage others to attend the meetings. The speaker may wish to mention the fact that as a people we *profess* that Christ is coming soon; then let us *work* and *pray* in a way that will *reveal* our belief in this greatest of all events.

Awake, awake, and give to the unconverted evidence that you believe the truth of heavenly origin. Unless you do awake, the world will not believe that you practice the truth that you profess to hold. —*Evangelism*, p. 113.

### *Home Missionary Period*

During the first Sabbath of the revival one of the team takes part in the home missionary period (preferably during the time when all

the church has assembled, including the choir). At this time important announcements concerning the meetings are made and the "I Will Help" forms distributed, filled out, and gathered up. In considering the coming crusade it is well to stress the fact that plans have been formulated, the meeting place has been prepared, and many hundreds of dollars have been and will be spent, but without the blessing of the outpouring of the Holy Spirit all this preparation and organization is of little or no avail. So we close our preliminary meetings with earnest prayers for a special outpouring of God's Spirit on everyone in attendance and that spiritual and physical strength may be given to the members of the team. God's blessing is asked also for those in the community who are honest in heart and who feel a definite need in their lives that they may find the answer to this need in God's Word as it is presented during the special meetings.

### *Wednesday Night Before the Opening Night*

At this time one might give a short study concerning man's greatest need—Jesus Christ. At the close those in attendance can be separated into small groups for a season of prayer. After reassembling, individuals may be asked to take a special assignment to pray for the meetings sometime during each day until the close of the campaign. Our aim is to have at least one petition for the success of the meetings ascending to the throne of grace every half hour or hour every day. It may also be possible to have a group meet for fifteen minutes before the service each night for special prayer. The ideal is to have a group praying all during the evening meeting in a room near the hall.

### *The Last Sabbath of the Revival*

Because this is the climax of the church revival it must by prayer and preparation be one of deep heart searching. At the close a call for consecration and rededication is made.

Following this service one of the team meets with the ushers at which time they are organized and asked to come early the first night for last-minute preparations. During the precampaign week the evangelist's wife should take complete responsibility for organizing the receptionists and should call them together for special instruction as to their procedure.

### *Order of Service*

The order of service is practically the same each evening. In this way those who are attending regularly become familiar with the routine

of the meetings. Anything that can be done during the meeting to help the audience to feel comfortable and a definite part of the services is of great advantage. Here are a few ways that bring this about:

1. Their knowledge of the order of service.
2. A cordial welcome at the door and from the platform—not gushing but one that shows genuine happiness to see the folks at the meeting.
3. Participation—invite the audience at their leisure to write the title of their favorite song on a piece of paper and hand it to one of the ushers. Promise that, if at all possible, requests will be included in a future service either vocally, instrumentally, or as a congregational song.
4. An invitation to raise the hand for agreement at certain points. Care is needed, however, not to overdo this, but it is satisfying to the evangelist or singer to know that his audience is right with him, and it does help the congregation to feel that they belong.
5. At the close of the service seek some way of showing gratitude to the audience and have them feel that they cannot possibly afford to miss the next evening.

### *Suggested Program Outline*

The service may begin at any suitable time, as long as you can be sure to get through and have the audience on the way home at an hour that will not discourage them from returning.

7:00 P.M. Organ music meditations.

7:15 P.M. Film—usually one of a series that will be followed through during the entire campaign. It should be 10-14 minutes long.

7:25-7:30 P.M. Immediately following the film the singing evangelist is ready to go into action. During the song service any special music that is not a part of the regular team is featured. The reason for this is that sometimes the musicians are unable to stay for the evening and can leave during the preliminaries without too much embarrassment to themselves or others.

7:39 P.M. Theme song—at which time those participating in the program enter. The one to have the opening prayer steps forward and offers a short and to-the-point prayer.

7:40 P.M. Announcements and offering.

7:48 P.M. A series of three specials by the team.

7:55 P.M. Sermon and dedication prayer. A few words about the next evening's subject.

8:45 P.M. Close with a good-night song, at which time the pastor, evangelist, and singing

evangelist step either to the doors or to the front to greet the people.

As the congregation leave they are given a brief outline of the sermon, listing every text used in that presentation. This they are urged to take home and with their own Bible in their own home restudy the texts so as to be able to

make an intelligent Bible decision, one that is founded upon the Word.

What says the Bible, the blessed Bible?

This should my only question be;  
Teachings of men may often mislead us,—  
What says the book of God to me?

*(To be continued)*

## How to Reach the Millions of Islam With the Gospel

E. ROBERT REYNOLDS

Department of Religion, Pakistan Union School and College

**A**S I THINK of the millions of Moslems among whom I work, the challenge of a greater evangelism possesses me. But I cannot do the task alone. And I am certain that my evangelistic colleagues throughout the Islamic countries have often pondered on this problem too. So I have a cause to plead and a call to make, and may some who read be inspired to answer the call.

Eight years ago I came to Pakistan to do evangelistic work. That these labors should be limited to approximately only 2 per cent of the population of this the largest Moslem country in the world was completely unthinkable. Yet in these eight years my baptisms have included only one Moslem convert; he was a young college student who soon became discouraged, left the country, and was lost to us.

I have had many Moslem men come to talk with me. They seemed to be in earnest. Yet none, save the one mentioned above, has taken his stand for Christ publicly. Perhaps it is too much to ask under the circumstances. Yet the Guidebook states that if a man wants his name confessed before the Father in heaven, he must confess Christ's name before men on earth. How many Nicodemuses in this land await a future date of decision, few workers now know.

Financial support only increases a problem altogether too prevalent in evangelistic circles in this country. We can never employ all the converts that we baptize. But without some encouragement from somewhere they are alone on seemingly shoreless seas.

We have tried to improve methods, in the hope of encouraging an increased attendance. There would then be a larger percentage of interests from which to draw the few God does help us win. But after a Moslem has attended four or five meetings he stops coming, because it begins to look to his friends that he is taking

an interest in Christianity. And because of the Moslem custom of veiling the women from the public it is well-nigh impossible to enter the homes of these people—much less interest them as families. Interested persons must come to us. But whether a reading room is opened or an office provided, the problem is the same: a few studies and the interested one stops coming. What then can we do?

### *The Problem Is Serious*

Pakistan is not the only Moslem nation in the world, though its nearly 90 million citizens make it the largest. I am certain that other evangelists throughout the Moslem world have tried to find some way through the barriers of Islam. But in concerted action, as a church, we have apparently done little to reach these millions with the gospel of Jesus Christ. The records reveal that the activities of the church have been directed largely toward the various Christian sects in these lands.

Islam is the largest non-Christian religion in the world. It is undergoing an internal evangelistic revival of its own in many areas, and it is appealing to many national peoples both Christian and non-Christian in some lands, at least, so that more converts are being won to Islam than are being won to Christianity in those areas, if we can believe the reports. Multitudes of its adherents are seething with political unrest and with ardent national hopes that border on the revolutionary, totally unaware of the gospel of the Prince of Peace.

Literature is not the principle solution to this problem, for the majority of these millions cannot read. The Voice of Prophecy has, in certain areas, made a strong contribution. But without adequate follow-up it fails of the desired end.

Except for a few Christian women, our au-

diences in Pakistan are largely of male composition, because it is not thought proper for a Moslem woman to be present in a mixed audience. And men are our only evangelists! Are the mothers and wives and sisters in Islam never to hear the gospel? They never will until we penetrate the barriers behind which they are screened from the gaze of the world.

There are some educated women who have braved the breaking of old customs and are beginning to seek education alongside the men of the nation. But if you could attend a university convocation, as I did less than a year ago, and see the large number of those young women receiving degrees from the oldest and largest university in the land, veiled in long black veils, you would know that freedom for women to choose the new and the different is still a long way off in the future—not because of the law, but because of family pressures and customs.

### *An Hypothesis to Meet the Problem*

Some feel, and feel strongly, that the answer lies in the *training and use of women public evangelists*, who, having won the confidence of a female audience, can enter the homes of these women and in a kind and confidential way open up the story of redeeming grace. Revolutionary? Impractical? Without precedent? Dangerous to the prestige of a male ministry? Yes, it possibly is all of these, but unless and until the women of Islam can be touched with the tender story of God's love, we can never hope to win them or their menfolk in any numbers.

The work of a mother in the home in building the character of her children lays a permanent foundation none can deny. A woman who is good elevates the best in a man, and one who is not drags him down. Curiously or otherwise, the gospel first makes its largest appeal to the hearts of mothers and wives. Perhaps it is because they understand more clearly the love of God in the gift of Jesus.

But when a woman cannot enter an evangelistic meeting to hear present truth, how can she know that Jesus died to save her and her family, and thus desire to have them saved? I am fully persuaded that there are thousands of mothers in Islam, soundly orthodox in Islamic theology, who feel that the only way of salvation for themselves and their homes is to be found in stricter adherence to the teachings of their prophet. And they are inculcating those principles in their children. I am also certain that were it not for that early home training, the education in mission schools would have led many fine Moslem men to break with the religious traditions of their forefathers. We must win the women of Islam to Christ if we would win their men and their children.

Because, as already stated, they are not generally free to attend a public meeting when men are present; and further, because no strange man will ever be allowed in the house to do personal work among them as an evangelistic worker, our only hope is to reach them through the ministry of Christian women. Until we have more women doing the work of evangelists for their sisters in darkness, it seems to me ours is a lost cause amid the multitudes of the Moslem faith.

Other missionary societies have for years been working along the lines known as zenana work. We have done a little of it. In Adventist terminology we would call these workers Bible instructors or personal evangelists. But the need is for more than an occasional personal worker. It calls for trained women who as evangelists can hold public meetings for women. Call this labor by whatever name we will, we must face the fact that there is a need to be filled that demands more attention from our leaders, administrators, and evangelists in these parts of the world and also from the educators of our young people. Our youth must be stimulated to see the challenge that is before them.

Some of our Christian women fear the menace of the purdah. They think some Moslem young men may pretend conversion in order to marry a Christian girl and make her part of his harem. However, some public-spirited Moslem women are breaking the trail to freedom. Shall we who carry the torch of truth be in the rear?

### *Reaching Moslem Women*

The women of these countries must be reached with a message from God. And the heralds of the cross have always braved the dangers of this world. The girls that have sacrificed their lives in ages past for the truth are without number. Many of the martyrs through the ages

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were women. I do not suggest that we want unnecessarily to expose our women to danger. We ought to take every precaution to protect them. But I am sure that if they know and feel the challenge that is theirs, they will not shrink from the task because of personal safety. And is the arm of the Lord shortened that the guardian angels cannot accompany our young women as they seek to do this work? Faith must lay stronger plans for the conversion of Islam's women.

Now, in an age when national women are cautiously moving out into new patterns, is the time to strike. We need pairs of indigenous young women evangelists, capable of speaking fluently the language of their sisters and the language of the heart, to enter upon this work. Whether as single women or as the wives of our male evangelists, they need to be trained for this larger work. Then while their male counterparts are doing the heavier work of organizing the campaigns, caring for the advertising, handling the financing of the program and the securing of adequate meeting facilities, as well as conducting meetings for the men, the dedicated, trained, equipped young women can hold public meetings on alternate nights for the women of Islam.

### *Islam's Women Will Come*

These women go in large numbers to the attractions of the devil in the theaters of the land. And many will come to the ladies' meetings, if they have the assurance that there will be no men present. Some will be prevented from attending by their men. But when the men find an interest in the message, they may overlook the fact that their womenfolk are attending and listening to the same message, and the task of winning families for Christ can be begun. This will also obviate the lurking suspicion to a great degree that they come for the loaves and fishes, or the men for ulterior designs of marriage.

After the Moslem ladies have come to the women's meetings, and begun to get acquainted with the women who lead out, it will not be so

perilous for the latter to visit the interested ones in their homes, under a carefully organized program, for the lady evangelists will be able to sense the power of the Spirit's conviction on the hearts of their sisters who are in darkness, and with the protecting power of God to accompany them on their errands for Him, they need have no fear. Zenana work has always been hard, but coupled with public evangelism, doors will be opened, and I believe it is a work God wants to have done. Later, among the more educated Moslem families, where Christian friendship and understanding has been well laid by the women, there may be invitations for the husband-and-wife team to visit the home, and the curtain of prejudice will then have been torn down.

Even though the Moslem women do not immediately step out publicly for Christ, the seed of truth will have been sown. "In heathen Africa, . . . in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law."—*Prophets and Kings*, p. 189.

Yes, the church must have trained women evangelists for these parts of the world, inspired with a vision of the service they can render God. Family responsibilities may, for a time, limit the work of workers' wives. But these faithful women can stand by the side of their husbands and do much to make their work more successful.

While I have stated the need for women personal workers in these Moslem lands, I am conscious that the task is still a Gibraltar facing the entire Christian world. However, the church has already come to grips with equally hard problems. Surely nothing is too hard for the Lord, and in His own time even the Moslem world must yield to Him. With confidence we look to God to touch the hearts of our consecrated young women, that they may dedicate their lives to this challenging task. May training for this unique yet difficult work be prayerfully studied by our leaders.



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## NEWS -- From Current Journals



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

¶ The Vatican Radio announced that it plans to increase considerably its broadcasts in the Scandinavian languages. It said the reason was the "growing interest in the Catholic church in the Scandinavian countries and the growing number of Catholics there."

¶ The State board of education rejected a plea by Kentucky Christian Scientists that children of that faith be exempted from required health courses in the seventh to twelfth grades "on religious and constitutional grounds." The Christian Science Committee on Publication for Kentucky had petitioned for such relief and suggested that the denomination's boys and girls be permitted to elect courses in industrial arts and home economics respectively. The committee's petition was read to the State board and summarily denied. It held that health instruction on the junior and senior high levels "usually is presented with the assumption that medical theory offers the only method of healing and that medical practice offers the only reliable recourse for the sick." "For the children of Christian Scientists, the application of the spiritual understanding of God and man's relationship to Him is the effective method of healing," the petition said. "Their reliance on God for healing is an inseparable part of their religious worship. Thus, the presentation of medical means as the only method of healing tends to attack as false their method of worship. When such a thing happens, one of the fundamentals of our public school system—and of our constitutional freedom of religion—is impaired."

¶ Pope John XXIII has given legal status to the Vatican Film Library, making it a permanent unit of the Holy See. The library was established last March by the Pontif in an apostolic brief, or *natu proprio*, entitled *Boni Pastoris* (Of the Good Shepherd). At that time the Pope also gave permanent status to the Pontifical Commission for Motion Pictures, Radio, and Television, under whose direction the library will be maintained. Functions of the library include the gathering and preserving of films and recordings of TV and radio programs pertaining to the life and work of the Catholic Church, in particular those concerning the Pope, his representatives and the various departments of the Roman Curia, the

Church's governing body. It also will include films of charitable and cultural activities of the Catholic Church and Catholic major works of art.

¶ A worldwide emphasis on evangelism by the Baptist World Alliance in 1964 has been recommended by the organization's Commission on Evangelism. Dr. J. D. Grey of New Orleans, a Southern Baptist minister and commission chairman, said it would urge "all BWA constituent Baptist unions and conventions to arrange special programs to carry out this evangelistic emphasis." The date coincides with the final year of the 1959-1964 Baptist Jubilee Advance, an evangelism program of several major North American Baptist bodies, Dr. Grey noted. He added that the emphasis also would serve as preparation for celebrating the 60th anniversary of the BWA in 1965.

¶ The Federal Public Health Service has awarded a one million dollar research grant to support a five-year coordinated study on alcoholism in the U.S. and Canada, it was announced in Washington, D.C. Approved by the National Advisory Mental Health Council, the grant is being made to the North American Association on Alcoholism Programs, which will establish an independent commission to conduct the work. Alcoholism was described by the Public Health Service as a "public health problem of major proportions in this country and in Canada." The commission, which will be known as the Cooperative Commission on the Study of Alcoholism, will "recommend future policy and action" to be taken by American and Canadian public health authorities.

¶ Cameras began rolling in Oberammergau for two documentary films, one British and the other German, on the life and people of this picturesque Bavarian Alps village, world famous for its centuries-old Passion Play and religious wood-carving industry. No movies of the Passion Play performances themselves are permitted by village authorities. Filming of the actual play, they made clear again this year as in the past, would violate the drama's religious purpose and reputation. The village council is reported to have rejected in recent years several "very high and tempting" offers by American motion picture companies to film the 1960 play. The eight-hour production, which is expected to draw 800,000 spectators next May through September, has been performed faithfully by villagers every ten years since 1634, with only

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a few interruptions. During the Black Plague which swept Europe in 1633, Oberammergau residents in their distress vowed to relive Christ's suffering and crucifixion every decade if the devastation ceased. More than 20,000 Americans were among the foreign visitors who saw the last series of performances in 1950, which was hailed by the committee in charge as the most successful in history.

¶ A record \$182,000 was paid at auction in London for a thirteenth-century illuminated manuscript copy of the Apocalypse (The Revelation of St. John the Divine) by a New York rare-book dealer. The buyer, H. P. Kraus, broke a 30-year dollar-price record set by the late J. P. Morgan, who paid \$158,400 in 1929 for the *Bedford Book of Hours*. With the purchase of the Apocalypse, Mr. Kraus also topped his own previous high of \$109,200 for a twelfth-century illuminated manuscript of the Gospels. Mr. Kraus actually gave £39,000 for the Gospels, compared with Mr. Morgan's £33,000 for his acquisition, but with the present devaluation of the pound Mr. Morgan's dollar cost was greater. The Apocalypse was purchased from the library of the late Dyson Perrins, a British manufacturer.

¶ A Bible verse will appear on a new 10-cent stamp for overseas air mail to Latin America and the West Indies, the Post Office Department in Washington, D.C., announced. The stamp will picture the Liberty Bell and its famed inscription "Proclaim liberty throughout the land to all its inhabitants," which is taken from Leviticus 25:10. It will also carry the slogan "Let Freedom Ring" in large letters beneath the picture of the Liberty Bell. This inscription from the Bible was chosen by Isaac Norris, a Quaker, who was Speaker of the Colonial House of Representatives in Pennsylvania when the legislature ordered the bell cast in 1752. First day of sale for the new stamp will be June 10, 1960, at Miami, Florida, the city through which passes much of the mail destined for Central and South America and the West Indies.

¶ Government officials in Amman, Jordan, announced recently that they have disproved a legend that remains of the Temple of King Solomon lie underneath the Mosque of Omar, built in the seventh century A.D. to protect the famed Holy Rock, sacred to Islam, in the old walled city of Jerusalem. The Jordanians said that the excavations taking place beneath the mosque indicated the presence only of natural rock and not any remnants of the ancient Temple.

¶ Dr. E. Stanley Jones, widely known missionary-evangelist and author, declared in Fort Worth, Texas, that the next great spiritual awakening will come through Christian laymen, "the great untapped source of power in the Church today." Speaking before the General Ministers Association of Greater Fort Worth, the veteran Methodist clergyman observed that "this is the greatest hour for evangelism I have ever known." "I would rather be living during the next 25 years than during any period in the history of the world," he said. Noting that spiritual awakening "usually follows famines, wars, and other disruptive forces," Dr. Jones said that "we are now on the threshold of a great spiritual awakening in the midst of prosperity which is explained by the fact that we have found out that the things of the world do not satisfy."

¶ Public preoccupation with the problem of alcoholism tends to cloud equally serious problems related to social drinking patterns—drinking drivers, sexual promiscuity, juvenile delinquency, and "hangover inefficiency," a Methodist youth leader said in Washington, D.C. Roger Burgess, of Washington, D.C., associate secretary and director of communications of the General Board of Temperance of the Methodist Church, addressed 1,500 young people at the eighth annual oratorical contest sponsored by the Columbia Union Conference of Seventh-day Adventists. "Accepting the practice of social drinking is like playing Russian roulette," he added. "No one knows when the hammer will fall and who will be hurt. With all that science can tell us about man and his body and mind, no one can yet predict which of 12 social drinkers will become an alcoholic. But statistics prove that at least one of them will." The Christian youth who refuses to drink, he said, has "made a decision that will pay off in plus values for the rest of his life."

## What Is Christianity?

In the home, it is kindness;  
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Toward the wicked, it is resistance;  
Toward the strong, it is trust;  
Toward the penitent, it is forgiveness;  
Toward the fortunate, it is congratulation;  
Toward God, it is reverence and love.

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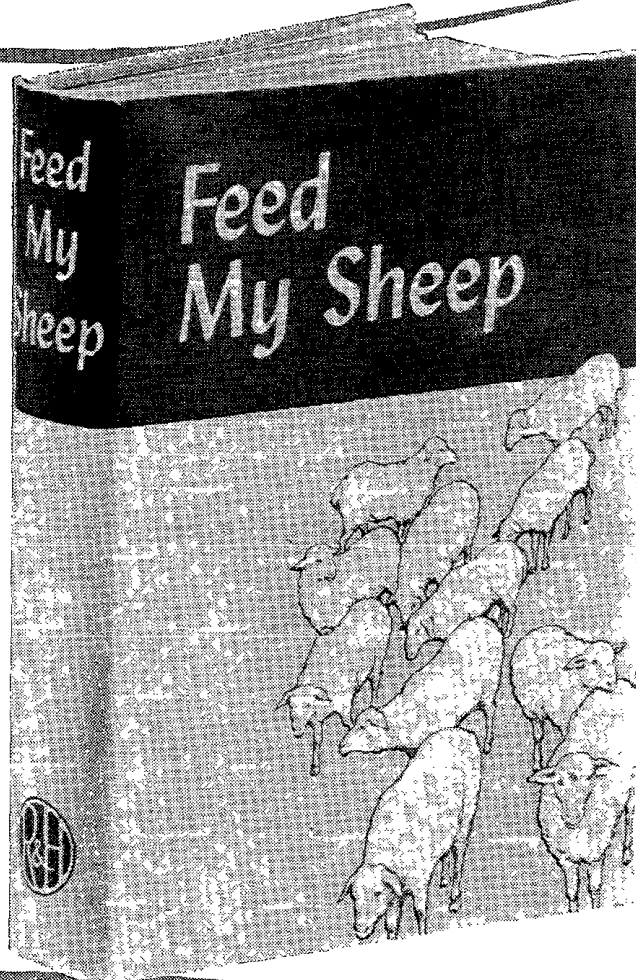
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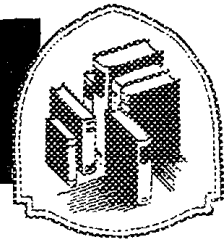
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# BOOKS -- For Your Library



**Conversion**, E. Stanley Jones, Abingdon Press, Nashville, Tennessee, 253 pages, \$3.25.

The author, always a vivid speaker and writer, is not here concerned with the theological background of conversion or with Biblical proof texts. He deals wholly with the experiential, which to him is the imperative thing if life is not to end in shipwreck.

Seldom is a book so packed with apt and powerful anecdotes. In many places the author strings his paragraphs together, each with a grippingly new experience. He swings with skilled touch from India to Japan to China, from place to place in the New World. Then we meet the electrifying transformation of conversion in the high, the low, in rulers, statesmen, scientists, philosophers, students, soldiers, beggars. Some are positively astounding, and preachers will use many of these incidents to illustrate their own ideas and sermons.

This book is easy to read. More references for outstanding statements and an index would have been preferable, but the absence of these will not worry the preacher who is searching for ideas and illustrative material, which are here in abundance.

H. W. LOWE

**Great Women of the Christian Faith**, Edith Deen, Harper and Brothers, New York, 1959, 428 pages.

Edith Deen, author of *All the Women of the Bible*, has presented within the covers of the above book a regiment of Christian women who have bent their talents and their energies to the task of bringing to their fellow men some deeper knowledge of God's love.

With accurate yet sympathetic strokes she has painted quick biographies of 123 women whose lives have molded the course of mankind to lesser or greater extent. Her honor roll reaches back to the second century after Christ and continues through to the twentieth century, including in its number the name of Ellen G. White.

Of Mrs. White the author writes: "Penniless but filled with faith, Ellen G. White helped to found the Seventh-day Adventist Church, which has established itself in 185 of the world's 205 countries. . . . For her public ministry, her personal labor for souls and her solicitous care of the church, Ellen White has become one of its best-loved figures." Seven pages fill out a portrait of this Adventist pioneer that is complimentary both to her and to her church.

Edith Deen has placed her women *extraordinaire* in six categories: (1) Women of the Early Centuries; (2) Women of the Middle Centuries; (3) Women of a Time of Awakening; (4) Women Who

Pioneered; (5) Women Who Built; and (6) Women Who Advanced.

Vibia Perpetua, an early Christian martyr of about 181-203, holds the lead position in the book. "Her blood became the seed of the church," the author writes. "Vibia Perpetua was in her early twenties when, singing a psalm, she went forth with joyful, radiant countenance to a martyr's death." How she lived and how she died for Christ is a story that grips the reader from the opening sentence onward.

Catherine Booth, Mary Moffatt Livingstone, Ann Judson, Elizabeth Fry, Susanna Wesley, Anne Hutchinson, Margaret Fell Fox, Katherine Von Bora—these are only a few of the people whose lives move briefly across the pages of *Great Women of the Christian Faith*.

Miss Deen and Harpers have done an outstanding job of gathering facts about these outstanding people and presenting them in a manner that both thrills and inspires the reader to raise his sights above the things of mere earthly value.

M. CAROL HETZEL

**Try Giving Yourself Away**, David Dunn, Prentice-Hall, Inc., Englewood Cliffs, New Jersey, revised and enlarged edition 1959, 128 pages, \$2.95.

More than twenty years ago David Dunn wrote an article with the above title for *Forbes* magazine, which was reprinted in condensed form in the *Reader's Digest* in 1945 and reprinted again by request in August, 1959. Between those years this article was expanded into the present book, which presents a philosophy and workable suggestions for happiness for oneself through enrichment of the lives of others. Not by monetary means, but through "little sparks of appreciation," obeying "warm-hearted impulses," "citizenship giving," "the investment of influences," "the second thanks," "the habit of noticing," the giving of tolerance and loyalty to friends, et cetera.

Pastors would do well to have copies of this book in their church libraries, recommending it for missionary workers in visitation, Share Your Faith, and Dorcas Welfare contacts. Many of the illustrations portray true Christianity in action even though it is not written as a religious book.

A few excerpts from the book presented to the congregation may lead those who are completely wrapped up in themselves to find pleasure in the cultivation of kindness, considerateness, thoughtfulness, tolerance, and good nature.

The pastoral family will gain many valuable ideas for good neighborliness in community and city by reading this book. BERTHA W. FEARING



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

***The Cross-Reference Bible*, edited by Harold E. Monser, Baker Book House, Grand Rapids 6, Michigan, 1959, \$14.95.**

After carefully examining *The Cross-Reference Bible* we agree with the publisher that "this is one of the most complete analyses of the Bible ever produced in a single volume. It was prepared with just one thought in mind: What does the Bible teach?"

Originally printed in the year 1910, Baker Book House has produced a 1959 reprint of excellent craftsmanship. Since this work is highly recommended by ministers and teachers who for several decades have become conversant with its well-organized sections and student features, we merely draw attention to its main helps:

1. A footnote arrangement of the entire teaching of the Bible on practically all the important subjects.
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The text is that of the American Standard Version of the Bible. Cooperating in the preparation of this tremendous work we find listed some of the outstanding Bible students of the century. The needs of the pastor in the preparation of sermons, and those of the average Bible student as well as the layman, are here met in a satisfactory way. The size of the volume is 6 by 9 1/4 inches. College librarians, please take notice.

L. C. K.

***History of the Jewish Nation*, Alfred Edersheim, Baker Book House, Grand Rapids, Michigan, 1954 reprint, 553 pages, \$4.20.**

The author is a well-recognized authority on the history of the Jewish nation, and here covers the period after the destruction of Jerusalem under Titus. This book is worthy of an honored place on the reference shelf and as a textbook. Alfred Edersheim's conversion to Christianity from Judaism helped him to see the history of his own race in proper perspective. His presentation of fact and his lucidity in expression make this work valuable and most interesting reading. It sheds light on the Gospels and the book of Acts, and on subsequent church

history. The author describes the state of society, of trade and commerce, agriculture, arts, sciences, and theology during the first years of the Christian Era.

Teachers of poetry, music, and science will want to become well acquainted with Edersheim, and every minister and Bible instructor should be conversant with this historian. The book is included in the Baker Book House Co-operative Reprint Library, which is designed to save you money.

L. C. K.

***The Miracles and Parables of the Old Testament*, by "A London Minister," Baker Book House, Grand Rapids 6, Michigan, 1959 reprint, 427 pages, \$3.95.**

"This book abounds in seed for sermons." The publishers' catchy statement is not overdrawn, for a perusal of the book immediately satisfies the reader that it has value. Supplementary material from sermon masters of the past include illuminating selections from Matthew Henry, Charles Simeon, Krummacher, Lange, Erskine, Fairbairn, John Owen, Bishop Hall, and many others. We were surprised to count more than a hundred miracles and parables of the Old Testament, and in the main these are given a sound spiritual interpretation.

The preface suggests that before this work appeared in 1890, according to the best authorities no book had ever been published on the miracles and parables of the Old Testament "answering to the large number of works on those of the New Testament." The foregoing is an interesting statement in the light of the fact that it was made toward the close of the nineteenth century. For the studious minister these homiletic sermon outlines will do more than "prime the pump." (Overseas workers kindly take notice.)

L. C. K.

***All the Men of the Bible*, Herbert Lockyer, Zondervan Publishing House, Grand Rapids 6, Michigan, 1958, 381 pages, \$4.95.**

Nowhere in the world do we have a more superb portrait gallery of human nature than in the Bible. What a mixture of personalities from all walks of life are there—"Kings and knaves, princes and paupers, the tenderhearted and the traitorous, saints and sinners, the courageous and the cowardly." God in His wisdom has allowed inspiration to reveal, like a clear mirror, the sacred record of human character.

*All the Men of the Bible* is a unique source book and reference library of more than three thousand Bible characters. This volume is a cyclopedic work packed with sermonic material. Some of the attractive, thought-provoking titles used for the headings of the various Bible characters will suggest intriguing sermon subject titles. This work reveals careful research. It will be of practical value to ministers who need interesting information concerning Bible characters at their finger tips.

A. C. F.

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# PULPIT -- Pointers for Preachers



## A FATAL POSTPONEMENT

"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."—*Evangelism*, p. 701. What man among us would resist the falling of the latter rain should it come today? An even greater sin is one's failure to *seek it now*. "We must have it, and Heaven is waiting to bestow it."—*Ibid.* If heaven is waiting for us, then what are we waiting for? After all, the Spirit must be individually sought and singly bestowed. And when He is come in fuller measure, He will, like rain, water all in His path. "The Spirit is poured out upon all who will yield to its promptings."—*Ibid.*, p. 700. The Christian ministry has no greater need. Can you imagine a thirsty man refusing to drink the refreshing glass of water at his finger tips? Or a starved man dying of hunger with food within reach? Years ago, news filtered back East that gold had been discovered in the Western United States. By every available means of transportation men poured into the West. The gold rush was on! Gentlemen of the clergy, the "soul rush" is on! Who will be the first to stake his claim?

E. E. C.

## "KEPT IT FOR THEMSELVES"

THE two little girls were close friends. One of them became very sick and the doctors put her in quarantine. Although her little friend could not visit her, she faithfully sent her love every day. However, the one who was to carry the word of thoughtfulness and love failed to do so. As the sick child grew better she felt hurt that her friend seemed to neglect her, and proceeded to tell her so.

"Why," said the little girl indignantly, "I sent you my love every day, but they just took it and kept it for themselves."

Could this be true of many today? A love beyond description has ennobled our souls and enriched our lives. It is love for ourselves, to be sure, but it is a love that must be shared with the sick, the disconsolate, the sinner, who so greatly need it.

A dedicated man who allows the radiance of the love of Heaven to flow through his ministry will be a man of winsome power for the saving of others. He will live close to the heart of his community; he will be a helper to the fallen, the guardian of youth, the comforter of the sorrowing, the protector of the weak, the crusader against evil, and the evangel of truth and righteousness. The world can be won to Christ only by our passing on to others the love that has been so richly bestowed upon us.

A. C. F.

## FATAL FUTURISM

THE apostles taught the second coming of our Lord nineteen hundred years ago. For more than one hundred years our own century has heard the proclamation. "Christ is coming soon," the message goes. How soon? Will the twentieth century see heaven open and Christ come with power? The signs of the times certainly indicate by their frequency and intensity that the event is not far hence. But how far? The angels in heaven cannot answer this question. Surprising indeed is the practice of time setting, being done in some quarters, which indeed does more to discredit the doctrine in the eyes of the skeptical than to prepare men for that awful hour. Ministers are not called to reveal the Heaven-concealed, or to fathom the unfathomable. The simple, provable, and blessed fact that Christ is coming *soon* is within itself enough to make sinners tremble and saints rejoice. "In such an hour as ye think not" is sufficient to put conscientious men on guard, inspiring them to live every day as though it were their last. Men whose conversion hinges on a sign or a date have little depth in the things of God. Hence, any seeming delay in the Master's return results in a letting down of the guard and in carelessness. But he who loves his Lord supremely will sense an urgency in the signs, and each day's delay will but increase his passion for reunion with his coming King!

E. E. C.

## FOR WHAT PURPOSE

Recently, during an evangelistic campaign, I overheard a ministerial assistant ask a stranger, "How did you like the sermon?" He answered, "Fine. I liked it."

I was pleased to hear that the man "liked" the message, but is that the important thing—the purpose of the presentation? True, a minister desires to picture God's truth in an attractive way, but sermons are not preached primarily to be liked. They are to be accepted and lived, to speak in behalf of God's love, to draw listeners heavenward, to win decisions for eternal life, to accept the power of God for everyday living, to prepare people for the troublous times ahead and for citizenship in God's world of tomorrow.

The inquiry might well be: "Did the sermon help you?" "Did it comfort you?" "Did it give you a new vision of your duty?" "Did it bring you nearer to the Lord?"

The sermon may be measured not by the enthusiasm or delight of the people, but by their response in action and practice.

A. C. F.