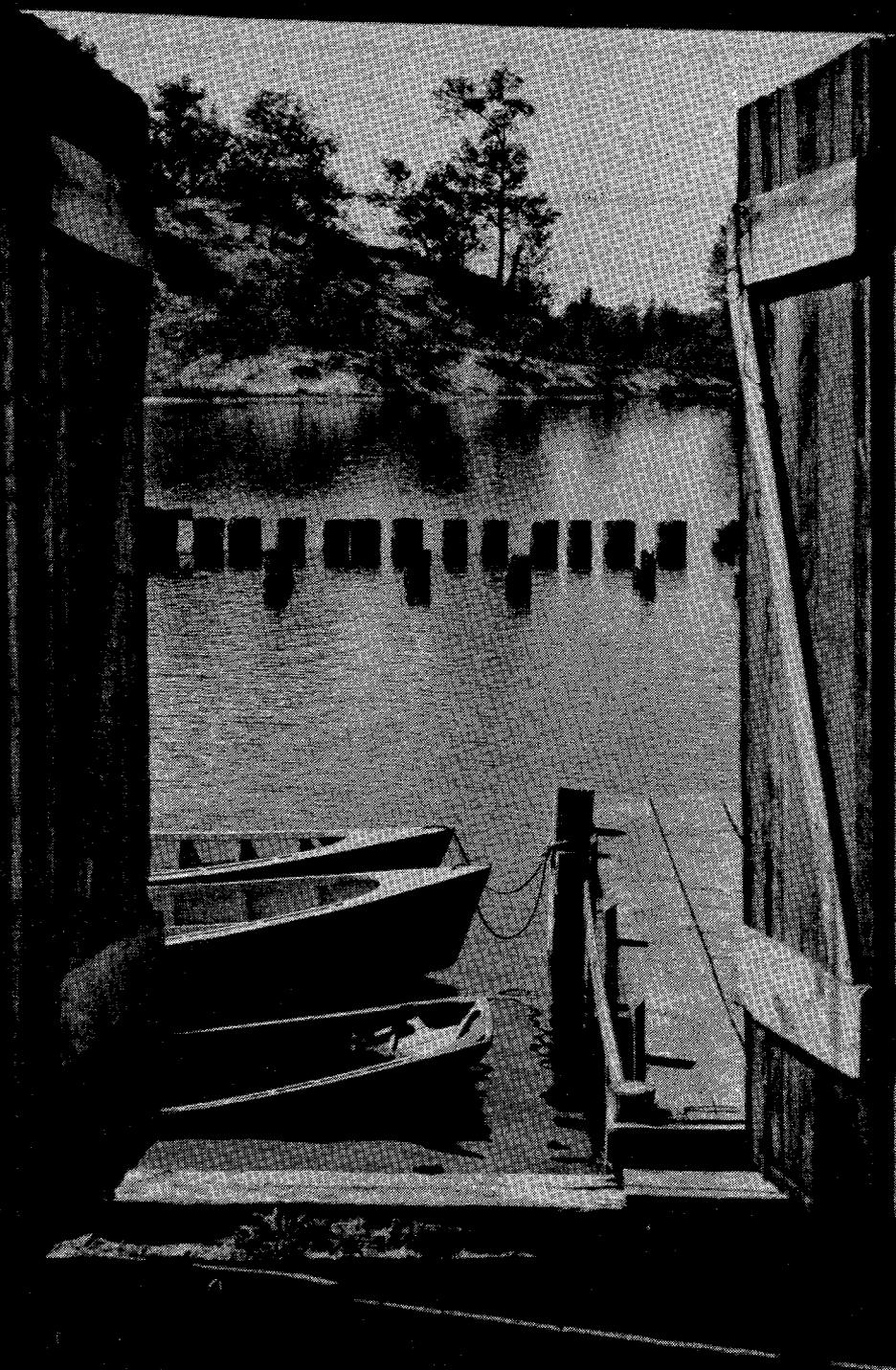


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MAX THARPE



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Editorial Office: 6840 Eastern Avenue, NW, Washington, D.C.

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Our Cover

We live in a storm-tossed world. "Every wind of doctrine," economic pressures, and the barking dogs of war keep mankind in a state of well-nigh unbearable tension.

Nevertheless, it is possible for the Christian to enter into an experience of divine guidance that is summarized in the memorable words, "He leadeth me beside the still waters" (Ps. 23:2). We may rest in God's grace day by day.

"In David's song his grace is pictured also as the cool, 'still waters,' amid green pastures, beside which the heavenly Shepherd leads his flock."—ELLEN G. WHITE, *Patriarchs and Prophets*, p. 413.

A Word to Fellow Workers

H. M. S. RICHARDS

Director, Voice of Prophecy



WE HERE at the Voice of Prophecy wish to express our appreciation to all our workers for their cooperation and support so freely given in our efforts to broadcast the gospel message and to carry on the Bible correspondence schools connected with our program.

We like to consider every worker in the Seventh-day Adventist Church a part of our Voice of Prophecy evangelistic organization. We feel that we are carrying on a continuous evangelistic campaign week after week and month after month.

Our great objective right now is to reach the millions of North America, with a population that is increasing faster than our church membership is increasing. With a little over 300,000 church members in the midst of nearly a 180-million population, we have a tremendous work to do.

These millions of people need to hear the gospel of Christ. They need to hear our special prophetic message for this time. We feel that radio is an increasingly powerful means by which to reach them, along with television and the printed page. None of these agencies are being used to the extent that they should be, but great advance has been made, and our workers are more and more cooperative as they see the opportunities and also the great needs with which we are faced.

The radio broadcast has been expanding into more and more towns and metropolitan areas across the United States and Canada. A year and a half ago we were forced to cut off nearly one hundred stations in order to keep within our budget, but as the result of our special appeal last year, we were able to restore most of these stations. This appeal would not have been heard by our people to any great extent and would not have been answered in such a wonderful way had it not been for the loyal cooperation of the ministers and

elders in the churches. For this we express our deepest thanks.

We are glad to report that several powerful 50,000-watt stations have lately been added to our radio log. Not only are they covering great urban areas but they are also carrying the message into important, heavily populated rural regions that otherwise could not hear the message at all. We need to be on a far larger number of these powerful stations to cover the areas between towns and all the hundreds of smaller towns in which we have no radio outlets.

Something new has been added. It is our daily broadcast, which is bringing a strong impact in a number of areas where it is aired. We find that a message going into the homes seven days a week creates a tremendous interest and a desire for our Bible correspondence courses. Thousands of new students enroll who will eventually become interests for pastors to meet, with the hope of baptism later.

These daily broadcasts are not included in our regular Voice of Prophecy station cost budget. They are financially sponsored by individuals, groups, and even by churches or conferences interested in day-to-day radio evangelism. We wish this could be spread over the country. In fact, we wish the program could be on coast-to-coast every day, for it would truly arouse hundreds of thousands of new interests.

Once in a while I meet a minister who says that he has received names of interested persons from the Voice of Prophecy, but that none of them have made real decisions. This, of course, grieves me, but it also surprises me. I realize that sometimes truth is stranger than fiction. It may be possible that all the names that come to the attention of a worker as interests will prove to be no interests at all. But this is very unlikely. Almost all the ministers with whom I have talked testify that they are glad to get those names, and that many of them are later baptized under their min-

istry and become church members. We have thousands of letters from our ministers all over the country to prove this.

Here is a sample from one of our strong evangelists. Writing about two families he had just baptized, he states: "These are two super-lovely families. They were fully indoctrinated and believed the message, but just needed to make a decision. They took their stand and were baptized, and seemingly none of them have any problem with their jobs." From the same letter we quote: "Mrs. _____ is another lady that you folks can be proud of—a former student of the Voice of Prophecy. She is one of the finest ladies one could meet anywhere. All she needed was a decision, which she made. She will be a first-class member in our church."

Such reports as these are multiplied thousands of times in letters to us, so we know that God is blessing the work.

All of us here at the Voice of Prophecy wish to say a big, big Thank you to our church pastors, elders, and other workers for uniting with us and adding a rich harvest of souls to their baptismal records.

Many of our faithful co-workers find genuinely interested people among the names they receive from the Voice of Prophecy and are faithfully following them up with Bible studies, prayer, and real Christian interest. Of course, we must all admit that we could do better. We could do better here at our end of the line, and so could many in the various conferences

All Pastors—Note

"OUTREACH" is the topic to be presented in all the churches of the North American Division, August 4, 1962. A special outline for this important topic will be published in the August issue of GO magazine. We not only invite but we urge every minister to study this outline carefully. We believe it may lead to a vastly larger church missionary program and the utilization of our lay forces in soul-winning service. Is there any subject of more pressing importance to any Seventh-day Adventist church today? What are OUR plans "in such an hour as this"? Recently Nikita Khrushchev said, "A Communist has no right to be a mere onlooker!" Certainly no church member has a right to be a mere onlooker in such an hour as this.

A. A. Esteb

in following up these interests. We will try to cooperate better in these matters so we will not get the sorrowful letters that so often come from those who have been neglected, never visited or cared for. We do not wish to say much about this, but only plead for still more loving Christian ministry for these interested people. Christ would have come to this world and died for even one. How can we neglect one, two, three, or dozens, hundreds, or thousands of them? The follow-up of interested persons by our church pastors is a rewarding work, and may God bless our dear fellow laborers as they do it.

We are happy to mail out invitation letters to Voice of Prophecy students when requests come to us from conferences where evangelistic campaigns are in progress. The results from such letters have been gratifying. One well-known evangelist writes:

"For the past nine months I have been putting no ads in the newspaper at all. I had been spending three to four hundred dollars for such ads and on the opening night would ask the audience how many had come because of the ad. Sometimes in an audience of five or six hundred perhaps as few as eight or ten hands would be raised indicating that they had seen the ad. When I asked how many had received the letter from the Voice of Prophecy inviting them to come, from one half to two thirds of the hands would go up. The same has been true with Faith for Today letters. Frankly, I would feel lost if I had to go back to newspaper advertising."

I am not urging a change in the advertising methods of my fellow workers, but simply quote this to show that one minister gets excellent results by working especially for Voice of Prophecy interests. In this way interested people are introduced to the worker and the way is opened for a personal contact which, in many cases, leads to decision for Christ.

Many are following the Prophetic Bible Class method. We have enthusiastic letters from many of our successful men in which they express their appreciation of this special plan.

We invite workers to visit the Voice of Prophecy headquarters, to write to us, and especially to pray for us. We wish to work with you, and together seek a mighty outpouring of the Holy Spirit that we may do our part in carrying Christ's message to the millions.

Losing Contact With God

H. M. TIPPETT

Associate Book Editor, Review and Herald



OH THAT I knew where I might find him," cried the distraught Job. When we read the thirty-first chapter of Job and realize what a wonderful man Job was, we are puzzled to hear him admitting that somehow he had lost contact with God. That thirty-first chapter of Job is called by Biblical scholars Job's oath of clearing, in which he justified himself in the matter of all the charges brought against him. He hadn't taken bribes. He had been a good father, a merciful ruler to his household of servants. He had dealt bread to the hungry and been hospitable to the stranger. He had kept himself morally pure—he had worshiped God. But now God seemed far off. How easy it is to lose contact with God—in the nation, in the church, in the home, and in the human heart.

And perhaps we lose Him because we are so self-sufficient that we fail to take hold of His wisdom and power. Instead of a "Thus saith the Lord" we choose our own authorities—human wisdom instead of God's counsel, organizational power instead of God's strength, material wealth and social security instead of God's providence. It is no wonder that so many people lose God when their source of reference is their emotions—the way they feel about a thing; or in their learning—what their major professor said at the university.

Some lose God because their frame of reference is their experience, and they flout the experience of anyone else. Some lose God in private interpretations of the Bible. Some lose Him in private interpretations of the *Testimonies*. Their own interpretations become the authority. Some find their authority in the church paper, and see all its statements as *ex cathedra*

pronouncements of truth. It is surprising how many letters F. D. Nichol gets asking him to arbitrate in matters of dispute. Some find their authority in tradition, as did the Pharisees. It was a long time, when I was on the staff at Emmanuel Missionary College, before we could get away from the authoritarianism of what was done at Battle Creek College in the 1880's.

And all the while the Lord is saying, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord" (Jer. 9:23, 24). Why do we so constantly grope for God when He says He is not far away from any one of us?

Some seem unable to see God other-where than in the church. They feel close to Him at the chancel rail but not around the family altar, maybe because it is a perfunctory chore. They find Him in a vesper organ mood but not in the song of a cardinal on a spring day. Paul said, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands" (Acts 17:24). How astonishing a statement indeed. What! these beautiful memorial churches of the land, with their Gothic stone traceries, their art-glass windows that filter the sunlight into beautiful sanctuaries where altar cloth and silver chalice and golden crosier combine with the brooding silence to invoke the devotional mood—these, you say, beloved Paul, are not God's dwelling places? And to my dim understanding comes the revelation that while these sanctuaries built to His praise are God's meeting places with men, He does not dwell within the walls of man-made edi-

The third in a series of worship talks given at the General Conference, Washington, D.C.

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fices, though they be built of marble and the cedars of Lebanon.

Where, then, may we find Him? Isaiah gives us the answer: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (Isa. 57:15). Yes, God dwells in human life, and particularly with those whose hearts are yielded to His will. Although he dwells in eternity He condescends to dwell with us in time, and even as Christ was made flesh and dwelt among us, so may we be made spirit and fellowship with Him.

One time when I was in great physical anguish, which I will not take time to relate, my attention was attracted to 1 Corinthians 10:22—"Do we provoke the Lord to jealousy? are we stronger than he?" And I thought of the many times I had tried to work out problems in my own strength. I trusted in experience, in pride of intellect, in varied resources at hand, to solve my problem, and overlooked the fact that I had been brought into a strait place that God could reveal Himself to me. And there was the good Lord standing with folded arms on the side lines, jealous of the means I was using when with a word He could bring me out into a happy solution of my troubles. And when I yielded my will to Him, He did.

But in that connection I have always marveled at the simple means God so often uses to solve a seemingly impossible problem. I think of the native Christian pastor in an African jungle, who was importuned by a woman with only a sketchy knowledge of God to pray for her son, apparently dying with a jungle fever. He was no physician, but had had one contact at a Durban

hospital where he had seen them use ice packs on fever patients. He told the woman it would be presumption to pray for ice out there in the 100° temperature. But she asked, "If He is God why can't He do it?" The poor distraught man knew nothing else to do than to honor the woman's faith, and while he was praying a sudden storm piled hailstones as big as eggs all around the hut. He used the cooling hail on his patient, and the boy fell into a sleep and was saved. Now the Lord could have saved the boy without outward means, but His Word says, "According to your faith be it unto you."

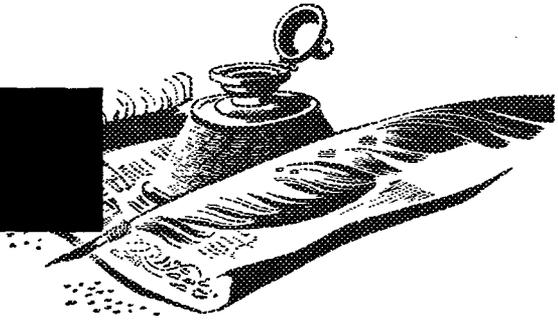
James Gilmour of Mongolia was not medically trained, but like so many missionaries he had to set bones and extract bad teeth, and so forth. One day an extremely fat Mongolian had fallen and apparently fractured some bones. Gilmour was importuned to attend the man. He didn't know how to find where the fractures were. He was not skilled in anatomy. There was no X-ray or fluorescent light out there on those North China plains. What to do? The natives stood around with clubs, ready to kill him if he didn't help the man. How did the Lord solve that problem? He sent into the circle the most emaciated man Gilmour had ever seen. You could tell all his bones. And by means of this walking cadaver the missionary was able to do a fair job of restoration to his patient.

God is not a denominational God—a Methodist, or Presbyterian, or Adventist God. He is not a God of organizational procedures, a God of creeds and ritual, a God of forms and ceremonies that produced the Pharisee, or a God of fastings and vigils that produced the hermit and the celibate. But it is wonderful to think of Him as He speaks through Jeremiah, "Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?" (Jer. 32:27).

Paul says that God "hath made of one blood all nations of men for to dwell on all the face of the earth, . . . if haply they might feel after him, and find him, though he be not far from every one of us" (Acts 17:26, 27).

"Life is one feature that cannot be run for a second showing."

EDITORIAL



Trends in These Terrifying Times



THESE terrifying times" do not arise from our thinking in an atomic context. There are events in this world transpiring before our very eyes that are equally as terrifying as atomic blasts. There are moral and spiritual catastrophes confronting us that are potentially as devastating as a nuclear detonation, for they are eternal in their consequences.

The church in this generation, strange as it may sound at this late date, is confronted by an evangelistic program that challenges it to the utmost, and dares the Christian to attempt the greatest things ever undertaken before God against overwhelming odds. For example, in some parts of the world the Christian church has long since lost the race against the population explosion. Since figures are not available for lands like China, Indonesia, Africa, we must content ourselves with statistics that relate to North America, where these lines are being written. It is no longer fantastic to imagine a time in the not-far-distant future when there may be as many as a billion people in these United States where now the present population is already above the 185-million mark. Statisticians envision 204-million people by 1970, and 350-million by the year 2000.

These figures do not confront us simply with the problem of elbow room. They face us squarely with moral and spiritual issues in a land where there are insufficient churches, and where a very large number of children and youth receive no religious education either in home or school.

No one generation has yet been fully evangelized, and when one considers the tremendous population growth, which is outstripping the advances of the church, the picture is not hopeful. It is even less hopeful in great lands elsewhere in the world. What the young people of today are thinking—and at least 50 per cent of the population in the United States is below thirty years of age—determines the condition of the world spiritually and morally for years to come.

There are some things so frightening that we would prefer to restrain mention of them were it not for the fact that we must face realities. For example, while thinking of the population explosion we might with humility remember that crime is said to be increasing in the United States four times faster than the population rate. In the past decade there has been well on toward a 100 per cent crime increase. It is reliably reported that 750,000 young people were haled before the courts in the United States during 1959. Preachers, who constitute the main body of our readers, do not need us to add marital infidelity, soaring divorce rates, multiplied pregnancies among unmarried girls in our high schools, the increasing number of abortions, syndicated crime, organized prostitution, et cetera, in order to round out a picture that is about as black as it could be.

The *Yearbook of American Churches* for the current year indicates that there are some 114 million church members in the United States, which may sound encouraging to the man whose statistical perceptions are overly developed, but not to the

man who would ask whether all these church members are really men, women, and young people utterly dedicated to the cause of Christ. We mention this because a contemporary recently made the statement that "the church member, moral, baptized, a religionist, is usually one of the most difficult men on earth to win to Christ."¹

There is perhaps no solution for the dead-member problem, except as we preachers are on fire for the living God and constantly bringing the dead to life. Are we preaching in that kind of way? I heard a man preach recently, and from the moment he began until the moment he ended he stood fixed to the two spots on which the soles of his feet rested; his hands never left the paper from which he was reading; his facial expression never changed; and when it was all over, the crowd filed out of the big city church like a slowly moving sea of icebergs! I stand among the least critical men when it comes to judgment of my fellow preachers, but we have to admit in general terms that dead preachers deliver dead sermons that make dead Christians!

How can a man's soul be on fire with the most startling, the most inspiring, the most epochal things of time and eternity without communicating by every means at his disposal to his people the fire that is in his own bones? We mix our metaphors to be expressive!

We are disturbed by other trends in the religious picture in the world today. Suppose a church is so animated by the Spirit of the living God that its numbers multiply, and the normal process of growth begets the idea of spawning and building another church—which, after all, is the way the Christian church has grown through the ages. It may surprise our readers to know that in days to come it may not be as easy in North America to build a new church as it has been, even when we have all the necessary funds in hand. There is growing up, under the impetus of the desire to unite for Christ, a number of local agreements that are called comities. The idea is similar to that which pertains in mission lands, of keeping to distinctly demarcated territories so as not to overlap the work of any other society.

We were surprised to read the following statement by Doctor C. E. Zunkel of the Church of the Brethren, a man associated

with the National Council of Churches: "I think I am correct in this that in Seattle the comity arrangement has been worked out so carefully and completely that no church could get an allocation of land for building without first having a comity allocation by the Seattle council; neither could any church secure a building permit, or buy lumber from a lumberyard for church building purposes without having had clearance from the Seattle Council of Churches. This made it possible to keep out the groups who tend to ignore matters of Comity and are unwilling to work cooperatively in church extension. In Denver, as I understand the situation, Doctor Harvey Hollis, the executive secretary, has now established the reputation of the Council in such a way that realtors will not sell property for church locations without first of all having clearance from the Denver Council of Churches. I am not sure that all realtors cooperate 100% in this, but it is my understanding that in the main the realtors are following this pattern and it is a very fortunate situation. There is no compulsion in it, except the good will and the hearty cooperation which the realtors are expressing because of their confidence in the Denver Council and Mr. Hollis."²

If these men of the National Council cannot see that such an arrangement is capable of the most un-Christian repression, then their enthusiasm for organization must certainly be blinding.

Luther L. Grub, the author of the article from which the above quotation is taken, might well exclaim from the depths of his soul: "We should be deeply shaken by the realities of this picture. Unless evangelicals do much, much more than they have been doing, the cause for Christ in America could be lost in a decade. Evangelicals must present a united front against the forces which oppose the extension of the gospel. If we keep pace with our population growth, we need 100,000 more new churches by 1975."³

We would not impugn the motives of the leaders of the National Council of Churches, and we would readily admit that each of the above statements, though given in a reputable religious journal, is subject to verification. But Adventists and others who are interested in Bible prophecy will by these comments recall the picture presented in Revelation 13, in which

the whole world is deceived into a unity of oppression which requires "that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (verse 17). The prohibition against the purchase of a city lot and the obtaining of a permit to erect a building may not at present look like the sort of thing we read about in Revelation 13, but human history is a long story of various kinds of comities, oppressions, and persecutions. Some of these things begin innocently, but eventuate in repression and

tyranny. The student of the Word is therefore justified in watching some of the terrifying trends of these times.

We must pray, work, and hope that zeal for a united church will not produce a monolithic organization that might get out of hand in the control of overzealous forces. It could then quite well eclipse anything yet known in the field of religious intolerance.

H. W. L.

¹ *Bibliotheca Sacra*, April, 1962, page 114.

² *Ibid.*, page 115.

³ *Ibid.*, pages 115, 116.

A Prophetic Message

(No. 1)

TAYLOR G. BUNCH

Retired Minister, Lodi, California



A FEW years ago a prominent religious leader declared that the greatest need of the modern church and world is a prophetic message, and he should have added, preached by a prophetic people—a message predicted in Bible prophecy and proclaimed by a people described in Bible prophecy. It is our purpose to declare that just such a message is now being heralded to all the world by such a people.

Of the heaven-inspired message of John the Baptist we read: "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias" (John 1:19-23).

John knew his identity and divinely appointed mission because he found himself and his message in Bible prophecy. He knew who he was and why he was in the world, and quoted prophecy to prove it. He reminded the delegation from Jerusa-

lem of the prophetic forecast of the forerunner of the Messiah recorded by the prophet Isaiah, and declared that he was fulfilling it.

John not only knew who he was but also who he was not, which is very important, and never more so than in these last days when so many deluded men and women are sure they are who and what they are not. To illustrate: Lecturing to a class of medical students on various phases of mental disorders, the director of a psychopathic clinic invited patients afflicted with the disturbance under discussion to participate. On one occasion he announced, "Today we are honored to have as our guest speaker the President of the United States, the Honorable William Howard Taft." A fine-looking man arose and gave a speech that Mr. Taft might well have been proud of. While we all knew that he was sincere, we also knew that he was not who he claimed to be. The director then said that he had another wonderful privilege, that of presenting the wealthiest man in the world, whom he had asked to tell us how rich he was and how he obtained his wealth. When the speaker got through his talk there was no money left for anybody else. We knew that he also was sincere but terribly deceived.

Someone may say, "Of course, this can be expected in a mental institution." That is true, but there are many outside of these institutions who are just as badly deceived

as to their identity and mission in life. For a number of years in Seattle, Washington, a tall and fine-looking man, with long white whiskers, wearing a blue robe, and with a staff in his hand, appeared suddenly on one of the main streets from time to time and stood in a pose before the passing people. Who was he? He was absolutely sure he was Elijah the prophet, but everybody else knew that he was deluded and was not who he thought he was.

At a General Conference session in San Francisco, a young man approached me with the request for an interview. As soon as we were seated in a quiet place in the Civic Auditorium he handed me his card, on which was written: "Elijah, the prophet of Malachi 4:5. Called, trained, and ordained of God to do a great work. To be a prophet, preacher, and healer, and to call the righteous into the kingdom of God." I knew of a certainty that he was not the person he claimed to be, and spent about an hour trying to persuade him that he was deceived and was one of the false prophets Jesus said would appear before the end. I failed to make any impression on him whatever.

While I was president of one of our conferences, four women in that field were sure that they possessed the prophetic gift

and each imagined that she had been divinely called to succeed Ellen G. White as God's special messenger. By letters and visits each tried to guide me in administering the work in the conference, and all of my efforts to convince them that they were deluded were unavailing. Experiences of the past clearly teach us that impostors and self-appointed leaders of offshoot movements must profess to possess the prophetic gift, or claim to be God's special messenger, or they could not get a hearing and accomplish their deceiving purpose.

In speaking of the church of Ephesus, Jesus said: "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars" (Rev. 2:2). There were many of these liars and pretenders in apostolic days. Jesus called those who pretended to be what they were not, "hypocrites," a term then used to describe actors and actresses, who always played the part of another. The Phillips translation uses the term "play actors," which is a very appropriate translation. According to the predictions of Christ and the apostles, and in scores of places in the writings of Ellen G. White, these play actors will appear in increasing numbers in the last days and constitute one of the chief signs of the second coming of Christ.

John the Baptist knew he was not the Christ, the expected Messiah, even though we are told in Luke 3:15 that "the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not." Why did this universal expectation among the Jews prevail? Because they had the absolute proof in the 2300-year time prophecy of Daniel, and many other prophetic predictions, that the Messiah would appear at that very time, and naturally they were interested when any leader attracted special attention, and especially when John was attracting thousands out into the desert to hear him preach. For this reason the delegation was sent to ask him whether he was the Christ, the Anointed One. He answered without a moment's hesitation, "I am not the Christ," or as rendered in Acts 13:25, "I am not what you think I am."—*The New English Bible*.*

He also told the committee sent by the Jewish leaders that he was not the expected Elijah, whose coming was predicted in

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Malachi 4:5, 6: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." On the basis of this prophecy the Jews believed and taught that Elijah would appear in person as the chief herald of the Messiah. The statement of Jesus that John was the expected Elijah was explained by the angel Gabriel as recorded in Luke 1:11-17. The angel told Zacharias that his prayers and those of Elisabeth his wife had been answered, and that in their old age they would have a son and should call his name John. Instead of being Elijah in person, John would go before the Messiah "in the spirit and power of Elias" to "make ready a people prepared for the Lord," or, "to make a people perfectly ready for the Lord," as rendered by Weymouth. There is a big difference between being Elijah in person, and preaching a message in the spirit and power he manifested.

John also knew that he was not "that prophet" predicted by Moses. The Jews misinterpreted this prophecy to mean another of the ancient prophets who would appear in person as another herald of the Messiah. John not only knew who he was not, but he also knew of a certainty who he was, and without a moment's hesitation quoted the forecast of Isaiah to prove it. He was not the Messiah, but was His herald and forerunner and knew that the Christ would appear at any time. In John 1:29 we are told that "The next day he saw Jesus coming towards him, 'Look,' he said, 'there is the Lamb of God; it is he who takes away the sin of the world.'"—*The New English Bible*.* He knew who Jesus was because of what happened at His baptism when the Holy Spirit in the form of a dove descended upon Him and a voice from heaven announced, "This is my beloved Son, in whom I am well pleased."

It was because John found himself and his message in Bible prophecy that his preaching had such a ring of confidence, certainty, and authority. This was so different from that of the scribes and Pharisees, and it attracted many thousands of all classes out into the wilderness to hear his heaven-sent message. This same ring of certainty and authority is characteristic of God's last prophetic message, which is pre-

Minutes of Gold

*Two or three minutes—two or three hours—
What do they mean in this life of ours?
Not very much if but counted as time,
But minutes of gold and hours sublime
If only we'll use them once in a while
To make someone happy, make someone
smile.*

*A minute may dry a little lad's tears,
An hour, sweep aside the trouble of years.
Minutes of my time may bring to an end
Hopelessness somewhere, and bring me a
friend.*

—Author Unknown

paring a people for the second advent of our Lord, and of this fact many thousands are willing to bear testimony.

That the Elijah message predicted through Malachi and the angel Gabriel has a double application and will be fulfilled chiefly in the Second Advent message, there can be no question. "The great and dreadful day of the Lord" when Christ comes to "smite the earth with a curse" can apply only to the Second Advent, as can be proved by many texts. That will be the great day of God's wrath and indignation when the terrible curse of the seven last plagues is poured out upon those who reject His last warning message. Then the earth will be laid desolate under the curse of sin for one thousand years as the prison house of Satan and his angels, before it is brought back to its Edenic beauty as the eternal home of the redeemed.

Note the two following statements: "In this age, just prior to the second coming of Christ in the clouds of heaven, such a work as that of John is to be done. . . . As a people who believe in Christ's soon appearing, we have a message to bear—'Prepare to meet thy God.' Amos 4:12. Our message must be as direct as was the message of John."—*Testimonies*, vol. 8, pp. 332, 333. "Just such a work and message as that of John will be carried on in these last days."—*Selected Messages*, vol. 2, p. 150.

While John could find himself and his message in three Bible prophecies, one in Isaiah and two in Malachi, those heralding the Second Advent message can quote many scriptures to show that they are a

(Continued on page 34)

“Physicians of No Value”

DAVID SIBLEY

President, Trans-Tasman Union, Australasian Division



WHEN Jesus asked Nicodemus “Art thou a master of Israel, and knowest not these things?” (John 3:10), He was raising a question that needs to be asked again today. Here was a member of the Sanhedrin, a prominent churchman, one who had taken it upon himself to guide others in the way of righteousness, yet not sure of that way himself. Nicodemus, no doubt, had an inner conflict, and in that state was of little profit in the service of God. The Great Physician pointed to the only known specific for the cure of sin and for lasting peace when He said, “Ye must be born again” (verse 7). Masters in Israel, publicans and sinners, and all the world “guilty before God” may find peace and assurance only by regeneration through Him who said to Nicodemus, “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life” (verse 14). There was no other way back there, and there is no other way down here in these last days.

Recent experiences have pressed upon the writer of this article the conviction that there is a kind of religious counseling that profits but little, being worth about as much as the barren and desolate advice offered by the scribes and Pharisees of bygone days. We need to beware of it, lest it be said of us as was said to Job’s well-meaning counselors, “But ye are forgers of lies, ye are all physicians of no value” (Job 13:4).

What was it that caused the saintly Moses to have that brazen serpent molded and then raised high among a religious people? Was it not the conflict that came from their continual backsliding and refusal to surrender wholly to God? Failing to see the real cause of their misery, the people blamed God and murmured against Him. But “the curse causeless shall not

come.” The wise counselor will realize that sin in some form or other, even if it be but a failure to truly trust God, lies at the root of most human distress. It was the Lord who sent that affliction upon Israel, for we read in Numbers 21:6, “And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.” The purpose of the pain and dread that afflicted Israel was that they might see their sin and look to Him through whose fullness the human soul should find its satisfactions and peace. It was when the Israelites confessed their own carnality and cried out, “We have sinned, for we have spoken against the Lord” (Num. 21:7, 8), and then, as instructed, looked upon the brazen serpent that they were saved.

And our age, given up to rebellion against God, with men everywhere fearing the Lord and serving “their own gods,” is certainly crawling with the vipers of deadly sin, which sooner or later drive men in panic to find peace and healing they know not where. It took the sting of vipers to drive men to the Healer back there, and it takes the sting of sin to drive conscience-scourged men today to cry out for the peace this world cannot give nor take away. Surely our business is to clearly diagnose the symptoms, and refusing to leave men with a psychoanalysis and mere talk of how to conquer self by the control of one’s mind, point them to Him who said, “And I, if I be lifted up from the earth, will draw all men unto me” (John 12:32).

True, men need to examine themselves, and be taught to think on “whatsoever things are of good report,” and we should be thankful for the newer studies of the human mind, which in many ways help us, but we must beware of anything that would be of a substitutionary nature when it is the old-fashioned or “everlasting” gospel that is needed. When bitten by sin “it is His great work that saves us. It is not try, but trust.” If we fail to lift up Christ in a way that will attract, so that

sinner do not "look," they shall not "live." If autosuggestion is in any way substituted for His grace and power, then in days of distress, when physical strength burns low and the mind is weary, failure and despair will take over the reins.

Some time ago two church members whose business partnership was going to pieces asked counsel of me. They were in a great conflict and each arranged to settle matters by litigation. Each could point to the unfairness and dishonesty of his brother, and it would have been easy to have taken sides and endeavored to arrange a patched-up settlement. Both were fundamentally good men, but they had brought themselves to that place where their Christian experience was in danger. It was only after prayer and the solid testimony of the gospel in the lifting up of Christ that these men decided that the peace of Christ was worth more than material possessions. Seeing themselves in the light of His cross, they decided to do right though the heavens should fall, and they went off with peace and assurance in their hearts.

A woman who left her husband on several occasions came seeking the church's seal on her decision to divorce him. True, she had been having a bad time, and her husband was not a worthy example, but the case for divorce was not clear, and it was not until after she had suffered a breakdown, being thoroughly subdued by her miseries, that she realized that it was Christ she needed more than release from her husband. She saw herself as she really was, took Christ anew, entered into peace, and finished by saying, "I am going back to face whatever the future holds, and I know that I now have the inner strength to do it."

How many there are today in the church, and out of it, who live in a state of uneasy truce, not fully sharing the blessing of God, because of living in doubt as to the earthly arrangements they have made for their own peace and happiness. Our world today has a multitude of teachers who name the name of Christ, but go about dispensing mind cures for the people. They urge them to "look for the beautiful" until it is found, and then to "hold the thought." "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

In all our counseling we must mark well five simple basic facts if our teaching is to bring lasting peace and be unto the praise of God:

1. Men need to see themselves in the light of truth, and unless we share largely in the blessing of the Holy Spirit, we shall fail, for it is written, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you. . . . And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:7, 8).

2. Whether in saint or sinner it is sin that separates from God and causes Him to hide His face from us. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:2). "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18).

3. There can be no lasting peace, however well trained the mind may be in mental therapeutics or how strong it may be in self-discipline, without the confessing and forsaking of sin. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13). "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7).

4. "The peace of God, which passeth all understanding" is not something that is worked up from within or perfected by a shrewd exercise of the mind, it is the gift of God and a fruit of His Spirit. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith" (Gal. 5:22).

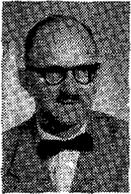
5. Such peace is maintained by looking unto Him and by a life of obedience. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength" (Isa. 26:3,4). "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48:18).

In an age of philosophical cunning, the
(Continued on page 42)

Reconciliation—"Katallage" (f)

WILLIAM T. HYDE

Professor of Religion, Pacific Union College



THE words *katallagē* and *katallassō* are noun and verb for "to make completely other." That is, to bring about a radical change. Heathen mythology is full of stories of heroes who have gotten around the hatred or jealousy of a god or ruler by some cunning trick, some great sacrifice, or the intervention of another god. In these stories that lie behind most of the famous fairy tales the angry one is changed completely from enmity to friendship. Some books of systematic theology, reflecting the strong admixture of Greek philosophy that crept into the church in the early centuries (see *The Influence of Greek Ideas and Usages Upon the Christian Church*, Edwin Hatch), suggest that a similar change is brought about in God as a result of the propitiation or expiation produced by the sacrifice of Christ. For example, Thiessen says that the death of Christ propitiated God, with the result that He is reconciled. Then he quotes Shedd as saying that reconciliation in Matthew 5:24 shows a process in the mind of the one offended brought about by the contrite offender. (See Henry C. Thiessen, *Lectures in Systematic Theology*, p. 327.) On the next page, however, we are told that God reconciled the whole world to Himself. Which is correct? Clearly the first question to be answered is Does the Bible teach that God is reconciled to man or man to God?

In this study the Septuagint and the Hebrew are of no help. The words appear in the Greek Old Testament but once each. *Katallagē* appears in Isaiah 9:5, but this verse appears quite difficult in the Hebrew; and *katallassō* in Jeremiah 48:39 translates *chathath* as "to break or ruin." Classical usage does nothing to answer the question, for the words are applied to reconciliation, whether of the offender or the offended. This is a case where the New Testament's

own use of the words and the harmony of Scripture teaching are our only guides.

The idea of reconciliation dominates two important fifth chapters—Romans 5 describes the work of God in the reconciliation, while 2 Corinthians 5 speaks of the ministry of reconciliation committed to the servants of God. Elsewhere in the New Testament the word occurs only in 1 Corinthians 7:11, where Paul speaks of the duty of separated believers to remain unmarried or be reconciled to each other. Another word of the *allassō* family, *diassō*, has a similar connotation—"change through." It appears in Matthew 5:24, "first be reconciled to thy brother," though the *Codex Bezae* uses *katallassō*.

Paul quickly answers this first question as to who is reconciled to whom. "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19). And the message of reconciliation is, "Be ye reconciled to God" (verse 20). It is man who must be made *totally other, radically changed*, for anyone in Christ is a "new creature ["creation"]" (verse 17).

This is the exact opposite of what Thiesen and Shedd said. It is a process in the mind of the offender and brought about by the offended! Theoretically this is all wrong. In human affairs it is the offender who must bring about a change in the one against whom he has offended before there can be reconciliation. But to follow human use of language and human theory is to be misled. God's thoughts are not our thoughts, nor His ways our ways. The very God against whom mankind offended has ever since been working to bring about a change in us.

Of course, we often speak of reconciliation between two people only one of whom has offended. We often speak of the innocent person's being reconciled to the guilty. This language is even used in theological discussion, but with the understanding

that, in the strictest sense, it is the mind of the *offender* that needs to be changed.

But carelessness in thinking has often caused intelligent, well-informed men to reach conclusions contrary to plain Scripture statements. They draw conclusions from conclusions and build theory upon theory. Since the conclusions drawn and the theories formed by uninspired men are liable to contain some error, however carefully they may work, to use them as bases for the construction of further ideas is to run the great danger of multiplying the small errors into great ones. As the habit of reliance upon human reasoning grows there is less and less searching of the whole Bible for a "thus saith the Lord," less and less checking of conclusions against the words of Scripture, and a neglect of the original tongues. Passages that conflict with theory are pushed into the background or explained away.

The only way to avoid errors in theology is to keep close to the Written Word, and to work until one's views harmonize with every unambiguous inspired statement on the subject. While the harmony of Scripture teaching and the guidance of the Holy Spirit will lead men to saving truth, through any version and in any language, the working out of a detailed understanding of God and His plans—which is called theology—demands a study of the very words that men spoke, being moved of the Holy Spirit, in the original tongues. Scripture never contradicts scripture despite the claims of those who would move us from the firm foundation of the Word to the attractive but unsure ground of their own theories. It is therefore necessary to study every passage in the Inspired Record relevant to the subject, and to accept only those conclusions that are drawn directly from and are in harmony with the concordant testimony of those writings.

Paul Was Pursued by God

Like most of his fellows, the Pharisaic Jew, Paul, had been working all his life to win the favor of God. Had he met Christ he might well have asked, What great thing shall I do to insure salvation? He would have expected to be told to do some great work of abnegation to bring about a change in the God whose favor he had been pursuing so long. What broke Paul's proud heart was a realization that God had provided Himself a Lamb (Gen. 22:8), had

slain His own Son, and had been pursuing Paul, entreating him to cease relying upon his own efforts and to accept the divine Sacrifice. When that truth gained a firm hold upon his mind the apostle no longer sought for some great work to win the favor of God; now his one thought was to win others to an understanding of the wonderful plan of grace and to an acceptance of the change that the *katallagē* offered.

What is this reconciliation? When was it made? What is its effect upon mankind? These are the questions Paul answers in the fifth chapter of Romans, and a close, expanded translation of a key verse will give something of the dramatic impact of the staccato Greek this tremendous theme brought from the lips of the apostle as he dictated to Tertius.

We might translate Romans 5:18, the summing up of his argument, "So, therefore, as through a falling-beside *the way* of one—to all men unto condemnation, likewise also through a-worked-out-judicial-verdict-of-righteousness [*dikaiōma* is forensic, and the ending *ma* indicates that it is worked out] of one for all men unto an-unworked-out-judicial-verdict [*dikaiōsis*—the construction and the *sis* ending showing that this gift of righteousness has yet to be worked out] of life." That is, through the sin of Adam every person born into the world (except Christ) was already doomed to become a sinner; but, through the righteous life of the Saviour, worked out in human flesh, and by His death upon the cross all men are made potentially perfect. If they will but permit this potentiality to be worked out in their lives, all men may be saved.

The *katallagē*, or reconciliation, is therefore the good news that the condemnation of the broken bond has been met, that all men have been credited with the righteousness of Christ and need only accept that righteousness in fact to be assured of an eternity of happiness.

When was the *katallagē* made? Before the foundation of the world (1 Peter 1:19, 20). What is its effect upon mankind? It offers a great hope. It is the worked-out righteousness of Christ by which we are declared righteous. When did the plan go into effect? When God said, "I will put enmity between thee and the woman, and between thy seed and her seed." The moment man sinned, the work of restoration began

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SEMINARY -- Enriching the Ministry



With the Seminary in Japan

SIEGFRIED H. HORN

Professor of Archeology and History of Antiquity, Andrews University



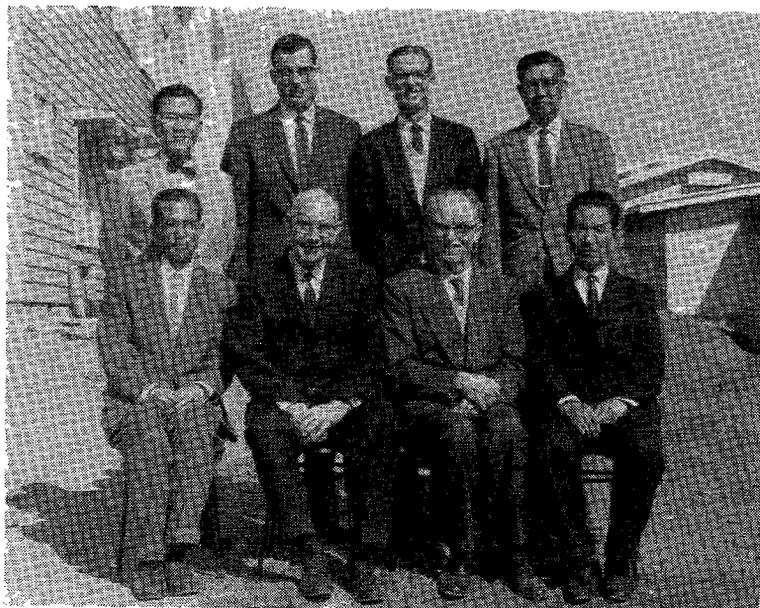
THE latest extension school of the Seventh-day Adventist Theological Seminary of Andrews University was conducted during the months of February and March, 1962. It was held on the campus of Japan Missionary College,

some forty miles southeast of Tokyo, Japan, which in the past has played a major role in the training of Japanese ministers. Situated in a rural area near the western shore of Tokyo Bay, it is very conducive to study and was an ideal place for our course.

The college was host to seventy workers, of whom forty-nine came from the four main islands of Japan, six from Okinawa, twelve from Korea, two from Taiwan, and one from Singapore. Although the majority of the students were pastors, practically every branch of the organized work was represented, for we had evangelists, teachers of colleges and academies, an editor, a chaplain of a sanitarium, the dean of a college, the principal of an academy, a Bible instructor, and departmental secretaries in our group. The administrative

leaders of the Japan Union Mission considered this school of such importance that they released practically their whole working force and sent them to the extension school. The number of participants from Korea was not so great as from Japan, but every worker who had been able to obtain a permit from his government had come to Japan to attend this course.

The teaching team was comprised of R. A. Anderson, secretary of the General Conference Ministerial Association, T. H. Blincoe, Bible teacher of Japan Missionary College and newly appointed assistant



The staff of the Japan Extension School. Standing from left to right: K. Aka, R. J. Spangler, T. H. Blincoe, T. Saito; seated: H. Imura, R. A. Anderson, S. H. Horn, Y. Seino.



Students and teachers in the Seminary Extension School at Japan Missionary College.

professor of theology at the Theological Seminary, and S. H. Horn. R. A. Anderson taught the course in evangelistic leadership, T. H. Blincoe gave the timely course in righteousness by faith, and S. H. Horn presented the two courses archeology and the Bible and introduction to the Old Testament. Three of the four courses offered were taught with the help of translators; the last-mentioned course was taught in English.

Yoshio Seino, of Japan Missionary College, and Koei Aka, secretary of the Okinawa Mission, served as translators. Much of the success of the extension school was due to the able and devoted work of these translators to whom I want to offer a special word of tribute. It is difficult enough for an English-speaking teacher to give instruction with the help of a translator in another Indo-European language, such as Spanish or French, as I know from practical experience obtained in past extension schools. But one encounters much greater difficulties teaching in a language such as Japanese, which is of an entirely different structure, has a vocabulary that shows no similarities with English, and which is written in a script consisting of many hun-

dreds of characters, of which the teacher cannot read a single one. In such a case one is entirely dependent on the translator.

Fortunately, our translators were excellent. During a brief visit to Japan six years ago Yoshio Seino translated for me for the first time, and from those who were able to judge I learned that he did an exceptionally fine job. When he learned that I was coming and that he would have to translate for me, he read one of my books on archeology in order to become familiar with the terms and idiomatic expressions I might use. Knowing his qualifications from that experience, it was only natural for me to make a special request to the college for Brother Seino's release to us as translator. Although this request posed problems for the college where he taught as a full-time teacher, my request was granted, and he served R. A. Anderson and me as an extremely able translator. Koei Aka, our second translator, had been one of Elder Blincoe's students in college and was therefore well equipped to translate for his former teacher. Without the excellent work of these two men we would have been entirely helpless, and a special word of gratitude is due them and many

others throughout the world field who serve the cause as qualified translators for missionaries and visiting administrators, as well as of books and articles.

As director of the extension school I was assisted in all matters pertaining to housing, catering, and other material needs by Robert J. Spangler, secretary of the ministerial association of the Far Eastern Division. He and Hiroshi Imura, business manager of the college, were responsible for the fact that our school ran smoothly and efficiently. Their work and care was deeply appreciated by teachers and students alike. Mrs. R. A. Anderson served the faculty as secretary.

When the extension school was first planned, it was thought to be impossible to conduct it at the college because facilities were taxed to the utmost by an enrollment that had more than doubled during the past few years. Therefore, plans were made to conduct our school in the evangelistic center at Osaka, Japan's second largest city. By utilizing every nook and corner of that building and of the Korean church as sleeping quarters, it was hoped to accommodate up to fifty students. Shortly before the course began, the way opened for conducting it in new and un-

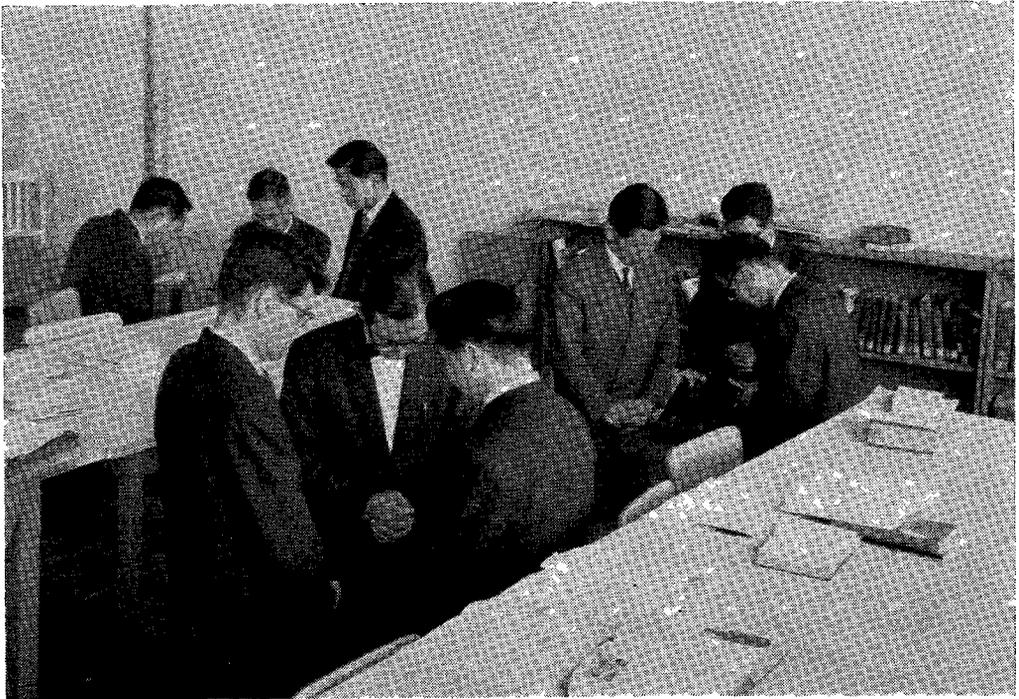
occupied buildings of a junior academy erected in the vicinity of the college campus.

Although these buildings were not quite finished when we moved in, all our students were happy to cooperate, for this change of locality made a much larger attendance possible. Although hardships were involved, they were borne willingly and without complaints. Everyone was happy that this change, advantageous in a number of ways, was made.

Although the program was extremely strenuous, all participants entered into it cheerfully and willingly. They were so eager to obtain as much information as possible during the eight weeks that it was hard to persuade most of them to enroll in not more than three of the four courses offered. I have never seen a group of workers who were more eager and studious. They realized that it would be many years before they would have another such opportunity and they wanted to make the most of it.

On weekends R. A. Anderson and I visited many churches, usually preaching twice every Sabbath. Although this was a strenuous program, it gave us a good op-

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A corner of the classroom during the daily prayer season.

A Study in Personalities— Mary, Judas, Simon, and Jesus

R. A. ANDERSON

Secretary, Ministerial Association, General Conference



AN AIR of expectancy filled Jerusalem as crowds began to gather for the great Passover festival. Because news of the resurrection of Lazarus had spread far and wide, the Master's name was on every tongue. "What think ye? Will He come to the feast?"

Some had attended the Feast of Tabernacles six months earlier and had listened to Jesus teaching in the Temple. They were hoping they might hear Him again. Others who had never heard Him were eager to catch a glimpse of this new Prophet who could even raise the dead. Still others were hoping that during the Passover, Jesus would proclaim Himself King.

The leaders who had plotted His death were determined that if He should come to the feast He would be resisted at all costs. "It is expedient for us, that one man should die for the people, and that the whole nation perish not," was the way the high priest had expressed it (John 11:50). In fact, "the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him" (verse 57).

Knowing that a price was upon His head, Jesus might well have stayed away from Jerusalem, but the will of God was more precious to Him than life itself. So we read that "Jesus six days before the passover came to Bethany" (John 12:1). This was the town where Lazarus lived, a small community, and everybody there had heard about Jesus.

An Important Social Supper

Among the higher-class citizens of Bethany was a wealthy man, "Simon the leper." Jesus had healed him and for this he was grateful. He was one of the few Pharisees who had become not only an admirer but also a follower of the Great Teacher. Like

many others he cherished the hope that Jesus might be the Messiah.

While Simon had been healed of leprosy, his character was not transformed. Desiring to show his gratitude for the blessing of health, however, he made a feast for Jesus and His disciples. Martha, a near neighbor and prominent woman in the community, was one of those that served. But Lazarus, her brother, reclined at the table with the guests.

Houses of the well to do were often built around an open courtyard, and when a distinguished person was invited to a meal it was not uncommon for people to crowd into the courtyard, hoping to catch a distant view and a little of the table talk. Hearing that Jesus was to be thus honored, many from the community and some from out of town crowded in to see Him. They were eager also to see Lazarus, who a short time before had been resurrected.

Mary, the younger sister of Martha and Lazarus, was also there. In the middle of the meal and with no thought of attracting attention, she quietly opened an alabaster box filled with costly ointment. The women of Palestine often wore around their necks a little phial of perfume, which was so sparingly used that it would last for many years. But Mary came with a box of this precious perfume, and breaking it open, emptied the whole of it on the head and feet of Jesus.

Why Mary Broke the Box

It was customary in the East for a wealthy host, when serving a meal to a distinguished personality, to take the goblet from which that person had drunk and break it, so that never might it be touched by lesser lips. Out of respect for her Lord, Mary broke the alabaster box; but Jesus saw in this act something far more significant.

Her act was evidently unobserved until the aroma began to fill the place. And who

could mistake that fragrance? This was no ordinary act, for as Bruce says, "An alabaster of nard (*murou*) was a present for a king." Cambyses sent such a gift to the king of Ethiopia. It truly was a royal gift, and that was how Mary regarded it.

Reaction soon set in, however, for avaricious Judas began to remark that this was needless extravagance. He said this perfume could have been sold for three hundred pence and the proceeds given to the poor. Why this waste? Just sentimental extravagance! was the way he regarded it.

A Costly Gift

Three hundred pence may not seem a large sum, but according to the parable of the vineyard, a penny (denarius) was equal to a day's wage. So Mary's gift equaled almost a year's wages! Two hundred denarius would be sufficient to feed five thousand, Philip had observed. But here was even greater value—enough to buy a meal for more than five thousand hungry people—and yet it was being wasted on one Man! Such was the cold, calculating attitude of the one who carried the bag.

Overhearing the comments, Mary suffered real embarrassment. Then with outward self-possession Simon began to whisper to those close to him that if Jesus knew what kind of woman this was He would rebuke her, for she was a sinner. Simon had reason to know, for not only was he a near neighbor but he it was who had led her into sin (see *The Desire of Ages*, p. 566).

Jesus was equal to the occasion, however. First of all, He set Mary's heart at ease; in fact, He gave an even fuller meaning to what she had done. "She hath poured this ointment on my body," He said, "and she did it for my burial."

"Preparation for My burial is the idea here. . . . She had saved this money to use in preparing His body for burial. She is giving Him the flowers before the funeral."—A. T. ROBINSON, *Word Pictures in the New Testament*.

The fragrant gift which Mary had thought to lavish upon the dead body of the Saviour she had poured upon His living form. At the burial its sweetness could only have pervaded the tomb; now it gladdened His heart with the assurance of her faith and love. Joseph of Arimathaea and Nicodemus offered not their gift of love to Jesus in His life. With bitter tears they brought their costly spices for His cold, unconscious form. The women who bore spices to the tomb found their errand in vain, for He had risen. But Mary, pouring out her love

upon the Saviour while He was conscious of her devotion, was anointing Him for the burial. And as He went down into the darkness of His great trial, He carried with Him the memory of that deed, an earnest of the love that would be His from His redeemed ones forever.

Many there are who bring their precious gifts for the dead. As they stand about the cold, silent form, words of love are freely spoken. Tenderness, appreciation, devotion, all are lavished upon one who sees not nor hears. Had these words been spoken when the weary spirit needed them so much, when the ear could hear and the heart could feel, how precious would have been their fragrance!—*The Desire of Ages*, p. 560.

Love Never Counts the Cost

The bodies of the beloved dead in Palestine were first bathed, then anointed with perfume, after which the flask which had contained the perfume was broken and the fragments laid in the tomb with the body. The Master, knowing that death awaited Him within the next few days, saw in this a definite foreshadowing of His sacrifice. That is why He said, "She hath wrought a good work on me." True, it was costly, but real love never counts the cost.

The perfume Mary used she could have expended on herself, and taking one tiny drop at a time it would have lasted a lifetime. But in this moment of utter devotion she gave it all. This was one of the great moments in the life of our Lord; a moment that could never come again. Her act was a reflection of divine love, which poured out everything in one gift.

The importance of the incident is shown by the fact that all four Gospel writers record it. But even more, Jesus declared that wherever the gospel would be preached throughout the whole world this would be spoken of as a memorial for her. Thus she unconsciously erected a memorial for herself. Not what is planned, but often what is spontaneous becomes the thing the world remembers.

Significance of Anointing

In the Old Testament three groups of men were anointed—priests, prophets, and kings (see Ex. 29:7; 1 Kings 19:16; 1 Sam. 9:16). In accepting this at Mary's hand, could it be that Jesus was declaring Himself Israel's Prophet, Priest, and King? True, He was anointed by the Holy Spirit at His baptism (Acts 10:38). And He was to receive the heavenly anointing after His resurrection and ascension (Heb. 1:8). But Jesus was emphasizing particularly

that this was in preparation for His burial. He well knew what awaited Him and that the only arms stretched out in welcome for Him in Jerusalem were the arms of the cross.

Someone has said that this was "like an island of love in a sea of hate." Like a ray of light it pierced the darkening shadows of the coming passion, and this fragrant act of love has blessed all the centuries since that time. How much Mary knew of the immediate future we cannot tell. Doubtless her delicate womanly intuition enabled her to understand some things the apostles failed to grasp, although Jesus had told them plainly and repeatedly. Eager to alleviate His sufferings and show her utter devotion, Mary gave her all. It was a gift for a King, and was prompted by that love which defies arithmetical calculation. What we keep we lose; what we give to Christ we keep.

Jesus Reads the Minds of Men

The cutting criticism of Judas was in sharp contrast with her devotion. Under the mask of charity he sought to give the impression of sympathy, yet he was actually furthering his own ends. He was a crass materialist, blinded by self-interest and ambition. To such as he, all spiritual investments appear as waste.

Judas, however, was not the only one whose life was an open book to Jesus. The thoughts of Simon were also clearly discerned by Jesus. So He gave a meaningful parable just for His host. "Once upon a time, there were two men in debt to the same moneylender. One owed him fifty dollars and the other five. And since they were unable to pay, he generously canceled both of their debts. Now, which one of them do you suppose will love him more?" (Luke 7:41, 42, Phillips).*

This was a well-directed question, and Simon answered correctly: "I suppose it will be the one who has been more generously treated" (Phillips). Then making the application, Jesus said to him: "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head" (verse 44). Jesus was not blind to Mary's past, yet He told Simon that she had been forgiven. She loved much because she had been forgiven much. And that lesson went home.

JULY, 1962

SOME BOOKS I CAN RECOMMEND

C. T. Richards

Professor of Religion, Oakwood College, Alabama

The Growing Minister, Andrew W. Blackwood, Abingdon Press, Nashville, Tennessee, 1959.

A stimulating and challenging description of an effective and satisfying ministry. A clear and complete formula for growth and development with a frank and accurate discussion of the most prevalent obstacles to ministerial efficiency.

A Light to the Nations, Norman K. Gottwald, Harper and Brothers, New York, 1959, \$6.50.

A modern and readable guide to an enlightening survey of Old Testament literature, with emphasis on the history of the Hebrew-Jewish faith.

Isaiah Fifty-Three, Edward J. Young, W. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1953.

A deeply spiritual study of this most significant passage of Scripture. A valuable source for building helpful expository sermons on Isaiah 53.

The Unity of Isaiah, Oswald T. Allis, The Presbyterian and Reformed Publishing Co., Philadelphia, 1950.

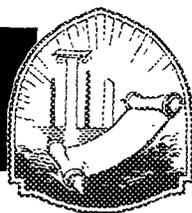
A valuable aid to the minister's study of the Deutero-Isaiah problem. A thought-provoking discussion of the major arguments involved, with clear and consistent answers from the author's point of view.

[Books here mentioned are a personal recommendation of works in a minister's library, and the comments offered do not necessarily reflect the opinions of the editors. We welcome recommendations for this section, which is intended to offer suggestions to our workers and leaders.—Ed.]

Simon realized that he had never asked forgiveness. In fact, Pharisee that he was, he did not feel his need of spiritual help. Outwardly religious he was inwardly corrupt. Mary was a sinner pardoned; Simon was a sinner unpardoned. Our Lord's kind approach did not expose him to his guests, but through the parable Jesus touched his heart. What a wonderful workman Jesus was! Having won the heart of Simon, Jesus then turned to Mary and said: "Thy sins are forgiven. . . Thy faith hath saved thee; go in peace" (verses 48-50).

What a study in contrasts these personalities afford—Mary, Judas, Simon, and Jesus!
(To be continued)

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



Myopic or Hypermetropic?

OTTO H. CHRISTENSEN

Chairman, Division of Religion, Southern Missionary College



EVERY man is created with a pair of eyes. What would we do without them? As we grow older we naturally tend to become hypermetropic (far-sighted). In many lands old age is also a sign of wisdom.

This too is natural, and it should be natural in the spiritual realm as well. We ought to grow in spiritual wisdom with our spiritual birthdays. Paul called the Corinthians who were not spiritual just babes, and many Christians today are likewise in their spiritual infancy because they do not have spiritual wisdom and cannot see afar off.

When God established His church He ordained that it should have eyes. Jesus said, "If the blind lead the blind, both shall fall into the ditch" (Matt. 15:14). God called His prophets "seers" (1 Sam. 9:9) because they were the eyes of the church. When God originated the plan of salvation He saw that man needed guidance that He himself could give directly no more. He instituted the sacrificial system with the father in the home as the priest and prophet. He was the spiritual eyes of the family. He should have the hypermetropic view of a better land after the Seed of the woman should bruise the serpent's head.

When the majority had lost sight of the coming future redemption and glory, He called one man, Abraham, to be His priest-prophet to head up His spiritual family. Isaac and Jacob followed. It was God's plan that this dual privilege and responsibility should go to the oldest son in succession. The ten oldest sons of Jacob forfeited this privilege and apostatized before they ever entered Egypt, and this holy arrangement suffered much while they were in Egypt.

During the exodus from Egypt great changes took place. Because of the size of the congregation a priesthood was necessarily set up. God showed that this office was not to be held by merely the rule of the so-called apostolic succession. When Reuben, the eldest, failed, God chose a family of another tribe, because they had stepped over on the Lord's side when Israel had sinned at Mount Sinai. Thus God showed that it was a spiritual qualification that was to decide the issue and not an unbroken physical lineage. Levi was substituted for Reuben. Reuben was myopic (near-sighted) and could not see the Promised Land. He could only see Egypt, and he wished to return.

It was God's plan that the priest should be both priest and prophet. "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). He was to wear the Urim and Thummim, and by these he was to direct Israel as God manifested Himself to him. He was to be both the spiritual leader and eyes for the church. All this was to be incorporated in one person, and by the Urim and Thummim he was to make known the will of God to Israel.

But the priests became myopic and saw only personal benefits, glory to self, and their financial standing. Nadab and Abihu, sons of Aaron, transgressed God's command, and they took common instead of sacred fire that God had kindled to burn the incense. "The great light and privileges bestowed, require returns of virtue and holiness corresponding to the light given." —*Patriarchs and Prophets*, p. 360. Self took the pre-eminence and they perished for their sins. Position gives no immunity from

judgment. "Great blessings or privileges should never lull to security or carelessness."—*Ibid.* There were Eli's sons who looked only to personal gain, and the prophetic office and the priesthood were given to Samuel, the last of the combination prophet-priest-judge. There has never been complete "apostolic succession" in the Old Testament.

From here a new order begins. The priests had failed God, so God must send corrective messengers. The priests had become myopic and could not see afar off and lead Israel. "They eat up the sin of my people, and they set their heart on their iniquity. And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings" (Hosea 4:8, 9). God had to find someone who was hypermetropic, who could see beyond, and use him to warn the priests and the people. The people had not hearkened (see Jeremiah 7:25, 26). He must call an individual whose life was like His message, a prophet for Him. From now on there was constant conflict between the prophet and the priest. God did not speak through the priests any more. As a result they were jealous of their position. "Are we not priests of the Lord? Does not God speak through us and not you, ye prophets?" This became their attitude. But again God had departed from "apostolic succession."

Not position but righteousness and faithfulness is God's measure of a man. The prophets now constantly bore a message of rebuke to the priests, of which these are but samples: "Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these" (see Jeremiah 7:1-7). They were even to stand in the gate of the Lord's house and rebuke the priests who were myopic and depending on present material things. Again in Malachi 2:1, 2: "And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you."

Constantly the prophets of the Old Testament were carrying a message the priests should have borne. Their constant appeal was "turn ye," as registered in Jeremiah 3:13, 14; "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, . . . and ye have not obeyed my voice, saith the Lord. Turn, O

backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion."

They presented the appeal from God: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18). How such men as Isaiah and others strove to present the coming Messiah as the means of Israel's salvation! In various ways and by various symbols they presented Him. He was the Child to be born, the King to reign, the Counselor, the Branch, the Root, the Servant. How it must have pained their hearts to see Israel indifferent to the offer of righteousness by faith through the Messiah! For Jeremiah 23:6 says, "This is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." The prophets not only presented the means of righteousness but the way to live. Micah, with a call to hear, cried out, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

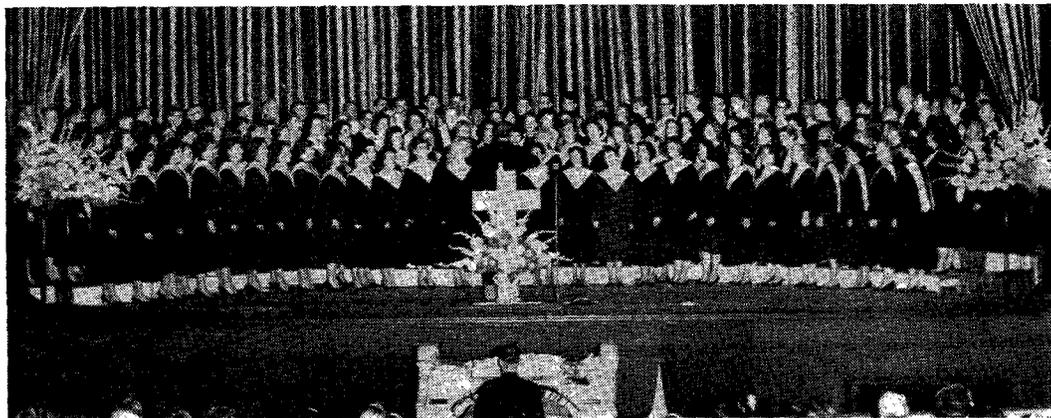
God was torn between two decisions in regard to Israel—doom or hope. As a result, in the same books one finds conflicting messages stating both the doom of Israel and hope for their restoration. As God looks down upon sinful Israel and their rejection of Him, they are deserving of the worst, and He says through Hosea, "I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him" (Hosea 5:14). But almost in the next breath He says, "How shall I give thee up, Ephraim?" (chapter 11:8). Had the priests proved faithful, these prophetic messages would have doubtless been unnecessary. The great heart of God bled for His people, as it does now for us, and He tried in every way to save them. At last He had to say, "Behold, your house is left unto you desolate."

Are we myopic or hypermetropic? Do we look down selfishly for material things and earthly honor or are we looking beyond with the prophets of God to the grand climax? This is the basic question for each to answer. The lessons from the prophets of old are for us today. Let us study them afresh with this background, and they will bring new meaning to us.

Forward Evangelism in South Africa

ROBERT H. PIERSON

President, Southern African Division



The evangelistic choirs of Johannesburg and Pretoria, on the large stage of Pretoria's Capitol Theater, helping to launch the Tell Africa campaign.



The handbill and home-visitation group.



Burning the heathen gods of a new convert after an effort in Toro, Uganda.



Results of African evangelism.

✦
A fine group of Indian baptismal candidates in Natal, South Africa.
 ✦



Lay evangelism has its proper place in the over-all program of soul winning in South Africa. Above are some of the lay evangelists with their tape recorders, projectors, screens, et cetera.

THE politicians are not the only ones who are on fire in Africa today! Our Seventh-day Adventist workers, sensing the solemnity of the times in which they live and labor, are ablaze for God. Every-department, every-worker, every-member evangelism has been the keynote of our program in the Southern African Division for the past four years. Our African, European, Colored, and Indian workers all have joined hearts and hands in a great forward surge of evangelism despite the turmoil and trouble much of our field has been experiencing.

We have held workers efforts and lay efforts, city efforts and village efforts, country efforts and cottage efforts. There have been large efforts and small efforts, long

efforts and short efforts—efforts conducted by adults and efforts conducted by youth.

God has blessed the labors of His consecrated soul winners. In spite of the shocking conditions that have prevailed in many parts of the division, 70,000 persons have joined the ranks of God's remnant church through baptism and profession of faith during the past four years. Thousands more are preparing for this precious privilege.

On an average, a new church of forty-five members has come into existence in the Southern African Division every twenty-four hours during the past quadrennium. For what has been accomplished we give God all the glory and praise—it is His work. *May it soon be finished!*

Developing Indigenous Leadership

G. S. STEVENSON

President, South African Union Conference



SEVENTH-DAY ADVENTISM is a world church with a world mission. It must proclaim the everlasting gospel to every nation, kindred, tongue, and people; it must make disciples of all nations. Part of the aim envisaged in these divine

commands is the raising up in every land and among all peoples a church adequately manned and led by indigenous workers, and maintained by the tithes and offerings of the people they serve. Until this has been achieved in any land the church has not attained maturity; but where a self-sustaining and self-propagating church has developed, the work of the foreign missionary is crowned with success.

Throughout the Southern African Division there has been great progress in this direction in recent years. While the general poverty of the masses makes it difficult for the work to be sustained without large appropriations from mission funds, there has been a general advance toward indigenous leadership and self-propagation. The

South African Union Conference has moved far along the path of developing an African-manned and African-led work in its mission fields. Now a vigorous program of Africanization of the work is under way.

At the beginning of 1961 the mission fields were reorganized, and nine new fields were created, largely along ethnic lines, and for each an African president and secretary-treasurer were appointed. This phase of our work was placed under the direction of the union vice-president, J. D. Harcombe. After one year of the new program he is able to report unqualified success in all parts of the union. In addition to those carrying the administrative responsibility in the nine mission fields, two Africans serve as union departmental secretaries for this group, and a number of publishing department secretaries are being trained to lead out in this phase of the work in the fields.

Accompanying this article is a picture of brother Harcombe with the nine mission field presidents, taken at the recent year-end committee session.



TOP—Left to right:
C. B. Ntshangase
E. A. Tsotetsi
J. D. Harcombe
D. D. Mankayi
P. V. Msimang

BOTTOM—Left to right:
A. M. Lukele
W. M. Sojola
P. M. Mabena
W. M. Tshetu
S. G. Mkwanzani

MUSIC IN WORSHIP



Music in Christian Education

FRANK E. GAEBELEIN

Headmaster, The Stony Brook School, Stony Brook, New York

WHAT kind of music has a place in Christian education? What kind of music belongs in the school program, in the home, in the church, in the recreational life of Christians? The foundation upon which our thinking about the answers to these questions must rest is this: *All truth is of God*. Therefore, music that has integrity is part of God's truth and belongs in Christian education. Truth is not confined to the spoken and written word and to such fields as mathematics and science; it relates to the arts also.

So we consider some implications, or variations, of the theme that music is a valid part of God's all-embracing truth. Chief among them is the need for breaking down the misleading distinction between sacred and secular music. What, after all, is sacred music? Well, according to common practice, it is music written for religious use. Thus there are Christians who, while suspicious of all so-called secular music as worldly, attend with clear conscience performances labeled sacred concerts in which a good deal of third-rate, sentimental music has been baptized, as it were, by association with Christian verse; or in which tawdry, tasteless hymn arrangements, false to any real musical integrity, are deemed religious.

But is the principle of sanctification by association a valid criterion for the distinction, so common in evangelicalism, between sacred or Christian and secular or worldly music? Certainly not. Rather, the only defensible criterion of the fitness of music for service as a handmaid of the glorious truths of the gospel is its own inherent quality, provided that it meets first of all the test of truth.

II

"And what," someone asks, "Is truth in music?" Now it would be presumptuous to attempt anything like a comprehensive answer to this question. But we may at least point in the direction of an answer. Consider it negatively, first of all. Music that is pretentious, music that is vulgar, music that reeks with sentimentality, that shows off by resorting to empty, ear-tickling adornment—witness the so-called evangelistic style of piano playing—lacks integrity. As music it is not true, even though doctrinally it may keep the best of company.

Now, what, positively considered, are some of the elements of truth in music? Are they not honesty of expression, sincerity in the sense of avoidance of the cheap and contrived? Surely also they include such elements as simplicity and directness. But on the other hand, they do not rule out either complexity or sophistications as opposed to artless simplicity. Bach wrote some enormously complex music, yet there is no higher musical truth than his. Honesty and integrity in music are not confined to the simple and naive.

In point of fact, there is a vast body of music that has truth and integrity, yet is not fitted for church use, although Christians may enjoy it because it is part of God's truth. For example, the Chopin polonaises or mazurkas, beautiful as they are, do not convey religious feeling. They have a place in the Christian's enjoyment of music but not in church.

Is there, then, music that as music, quite apart from words or religious association, is compatible with spiritual worship?

Surely, the answer is a clear "yes." Music is not spiritual only by association. On the contrary, there is music that is inately uplifting in its appeal. To be sure, it cannot by itself convey doctrine and thus is not specifically sacred or Christian, but in its feeling and in its effect it is spiritually elevating.

Not all of Bach's religious music was written for church use. Some of the preludes and fugues, such as the great E Major Prelude and Fugue in Book II of *The Well-Tempered Clavichord*, are deeply spiritual. Unquestionably, many of Beethoven's slow movements, such as the wonderful *Arietta* and variations of the last piano sonata (Op. 111), speak with a transcendental, almost heavenly voice. To speak very personally, one of my abiding memories is that of listening after my father's funeral to the *Adagio* of Beethoven's Violin Concerto. The Scriptures had indeed given me their unique comfort, yet music also spoke its lesser and wordless language of comfort. Mendelssohn's *Reformation Symphony* has its religious moments and not just because the use of *Ein' Feste Burg*. But the César Franck symphony without any such reference is also religious, even mystical, in spirit. The firm majesty of Handel, so compatible with faith, is not confined to *The Messiah*. Witness the universally familiar *Largo* which, though composed for secular use, has found such wide religious acceptance. Or take a piece like the brief Mendelssohn song without words, called *Consolation*, which we have in our hymnals under the name *Communion*; or the Schumann *Nachtstück*, which we know as the hymn tune *Canonbury*. Granted that personal taste enters into comments like these, still the point is clear that there is wealth of absolute music that in itself is conducive to worship.

My own feeling is that more of this kind of absolute music should be used in our churches, not self-consciously but unobtrusively. The question may sound radical, but is the practice of always printing on our church calendars the names and composers of preludes and postludes and offertories a good thing? Certainly we desire to develop understanding of fine music. But a church service is not a course in music appreciation. We must be careful in reaching out for a higher level of Christian music that we do not foster what Don Hustad calls "spectatorism" in which the people

look upon parts of the church musical service as a performance.

Consider an illustration from painting. A distinguished artist had finished a canvas of the Last Supper. All was done with great skill, and the chalice in particular had been portrayed most beautifully. As one after another of the artist's friends looked at the painting, they said, "What a beautiful cup!" Then the artist realized that he had diverted attention from the Lord. Taking his brush, he painted out the gorgeous chalice and substituted for it a more quietly beautiful but far less obtrusive one. So should it be with music in worship. It should not call attention to itself nor monopolize the center of attraction that belongs to the Lord alone. And it may be that the use of some first-rate music that, while unfamiliar, is in itself spiritual, will help the atmosphere of worship.

III

"But what about gospel hymns? Must all of our church music be classical?" The questions come out of a chief point of tension in evangelical Protestant worship today. Surely the answer is that, when it comes to gospel hymns and their more formal companions, it is not a matter of "either-or" but of "both-and." For the criterion for gospel music must be the truth just as the truth is the criterion for theology. Christians ought not to tolerate a double standard in worship—namely, zeal for the truth in doctrine and disregard of the truth in art.

God's truth is wonderfully comprehensive. Some of the truest music ever written, music of greatest integrity, is folk music. Think, for example, of the nobility of some Negro spirituals. It is a mistake to confine truth in music to the classical, to the sophisticated, or to the old. Christians ought not to be suspicious of music just because it is new or unfamiliar. Our respect for the classics must not obscure the fact that good music is being written in our time. And there are gospel hymns—and the number is not inconsiderable—that in sincere, artless expression are honest music. They belong in our worship and education. Included among them are hymns like "What a Friend We Have in Jesus," "Blessed Assurance," or "Saviour Like a Shepherd Lead Us," a tune, by the way, that Dvorak wove into the last movement of his *Violoncello Concerto*.

One gets a little weary of extremists who say, "Away with gospel music; it's all trash"; or of those who say, "Away with all the older hymns; they're all staid, doleful, and joyless." The antitheses are false. Not all the old standard hymns are staid and somber; and even the best denominational hymnals contain some hymns of negligible value that are hardly ever sung. As for classifying all gospel music as trash, this is nothing less than obscurantism. It is more difficult to be thoughtfully discriminating than to fall back upon sweeping generalization. Nevertheless, discrimination according to the truth is the only responsible answer to the tension between gospel hymns and standard hymns.

In point of fact, there is a far greater threat to the musical integrity of our evangelical worship and education than the gospel hymn. This threat is the invasion of Christian music by certain techniques of the entertainment world. With the almost universal use of TV, radio, and record players, the primary, God-ordained center of education, the home, has been infiltrated by the musical devices of Hollywood and the night club. What does the habitual use of such music do in a home?

The plain answer is that it debases taste and cheapens the gospel. Whoever wrote the editorial in the September 16, 1961, issue of the *Sunday School Times* was absolutely right in his slashing attack upon the dressing up of gospel melodies in the garments of show business. If the state of music among evangelicals leaves a great deal to be desired, then records in which the precious doctrines of our redemption are unequally yoked with the movie theater organ or sung in the mood of cocktail-hour ballads have much for which to answer.

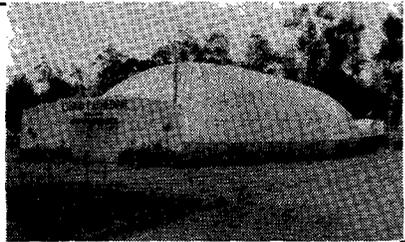
As a matter of fact, some forms of jazz may have more musical integrity than this kind of Christian music. As Prof. Wilson Wade of Dartmouth says in a recent article, there is a type of jazz that expresses honestly the spiritual lostness and rootlessness of modern man. And while evangelicals would dissent from his conclusion that the integrity of jazz in reflecting the predicament of man today entitles it to a place in worship, there are those who would think its use as a spiritual medium to be less questionable than that of some of the shoddy music that finds acceptance among us. Paul's exhortation, "Don't let the world around you squeeze you into its own



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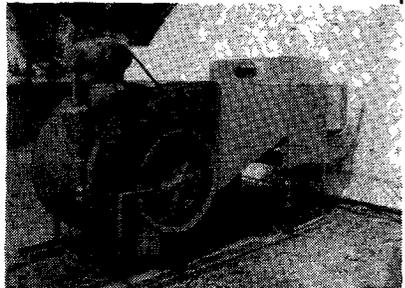
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mold" (Rom. 12:2, Phillips), is an aesthetic as well as moral imperative; and it applies as much to some of the music so popular among many Christians as it does to jazz.

IV

Now we come to the heart of the matter, which is the formation of musical taste. In his *Aims of Education*, the great philosopher Alfred North Whitehead has this noble sentence, "Moral education is impossible apart from the habitual vision of greatness." Let us paraphrase it thus, "Musical education is impossible apart from the habitual hearing of greatness."

Look again at the home. And permit me a bit of autobiography. It is my privilege to be the son of a great Bible teacher, one who stood firmly upon the Word of God and who preached the gospel fearlessly wherever he went. Why am I a Christian today? Because of God's grace in using the witness of my parents in my home, the place where, as a small boy, I received Christ as my Saviour. And why am I a musical person today? Again, because of my home. Among my earliest memories is that of hearing my father and my oldest brother playing Beethoven's *Fourth Symphony* in a four-hand piano arrangement. Or I recall waking up on one of the Sunday mornings when my father was not out preaching and hearing him play Mendelssohn. This was long before the day of radio and record players. Yet we had music in our home. My father and brother were not fine pianists, but they loved and played good music. Yes, musical education is impossible apart from the habitual hearing of greatness—not necessarily in great performance, for that was not nearly so available in my boyhood as it is now, thanks to long-playing records, but in constant hearing of even unskilled performance of great music.

What of musical education in school and college? Here too the same principle holds. Whatever else we do, we must expose youth to greatness in music. Moreover, we need to tell them the difference between the good and the bad, between the worthy and the unworthy. Today one of the watchwords in education is the pursuit of excellence. Christian education, committed to that which is most excellent of all, the truth incarnate in Him who is altogether lovely, can do no less than seek excellence in music, as in everything else.

As headmaster of a school that stresses

academic standards and college preparation in these competitive days, I deplore the imbalance of the curriculum in most of our schools. Music ought to be a major subject like English and mathematics. Yet even with the little time at our disposal, some real exposure to greatness is still possible. At Stony Brook, aside from such activities as the chapel choir (which is one of our most respected extra curricular activities), the usual class in music appreciation, private lessons on various instruments, and a rudimentary band, we try to give all our boys some personal exposure to musical greatness. Each year the whole school of 200 plus the faculty is organized for part singing. Through weekly rehearsals, we learn some great music and sing it at public occasions such as the annual academic convocation or the baccalaureate service. Thus we have learned choruses from *The Messiah*, a *Gloria* from one of Mozart's Masses, some Bach, and this year we are working on a chorus from Haydn's *Creation*. It is refreshing to hear adolescent boys humming or singing Mozart or Handel as they walk about the campus. Again, there is regular exposure to music of truth and beauty through daily and Sunday chapel, not only in singing of fine hymns but also through the organ. Concerts for the whole school at which distinguished artists perform fine music are a part of our program. But one speaks of these things with humility, realizing how much more should be done.

The principle remains unchanged, whatever our situation. The key to better things in Christian music is the habitual hearing of greatness in music not only in the day or boarding school, not only in college and Bible institute, but in Sunday School also. For the music that younger children hear exercises a formative influence on their taste. Not even the smallest child may safely be fed a diet of musical trash.

V

Consideration of our subject would be incomplete without a final look at ourselves. The great principle, no Christian education without Christian teachers, applies just as much to the school musician as it does to the academic teacher. No one who does not love music and know it at first hand can teach it with full effectiveness. No teacher of music in a Christian school or college, Bible institute, seminary,

or church who is not himself a regenerated person, knowing through commitment of heart and life the living Lord, can teach music as an integral part of God's truth. Music is a demanding art. To achieve excellence in it requires hard discipline and unremitting work. Yet with all his devotion to it, a Christian musician must keep his priorities clear. God is the source of all talent. When He gives talent, including musical talent, He gives it, not to be made an idol of, but to be used to His glory. You may remember how humbly Haydn summed up his musical life. "I know," he said, "that God appointed me a task. I acknowledge it with thanks and hope and believe I have done my duty and have been useful to the world." Music is indeed a great gift; but it is the Giver, not the gift, who must have the first place in the teaching and practice of music in Christian education.

In his own account of his conversion, the church father Jerome, who made the Latin translation of the Bible, tells of a dream that led to his conversion. He dreamed, he says, that he appeared before the judgment seat of the Judge. Asked who and what he was, he replied, "I am a Christian." But He who presided said: "Thou liest, thou art a follower of Cicero, not of Christ." For Jerome was a rhetorician and his consuming interest and first love was his study of Cicero.

So the Christian musician must take care that the art to which he is devoted does not usurp the place that belongs to the Lord alone. He must be a Christian first, which means that everything without exception must be brought into captivity to the obedience of Christ, who in all things, music among them, must have the pre-eminence.—Taken from *Christianity Today*. Used by permission.

PASTOR -- Shepherding the Flock



Pastoral Direction in Church Life

W. J. KEITH

Pastor, Takoma Park, Maryland, Church



TAKE heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God" (Acts 20:28). The first responsibility of the pastor is to take heed to himself in his spiritual relationship to God. His next responsibility is to his family. In Israel before the high priest ministered for the congregation, on the tenth day of the seventh month, he made atonement "for himself, and for his house" (Lev. 16:6). Well-balanced leadership is conducive to the symmetrical growth of every phase of the church program.

Because a pastor is concerned over the

proper feeding of the flock, and knows this end may be partially achieved in the Sabbath school through the daily lesson study plan, he is vitally interested in the Sabbath school. If this phase of the church work languishes, the problem could well indicate a lack of proper pastoral direction and leadership. As a true shepherd the pastor must lead the flock to green pastures, which presupposes his own attendance at the Sabbath school and his participation in its program. Meeting with the superintendent and his council to select consecrated, well-qualified teachers, planning with the superintendent to utilize and develop the best talent within the church, are pastoral responsibilities that are basic to the success of the Sabbath school.

To fulfill its mission of drawing souls to Christ, the church must also exert a strong influence for good within the community. It is clearly indicated in Deuteronomy 28: 13, 14 that unwavering fidelity to the principles of God's commandments is the basic factor in prestige and influence. Compromising the high standards that are designed to separate us from Babylon will have the opposite result. Daniel, Joseph, and Queen Esther rose in power and prestige *because* of their fidelity. The world is waiting and longing to see a church that lives its faith. The pastor may encourage the Sabbath school in strengthening its influence.

God through His servant has set before us a single standard for ministers, Sabbath school teachers, and officers:

"Entire consecration of soul must be maintained as much by the teachers and superintendents of our Sabbath schools as by the ministers in our pulpits, for all alike are engaged in the work of bringing souls to Christ."—*Counsels on Sabbath School Work*, p. 157.

The pastor must realize that the impact of his evangelistic approach and its results will be determined largely by the principles of God's message revealed in the lives of the church members. "The world will be convinced, not by what the pulpit teaches, but by *what the church lives*."—*Testimonies*, vol. 7, p. 16. (Italics supplied.)

"The influence growing out of Sabbath school work should improve and enlarge the church."—*Counsels on Sabbath School Work*, p. 9.

If the Sabbath school is to fulfill its two-fold mission, strengthening members within the church and gathering in persons who are without, it must have a constraining, attractive, magnetic influence. Such a drawing power to the church is depicted in Zechariah 8:23, which states that ten men out of all languages take hold of the skirt of a Jew, saying, "We will go with you: for we have heard that God is with you." This should be the testimony concerning every Sabbath school.

Solomon's devotion to God (see *The*

SDA Bible Commentary, vol. 3, p. 233) brought the golden age of Israel. So glorious and far extended was the influence of God's kingdom upon the earth that the queen of Sheba came to verify the report she had heard in her own land. Her reaction indicated that she saw infinitely more than temporal glory, wisdom, and wealth. She recognized a spirituality and a relationship to God: "Happy are thy men, and happy are these thy servants," were her words. Then she added: "Blessed be the Lord thy God, which delighted in thee . . . : because thy God loved Israel, to establish them for ever, therefore made he thee king over them" (2 Chron. 9: 7, 8).

Then she sent fabulous gifts. In one year 666 talents of gold came as voluntary offerings from non-Israelites (verse 13). This amount in modern evaluation would probably equal about \$20 million.

As Solomon's dedication brought the golden age of Israel, would not rededication—a new birth—bring the golden age of our church and Sabbath school? Would not people come from far and near saying, "We will go with you: for we have heard that God is with you"? Would they not share their wealth to give impetus to God's cause?

How real is the new birth to all of us? I remember holding our first child, a son, in my arms the day of his birth. A sacred responsibility for a new life possessed my soul. A new and greater dependence upon God to measure up to that responsibility challenged me to a deeper dedication. If we should visit the home of a new baby we would hear, we would see, we would look upon, and in most instances we would touch the little one. The new birth must be just as real if we are to fulfill our mission.

And Jesus Christ must be real to us. We must be able to say with John, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you, *that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ*" (1 John 1:1-3).

I read the following statement in one of our journals recently: "The Sabbath school is the sleeping giant in our midst. It awakens only when the pastor sees in each teacher and class an evangelistic unit ca-

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pable of winning souls or conducting branch Sabbath schools. As a shrewd steward of manpower for God, the pastor will recognize in the Sabbath school a tremendous potential, namely: 'the greatest soul-winning agency' among us."—THEODORE CARCICH, *Central Union Reaper*, Feb. 28, 1961.

It is interesting to know that the Southern Baptists and other denominations consider that "the Sunday school is the chief evangelistic agency of a church."—J. N. BURNETTE, *The Place of the Sunday School in Evangelism*, p. 22.

Through branch Sabbath schools and Vacation Bible Schools the pastor and his board find unlimited possibilities to integrate the vast resources of church talent into an avalanche of soul-winning endeavor. The church of which I am pastor conducts a successful Vacation Bible School with a carefully planned follow-up program. Missionary-minded laymen are visiting every home from which non-Adventist children come. A bond of friendship is being established as part of a long-range program that will culminate in conversions. At present a year-round Sunday school is being fostered in our own church building.

The pastor must recognize the Sabbath school as a training center. "In our Sabbath schools the Christian youth should be entrusted with responsibilities, that they may develop their abilities and gain spiritual power."—*Counsels on Sabbath School Work*, p. 62.

The teaching of a Sabbath school class for several years was a vital steppingstone to the ministry for me. At the time I decided to go to college to study for the ministry I was serving as Sabbath school superintendent of my home church.

In this time of impending crisis the sermon and the daily lesson study plan alike may challenge church members to diligent personal investigation of Bible truth. They will be fortified to survive the shaking period and be sealed for the second coming of the Saviour. If we daily treasure Scripture within our hearts, then in the moment of necessity the Holy Spirit will bring to our memory the very passages that will meet the issue.

Under the loud cry of the third angel the knowledge of the glory of the Lord will compass the earth. How will this be accomplished?

"As trials thicken around us, both sepa-

ration and unity will be seen in our ranks. Some . . . will in times of real peril make it manifest that they have not built upon the solid rock; they will yield to temptation. . . . But, on the other hand, when the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. . . .

"Thus will the truth be brought into practical life. . . . The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord."—*Testimonies*, vol. 6, pp. 400, 401.

She Made Him a Little Coat

ANDREW FEARING

Associate Secretary, Ministerial Association
General Conference



HANNAH longed and prayed for a child, and was so in earnest in her praying that it seemed to Eli the priest that she was either under the influence of wine or in a trance. Her prayer was heard and God granted her

the privilege of holding a son in her arms. If ever a child was loved, Samuel was the one.

Hannah's unselfish and sacrificial devotion to her church, however, transcended that of even a mother's longing to have her child of love constantly by her side. Somehow she sensed that God's cause needed a leader, a man nurtured and schooled to serve in sacred ministry. She would return the boy to God for spiritual leadership in the cause she loved.

Upon lending him to the Lord she made him a little coat—one that fitted him perfectly—with every stitch in it a stitch of love. One can envision the smile upon her face as she thought of his little shoulders, the breadth across his chest, how far around his waist, and the length of his arms. He was a little boy at that time, so the coat could not be too big—it had to be just the right size.

Imagine your coat on a little boy, or



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actually try it on him. You say that is a foolish thing to do; it will not fit—the arms are too long, the length will drag the floor, the shoulders are too broad. He will become entangled and stumble, and will not be able to walk or play. Surely a coat too large would be a handicap to any little lad. The large coat of an adult is for one who has grown older in years, whose shoulders are broad, whose understanding is mature.

As the year passed by, Hannah made Samuel another coat, a size larger, of course, than the first one, for he had grown considerably. And so each succeeding year she fitted him with a garment of the right size. The time came when his coat was as large as any man's.

Why should one attempt to take the Christian concepts and experiences of an adult and try to place them around the shoulders of a child? They do not fit him. His mind and his understanding cannot be like that of his father. He is only a youth. Yet his love for Jesus, his apprehension of truth, his perception of the will of his heavenly Father, may be as pure and sweet, as rich and as full, as any child may have. The Master said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (Luke 18:16,17). A child may be fitted with a spiritual experience that is suitable, adequate, just the right size, even as was Samuel's little coat.

May we always be cognizant of the spiritual balance between the child and the man. This will help us to understand youth and enable us to be more skillful in our relationships with children. How satisfying and wonderful for a child to have a coat of the proper size—a message of truth he can discern, a gospel of salvation he can recognize and fully receive. Each maturing year of his life his spiritual garment should be fashioned larger and larger as he grows. One day it will be the experience of a

man, but for the little one now—"his mother made him a little coat, and brought it to him from year to year" (1 Sam. 2:19).

A Prophetic Message

(Continued from page 11)

people of prophecy proclaiming a message of prophecy in a world-embracing movement "to make a people perfectly ready for the Lord" at His second advent.

That the message will fully accomplish this purpose can be proved by many texts, of which the following are samples: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; . . . that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2, 3). "And in their mouth was found no guile: for they are without fault before the throne of God" (Rev. 14:5). Verse four in the Weymouth translation says, "They are as pure as virgins." "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (verse 12 †). Is it any wonder that they receive the seal of God and are translated?

This marvelous change in God's remnant people will come through the promised spiritual revival and spiritual reformation that will take place under the ministration of the Holy Spirit in the refreshing showers of the early and latter rains and "will finish the work, and cut it short in righteousness." For the gift of the Spirit, which will bring all other blessings in its train, every member of the church should be constantly and earnestly praying.

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

† *Weymouth's New Testament, in Modern Speech* by Richard Francis Weymouth. Copyright by Harper & Brothers. Used by permission.

EVANGELISM -- Winning Men for God



The Singing Evangelist and Visitation

GORDON L. HENDERSON

Singing Evangelist, Michigan Conference



THE work of the singing evangelist is rewarding and satisfying work when it is entered into in all of its many phases. There are some who think all the singer does is sing a few solos and lead a few songs in a song service. This is a false idea and it would be an unrewarding life if this were true.

The most rewarding work a singing evangelist can incorporate into his schedule is that of visiting the interested people in attendance at the meetings. This is a sure way to be included definitely in the soul-saving part of the evangelistic endeavor. It is the inspiration of his song services and the motivation for the selections he sings and uses in his special music. It gives him the pulse of the meetings and the reception they are receiving in the hearts of those in attendance. To me it is an invaluable asset to be able to visit every home possible and to know the people and their problems. I can then minister to their needs more effectively. Many times I have come in from a day of visiting and changed portions of my musical program in order to meet the needs of those I knew were going to be at the meeting that evening.

Once I visited a young couple that were holding back because of the financial pressures they were under. I came home that night and included in my music the simple, message-filled, familiar song "God Will Take Care of You." As I was introducing this song I said just a word to those who were wondering about the future and how they were to plan for it. It had a deep effect on these folks, and they told me later that it had helped them to rely on God's promises more fully. I say again, visiting

is truly a singer's biggest asset. A wonderful voice is important, a command of theory and musicology may be helpful, but visiting and feeling the needs of the people is of much more importance.

Among the teams in which I have worked, the general plan has been that the singer begin by visiting all names turned in that are not known by the pastor or others as real interests. This, of course, is a large list to begin with, and the work of the singer is to weed out all the names that are not prospects, turning over to the evangelist or others in the team only the names of those who are prospects. (The singer in turn receives interest names to work with, also. No one should have a corner on the more promising names!) This is an important work, and I believe it is necessary to cultivate the ability to distinguish between an interest and a non-interest. There will be those who weed themselves out immediately, like one man who told me I had better get off his farm immediately and not come back again. I didn't count him a prime interest, for he had no Adventist background or SDA relatives and was just antireligious. This may not always preclude a non-interest, but if he is an interest he will usually make the move after the first visit.

There are also those who seem to be interested, who love to talk about the "truth" or the Bible. It is impossible to put down on paper the method of determining whether this is an interest. We must depend upon the Holy Spirit to guide us. The more we visit the more we will be able to recognize whether we have a genuine prospect.

When I was a beginner in the work I had an experience that may illustrate this

point. I was visiting an elderly woman that I felt sure was going to come into the church. She told me that she believed this message and was speaking of the second coming of Christ to all her neighbors and telling them of the Sabbath. I visited her regularly during the series, but when the call came, I noticed she wasn't going forward. I waited a little time then went and personally invited her to go forward and decide for Christ and His message. She said, "Young man, when I want to join the Adventist Church I'll walk right up the street and join." To this day, according to my knowledge, she has never taken that walk. She was not offended by my interest in her, and not all that take this attitude turn out the way she did, but many of these people resent it when you question them on their decision to follow the Lord all the way, because they have no intention of doing so. These are situations we must learn to discern so we can use our time profitably with the people who really want our help.

As the series progresses new names keep coming in, and these need to be visited to determine the degree of interest. In one series we offered a gift to those who would bring a certain number of people to the meeting the next evening. One woman who was not a member brought fifteen people the next night, and of course we were able to get their names. When I visited one of these families they told me they had decided not to come to the meetings at first, but because their friend wanted them to help her get the gift, they had attended. These folks had no church affiliation and were very open-minded. This I learned in a visit that lasted only about ten minutes. They kept coming after that, and the entire family was baptized,

An Omission

Our April, 1962, issue contained an article entitled "Ten Times to Call the Minister or an Elder," by R. W. Engstrom. We failed to state that this article was based on a chapter entitled "Pastoral Calling When It's Effective" in Joseph E. McCabe's book *The Power of God in a Parish Program*, published by the Westminster Press, Philadelphia, price \$3.50. This is a book of 165 pages dealing with pastoral duties and techniques. It contains many helpful ideas born of the experience of a Presbyterian pastor, writer, and teacher, who is now president of Coe College, Cedar Rapids, Iowa.

—EDITORS

also the wife's sister. This is not an isolated case, for it happens many times. The point I wish to make is the importance of following up the names that come to us. A visit by one of the evangelistic team will do more than anything else to bring these people in and keep their interest high.

Another important point is to remember those you have visited. Watch for them at the meeting. Welcome them personally and observe their reaction to the service. I believe the singer should be on the platform at all times so he can see the faces of the audience. Then, at the door he should strive to call each one by name as he or she leaves the auditorium. In larger crusades this will be a little difficult, but it can be done in most instances.

In situations where a singer has proved his worth as a visitor he can be a real burden-lifter for his co-worker, the evangelist. (I use the term "co-worker" because I believe that the evangelist and singing evangelist should work as a team.) The evangelist has many responsibilities, and if the singer will do the organizing and direct the visiting program, he will be of real assistance to him. This does not mean that the evangelist would be deprived of visiting the people. Most of the evangelists I know feel it is important to their work to keep in touch with the people; but the work of organization and direction would be off their shoulders, and this would leave them free to study and pursue the many other duties demanded of them. The singer may use his time profitably vocalizing as he drives from visit to visit.

Another place where I believe the singer can give valuable assistance is in the baptismal service. I have made it a practice always to be at the door to meet every person that is to be baptized. I also have a list in my pocket of all those who should be baptized, and if some are missing and I feel there may be some problems, I jump in my car and go after them. Some may say, "If they are not there it probably is best, for they evidently aren't ready." I cannot agree with this. I believe we are in conflict with a shrewd adversary who will use everything at his disposal to keep people from taking this final step. I have known many precious souls who would not have been baptized had not someone gone after them. Today they are strong members in the church. We must never give up the battle, especially at the important time of bap-

tism. Go out and persuade these people of the necessity of their going through with their decision. It will make a difference in the results, in souls won for God's church and kingdom.

Let none think that the singing evangelist is a novice. He is called of God to do

this important work, and it should take his highest powers of study in preparation and execution. It is a work that can be, and is being, a great blessing to the cause. May God help each of us to use every talent He has entrusted to us in this glorious work of saving souls for His soon-coming kingdom.

BIBLE INSTRUCTOR



Lessons From Bible Lands

A. RUBY WILLIAMS

Bible Instructor, Middle East Division



HAVING been brought up in one of the most modern churches, I used to find difficulty in accepting the Bible as the Word of God. So many passages seemed contrary to life in the twentieth century in an Occidental world. Now, by the grace of God, I am a missionary in the Near East, a land drenched in Bible manners and customs. As I have observed life in Palestine, Jordan, and Lebanon these past sixteen years, how often I have knelt in thanks to the Lord for this privilege and humbly asked His pardon for ever doubting any part of His wonderful Word.

The Bible, and Bible characters, and even Christ are Oriental. To understand their full beauty and significance we must change our way of thinking, inasmuch as we have wandered from their old forms of grace, beauty, and depth of meaning. It is as we learn to respect many Oriental customs that we can have a deeper insight into the meaning of God's Word. It is in order to catch some of this depth in the Bible as revealed by Oriental life that I would share the following thoughts and experiences with you.

1. Abraham's meal—Genesis 18:1-8.

How could Abraham slaughter the calf after the guests had arrived at noon and have them eat it the same day? Because the East is hot, food decays very rapidly, and the people are

very careful to keep their food fresh and clean. Cattle are often butchered on Sundays in the villages and the meat bought the same morning. All raw food is washed thoroughly in soap and rinsed. Meats, such as fowl or sheep, are bought alive and kept so until just before the meal, therefore the kill is fresh and there is no time for decay. Meat held to the second day is softer because of decay. Their meat is cooked immediately. Because the meat is fresh, the sinew is tough. Therefore they pound it with large wooden pestles in wooden or stone mortars. This is a tenderizing process. Then the meat pulp is combined with a precooked wheat grit to form large flat cakes. This *kubbeh* is smothered with onions and oil and sent to the public ovens. The pulp is also used with rice to stuff various vegetables. Thus the meat is slaughtered, prepared, and eaten in a matter of hours. It is cleaner so.

2. The dead—John 11:39, Genesis 50:1-4.

Because of the hot climate, and therefore increased danger from disease and decay, the dead are buried within twenty-four hours of death. It is no wonder Martha was aghast that Lazarus should be brought forth from the grave after four days. Moslems are buried before sunset of the same day. Women remain around the body till it is taken from the home; they are weeping and wailing. In extreme cases some tear their clothes, pull their hair, or scratch their own faces, thereby thinking to show their love for the departed. This may have been the

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reason Jesus stayed outside and let Martha and Mary come to Him.

The days of mourning depend on the wealth and honor of the family. The mourners remain in the home of the dead, and his family supplies all the meals. It becomes very expensive. The usual time is a week, but for Jacob it was sixty days. Mourning occupies the full time. The men sit in one room and the women in another. There is little conversation. In some homes weeping and mourning are encouraged and continued by the sad, impromptu songs of the women. These songs are calculated to break the wounded hearts and flood the wet eyes with more tears. Some homes have wise women who keep the ladies under control.

The widow should wear complete black for seven years, and the daughters for at least one year. Because the women wear mourning clothes for deaths in their own family, their husband's family, or among close relatives, many are wearing black most of the time—a depressing and unhealthful custom. When the men come to take the body from the mourning women my heart weeps for them. They are left in the home without any service or ray of hope from the Word of God.

3. Chaste virgin—2 Corinthians 11:2.

Paul compared the church to a chaste virgin. The virtuous girl is a type of the true church. From babyhood Eastern girls are called brides. Always they are reminded it is their sacred duty to keep themselves pure and their names untarnished. This is for the sake of their family honor, in order to have better prospects for marriage, and to be better wives and mothers. Younger marriages are preferred. Then the parents can rest from their responsibilities as guardians. Upon the purity of the girls depends the honor of the family. A wife can be divorced, but a sister is a blood-and-flesh relative. If a brother kills his fallen sister to maintain the family honor, he is a hero in the popular opinion.

The church is not only virgin, but chaste. Here is a delicate meaning. Girls before engagement are kept sheltered, carefree, and in-

nocent. They are not to talk with the boys, not to be seen with them, and not to loiter in the streets. They are almost as children, untouched and pure. They are necessarily guarded, because evil is all around them. Most girls would be distressed to have any familiarity with the opposite sex.

Girls are brought up to be obedient to their fathers. One girl waited for five years till her father finally accepted the young man who had asked for her three times. All that time she made no complaint; not even to the young man did she show her disagreement with her father. Though he worked on the same floor as she, she did not talk to him. The only way I knew she did care for him was that she never spoke against him.

The Eastern marriage speaks to us of the wonderful marriage of the church to Christ. The groom may appear one day, as Abraham's servant did of old. The parents carefully inquire into his family background and work. If they approve they will ask the girl for her opinion. The good parents do not compel her to accept, even as Rebekah was free to accept or reject. Trusting her parents' judgment, she will agree if he is congenial, and accept it as the will of God even as Rebekah did. There can be no happier marriage than when both Christian parents and young people agree.

After the engagement the girl is transformed, especially so if she comes from a poor home to marry a wealthy man. She is not expected to be attractive. But now that the young man is on the scene, it is her duty to be as attractive as possible. From the time of the engagement he will buy all her clothes. She brings nothing with her. In the marriage contract he may agree to pay one to five thousand or more dollars for her, but this is not buying her as we mistakenly think. This money is spent on her trousseau, on her home, and furnishings. It may include a gift for her parents, which kind parents have sometimes refused. This amount is security, to show that the young man can provide for a home. Engagements are usually very short, a matter of days, weeks, or months, and are almost as binding as a marriage. When the poor girl becomes the queen of a new lovely home she is surrounded by the tokens of her husband's love and his care for all her needs. This marriage contract is an illustration of what Christ is willing to do for us.

4. The sop—Matthew 26:23.

When Jesus dipped His hand into the dish and thus ate from the same bowl as all the disciples, it was not in any way unsanitary. Eastern bread is circular and flat. Each one at

the table will have one loaf or more. Since it is all crust, and soft, it is very convenient to tear it into little scoops with which to carry the food from the dish to the mouth. The common food is not contaminated at all. All are free to break off a fresh piece of bread and take some more, and there are few dishes to clean. A most practical system! As Joseph gave a double portion to his favorite, Benjamin, so the gracious host honors a guest by offering him the choicest piece of meat, fruit, or dessert.

5. The cup of cold water—Matthew 10:42.

The woman of the home prides herself on her abundant supply of cold drinking water. Jesus said *cold* water, because He knew how much it means to a thirsty man in the heat of the summer. Nearly all water will be warm and much of it is not drinkable. Many villages have running water in the homes, but the people will go to the village fountain for their drinking water. No chlorinated water for them. The fresh sweet water is brought from the gushing spring in earthen water jars.

So Jesus' sign of a man carrying a water jar was unmistakable to the disciples. The water from such a spring will be sweet and varies in coolness. The flavor of water in the East also varies considerably, that is why David longed for the water from his own well at Bethlehem. To further cool the water, it is left overnight. Because of the cooling by evaporation through the porous clay it will always be refreshingly cool in the morning. Some may wrap wet sacks on the outside of the jar to increase the evaporation. Such "cold water" is better than the ice water of modern society.

6. Children in bed—Luke 11:7.

In some sections of Palestine, thieves are still so real a problem that the doors are locked with keys a foot long and doubly or triply secured with heavy hooks (one to two feet in length), and the women are careful not to be out after sunset. In a simple one-room home, beds are mattresses that are stacked up in a corner or nook during the day and spread out over the floor at night. If a man had to get up in the middle of a dark night to open such a barred door he might well disturb the members of his sleeping family. Because bedding is such a simple matter, the Easterner can be and is, most hospitable. Very quickly more mattresses may be spread on the floor for many guests.

7. Kiss the son—Psalm 2:12.

In a democracy we are in danger of losing the gracious forms of respect, almost reverence, shown to those in authority, whether they be kings, leaders of state, or parents. Kissing the hand is a beautiful sign of respect, obedience,

and love. The newly engaged girl will kiss the hand of her future father-in-law. A grown married son returning home will kiss the hand of his father. If there have been any misunderstandings, this is a sign that all is reconciled, and the younger is in complete harmony and loving submission to the older. The symbolic actions may take place between the wife and husband, or the sister and older brother. I have grown accustomed to it over the years, and I long for that time when we, also, can unite with our Eastern brethren and kiss the hand of our older Brother and King, or kiss the hem of His garment, which shows a deeper submission and gratitude. This has a richness of expression that is beyond words.

8. Not the least grain fall—Amos 9:9.

Wheat is the staff of life, forming one half to three fourths of the diet of the common people in the East. Bread and fish is their daily food. Bread with a little meat, vegetables, or fruit is the common meal of the poor. Men, women, and children all knew the value of wheat because all are involved in the production of the family bread.

In many places grain is cut and threshed as in Bible times. The men pile the wheatstalks in stacks on the threshing floor to dry. Oxen, cows, or donkeys, or a combination of two of them will pull the rough wooden sledge round and round over the dry stalks. Remember that verse, "The harvest is past, the summer is ended, and we are not saved"? Harvesttime is before the summer! The growing time is in the cool spring, even winter. The men toss the wheat into the air and the wind carries away the chaff. This is mentioned in Daniel 2. Patient women sift the grain with a hand sifter for hours. Then the women and girls sit on the floor around a low table and clean the wheat by hand. This wheat is washed and spread on the flat roofs to dry, then stored in sacks for the winter. As needed it is taken to the mill and ground into delicious natural whole-wheat flour. Every grain of wheat speaks of God's

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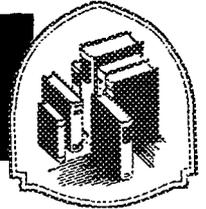
love and care and is a fitting symbol of Him who is the Bread of Life.

Almost everywhere one's eyes turn in the East, one sees the parables and words of the Bible literally come to life.

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East. The people are awakening and demanding to share Western advantages. As Occident and Orient meet, may it be in Christ. Is not a converted Jew a Paul in the faith? God is using the West to spread His last message to the world. May we be humble to grasp the beauty, depth, and hidden riches of the East where in a thousand ways the authenticity of the Bible is confirmed.

BOOKS -- For Your Library



Seventh-day Adventist Bible Students' Source Book, Review and Herald, 1962, 1198 pages, \$10.95 (introductory offer only, to be increased to \$13.75, standard price).

Many of our readers will remember the help they received from the 1919 *Source Book for Bible Students*. This book served a useful purpose for many years as a work of reference, but the best of books of reference gets out of date, and has to be revised. This is especially so in the case of a book that is mainly composed of quotations for use by writers and public speakers.

The new *Seventh-day Adventist Bible Students' Source Book* has now appeared, and it has many features that will appeal to our workers and leaders. It has the same format as the *Bible Commentary* and is volume 9 in our *Commentary Reference Series*.

This book has been carefully prepared and material has been taken only from primary sources, or from sources as near thereto as possible. It is therefore a safe book of reference for laymen and ministers, and it does not lay us open to the charge of using obsolete material, or material that has been withdrawn from circulation.

Another great advantage is that it has been compiled for the specific use of Adventist workers, which means that practically the whole of the material is serviceable in the propagation of our work. This is another one of a number of pieces of good literature that have raised the tone of our literary productions in recent years. It goes without saying that it should be in every minister's library and in every church library as well as institutional and conference libraries around the world field.

H. W. LOWE

Women Who Made Bible History, Harold John Ockenga, Zondervan Publishing House, Grand Rapids, Michigan, 1962, 239 pages, \$3.50.

Dr. Harold John Ockenga is an internationally known religious leader and educator. He has been considered by many as one of the outstanding ex-

pository preachers of our present day. In *Women Who Made Bible History* he has selected some of the outstanding women from the Old and the New Testament and expositively presents their lives, times, and experiences.

Some of the chapters are exceptionally good with practical lessons that mirror the human problems of today. There are occasions when we cannot go along with him theologically, particularly in his first chapter about Eve, where he does not seem too sure whether God created mankind from the dust of the ground or whether He used an animal whom He had already made and bridged the gap by breathing into man the breath of life and making him in His own image.

He also seems a little unsure about the length of the creative days, which are spoken of in the first chapter of the book of Genesis. But regardless of some of these theological doubts, there is much worth-while material in this work that will enrich the lives and ministry of those who read it. Attractive titles are given to each chapter.

Twenty women are included in these expository messages: Eve, Sarah, Rachel, Miriam, Rahab, Delilah, Ruth, Hannah, Abigail, Bathsheba, the Shunammite, the queen of Sheba, Esther, Elisabeth, Mary, Martha, Mary Magdalene, the Gentile woman, Dorcas, and Lydia.

ANDREW FEARING

Music in My Bible, Helen G. Grauman, Pacific Press Publishing Association, Mountain View, California, 188 pages, \$3.95.

To many, even musical people, a knowledge of Biblical references to music is confined to David in the Old Testament as the "sweet psalmist of Israel" and to the episode in the New Testament when Paul and Silas sang songs in the Philippian prison. For these and even for the casual reader of this book a delightful surprise is in store, because the author, herself an accomplished musician, has woven together a remarkably well-documented and readable treatise on the development of music in the Scriptures. Jubal, son of Lamech, the seventh from Adam, is identified as the founder of music

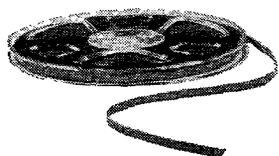
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and the inventor of the lyre and reed pipe, fore-runner of the organ. The thought that this early music was primitive in any sense of the word, suggesting an emergence from the crude perception of tone and rhythm in the twang of a bowstring and the ringing of an anvil, attributed to stone-age men, is met with a devout argument of denial that will charm the heart of the believer who clings to the viewpoint that sin has dulled rather than sharpened man's esthetic appreciation of the good, the true, and the beautiful.

One of the difficulties in a work of this kind was to transpose the music idiom of patriarchal and post-Exilic times into meaning for the modern reader. Mrs. Grauman has spared no pains to make Bible references to obscure musical instruments glow with new meaning by showing how they were used. Line drawings of some of them found in modern museums afford graphic illustrations. Bible history and ancient social customs, secular and sacred, have been skillfully combined to shed light on the ministry of music in Israel, as employed in the wilderness tabernacle and later in the Temple. The songs of victory like that of Miriam and Deborah, martial songs stirring up the people to vanquish their enemies, solemn songs of dedication, songs of wailing and grief, the antiphonal choruses of the Levites—what a treasure-trove of musical themes is here for happy exploration. Modern church choirs would find inspiration in a chapter-by-chapter study of this book for practice night devotionals. The roots of many of our modern sacred melodies are found in some of these ancient scores. A tender, sympathetic study of the singing of Jesus, a look in on the prison duet by Paul and Silas, and a concluding chapter on the "Music of Heaven" bring this treatise to a heart-warming conclusion. A commentary unsurpassed in its scope and treatment.

H. M. TIPPETT

***Certainties for Uncertain Times*, John Sutherland Bonnell, Harper and Brothers, New York, 1961, 160 pages, \$3.00.**

Dr. Bonnell has been pastor of the New York Fifth Avenue Presbyterian church for more than 25 years. His book *Certainties for Uncertain Times* contains his answers to specific problems that face men and women today, such as fear of unpopularity, fear of poverty, fear of failure, fear of illness, fear of death. He enters into such themes as the threat of the bomb, the challenge of outer space, the difficulties of church unity, and widespread personal confusion and despondency. He strikes a word of confidence and quietness in the midst of all the noise and strife found in the world today.

Dr. Bonnell tackles some big themes in this book, which make challenging reading. Some of the chapter titles give an insight as to its over-all themes: "Never Strike Flag to a Fear," "The Practice Power of Prayer," "The Signs of the Times: Is Protestantism on the Decline?" "Must the Church Be Silent on Social Issues?" "A Biography of Jesus by a Greek Physician," "What Is Your Character Quotient?" "The Moral Law Within," "On Getting Along With

People," "No Ivory Tower for Preachers," and other messages on the issues and personal concerns of people today.

ANDREW FEARING

***The Book of Jeremiah* ("The Shield Bible Study Series") by K. Owen White, Th.B., Th.M. and Ph.D., Baker Book House, Grand Rapids 6, Michigan, 1961, 101 pages, \$1.50.**

The author, K. Owen White, pastor of the First Baptist church, Houston, Texas, produced a most helpful study manual on this Bible book which has long claimed our concentration. He has had a broad experience in teaching, in pastoral work, and in radio. His bibliography reveals excellent sources and an acquaintance with the book of Jeremiah's chronological problems. In this respect Dr. White's comprehensive and well-organized manual is more than an amplified study outline. Jeremiah's message to his own people is expanded into messages for the nations abroad. The prophet continues to speak to the nations of the present generation. We have familiarized ourselves with Dr. White's material, and believe this book to be a rewarding restudy for pastors, evangelists, and Bible instructors.

LOUISE C. KLEUSER

"Physicians of No Value"

(Continued from page 13)

mighty apostle Paul learned to beware of the sophistries of his time, and to depend on the preaching of the simple gospel in the spirit and power of Christ, so that God could work His change-making marvels in both Jew and Greek. He exclaimed, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

Yes, "he is our peace." Let us lift Him up, and if in so doing we find that men are not drawn unto Him, should we not ourselves "weep between the porch and the altar" until we can say, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:4, 5). In a time of pseudo religion God declares that He will have a church that will have the "everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6). This church will gather out a host who will "be found of him in peace, without spot, and blameless," and "waiting for the coming of our Lord Jesus Christ." This is our work. May God make us sufficient for it.



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NEWS -- From Current Journals



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

BELLINZONA, SWITZERLAND—Protestant religious instruction has been introduced in the public secondary schools in this predominantly Roman Catholic canton of Tessin in accordance with a decision made here by the canton state council. The decision to allow the instruction was made at the request of the Evangelical Church in Tessin. Instruction is in Italian, the major language of the canton. Previously, only Roman Catholic religious classes were offered in the secondary schools.

MINNEAPOLIS, MINN.—A sounder intellectual base to evangelism efforts by Lutheran churches was urged here by a speaker at the national evangelism conference of the American Lutheran Church. The Reverend W. R. Wietzke, Detroit, Michigan, warned against defending and selling "a version of Christianity that belongs in the period of predestination controversies and the Scopes monkey trial." He said it was possible for the churches to become enslaved to "a level of organized ignorance." The church's evangelism thrust must be intellectually perceptive as well as emotionally zealous, Mr. Wietzke said. "The Christian disciple must expose himself to the best in Christian thought without, of course, becoming guilty of mere sophistry," he added. "He will have to understand that there are basically two divine implements with which he must work—love and truth. If he becomes obsessed with love and disregards truth, his discipleship will degenerate into sentimentality. On the other hand, if he exalts truth and excludes love, he runs the danger of becoming cold, dogmatic, sophisticated, and not really concerned about God or man."

MIAMI, FLA.—Billy Graham, arriving here from South America where he conducted a month-long crusade, said that Protestant churches "are growing faster there than they are anywhere in the world." "Many American church members couldn't qualify for membership in Latin American churches," the evangelist said, explaining that members there cannot smoke or drink and "must devote a prescribed amount of time to daily prayer and attend church regularly." He said the Pentecostal churches are the most vigorous in South America because they require every lay member to preach on street corners.

TORONTO, CANADA—Dr. Hugh A. McLeod, moderator of the United Church of Canada, urged

his denomination to modernize its Christian witness to keep in step with the new space age. "We need a language of prayer and social symbols," he said, "which speaks to modern man and helps him express powerfully and meaningfully his thanks, his petitions and his intercessions to God who made him and has redeemed him." Another speaker, Dr. William G. Berry, the board's associate secretary, suggested that the denomination use more television to spread its message. "We can no more deal with the advance of evil in our time in terms of weapons forged a hundred or more years ago than a modern army can hope to fight a war with rifles and bayonets," he said. "Our methods have changed little in the last 300 years, except for the shortening of the sermon." Dr. Berry said the large congregations which gather in city churches "are really amorphous masses of people having little fellowship with each other."

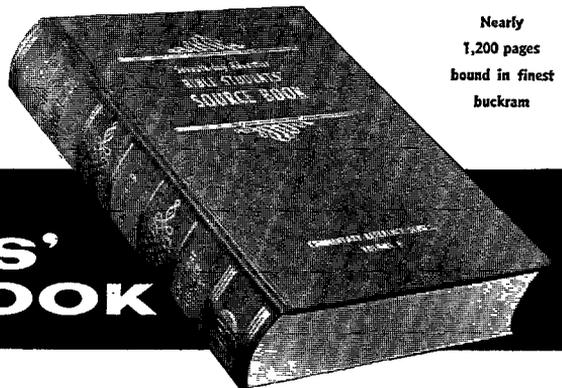
LONDON—A Teachers for Africa campaign has been launched here under joint Anglican, Roman Catholic, and Free church auspices. Its purpose is to reinforce church support behind a more general campaign already started by the National Council for the Supply of Teachers Overseas with the support of British and overseas governments. Sponsors of the new campaign include Dr. Robert W. Stopford, Anglican Bishop of London; Bishop George A. Beck, of Salford, chairman of the Catholic Education Council; and the Reverend Dr. R. A. Vine, general secretary of the Free Church Federal Council. Dr. Vine told newsmen that the sponsors have already set up an Inter-Church Committee for the recruitment of Teachers for Africa, with Dr. J. E. Leslie Newbigin, director of the World Council of Churches' Division of World Mission and Evangelism, serving as chairman. He said the churches had decided that the attention of teachers should be drawn specifically to Africa because of the urgent need of improved and vastly extended educational systems in countries which have recently achieved, or are nearing, independence. Dr. Vine said the British churches are planning to send 1,000 teachers to Africa each year for the next five years.

ASHEVILLE, N.C.—Mobile fiberglass chapels, whose sections may be dismantled and shipped by truck, are being used by the Protestant Episcopal Western North Carolina diocese for churchless congregations in the State's mountainous areas. Advanced by Bishop Matthew G. Henry, the idea has

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caught the interest of other Episcopal dioceses and various denominational groups. The chapel is assembled on a concrete floor by bolting sections of the roof and sides together. Its capacity is dependent on the number of sections used. When a congregation is ready to erect a permanent church building the portable chapel is dismantled and carted away to another needy area. The Reverend James Y. Perry, diocesan mission educator, said the fireproof, prefabricated structure costs only about \$12,000. He said this was between \$5,000 and \$10,000 less than similar portable chapels used in other parts of the country.

Reconciliation—*Katallage* (f)

(Continued from page 15)

through the gift of a conscience—that little inner voice that struggles to be heard above the clamors of self and that can grow into an unflinching defense against the slightest possibility of another rebellion.

It is as if Christ has purchased a ticket to heaven for every child of man, and then offers a free course of instruction guaranteed to make everyone who will take it fit to enter heaven and stand before God. Each man must accept the instruction and attain the fitness offered. That done, he is assured that when the great excursion train leaves earth for heaven, he will be on it.

But God is too loving and kind to take anyone to heaven who is unfit. That one could not live in the presence of God. If he could, for him the joys of the kingdom would be the sufferings of an eternal torment. So their tickets are torn up. They are left behind in the quietness of death—the last blessed kindness of the God who is love.

No wonder Paul was moved to face hardship, toil, and disappointment in proclaiming the *katallagē* to the world. When we understand the wonders of redeeming love and the plan of salvation as did the apostle to the Gentiles, we shall go forth with the same selfless zeal to complete the work he and his fellow apostles began.

With the Seminary in Japan

(Continued from page 18)

portunity to become acquainted with many of our church members and institutions, and to serve some of the many churches that were left without pastors because of

their attendance at the extension school. In this way we also saw a good deal of the country, and by visiting the large cities of Japan we became conversant with the tremendous problems our workers face in that small country with its large population of more than ninety-four million people.

Concurrent with the extension school an evangelistic campaign was conducted by R. A. Anderson at the evangelistic center in Tokyo. He preached every Sunday and Wednesday nights to large and appreciative audiences. Jack Sager, the pastor-evangelist of the Tokyo Central church, will continue these meetings, and there are good prospects that several dozens of new members will be added to our church during the next few months.

Our workers in Japan are a conscientious group of men and women, earnestly and faithfully endeavoring to carry out their Lord's commission. The burden of the unfinished task weighs heavily upon them, and they are desperately seeking to find ways and means to bring the Advent message to their fellow men. Their work is not easy. They meet indifference and religious philosophies completely alien to that of Christianity, but there are also encouraging signs, and all our workers hope and pray for the day when the millions of Japan will awake and recognize their spiritual needs, which only the Christian faith can meet.

In Korea, on the other hand, from where twelve representatives attended the extension school, the work is growing so fast and at such an unprecedented scale that our workers cannot cope with the opportunities.

In that land an awakening is being experienced that shows what the Lord can do. No one knows how long it will last. May we as a church do our utmost to help our brethren in Korea to step into the openings and take advantage of the opportunities as long as they last.

During the week following the close of the extension school in Japan another such school began in Manila for the workers residing in the southern half of the Far Eastern Division.

The next seminary extension school will be held at Helderberg College, from December 5, 1962, to January 15, 1963, for the workers of the Southern African Division.

POINTERS TO PROGRESS



MINISTERIAL ENROLLMENTS THE American Association of Theological Schools reports a small increase in ministerial trainees in 1961 as compared with 1960. In the overall decline during recent years in numbers of ministerial candidates in North America and in other countries, any small increase tends to make us thankful.

The fact remains that larger percentages of college students turn to the professions rather than to the ministry. What are the reasons? Not all of them can be easily identified, but these are some as revealed in polls and seminars among college students: (1) Faculty advisers often advise the bright student to go into the other professions; (2) Students see no challenge in ministerial work; (3) Sermons have become so ordinary and preachers so prosaic that young men are not inspired.

The third reason is sad, but it should not be beyond the church's power to rectify this situation somewhat. First, we can acknowledge the tragedy, as did Harry Emerson Fosdick long ago: "One wonders that the churches can be so timid and dull and negative, that our sermons can be so palled and inconsequential. One wonders why in the pulpit we have so many flutes and so few trumpets."—*Christianity and Progress*, p. 77.

Second, preachers can take themselves in hand, under God's blessing, and bestir themselves to preach as never before, beseeching God for a burden for souls and the ability to awaken the church by dynamic preaching.

Third, good preaching comes from redeemed and prayerful lives, from love of the people and work for them, from work in study. The man who is too busy to study is an uninspiring preacher. He will lead no young men into the ministry, and in time he will become a prosaic preacher and a misfit minister.

H. W. L.

CHALLENGE OF THE 60's FOR about four hours a man orbited the earth three times and returned to the plaudits of an appreciative world. For mankind, the challenge of the 60's was a call to outer space. In accepting it, man committed himself to a relentless struggle with time and distance. But the real challenge of the 60's is not the lure of unconquerable space, but the conquest of unconquered souls. The new frontier is, in fact, the old; namely, the darkened hearts of sinful men.

This spiritual undertaking requires more of us than we have heretofore been willing to give in time, effort, and consecration. And, of course, all of the

risks to health, reputation, and family are there. And there are the problems of location, procedure, and privilege which are natural to any meaningful effort. The challenge of the 60's is that we contact every creature with the message before the 70's. If the signs of the times mean anything, they indicate that the divine timetable has telescoped human effort. The challenge of the 60's is a call to every saved creature to reach every lost one with the gospel of grace. It is a challenge to succeed, and by God's grace, succeed we will!

E.E.C.

UTILIZING THE MINUTES

Now and then we get the feeling that our days are too crowded. We have too much to do, too many problems crossing our desk, too many people visiting us, too much church business, and too many speaking and teaching appointments. Yet we are aware that the Master has commanded us to "study to shew thyself approved unto God," "think on these things," and "pray without ceasing." But with our full program where can we get enough time to accomplish all these good things?

It is estimated that John Wesley preached an average of three sermons a day for fifty-four years. In his day he had to travel on horseback or in a carriage and yet he covered some 290,000 miles, or about 5,000 miles a year. The volume of his published works is amazing. Among them we find a four-volume commentary on the whole Bible, a dictionary of the English language, a five-volume work on natural philosophy, a four-volume work on church history, histories of England and Rome, grammars on the Hebrew, Latin, Greek, French, and English languages, three volumes on medicine, six volumes of church music, and seven volumes of sermons. He also edited a library of fifty volumes known as "The Christian Library." This man of God never wasted a spare moment.

Besides all this John Wesley knew what it was to have the care of the churches burdening his heart.

What a man! What a dedicated man! What a great man! Would we not be better men today if we took more careful notice of the little corners in our day and used every minute, and thus found more time for prayer, study, writing, and visiting? We cannot bring back all the wasted moments of our life but we can determine right now to utilize every minute in the future and fill it with something of value. May God strengthen us in our preparation to be stronger men, more skilled workmen, more loving and faithful visitors, more earnest Bible students, and more powerful and inspiring preachers.

A. C. F.