

OCTOBER, 1962

# *The* Ministry

"Looking Unto Jesus"—See page 3

## Keynote Address

# Ministerial Presession Council

San Francisco, July 24-26

## The Beckoning Hand of Destiny

R. A. ANDERSON

Secretary, Ministerial Association, General Conference



GENERAL DOUGLAS MACARTHUR, soldier of fame, world figure, and in recent years top business executive, was invited a few weeks ago to address the graduating class at West Point. It was from this Army officer school that Douglas MacArthur graduated with honors more than half a century ago.

As he was leaving the hotel the doorman said, "Where are you bound for, General?" "West Point," was the reply. "A beautiful place," remarked the doorman. "Have you ever been there before?" He certainly had been there before, for this beautiful place is the throbbing heart of the U.S. Army.

San Francisco is also a beautiful place. And to many of us its streets and buildings seem almost bound up with the progress of the Advent cause. Happy and sobering memories crowd in as we meet again by the Golden Gate.

It was in 1918 that this city first opened its arms to us in welcome. Since then every General Conference session but three has been held here. Following that session in 1918, W. A. Spicer, reappointed secretary of the General Conference, visited Australia. He naturally came to the college at Avondale and preached in the church erected when Sister White was there. His messages meant a great deal to a group who were about to leave the college to begin ministerial work. I refer to this for just one sobering reason: every one of those men called to leadership at that time has now gone to his rest. We, tonight, are another generation. Shall I say a receding generation? That all depends on how we heed the

beckoning hand of history. The well-known phrase of the late President Roosevelt, "This generation has a rendezvous with history," is surely pertinent.

If I speak to you tonight as a somewhat seasoned soldier of the cross, you will not misunderstand, for it has been my privilege to serve many years in this cause. I have known the joys and the hardships of battle on many spiritual fronts around the world. The enduring fortitude, the complete dedication and self-abnegation of workers, sometimes in the giant cities of the world and at other times out in areas where death daily stares men and women in the face and where comforts are unknown, have inspired me. Their confidence in the ultimate triumph of this message has enabled them to drain deep the chalice of courage. Nothing but the beckoning hand of history keeps them at their posts. Sometimes chilled by wind and storm, at other times ankle deep in mire and filth or blistered by the scorching sun or drenched by torrential rain, often separated from loved ones—these heroes of the cross carry on their work dominated all the time by one great purpose—the winning of souls from darkness to light. We might well pause to pay them tribute, but we must do more than that. We must back them up, or better still, share their lot.

From this ministerial convention and the great session that opens in two days must come a new sense of divine power. "Business as usual," must not be our watchword. These are extraordinary times, demanding extraordinary men. We need the power that moved the apostles. We thank God for

*(Continued on page 4)*



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### OUR COVER

In this picture we should look not at faces but at facts. Faces often mean little; it is the underlying character that counts. In the case of our Lord we know nothing exact as to His appearance, but we have an immense amount of knowledge as to His character. He was good, kind, loving, strong, tender, wise, perceptive, dynamic, relaxed, careful, courageous, gentle, forceful. Put that all together and you have a personality paradox of extraordinary interest. Add to it the fact that He was sinless, divine, human, and you are face to face with the eternal Christ to whom we must look for salvation, the inevitable Christ before whom we must all appear in the last day.

"Looking unto Jesus" has meaning for the weak and the strong, who are exhorted to "lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us" (Heb. 12:1, R.S.V.). He is the author of our faith; He will bring it to perfection.

## The Beckoning Hand

(Continued from page 2)

better-trained theologians, but our most desperate need is for men "full of faith and of the Holy Ghost" (Acts 6:5), men whose "sufficiency is of God; . . . able ministers of the new testament; not of the letter, but of the spirit" (2 Cor. 3:5, 6).

The power that came upon the pioneers of the Advent Movement must fall afresh on us. We need their vision, their courage, their faith. Could our forefathers have been living in our day, what messages they would have preached! Reflect a moment on how we all got here. What changes have come in transportation! But what of the future? Already men are traveling five times the speed of sound, twice as fast as a machine-gun bullet.

The other day a woman called up Northwest Airlines in Minneapolis. "How long will it take me to fly from Minneapolis to Chicago?" she asked. The desk attendant was not quite sure, so he said, "Just a moment." "Thank you," said the woman and hung up! Well, it takes more than a moment to travel from Minneapolis to Chicago now, but who knows what the future holds? Man's penetration into outer space is already accomplished. The real problem is innerspace. That is still unsolved, because man's heart is still deceitful above all things and desperately wicked. Only men who have a personal encounter with the Lord Jesus Christ can meet the challenge of this generation.

Our biggest need personally and ministerially is a baptism of power. When the apostles preached, whole cities came together to hear the word of God. Those first

evangelists were not spinning fine points of theology, nor were they "nibbling away at the niceties of the sacred text." They were presenting Christ, the living Word. They preached Him evangelistically as Saviour and Lord. They preached Him ethically as Teacher and Example. They preached Him eschatologically as Judge and coming King. But more than that, they preached Him as a contemporary power, the Ruler in the hearts of men. They could do this because Jesus was no longer just a historic figure with them; He was the King of glory interceding for them at the throne of grace, and baptizing them with the power of the Holy Spirit. And as they preached Christ to the multitudes they were not just repeating His teachings, they were doing His works—healing the sick and even raising the dead.

The book of Acts is really the record of the work of the Holy Spirit. Pentecost was not a mere hallowed memory; it was a continuing experience. Jesus, the Lamb of God, who by His sacrifice had taken away the sin of the world, was now at the throne of grace baptizing those ministers with power. Through the grace that came from the throne of grace, God was taking away the sin from the hearts of men. "As the living Father hath sent Me," said Jesus, "so send I you."

Here is a divine equation. Jesus was born of the Spirit and later was baptized of the Spirit and thus empowered for the ministry. All of us know something of the first, for we are born-again Christians. What we need to know more of is the second—the baptism of the Spirit of God. Could we, as God-called men, experience the real power of grace in our ministry, the whole world could be enlightened in less than a decade. To know the doctrine of God is not sufficient. We need to know the power of God. Our churches need more than a program; they need a demonstration of divine power in the preaching of the Word.

The church was born in an atmosphere of vital ministry, and it advanced under the mighty preaching of ministers and members who were daily giving a demonstration of the risen Christ. Preaching has been stated as "a transmission of a Person by a person to a company of persons; the person being transmitted being Christ the eternal Word." That is true.

In John 1:1, where reference is made to the eternal Word it is written with a capital

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### Do Not Miss Your MINISTRY INDEX

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W. But in Acts 8:4 when we read of the scattered church preaching the "word," the translators spelled it with a small *w*. There is no warrant in the Greek for this distinction. The Latin translation of the word *logos* is *sermo*, which is the root of our word *sermon*. If we insert the word *sermon* for *logos* it becomes a challenge. "In the beginning was the sermon, and the sermon was with God, and the sermon was God." Are our sermons so saturated with the living Word that when we preach our people see God? The Holy Spirit anoints us that by our preaching we might glorify the Lord Jesus, not ourselves.

During this convention new ways of presenting Christ before the world will be studied. How do we present Him? We may be doctrinally correct but spiritually impoverished. An old saint who has been a member of the Advent Church for more than sixty years said to me recently: "During these last few years a wholesome change has come into the preaching of many of our ministers. They are presenting much more of Christ and salvation than they used to do." This is heartening, for "of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world."—*Evangelism*, p. 188.

When Peter was writing to the church he said: We have "preached the gospel unto you with [or better, "In"] the Holy Ghost sent down from heaven" (1 Peter 1:12). The whole substance of the message was Jesus Christ and Him crucified, and the sole inspiration was the Holy Ghost. Philosophy, poetry, art, psychology, literature, ethics, sociology, history, and science are all attractive as subjects for study, but God pity the people if these constitute the substance of our preaching.

We need more than alluring words of human genius; we need the power of the Holy Ghost. And one who delivers his message under the power sent down from Heaven may speak with chastened simplicity, but the people will sense that the message is from Heaven. Paul said: "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thess. 1:5). Are our people receiving the *assurance* they need for this hour?

The supreme question for us as preachers is not what subject can I choose to arrest the people's attention, but rather, what

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## From the Editor's Desk—

Prof. Harry W. Taylor of Andrews University writes for permission to use certain material from the *MINISTRY* in his "Adventures in Bible Literature" guide, which is used in a study of the literature of the English Bible. Apparently he enjoyed and wishes to use the following articles: "Is Any Merry?" by Edward E. White (February, 1962), "Notes on the Revised Standard Version" by Siegfried H. Horn (February, 1953), and "The New English Bible: a Preliminary Critique" by A. P. Salom (October, 1961). Then Professor Taylor adds:

"I want you to know that I deeply appreciate the fine journal you are giving us. Though I am not actually engaged in the ministry, I read the journal each month. I include my subscription to the *MINISTRY* in my teacher's book-and-magazine allowance."

We try to keep our teachers and college students in mind as from time to time we publish articles likely to be of service to them. Incidentally, articles by teachers and senior students, provided they are likely to inspire the ministry around the world, are welcome at the editorial desk. —H. W. L.

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themes can I present so as to be sure that the Holy Ghost will be in my preaching? In Acts 10:44 we read: "The Holy Ghost fell on all them which heard the word." Just as genius lifts the painter or poet far above the common man, so the Holy Spirit will lift the preacher far above the man of genius.

We meet here as ministers of the Word. This is not an administrative council, but a ministerial council. Let others debate the controversial issues and meet the needs of organization. But let us seek for the power that God has promised. Let us come in confession of our need. How desperately we need the latter rain! The Lord says, "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds" (Zech. 10:1). The margin says "lightnings." And lightnings bring rain. Lightnings also cause fires. In 1945 more than 1,400 forest fires were caused by lightning in California alone. But in this State a very efficient fire-fighting organization was put to work and every one of those 1,400 fires was extinguished. Would it not be wonderful if every one of the more than 1,400 ministers and workers in this meeting tonight could return home to his field as a burning bush for God, ignited by fire from the altar of God. And let us pray that no fire-fighting equipment will be used.

Dr. MacKay, president of Princeton, said recently: "One of the most serious troubles in the church today is that it is legitimate to be emotional in anything but religion. . . . The moment the church becomes programised, it becomes a monument unto God's memory, and not an instrument of His living power. . . . Even a crudely emotional approach to religion is preferable to religious formalism which is purely aesthetic and orderly, yet lacking in dynamic power."

That power must come to us individually. It has been well said, "God has no grandsons." Only sons can radiate the glory of God, for He does not work by proxy. The prophetic picture in Revelation 18:1 shows the climax of God's work in the earth. The greatest spiritual movement of all time will be when this great message sweeps over the whole world in the power of the latter rain. Must we wait another generation to see this accomplished? I do not believe so. The beckoning hand of destiny is calling us onward. We must arise

and enter into this divine program. Were Paul here he would say, "Quit you like men, be strong." And "the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, . . . make you perfect, . . . working in you that which is wellpleasing in his sight, through Jesus Christ" (Heb. 13:20).

This movement is not destined to disintegration but to sweep through the gates into the city of God. A triumphant host gathered from every nation, every city, every village on earth—a people saved by the grace of God. This is our heritage, our privilege, our destiny.

"Rise up, O men of God!  
Have done with lesser things,  
Give heart and mind and soul and strength  
To serve the King of kings.

"Rise up, O men of God!  
The church for you doth wait,  
Her strength unequal to her task;  
Rise up, and make her great!"

## Meditation: A Lost Art

D. A. HAWLEY

Chaplain, Hinsdale Sanitarium and Hospital



WHILE still a college student I went through a period characterized by considerable difficulty with my Christian experience. At last, in desperation, I made an appointment with one of the department of religion instructors in whom I had particular confidence. He listened politely while I enumerated my many woes, and then presented his solution to the problem. It was brief and to the point. He said, "I have never yet found anyone who was having serious difficulty with his Christian experience but that he was neglecting either Bible study or prayer, or both."

That is all there was to the interview; there was no need to proceed further. It was rather embarrassing to be so quickly and thoroughly exposed. I had rather hoped for sympathetic agreement concerning the overpowering pressures of our

world today, but instead my attention was directed to the *real* source of my difficulties. I held the key in my own hand. In spite of my embarrassment I appreciated his frankness then, and even more so as the years have gone by.

In other words, one needs to know where to look first when trouble strikes. Of course, a person might be faithful in his study of the Word and in his prayer life and still face certain difficulties, but he will have a reservoir of strength to see him through. But if a troubled Christian has been neglecting these fundamentals, he need look no further for the source of his weakness.

Perhaps a simple illustration will be of help. There may be more than one reason why an automobile will not run, but the first thing to check is the gasoline supply. If the tank is empty we don't waste time checking the timing and the points. First of all we get the tank filled, and see if that solves our problem.

With a renewed interest in Bible study and prayer, I began noting what God has to say about these matters in the writings of Ellen G. White. As I studied I suddenly became aware of an interesting fact; in nearly every case where faithful study of the Word and earnest prayer is enjoined, another element is linked with these two. Our basic defense against the onslaughts of sin is a *threefold* defense. In addition to the two mentioned we have a third bastion of strength in the almost-lost art of *meditation*.

While we have to admit that the first two exercises are badly neglected, we are at least somewhat cognizant of their importance and of our corresponding lack. But who ever ponders this matter of meditation? I suppose we all do occasionally. By making a savior of our activity, we pretty well manage to keep this deficiency from weighing too heavily on our conscience.

Honestly now, what is your personal record concerning this matter that the Lord considers absolutely vital? Can you lay claim to an average of ten minutes of genuine meditation each day? Think for a moment about this quotation from *The Desire of Ages*, page 83:

It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit.

An *hour*? Can that be a slight misprint? No, indeed, that is a correct statement.

Not too long ago I made a trek through the Himalaya Mountains on the famed pilgrim trail to Badrinath Temple. One evening as darkness began to overtake our group, we found ourselves near a Sikh temple, where we were cordially invited to spend the night. During our short stay I made the acquaintance of a fine, well-educated young man who was on his way to a rather remote and inaccessible temple situated at 15,600 feet in the high Himalayas. He impressed me as being an honest seeker after truth, and his prime purpose in going to this quiet place was in order to meditate. I must confess that I became a bit envious as I thought of him sitting amid the vast stillness of those rocky crags, with nothing to do for a time but

think. Actually *think*—to ask himself, “Where have I been? Where am I now? Where am I going?” and almost to hold his breath for fear of making the slightest intrusion upon that strange silence, and to listen with undisturbed intentness for the voice of his God. But the Sikh temple lay in a fork in the trail, and his path led off to the right, while mine went on to Badrinath.

I suppose every Seventh-day Adventist minister at one time or another has had to explain how wrong it is for a person to shut himself away behind the thick walls of a monastery, in view of the world’s crying needs. And I also suppose that every Seventh-day Adventist minister at one time or another has been just a little jealous of the monks, and considered that a quiet cell might not be so bad, for at least a time. Perhaps one could unravel a few of the tangled threads in the skein of life. There is definite value in the gathering together of the workers in a quiet place for the sole purpose of drawing closer to God and to one another. Ingathering plans and departmental promotion should not enter into such a program, but be taken care of at another time in another place. One sometimes feels like retreating from the pressures of the day.

“Well, a ‘thoughtful hour each day’ may be fine, but you don’t know *my* program,” someone remarks.

Oh, yes, I do—public evangelism, Sabbath sermons, Wednesday night prayer meetings, Bible studies, literature promotion, church expense deficits, visitation of the sick, Ingathering, church board meetings, church maintenance, *ad infinitum*.

“And just where in such a program would one find time for a bit of meditation?”

That’s just the point. Somehow we expect to *find* some excess time lying around, but we never do. Here is what we must do: “Search your heart carefully, and take time for meditation.”—*Testimonies*, vol. 3, p. 336.

You see, there is a vast difference between finding time and taking time. The first idea is a delusion; the second is something you can control.

“But, an hour a day! Think what I could accomplish in that length of time if I kept moving.”

That’s the devil’s prime argument, of course. Somehow we must get it into our

thinking that a proper amount of time spent in meditation, and I speak here of genuine meditation and not idle reverie, is not time wasted. Ponder carefully this statement:

You will receive more strength by spending one hour each day in meditation, and in mourning over your failings and heart corruptions and pleading for God's pardoning love and the assurance of sins forgiven, than you would by spending many hours and days in studying the most able authors, and making yourself acquainted with every objection to our faith, and with the most powerful evidences in its favor.—*Testimonies*, vol. 1, pp. 433, 434.

Did you ever notice how smoothly and quickly your tasks tend to move along in the Lord's work when you are having a close walk with Him? And how they will not go right in spite of all your unflinching zeal if your Christian experience is not all it should be? We can do more toward winning a soul for Christ in one ten-minute visit while we are under the complete and direct control of the Holy Spirit than we can in ten one-hour visits with the same person when we are relying upon our own hyperactivity.

We have been plainly told that the ministry is no place for drones, but mere activity is not what is needed today. The urgent need in times such as these is that the whole world be turned upside down; and that takes *power*. But from where is the power to come? From exactly the same place it came the last time a group of God's people became serious about their task and turned the world upside down. Our great need today is for a full anointing of the Holy Spirit; otherwise there can be no Pentecost.

The next pertinent question is, "What were those believers doing that precipitated such a wonderful event as Pentecost?" The answer is not difficult to find; one need only read the first chapter of the book of Acts to know why there could follow the happenings recorded in the second chapter. It is the same ancient formula for successful godly living—Bible study, prayer, and meditation. It worked then; it will work today if we will follow three rules.

1. Get off by ourselves in a quiet place where we will be completely undisturbed.

2. Read slowly and thoughtfully the following quotations on meditation and the results of neglecting meditation:

God should be the highest object of our thoughts.

Meditating upon Him and pleading with Him, elevate the soul and quicken the affections. A neglect of meditation and prayer will surely result in a declension in religious interests.—*Ibid.*, vol. 2, pp. 505, 506.

He [Satan] well knows how needful are meditation and prayer to keep Christ's followers aroused to resist his cunning and deception. By his devices he would divert the mind from these important exercises, that the soul may not lean for help upon the Mighty One, and obtain strength from Him to resist his attacks.—*Ibid.*, vol. 1, p. 295.

How did Enoch get so close to God?

Enoch . . . spent much time in solitude, giving himself to meditation and prayer. Thus he waited before the Lord, seeking a clearer knowledge of His will, that he might perform it.—*Patriarchs and Prophets*, p. 85.

Did Paul's strenuous program allow for any meditation?

Here, in the solitude of the [Arabian] desert, Paul had ample opportunity for quiet study and meditation. . . . He sought God with all his heart. . . . [He] received instruction from the Source of truth. Jesus communed with him, and established him in the faith, bestowing upon him a rich measure of wisdom and grace.—*The Acts of the Apostles*, pp. 125, 126.

The ship on which Paul and his companions were to continue their journey was about to sail, and the brethren hastened on board. The apostle himself, however, chose to take the nearer route by land between Troas and Assos, meeting his companions at the latter city. This gave him a short season for meditation and prayer. . . . He took advantage of this special opportunity to seek God for strength and guidance.—*Ibid.*, pp. 391, 392.

What about our Supreme Example?

His hours of greatest happiness were found when He could turn aside from the scene of His labors to go into the fields, to meditate in the quiet valleys, to hold communion with God on the mountainside, or amid the trees of the forest. The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer. With the voice of singing He welcomed the morning light.—*The Ministry of Healing*, p. 52.

But isn't meditation essentially for older folks?

The young should study the word of God and give themselves to meditation and prayer, and they will find that their spare moments cannot be better employed.—*Testimonies*, vol. 1, p. 503.

Is not meditation, like Bible study, difficult?

Educate your mind to love the Bible, to love the prayer meeting, to love the hour of meditation, and, above all, the hour when the soul communes with God.—*Ibid.*, vol. 2, p. 268.



# A Unique Retirement Service

O. L. STIMPSON

Pastor, Potomac Conference

**A** RETIRED minister may yet perform a great service for God and his fellow men. One such instance is the case of C. E. Overstreet, of the Petersburg, Virginia, church.

About six years ago, when the local min-

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If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy.—*Messages to Young People*, p. 115.

## What are the benefits of meditation?

Meditation and prayer are necessary to a growth in grace.—*Testimonies*, vol. 2, p. 187.

Meditation and prayer would keep us from rushing unbidden into the way of danger, and thus we should be saved from many a defeat.—*The Desire of Ages*, p. 126.

Thoughts and meditations upon the goodness of God to us would close the avenues of the soul to Satan's suggestions.—*Testimonies*, vol. 4, p. 222.

Meditation upon heavenly things is profitable, and will ever be accompanied with the peace and comfort of the Holy Spirit.—*Ibid.*, vol. 2, p. 317.

When the mind of man is brought into communion with the mind of God, the finite with the Infinite, the effect on body, and mind, and soul is beyond estimate. In such communion is found the highest education. It is God's own method of development.—*The Acts of the Apostles*, p. 126. (Italics supplied.)

Why is it that our youth, and even those of maturer years, are so easily led into temptation and sin?—It is because the word of God is not studied and meditated upon as it should be. . . . A firm, decided will-power is not brought into the life and character, because the sacred instruction of God is not made the study and the subject of meditation.—*Messages to Young People*, pp. 425, 426.

If you would dedicate yourself to God, hold communion with Him, meditate much, watch your failings, mourn and lament before the Lord in the deepest humility on account of them, relying upon Him for strength, you would be in the most profitable business in which you were ever engaged.—*Testimonies*, vol. 1, p. 434.

3. Let us lay everything aside and spend one hour in honest meditation. Let God speak to our soul.

If we will do this, the results may be surprising. The value of this hour alone with God may be so apparent that we will want to commune thus habitually.

isterial union was requested to sponsor a hospital chaplain, our brother volunteered his services. The union gladly accepted his offer to serve, and he was appointed chaplain of the Petersburg General Hospital, a large new plant of 334 beds.

In charge of the religious services, the chaplain is free to choose his days for work. His Sunday morning chapel service affords an opportunity for the recuperating patients to worship together.

Most of the physicians of the area are acquainted with Chaplain Overstreet. They appreciate his sense of humor and often invite him to slip into a room to cheer up a despondent patient.

Through the ministerial union, the churches of the city are asked to contribute to the very modest salary. This is done by a "schedule of askings," the amount for each congregation being determined by their financial status.

The ministers of the city have so enthusiastically endorsed the entire program that the hospital chaplain is given a weekly radio broadcast in order to widen his ministry to the sick.

All literature of a religious nature coming into the hospital is first screened through the chaplain's office before being distributed. Of course, the office maintains current copies of *These Times* and *Steps to Christ*, which are supplied by the local church.

Passing through the city are two main north-and-south routes. Hence this hospital serves many travelers, and our brother meets people from many States and Canada.

This unique service creates lasting good will for our church in the community, as there are few times in one's life when he is more susceptible to religious impressions than when he is ill. At such times Christ is presented as a compassionate, loving Saviour.

What else does this seventy-two-year-old chaplain do? He is local elder of the church, teaches a Sabbath school class, and is the treasurer of the church. In his spare time he cares for his garden and yard, besides assisting his wife in caring for older relatives at home, one of whom is twenty years his senior. He makes his three-mile journey to the hospital on foot several mornings each week and is known as one of the "younger" older men of his city.

# Cargo Cults and Seventh-day Adventism

G. OOSTERWAL \*

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SINCE the end of the past century a great many religious movements have been reported from areas where native tribes came into contact with European civilization.

From 1870 to 1890 the Ghost Dance movements swept through the Indian territories of the United States.<sup>1</sup> Shamans arose and predicted the soon return of the dead and the coming of the great "Buffalo." The same kind of religious movements are known among the South American Indians. The Guarini and Tukuna Indians, for instance, expected the end of this world and the soon coming of a "world without evil," where sickness and death would be no more.<sup>2</sup> Sundkler's<sup>3</sup> and Schlosser's<sup>4</sup> studies on the more than 1,200 prophetic and syncretic movements in Africa show clearly how well known these nativistic cults are in Africa. And from Oceania (Polynesia, Micronesia, and Melanesia) a vast bibliography exists on religious movements in which natives expect the soon return of a (mythological) ancestor, the resurrection of the dead, and the coming of a new world without sickness and death.<sup>5</sup>

In Oceania generally, the name "cargo-cult" has been given to these religious movements; cargo, or better, *kago*, being a pidgin English term for European wealth. In this article I shall confine myself mainly to these cargo cults in Oceania, for it is in connection with them that repeatedly the name of the Seventh-day Adventist Mission has been mentioned. A number of authors connected these cargo movements with the teaching of Seventh-day Adventists. Says Kamma, in his well-known study on the Messianic movements in the Biak-Numfoor culture area (Netherlands New

Guinea): "The cargo-cults in the eastern part of New Guinea seem to be stimulated to a great extent by the work of the Seventh-day Adventists."<sup>6</sup> G. H. Cranswick and J. W. H. Hevill,<sup>7</sup> in their study on cargo cults in Papua, charged Seventh-day Adventists with "evoking" cargo cults in Papua. Also Van Baal mentions the Seventh-day Adventist Mission in connection with cargo cults in the Melanesian area, together with *some* "spiritualistic movements."<sup>8</sup> In a number of less well-known books and articles on cargo cults in Melanesia, these accusations have been repeated.<sup>9</sup>

It seems worth while to reconsider these accusations. Cargo cults often brought much harm to the people concerned and to the established order. Commotion, destruction of food, the burning of houses and other valuable articles, mass psychosis, the phenomena of trance and obsessions, killing, rebellion, revolution against the (white) government, et cetera, are common features of these movements. The accusation that Seventh-day Adventists have evoked them is a serious one.

## Cargo Cults

There is hardly any area in New Guinea and the adjacent islands that remained wholly unaffected by cargo cults. In spite of their different character, these cargo cults have a great number of common features. These are (1) People expect the soon return of an ancestor (mythological) and the resurrection of the dead; (2) then a new order will be established when there will be no more hunger, sickness, or death; (3) the ancestor and the dead will return with shiploads of "cargo," such as clothing, axes, chopping knives, outboard motors, airplanes, et cetera.

Along the coast people built wharfs where the ships could enter. Those in the interior built airstrips where planes could land. In areas still unaffected by European

\* Dr. Oosterwal is one of our respected workers in Netherlands New Guinea, and he has specialized in the study of anthropology.

civilization the "ships" bringing along the ancestor, the dead, and the "cargo" are expected from the graves. "Nights on end people have been singing and dancing on the graves to welcome Djeeuwme (the ancestor O.) and the warria (the spirits of the dead O)." People had built large houses on the graves, where the warria were supposed to store their cases and trunks full of clothing, axes, tobacco, and other "cargo." All the pigs were killed, and until Djeeuwme's return, nobody would be allowed to eat any more pork.

The houses in the village were all burned. "We shall live in houses made of brick," the villagers were told. Other goods of their own culture also were destroyed. "We shall have abundance of food and clothing (white garments), and anything we like when Djeeuwme comes. None of us will fall ill any more. None of us will get hungry. We shall never grow tired there, even if we should dance for nights on end. Nobody will evermore die." When Djeeuwme delayed to come, some went into ecstasies. One night the people heard the voices of Djeeuwme and the warria as the fluting of birds. "They are coming," the people shouted, "they are coming. They bring along cargo for us. We do hear already the sound of the sea in the graves." But nothing happened.<sup>20</sup> This is a brief extract from a report on a cargo cult in the Mamberamo area. The same words could have been used for a description of a cargo cult from anywhere in Oceania. Europeans often are accused of delaying the return of their ancestor. Or natives say Europeans keep the secret of how to get the "cargo" to themselves. Nationalistic, antiforeign movements often are the result, and houses are burned and the inhabitants molested. The term "madness" was sometimes applied to these outbursts. In the United States these movements in Africa, Asia, and Oceania are often mistaken for communistic agitation, which they certainly are not. It is just a primitive way to find a better world for themselves, a world without "evil," where people can be happy.<sup>21</sup>

For a more detailed description of these cargo cults I refer to the literature on this subject.<sup>22</sup> This very brief review, however, will serve the purpose. It shows the apparent points of identification between cargo-cult beliefs and Seventh-day Adventist doctrines:

### *Cargo-Cult Beliefs*

The soon return of an ancestor and the raising of the dead, which follows.

A new world is coming, without hunger, sickness, death, et cetera. It will be a world of abundance, without evil. Death will be no more; no one will fall sick, no one will grow old, and no one will even get tired.

The ancestor will be the only "authority." All people shall honor him "with new songs."

People will all get "new white clothes."  
Prohibited to eat pork.

### *Seventh-day Adventist Teachings*

The soon return of Jesus. At Jesus' coming the dead will be raised.

The righteous will inherit the new earth, without sorrow. "They shall hunger no more, . . . for the Lamb . . . shall feed them, . . . and God shall wipe away all tears from their eyes" (Rev. 7:16, 17). Also Rev. 21.

The Lamb will have all "power, and riches . . . and strength, and honour, and glory" (Rev. 5:12). "And they sung a new song" (Rev. 5:9).

"After this I beheld . . . a great multitude . . . , clothed in white robes" (Rev. 7:9). Also Rev. 3:4, 5.

Seventh-day Adventists refrain from eating pork.

It is these similarities that give these cargo cults an appearance of syncretism. It is these similarities also that caused several authors to accuse Seventh-day Adventists of being the "source" of these beliefs, which in turn gave rise to the cargo cults. However, as will be shown later, these authors erroneously mistook the shadow for the substance.

### *The Anthropological View*

Cargo cults generally have been described as a "crisis-situation" resulting from the contact between native tribes and the European-Christian civilization. Says Firth, the well-known British social anthropologist: "They are essentially reactions to the new forces introduced through contact with the West."<sup>23</sup> The earnest desire for material wealth—for cargo—is understood as a result of the contact with the superior material civilization of the West, whereas the return of the ancestor, the coming of a new world, the resurrection of the dead, et cetera, are looked upon as a result of Christian, *in casu* Seventh-day Adventist, teaching. Certainly any Seventh-day Ad-

ventist may at first sight admit the resemblance between these "cargo" beliefs and his own. Because other denominations hardly mention the truth of the soon return of Jesus, the resurrection of the dead, et cetera, or know of a "prohibition" to eat pork, it is the Seventh-day Adventist Mission more than any other Christian missionary society that has been accused of evoking or stimulating these cargo cults.

More recently another anthropological view has come to the fore. These cultural anthropologists no longer look upon cargo cults as a "severe social maladjustment" or a "circuit reaction," but as a purely genuine native cult. K. E. Read, P. Lawrence, F. C. Kamma, and G. Oosterwal in their studies on cargo cults show that beliefs concerning a coming ancestor, the return of the dead, and the coming of a new earth without evil, sickness, and death, et cetera, was already known before these native people came in contact with Christian missions and Western civilization. "The cargo-cult is of a genuine native character. In its very essence it is just one of the many 'wealth-cults' known in this area, such as those connected with the sacred houses and the sacred flutes."<sup>14</sup> The *ennemaree* (burial ceremonies) clearly show this cargo situation, which, moreover, is reflected in myth and song.<sup>15</sup> During the old burial ceremonies people on the Mamberamo already sang about the (soon) return of Djeeuwme and the resurrection of the dead. When Djeeuwme comes, these myths and songs say, the dead will be raised and a new world without evil, sickness, and death will come. And Lawrence writes: "The ritual of the cargo-cult is, therefore, the same in essence as the ritual of the Garia pagan religion."<sup>16</sup> Read and Kamma prove the same.

It was Mooney<sup>17</sup> who had already pointed out that the belief in a coming "Messiah" who would restore "paradise" on earth again was a universal belief among the Indians. Later Spier more clearly brought the proof that the Ghost Dance among the Sioux was not the result of their contact with the West, but that it started in their own Indian world view.<sup>18</sup> The same holds true for these beliefs among the South American Indians and the people from Africa and Oceania. Many authors made the great mistake of the too-facile approach that assumes that anything apparently bearing resemblance to Sev-

enth-day Adventist teaching must be derived from that source. In this connection Cora Du Bois has a true word to say: "With no grounding in the old culture an Adventist and revivalistic doctrine was meaningless."

More than once it appeared, moreover, that authors accusing Seventh-day Adventists of arousing cargo cults were not wholly unbiased. Kamma, himself a minister of the Dutch Reformed Church, once accused a Seventh-day Adventist of having stirred up the well-known "Samson-movement" in northern New Guinea, whereas from direct sources it was revealed that Samson was influenced by a spiritualist.

Cultural anthropologists now agree that the "cargo-cults must be viewed in their cultural perspective, against the background of indigenous life."<sup>19</sup> And from reliable anthropological studies it appears that the beliefs in a coming "saviour," the raising of the dead, the coming of a new world without evil and death, and even the prohibition to eat pork are of a genuine native character and not the result of the work of Seventh-day Adventists. This evidently is the opinion of the Netherlands Administration in New Guinea, for recently, when a rather large-scale cargo cult arose in the interior of Netherlands New Guinea, the government asked me—a Seventh-day Adventist minister and anthropologist—to investigate the movement and deliver an advisory report.

#### *The Adventist View*

Seventh-day Adventist missionaries must make use of the practical help that cultural anthropology has to offer.<sup>20</sup> It will be of value to undertake anthropological studies on the people to whom we have to communicate the gospel, and this is provided for in the language-study arrangements of the General Conference *Working Policy*. In connection with the topic here discussed, the knowledge of anthropological studies is urgent.<sup>21</sup> Although Seventh-day Adventist missionaries certainly did not arouse cargo cults, the influence of their work on these cults is undeniable. It is true that in a cargo situation, where people already expect the soon return of a "saviour" and the raising of the dead, and where myth and song reflect that longing, any white man, though unaware, can stimulate and promote a cargo cult. Anthropologist Lawrence, for instance, found himself in

such a situation. He became "the centre of rumors which, given proper encouragement, might well have developed into a large-scale cargo-cult."<sup>22</sup> This "proper encouragement" no doubt comes from the Seventh-day Adventist teachings of the soon return of Jesus, the resurrection of the dead, the abstaining from pork, et cetera. On one hand, therefore, our message finds a receptive audience in these cargo areas, and some of the success of our missionaries in New Guinea must be ascribed to these "points of contact for identification." The danger is that Seventh-day Adventist teachings, if misinterpreted, could indeed revive the old beliefs and promote a cargo cult.

Much could be gained by the missionary from a continuous and energetic study of the language, the history, religions and customs of the people for whom he labors.

Still greater help may be gained from the study of these nativistic religious movements around the world. We sometimes wonder which way is the best to carry our message to all the millions on earth. Recently Harry W. Lowe drew our attention to a statement by P. E. Hughes, in *Christianity Today*, July 31, 1961, that "1,500 millions of the world's population of 2,900 millions have never heard the message of the Gospel." And Elder Lowe goes on: "So colossal is the task, humanly viewed, that it can be done only by hitherto unknown spiritual power."<sup>23</sup> God has His own ways to finish His work! When Jesus came the first time, the world was ripe to receive a Saviour. The "fulness of time" not only refers to the chronological aspect but also to this spiritual ripeness. The same applies today. Time is short. The world is ripe for the coming of a "Saviour." "The harvest truly is plenteous" is the Biblical expression (Matt. 9:37). In this view we might interpret many of the cargo cults and nativistic movements in Oceania, Africa, Asia, and South America. There is a longing for a Saviour, for a world without evil and hunger, without sickness and death.

It is not at all strange that a new revival of this "desire of ages" was brought about at the close of the past century and the first sixty years of this one. It is a new sign that "the harvest is the end of the world" (Matt. 13:39). The form in which this "spiritual ripeness" reveals itself may be crude and "uncivilized." But it is just an emotional, primitive response to a

divine revelation. Let us not be misled by its form. Its contents are the earnest longing for a Redeemer and a better world without evil, and for a prophetic vision of their soon coming. In this respect the parallel with Jesus' first coming also is noteworthy. Ellen G. White rightly states: "Outside of the Jewish nation there were men who foretold the appearance of a divine instructor. These men were seeking for truth, and to them the Spirit of Inspiration was imparted. One after another, like stars in the darkened heavens, such teachers had arisen. Their words of prophecy had kindled hope in the hearts of thousands of the Gentile world."<sup>24</sup>

The same holds true today. What a challenge to us! And what a privilege it is to be co-workers with God in this time of the end.

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- <sup>25</sup> Berndt. *Op. cit.*, p. 40.
- <sup>26</sup> G. Oosterwal. "Anthropology and the Missionary" (a lecture, 1952), p. 5.
- <sup>27</sup> The present author once made the suggestion (see G. Oosterwal, "Anthropology and the Missionary," pp. 5, 6) that courses in cultural (social) anthropology be offered at our missionary colleges and universities. We regret that preparation for the missionary task in this connection is so far behind.
- <sup>28</sup> Lawrence. *Op. cit.*, p. 3.
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- <sup>30</sup> E. G. White. *The Desire of Ages*, p. 33.

# Do You Know "Truth"?

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**A** WORD represents a thought, but what different thoughts we may obtain from the same word! This is what often produces a problem in Bible translation. If one word may represent different ideas in the same language, how much more may this phenomenon appear when a word is translated from one language to another. This is further amplified when it involves an ancient language put into modern words. Ancient customs were different from ours today, and customs affect language and the choice of words or the shade of meaning of a certain expression. This is why a study of ancient customs and the contemporary language of the Bible is so necessary for anyone who would enrich his Biblical concepts.

Too often our ministry does not fully realize this when reading and preaching the Word. As a result they put the English-language slant on it, with a resulting distortion of the meaning intended by the Holy Spirit. The translation may be as nearly correct as is possible to make it from one language to another, yet our concept of the English word may give a different direction to our interpretation of the idea expressed. Therefore, if we wish to know what the writer actually had in mind, the study of the original language in which the Scriptures were written is essential. It is also very rewarding, even though it requires real effort. As ministers we should endeavor to understand and know all that the Holy Spirit intended as He moved men to write. Should we use less effort in obtaining exactness in studying God's truth than a lawyer would in understanding the law of the land, or as would a scientist in the laboratory? Or is the ministry the only profession where exactness in thought and reading is not a virtue? Unfortunately,

there are still some who give that impression, perhaps unintentionally, if we are to judge by the remarks sometimes made about studying Greek or Hebrew, the languages in which the Bible was originally written.

Further, it is not only a matter of perhaps misunderstanding the meaning of a word or thought as it came from the hand of the original writer, but it is a matter of richness of thought in grasping the great fundamental concept of even a word, a concept that would add depth to our understanding and richness of thought to our presentation. How rewarding are the depths of His Word! No wonder Paul remarked, "O the depth of the riches both of the wisdom and knowledge of God!" (Rom. 11:33). One word can challenge the deepest mind.

One of these words is the topic of this article, namely "truth." We speak of "the truth" and "present truth." Or we say, "Is he in the truth?" or "We have the truth." What do we mean by such expressions? Do they mean more than a sound to us? Pilate once asked Jesus, "What is truth?" The word from which "truth" is translated as given by the New Testament writers is *ἀλήθεια* (*alētheia*). This is invariably translated "truth." What was the basic significance of this word in the koine Greek of the New Testament times? From what did it originate? The only way one can get the full understanding of a word in any language is to know its etymology, i.e., how it originated, how it developed. Take, for instance, the English word *understanding*, which is made up of two words, "under" and "standing." In other words, its basic meaning is "that which stands under," or that which supports an idea. When you have *understanding* of something, you have examined its foundations, that which lies back of the idea or gives support to it. This is the basic concept of the word. Just so

with this word "truth." It is made up of two original ideas or words, the combination of which lends color to the full meaning of the word. This first part is the negative, or privative, *alpha*, as it is designated in grammar. This is similar to our *un-* before a word, which by reason of euphony becomes *il-, in-, ir-, et cetera*.

The second part is a noun formation coming from the verb *λανθάνω* whose aorist (past tense) stem is *λαθ*, which is also the verbal stem and perhaps the root. An obsolete form of the verb is *λήθω*, the stem *ληθ* being also the stem of the noun under discussion. Now what does *λανθάνω* or *λήθω* mean? With this before us we will have an "understanding" of the noun that is translated "truth." In Liddell and Scott's lexicon, as well as in Arndt and Gingrich, the primary meaning of *λανθάνω* is "to escape notice." This is varied by such definitions as "without being observed," "unseen," or "be hidden." From this it would be clear that the noun form would be "that which is hidden or unseen." Putting now the two parts together, that is, the privative *alpha* (the negative) with the noun derived from *λανθάνω*, as above explained, we have the result—"that which is not hidden," or putting it positively, "that which is out in the open." What a wonderful thought (which can enrich our sermons) has now developed from this simple word! Truth is that which is out in the open.

This is in harmony with one of the definitions for *ἀλήθεια* given by Arndt and Gingrich, i.e., "reality as opposed to mere appearance." W. E. Vine in his *Expository Dictionary of New Testament Words* says of this word that it "is used (a) objectively, signifying 'the reality lying at the basis of an appearance; the manifested, veritable essence of the matter' (Cremer), e.g., Rom. 9:1; 2 Cor. 11:10." The Hebrew word for "truth" is *emeth* *אמת*, which also has the meaning of "reality" in the sense of trustworthiness, genuineness.

How significant this idea is as we think of Christ's admonition: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). This is truth, that is, the light shining in our lives. Again, "Ye are the light of the world." Our life shining forth is the truth. Nothing is under cover. Do we really have the truth if we keep what we have hidden?

John 3:21 confirms this idea for truth

where Jesus says, "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they wrought in God." Also Paul in Ephesians 5:9 says, "(For the fruit of the Spirit [here the best MSS. read "Light."—note context of preceding verse] is in all goodness and righteousness and truth)." Thus the fruit of light is truth. John in his First Epistle, chapter 1, verse 6, confirms this further: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth."

In Philippians 1:18 truth is contrasted with pretense. Now, pretense is covering over the real with something synthetic, whereas truth is a revelation of the genuine. In other words, it is the opposite to a lie or deceit.

In a number of texts, the Bible contrasts truth with the word *ψεῦδος* or related words, which are translated "lie" or "deceit." In other words, a lie is something that includes a hiding of the real, the genuine. Anything done under cover is not truth. This a true Christian has renounced. He cannot use Scripture to support error or works of darkness. He must live in the open before men and before God. Does not Paul say, "But [we] have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" (2 Cor. 4:2)? Yes, everything is in the open. This is truth.

This must be manifested in the life. Thus truth is contrasted with a living lie. Note the words of John: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:4).

There can be only one end to those who practice deceit and live a lie and not the truth. How careful we should be that we do not cover our real life and manifest the unreal! Anyone doing so does not have "the truth." After speaking of Satan's lying wonders Paul says, "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (2 Thess. 2:10).

Yes, we preachers need to beware lest we lose the love of the truth—that which is out in the open and not concealed. Do we do or say deceitful things concerning facts that we want to keep hidden? Do we

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# A Plea for Theological Seriousness

(Concluded)

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**WE** MAY distort the faith while thinking that we preach a supposedly Christian gospel. Emphasis on the legal aspect, a continual tarrying on the less essential, is risky. Why not become conscious of the enormous risk of distortion (if it has not already become fact) of a wrongly emphasized theology where, for example, law in one or more subtle forms becomes more important than gospel; where prophecy becomes more important than fulfillment; where a thin rationale to promote a pragmatic activism becomes more important than the preaching of Christ or the appeal for a quiet, consistent devotion; where, instead of pointing to the challenge of the religious life, one is more concerned to promote the illusions of the mid-twentieth century—the search for security, contentment with our religious lot, hedonism, competitive isolationism. I suggest that a seriously planned and prolonged study of the meaning of the Christian faith will make us risk throwing some of these attitudes and approaches overboard. Perhaps we should be conscious of the value to the spiritual state of the church of taking such a risk. But to do so means mental and spiritual effort. Let us not raise the cry of fire when someone who is alive and awake arouses us from our dogmatic slumber. Let us go to our studies and see if even yet there may be some smoldering ashes that can be fanned into flame. Our efforts could make a difference to our underfed congregations.

To make doubly clear the relevance of theology to the preacher's work, let us consider some of the tasks that properly belong to the preacher's calling:

1. Basic is the exposition of the meaning of the Scriptures; that is, to get the coal on the fire. But the coal must first of all be mined. So it is necessary for him who preaches first to dig. If he has no tools he

cannot dig even though he has the best will in the world. If he has the tools but no will to dig, the coal will remain unmined, the fire without glow, perhaps unkindled. How can the toolless preacher, for example, give an exposition on the topic of regeneration if he has never distinguished between forgiveness, conversion, and regeneration? Or again, will he really know how to make justification by faith the center of his preaching if he does not bring in every other theme in relation to this one, for example, the doctrine of the Lord's Supper or of original sin or of the holiness of God?

2. He must also make the faith intelligible and comprehensible. Quite apart from the fact that his preaching must answer hard questions raised in the minds of the parishioner, the preacher's task is to communicate, in as simple a way as possible, the great mysteries of the faith. How is it possible to make simple something that is hard if the real difficulties have never been squarely faced? The difficult has to be made simple. There is no magic metamorphosis in the act of rising to the pulpit that will make everything crystal clear to the preacher's mind. The only way that clarity comes is by sheer effort, mental and spiritual—effort beyond the needs of the preparation of the immediate sermon.

3. The preacher's duty is to arouse and to keep alive Christian piety in the life of his congregation. Development of a balanced and many-sided Christian character requires a balanced and many-sided Christian truth. Christian faith cannot be nourished week in and week out on the same monotonous diet. Christian life grows out of Christian doctrine. The Christian character is unique. With the coming of Jesus into the world, and the preaching of salvation through Him, there entered into the world something new—the Christian kind of person, unlike anything that ever before had been seen. The Greek way of life produced a particular kind of person; the



Roman way of life produced a particular kind of person. Different ideologies produce different kinds of persons. A Nazi philosophy produces Nazis; a Communist philosophy produces Communists; Christian doctrine produces Christians. Only on doctrine can the Christian grow. A difference in doctrine divides a Unitarian from a Trinitarian, an Arian from a Nicene, a Catholic from a Protestant. Different types of piety within the Christian faith are nourished on different kinds of theology. How can one tell the difference between the toadstools and the mushrooms if one has not studied them? What guarantee is there that one will be secure against heterodoxy, let us say with reference to a docetic interpretation of the person of Jesus, unless one has fed himself and his congregation on Christian truth, thoroughly understood and wisely presented?

Let me answer some objections that will continue to be made against the relevance of the theological task to the life of the church. In introducing this, let me point out that there can be no knowledge of Christian fact without Christian interpretation. Since Christianity is a historical faith, there is interpretation for the sake of transmission of the facts upon which it is based. In the nature of the case it is bound to be this way. No historian can give us the facts as bare facts; they are always set in a frame of reference by means of which he interprets them. The apostles, while transmitting the fact of the cross, set it in a framework of meaning—they related it to the disposition of guilt and sin, a subject that is anything but simple. There can be no faith without theological interpretation. There can be no communication of the faith without theology. One recalls the words of P. T. Forsyth:

Christianity as a religion stands upon salvation. . . . And it is religion before it is theology. All our theology in this matter rests upon the certain experience of the fact of God's salvation. . . . It is bound, of course, to be theological in its very nature. Its statement is a theology. The moment you begin to talk about the holiness of God you are theologians. And you cannot talk about Christ and His death . . . without talking about the holiness of God. . . . The only Cross you can preach to the whole world is a theological one. It is not the fact of the Cross, it is the interpretation of the Cross, the prime theology of the Cross, what God meant by the Cross, that is everything. That is what the New Testament came to give. That is the only kind of Cross that can make or keep a church.<sup>1</sup>

I am convinced as a teacher of theology that the objection to studying theology at any depth is not an objection against studying theology *as such*. It is not a prejudice against study as such but rather against the study of certain subjects. It is usually when we get into the deep waters that a voice is heard, usually at some distance, decrying the study of theology. While many theological students would be willing to study for hours on end the themes that are simply treated and easily understood, when it comes to real mental discipline that calls for real effort at understanding, some begin to question the value of theology. One must understand this as a phenomenon of human nature, not as an objection to theology as such. "Tell me what I can easily understand. Streamline it so that it calls for the least intellectual effort. Let us study, but not too much and not too deeply. To master Greek requires considerable mental effort, so to one not willing to expend the effort, the natural attitude is to question its value. One meets the same situation in historical theology, in philosophy of religion, in systematic theology, or for that matter, in anything. This is not particularly the theologian's problem. It is the problem that any teacher who is really doing his job has to face from a certain type of student. But it is the preacher's problem when it comes to failure to dedicate the mind to God in the pursuance of one's vocation. And this is a most serious matter. The problem is not solved by rationalizing it. We never solve the problem of fulfilling a need by denying that a need exists.

Often the call to the ministry is made into a sentimental affair. The getting down to brass tacks in theology is certainly not sentimental. What is the relation between the study of theology and the call to the ministry? Suffice it to say that this call has (1) to be tested and (2) to be demonstrated. It is tested in various ways, one of which is in a willingness and a certain aptitude to understand at some depth the meaning of the Christian faith prior to fulfilling the commission to communicate it. It is then demonstrated in various ways, one of which is the actual strengthening of the Christian character of the congregations the minister serves and a second, the success at communicating the meaning of the forgiveness available in Jesus to non-Christians at all levels.

Would it not be more honest to examine

his call to the ministry if one is not really interested in understanding the faith at any depth? Let us not vociferously call for an understanding of the New Testament, or of trends in contemporary religious thought, and then, when it comes to the point, draw back from the effort required to master the materials necessary—Greek in the one case and modern patterns of theological thought on the other. The first requisite must be the desire to understand. The preacher must assume this on the part of his congregation. May they not legitimately assume that the same is true, at much greater depth, of course, on the part of their preacher?

Another objection is in terms of the fear of doubt. "If I go into the question I might not come out so strong a Christian as I went in. I might doubt!" Such an attitude is a shaky foundation upon which to base a faith upon which rests the orientation of a whole life. If our faith cannot stand examination, how can we be Christian preachers, Christian ministers? If we have never had doubts and questions, and come through with them settled, and emerged the stronger, what guarantee do we have that the naiveté of our theology can stand with its face to the foe? If we have never had doubts and come through them the stronger, what right have we to assure our people that the Christian faith answers all questions? And what resources do we have to assure those whose doubt is leading them in the wrong direction? One cannot go far in the study of theology without discovering what Fromm has called the "capacity for being genuinely bewildered."

One who has never been bewildered, who has never looked upon life and his own existence as phenomena which require answers and yet, paradoxically, for which the only answers are new questions, can hardly understand what religious experience is.<sup>2</sup>

Sometimes the objection is in the form of a hidden syllogism. It appeals to the fact that the uncultured preacher may be used by God. This is, of course, very true. Let us not deny the element of truth that gives the objection its plausibility. God does use the uncultured preacher. God can use anybody. God is able to use as much of those who give themselves to Him as they possess and dedicate. The syllogism runs as follows:

The uncultured preacher may be used

by God; I intend, desire, shall be satisfied (for various reasons and on various pretexts, some even concealed to myself) to be an uncultured preacher; therefore, God can use me as such.

Such an identification of the prospective minister with the uncultured preacher is, to say the least, unbalanced. Why should the prospective minister want to be so identified? If he lacks ability or desire, then let him not think of the exalted office of the ministry. If he is not willing to pay the price in the fulfilling of his vocation or if he does not have the aptitudes required this does not mean that he cannot serve God. One does not have to enter the gospel ministry to serve God and one's fellow men. Let our service be suited to our capacities, but do not let us use such arguments as this as an excuse for laziness. The uncultured preacher may bring a blessing in one talk, but most preachers have to face the same congregation month after month. What then? The uncultured preacher may be able to dispense milk. But "every one that useth milk is unskilful in the word of righteousness: for he is a babe." There is meat as well as milk and the wise spiritual dietitian is capable of dispensing both *in the same sermon*, so that all are fed.

The lazy preacher borrows other men's thoughts without understanding them; compiles quotations from here and there, the Bible included, without interpreting them, neither knowing nor caring how to do so. If he is adjusted to his lack, he will defend it in terms of "I produce." What, my friend, do you produce or want to produce? Sturdy Christians who know what they believe and can stand for it, knowing where the real issues are, Christians who have developed a strength of character that will enable them to second their convictions with decisive action when necessary, and with patience and endurance where no action other than these is possible? Or merely strokes of ink upon a record book, to be looked at by the eyes of men?

A further objection is the appeal to orthodoxy. At all costs I must appear orthodox. If I get interested in theological questions I might appear unorthodox to those who have never had to face similar problems, and this I cannot afford to do. The important word here in this objection is the word *appear*. While I think it most unfortunate that one who is orthodox in his

beliefs appears not to be, I also remember that those who have made an impression on the life of the church have appeared to their less ambitious colleagues to be unorthodox. This is a risk that must be taken. Three things can be said, I believe, to such a line of objection: First, that if the appearance of orthodoxy has to be bought at the cost of intellectual dishonesty, it is not worth the name. It is in fact unethical. Second, that one has a mission to these very people. If God has given you a questing mind and blessed you with satisfaction in answers to your questions, and these answers are consonant with the norms by which theology must be judged—Scripture, the voice of the church, the inner witness of the Spirit—then pass on the depths that have become yours, as you are able and as others are able to receive. This is the preacher's task: to raise the spiritual level of his congregation and to reach the unbeliever. So far as the New Testament is concerned, this is his *only* task. He cannot do it unless he stands above them, to direct and to guide them into paths of truth. Third, I would like to say that Paul was considered an unorthodox person by the leaders of the early church. He was probably the most misunderstood man in the Christian church of the first century. His interpreters have often shared his predicament. He wrote as a man redeemed by Christ and he drove this experience into areas of thought that had never occurred to his fellow apostles. Consequently, to them his approaches seemed strange and often strained.

The final objection I wish to consider is that which appeals to simplicity. Let us be simple. Sometimes this is identified with the previous objection, and orthodoxy is equated with simplicity. But what is there to guarantee that what is simple is orthodox? Who is to say that everything must be in black and white? Surely the subject matter determines whether it is necessary to understand it at depth or whether a superficial observation will put us in touch with the reality concerned. Let us distinguish between a profound simplicity and a surface simplicity. By the former I mean that simplicity which is the product of our seeing an issue at depth, struggling with the questions involved, and then, after the consideration of all that is involved, becoming clear in the mind as to what is central and what is peripheral. For this kind

## Steps to Mental Health

Dr. George S. Stevenson of the *National Association of Mental Health* urges the following eleven steps in maintaining mental health:

"Talk It Out"—confide your worry to a trustworthy, level-headed person.

"Escape for a While"—change helps to recover sense of balance; return to the problem when in better condition to cope with it.

"Work Off Your Anger"—take a walk or do something; a problem requires a cool head.

"Give In Occasionally"—it's easier on the system, even when right; having given in, sometimes others will too.

"Do Something for Others"—something constructive and helpful is a good way to stop worrying about self.

"Take One Thing at a Time"—start with the most urgent.

"Go Easy on Yourself"—no one is perfect; be tolerant of your own shortcomings.

"Go Easy With Criticism"—instead of criticizing, search out others' good points and help to develop them.

"Give the Other Fellow a Break"—there is no need to edge him out; if he feels you are no longer a threat, he will cease being a threat to you.

"Make Yourself Available"—don't sulk if you feel left out; make some of the overtures.

"Arrange for Recreation"—take time to relax; include recreation in the daily schedule and stick to it!

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of simplicity let us labor and pray. The latter is simplicity at any cost, whether appropriate or not. Make it simple enough to write upon a post card. What is the "it" that is to be made simple? For us as ministers of the Word of God, it is the message of Jesus Christ, the message of the Scriptures.

To make the New Testament good news simply means, first of all, to understand it, and this means complicated problems—the meaning of God the Son, of the atonement, of sin, and the nature of man, et cetera. Such theological questions we cannot understand except as our theology is drawn from our experience. But we must constantly *judge* our experience in the light of something more ultimate, as far as we are able, as God judges it. Thus theology rises from experience as touched by the revelation of God. Only as such is there any guarantee that what simplicity we are able to achieve will be worthy of the mystery it portrays.

Pseudosimplifications will be forthcoming if the real issues involved are not ade-

quately understood. Distortion and misunderstanding are then bound to follow. For example, were we to identify the protest of Arminianism only with the five points of Calvinism, and judge it by considering these alone, we would be bound to misinterpret. The questions are more complex than that manifesto seems to suggest.

In fact, the desire for simplicity can actually lead to heresy. The Arian explanation of the relation of the Son to the Father is much simpler than the "orthodox" view. The common-sense theology of the ancient Arians could make a clear-cut distinction between Father and Son. "It was much more difficult for profounder thinkers to state their doctrine of the relation of the Persons."<sup>3</sup>

The simpler answers to the Christological problem are in fact distortions that remove the mystery. While theology is not meant to mystify but to clarify, it should not be presented so that the mystery is removed. It is then pseudotheology and the church has had to pass judgment on it as

heresy. We will never in our theological task get to the place where the mystery is dispelled, where all is clear and there is no paradox. For it is God, the transcendent One, the Ground of all, who is the object of theology. There will always be new work to be done, new ways of presenting the basic truths of the faith to meet the challenge of new situations. But over all our efforts stands the judgment of the Revelation, reminding us that even as theologians and preachers we are still sinners. We are to take this fact seriously. Our light is broken and fragmentary, but nonetheless illuminating. Our task is to understand Him who is the Light of the world, and to so present the light that those who sit in darkness may see it and rejoice with us in the knowledge of Him, whom to know is life eternal.

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<sup>2</sup> Erich Fromm, *Psychoanalysis and Religion*, New Haven: Yale University Press, 1959, p. 94.  
<sup>3</sup> D. M. Baillie, *God Was in Christ*, London: Faber and Faber, 1954, p. 143.

## A Prophetic Message—4

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**I**N THIS study we shall consider another prophetic picture of God's last gospel message as it is revealed in 1 Corinthians 10:1-11. Here we are told that we should not be ignorant concerning the deliverance of ancient Israel

from Egyptian bondage and their journey through the wilderness to the promised land of Canaan, because their experiences were typical of the gathering of modern Israel out of modern spiritual Egypt and Babylon and their journey through the wilderness of sin to the heavenly Canaan.

After declaring that the Israelites under the Exodus movement out of Egypt were led and preserved both physically and spiritually by Christ, who was in the pillar of cloud by day and of the fire by night, it is stated that "with many of them God was not well pleased: for they were overthrown in the wilderness" (verse 5). Some of their

most grievous sins are enumerated, including lusting after evil things, idolatry, fornication, tempting Christ their Leader, and murmuring; and the appeal is made that we not follow their example lest we share the fate of those who transgressed and were destroyed. Then the reason is given why their experiences were recorded: "Now all these things happened unto them for examples ["types," margin]: and they are written for our admonition, upon whom the ends of the world are come" (verse 11). "All these things that happened to them were symbolic" is the rendering in *The New English Bible*.

The language indicates that only the experiences of the children of Israel that were symbolic and typical of those of God's remnant people in their journey to the heavenly Canaan were "written," or recorded. Therefore, the books of Exodus, Leviticus, Numbers, and Deuteronomy, in which these experiences are recorded, must

have special significance for modern Israel, and should therefore be diligently studied at the present time.

Some of the valuable lessons to be learned are mentioned in the next two verses: "Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (verses 12, 13). These valuable lessons are strikingly illustrated in the experiences of God's ancient people during their forty-year sojourn in the wilderness and are timely warnings to us "upon whom the ends of the world are come" (verse 11).

The following are only a few of the many statements in the writings of the Spirit of Prophecy which declare that the journey of ancient Israel from Egypt to Canaan was typical of the gathering of modern Israel out of the darkness of spiritual Egypt and the confusion of modern spiritual Babylon: "The varied experience of the Hebrews was a school of preparation for their promised home in Canaan. God would have His people in these days review with a humble heart and teachable spirit the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan."—*Patriarchs and Prophets*, p. 293.

"I have been shown that the spirit of the world is fast leavening the church. You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God's peculiar people."—*Testimonies*, vol. 5, pp. 75, 76. "The sin of ancient Israel was in disregarding the expressed will of God and following their own way according to the leadings of unsanctified hearts. Modern Israel are fast following in their footsteps, and the displeasure of the Lord is as surely resting upon them."—*Ibid.*, p. 94. "Satan's snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of that people."—*Ibid.*, p. 160.

"Modern Israel are in graver danger of forgetting God and being led into idolatry than were His ancient people. Many idols are worshiped, even by professed Sabbath-keepers. . . . The sins and iniquities of re-

bellious Israel are recorded and the picture presented before us as a warning that if we imitate their example of transgression and depart from God we shall fall as surely as did they."—*Ibid.*, vol. 1, p. 609. Then 1 Corinthians 10:11 is quoted. As we read these serious warnings we must ever remember that the faithful in that movement reached their destination, and that the antitypical movement will likewise end in triumph.

The parallels between the Exodus and Advent movements are so many and striking that it would require a long series of studies to discuss them fully. We can mention only a few of them in this article. In the first place, both are based upon important time prophecies and started exactly on time. According to Genesis 15:13-16 and Exodus 12:40, 41 Abraham and his descendants would remain in the land of Canaan and Egypt 430 years and at the end of that period, "even the selfsame day," they "went out from the land of Egypt." The Advent Movement was destined to begin at the close of the 2300-year time prophecy and it began exactly on time. Both are prophetic movements.

In the second place, both movements experience divine leadership through the gift of prophecy. In Hosea 12:13 we read: "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Moses, in possession of the prophetic gift, through the Lord led and preserved "the church in the wilderness" which otherwise would have failed and gone to pieces on a number of occasions. The prophet of that movement died before it reached its destination, but not until after he had written out all the instruction they needed for the rest of the journey. As the antitype, the Advent Movement has likewise been led and preserved by the prophetic gift. Without this gift the movement would have failed on many occasions. While the one with the gift of prophecy died before the movement reached its destination, all the instruction needed for the remainder of the journey was written out, fifty-three volumes of which have thus far been published.

In the third place, ten plagues were poured out on the land of Egypt just before Israel was delivered, the first three of which were universal, but the seven last of which fell on the Egyptians only. Many plagues will fall and have been falling on the modern world, but we have the divine as-

## Protestant Editor Impatient With "Ecclesiastical Jargon"

TORONTO—Members of the United Church of Canada have been warned against the "goo of mid-twentieth-century ecclesiastical jargon" featuring such gems as "fellowshipping," "overseaswise," and "gospelizing."

The solemn warning comes from the Rev. A. C. Forrest, editor of the *United Church Observer*, in a full-page article entitled "Jargoniks—The New Ecclesiastical Gobbledygook, Headquarterwise and in Depth."

Just back from a session with public relations and communications experts in the United States, Dr. Forrest confessed utter bewilderment at the complex jargon. He learned, he said, that the church's prime concern now is for "person-centered communication."

Comparing it to the language of the King James Version of the Bible and "the tongue that Karl Barth speaks," Dr. Forrest said: "We found it a fuddy-duddy language coined by enthusiastic religionists and adopted thoughtlessly by eager, sincere persons. They are tempted to substitute slogans for thoughts and change the slogans every time their listeners suspect their confusion, or their employers grow weary of poor results."

After "fellowshipping with the togetherness boys," Dr. Forrest said he was helped to understand why ministers and workers fill their wastebaskets with unread letters and pamphlets "that flow unedited from the dictaphone-filled rooms of denominational headquarters."

"The good word for 1962 is this," Dr. Forrest said: "Church HQ personnel are not going to fragment their confrontation any more: their re-coordinated effort has been dynamized to unleash the impulse that will give impetus to their impact. We have been sensitized by the feed-back from the field that there has been a fractionating of the Gospel at the ground level. So an interdenominational and inter-board committee will be set up to seek representation from coast to coast, in order to structure a total curriculum in depth, designed to unfractionate the message so that all Gospel-motivated and theologically oriented persons of all sociological strata may experience the wholeness of the Church."

—*Religious News Service*

insurance that "the seven last plagues" or judgments of God will fall upon the wicked only, and the promise is given: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling" (Ps. 91:10, 11). (See verses 1-11.)

After being delivered by the miraculous crossing of the Red Sea, the people of God celebrated their victory by singing "the song of Moses," and when God's people are delivered from this world they will celebrate the event on "the sea of glass" by

singing both "the song of Moses" and "the song of the Lamb." We are told that the former will be repeated because the righteous will have gone through the same experiences as did ancient Israel.

The organizations of the two movements are similar. Moses was the human leader of the entire movement, and under him were the twelve tribal princes and the captains of Israel. The Advent Movement is similarly organized. Both movements adopted the divinely given plan of paying tithes and giving freewill offerings, and have been recognized as among the most liberal of all religious peoples in the world.

In both movements the law of Ten Commandments is recognized as the rule of conduct and the standard of judgment, the fourth commandment being observed as the memorial of Creation. The earthly sanctuary and its services, typical of the ministry of Christ as the great High Priest of the heavenly sanctuary, are truths that distinguish both movements and set them apart from other religions. Principles of healthful living occupy a prominent place in both movements, and modern medical science is corroborating every phase of the instruction given by inspiration to the two movements. The health principles of the latter were given between fifty and seventy-five years ago, and authorities in the medical world have borne witness to the scientific accuracy of all the instruction given and have even expressed their amazement.

In both movements instruction has been given in regard to the proper dress of God's people, on the basis of its being an index to character. Attire should be simple, sensible, appropriate, and becoming, and therefore free from all extremes, so that others are attracted to the person rather than to what he wears. All should "make the best of their appearance" because their attire should be symbolic of the beautiful robe of the righteousness of Christ.

Both movements have been cursed by a "mixed multitude" who lust for the things of Egypt and the world, and therefore constitute the chief cause of the long delay of both movements in reaching their destination. Of this delay many statements have been given through the prophetic gift, of which the following are samples: "It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan, and establish them there, a holy,

happy people. But 'they could not enter in because of unbelief.' . . . In like manner, it was not the will of God that the coming of Christ should be so long delayed, and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God."—*The Great Controversy*, p. 458.

"We may have to remain here in this world because of insubordination many more years, as did the children of Israel; but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action."—*Evangelism*, p. 696. "Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God."—*Testimonies*, vol. 6, p. 450. "I know that if the people of God had preserved a living connection with Him, if they had obeyed His Word, they would today be in the heavenly Canaan."—*Evangelism*, p. 694.

Both movements have been delayed in their progress by many offshoot apostasies. According to Numbers 14:22, 23 there were ten of these defections in ancient Israel: "Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it." The number of offshoot movements in the history of antitypical modern Israel is unknown, but there have been many in the past, which have all failed of their purpose and come to naught; and those of the present and future will share the same fate.

The chief purpose of this article is to emphasize the fact that the same movement and organization that left Egypt entered the Promised Land. God did not call the faithful out into new movements, but shook out the rebels, and only those who remained loyal reached their destination in Canaan. The same will be true in the Advent Movement. Only those who remain faithful will receive the "great recompense of reward." All others will be shaken out.

"Truth is inspired and guarded by God; it will live, and will succeed, although it may appear at times to be overshadowed.

The gospel of Christ is the law exemplified in character. The deceptions practiced against it, every device for vindicating falsehood, every error forged by satanic agencies, will eventually be eternally broken, and the triumph of truth will be like the appearing of the sun at noonday."—*Selected Messages*, book 2, p. 108. "The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat."—*Ibid.*, p. 380. The following was written in 1913, two years before the death of Ellen G. White: "I am encouraged and blessed as I realize that the God of Israel is still guiding His people, and that He will continue to be with them, even to the end."—*Ibid.*, p. 406.

These are only a few of the striking parallels between the two movements. A careful study of the subject reveals the fact that we are almost to the end of our journey. In the journey around Edom in the typical movement, the vision of Christ on the cross, in the serpent experience, marked the beginning of a triumphant march to the banks of the Jordan where took place the final shaking and the entrance into the Promised Land. A similar vision of the cross and Christ's atoning death will quickly bring modern Israel to the triumphant end of her journey to the heavenly Canaan. May that experience come soon.

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## Do You Know "Truth"?

(Continued from page 15)

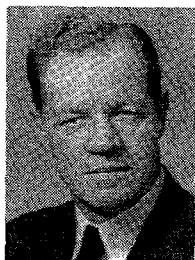
withhold the light from shining? Should we not ask ourselves the question, "Am I truth or do I just *have* the truth without manifesting it in my life?" If I truly have it I am not concealing my conduct, nor am I holding truth back from others. Paul says, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold [literally, "hold down"] the truth in unrighteousness" (Rom. 1:18). An unrighteous life holds down the truth and does not reveal it.

As we read the Bible and find this word "truth" may we ever remember its basic meaning and apply it to our life and keep it as our possession, thus revealing Christ who is "the way, the truth, and the life" (John 14:6).

# Teamwork in South West Africa

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**S**OUTH West Africa is famed for its diamonds, bushmen, immense areas of arid land, and miles upon miles of bush country. There among approximately 500,000 Africans live 80,000 white people, 30,000 of whom are of Ger-

man descent. Once a foreign possession of Germany, it is now under control of the Republic of South Africa. This German community with their other white neighbors, most of whom are Afrikaners, have been largely responsible for the development of this most interesting country. As a German people they have, however, retained their distinctiveness in language and customs.

Until the year 1961 the Advent message had not penetrated very far into the white community, this being especially true so far as the German-language group is concerned. It was for these people that a few

years ago a young man, Herman Schmutzler, had a tremendous burden. He was at that time a successful literature evangelist in Germany. The Holy Spirit spoke to this young man and he was convinced that he should go to South West Africa as a self-supporting missionary. He traveled at his own expense to Cape Town and enrolled for one year at Helderberg College to familiarize himself with the languages and customs he would meet. For a short time he canvassed in nearby territories, and late in 1960 he was ready to tackle South West Africa.

He requested that his close friend and ministerial intern, Reinhard Engel, living in Germany, be allowed to join him to make up a team of self-supporting workers. This was granted, and in January, 1961, they entered their territory. Their Volkswagen van was loaded with hundreds of books in German that had been shipped from Germany.

It was decided that Brother Schmutzler would make the first contact with his litera-



*H. Schmutzler  
(left) and his  
associate R. Engel.*



ture. He would take orders, collect the deposits, and continue on his way. The orders were to be sent to Brother Engel who would deliver the books and endeavor to interest the customers in having Bible studies in their homes. This plan has been an outstanding success. As business grew it was necessary for Brother Schmutzler to go farther afield, sometimes more than 200 miles from Brother Engel who was following, making the deliveries and giving Bible studies. Soon it became necessary for them to purchase another van to take care of their program. Both vans were equipped with sleeping accommodations and cooking facilities. Now there is a Mrs. Engel. The fiancée of our Bible worker arrived

would provide. He has honored their faith.

In the one year the team has been operating, the literature deliveries have amounted to \$12,000. This figure represents 1,855 large books. At least one hundred homes have had as many as three Bible studies and forty homes are receiving Bible studies regularly. A score of people are keeping the Sabbath and several have already been baptized.

When evening comes, two vans, sometimes hundreds of miles apart, pull off the road and make camp. There is no well-stocked refrigerator from which to take food for supper, no electric stove on which to cook it, no washing machine to clean their travel-dusty clothes, no daily news-

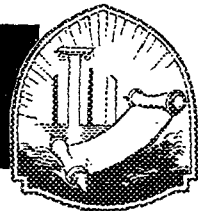


Our two brethren  
with their traveling  
homes.

from Germany at midyear and they were married. Now we have a team of three dedicated workers, all being supported by the sales of this consecrated literature evangelist, the young minister delivering the books and holding Bible studies. The enlarging of the team added to its efficiency and happiness, but it also added to the expense. There is no provision for salary or travel expense. Food is very expensive, tires wear out at 10,000 miles on the gravel roads, and gasoline is more than seventy cents a gallon. All the expense is paid through the sale of books. Having counted the cost and dedicated themselves to the task, they had full confidence that the Lord

paper to unfold and scan under electric light, nor is there television to watch. No, they do not have these amenities, but they have some that are even better. They have God's open skies above them. They watch as God's heavenly creation marches across above them, bringing peace and the full assurance of God's care. The night sounds of nature, animal and insect life, bring quiet repose that refreshes them for another day's labor.

The spirit of this team is a wonderful example of sacrifice, devotion, and labor. It is the spirit of the pioneers of this movement, and it is the spirit that will finish the work so the Lord may come.



## An Examination of the Claims of the Sacred Name Movement

DON NEUFELD

Research Book Editor, Review and Herald



IN RECENT years a number of tracts have been distributed originating with the Faith Bible & Tract Society in Salem, West Virginia, insisting that Christians ought to address the Deity by His Hebrew name, and avoid using such terms as "Lord," "God," or "Jesus."

Following are some of the allegations set forth in these tracts:

"Most of the people of today have forgotten the great Name of the Heavenly Father, our Superior. . . . Instead, they hallow the names of mythological deities, such as 'god' and 'lord.'—*Why Worship in the Names of Pagan Deities?* p. 3.

"The word IESOUS, or JESUS, is a name of a pagan deity that was worshipped long before the time of our Saviour Yahshua."—*Ibid.*, p. 12 (emphasis in the original).

"The word 'GOD,' the Hebrew of which is GD, pronounced GAWD, is the actual name of the Assyrian deity of Good-luck, same as the Latin Fortuna."—*The Memorial Name Yahweh the Only Name*, p. 13.

"The Greek word KURIOS (Lord) is not the equivalent of the Hebrew 'YHWH,' but of the Egyptian 'Horus,' of the Phoenician 'Adonai,' the Babylonian 'Tammuz,' and the Persian 'Kuros,' and it was variously applied to the 'Sun-God.'"—*Ibid.*, p. 8.

Anyone, therefore, who addresses the Deity by the terms "God," "Lord," "Jesus,"

is charged with worshiping in the name of pagan deities.

The aim of the movement is to destroy "the detestable, pagan, substitute names, which have been fostered by an apostate religion, and imposed upon an unsuspecting religious world," and to "restore the Holy name of our Heavenly Father."—*Why Worship in the Names of Pagan Deities?* pp. 6, 15. This holy name, they say, is "Yahweh."

Those whose aim it is to restore this name call their efforts The Sacred Name Movement, and their message the Back to Yahweh message. For the sake of convenience and brevity, in this article we shall refer to them as Sacred Namites.

A careful reading of the tracts reveals a total lack of evidence for the allegations made. No valid reason is given as to why Christians should change their age-long customs and begin to use only the Hebrew names of the Deity. Many Scripture texts are quoted, but none of these support the claims set forth.

But the matter is more serious than this. If their allegations were true, the Scripture writers themselves would stand indicted, for these authors use names and titles that the Sacred Namites condemn. Such an implied condemnation of those who wrote under inspiration of the Holy Spirit is indeed grave, and almost akin to blasphemy.

We should be able to let the matter rest here, for normally one is not required to disprove what has not been proved. How-

ever, not all will have the pamphlets available to see for themselves this total lack of evidence. Furthermore, many of those who do are unfamiliar with Hebrew and Greek, and hence unable to evaluate the allegations presented. We shall therefore proceed to show that these allegations are contrary to Scripture and slanderous of the Scripture writers.

The Sacred Namites urge that we abandon the terms "Lord," "God," or their equivalents, and call our heavenly Father by the name Yahweh. What are the facts concerning this name?

The divine name in the Hebrew Old Testament is represented by the following Hebrew characters יהוה. These four letters, called the Tetragrammaton, occur more than 5,000 times, and the shortened form יה 25 times. This sacred name the Jews refuse to pronounce, substituting for it generally the Hebrew term 'Adonai, or, where 'Adonai occurred with יהוה, 'Elohim. As a result of this refusal there is some uncertainty as to the true pronunciation of יהוה. The Masoretes, who supplied the vowel points for the Hebrew Old Testament in about the seventh century A.D., inserted with the letters יהוה not its own vowels but those of either 'Adonai or 'Elohim; generally the former, but where יהוה occurred with 'Adonai, those of the latter. It is the combination of the vowels of 'Adonai with the characters יהוה that gives us the term "Jehovah," obviously not the true pronunciation of יהוה.

Scholars generally agree that the pronunciation of יהוה was probably Yahweh. Following is a recent statement by Raymond Abba from the University College of Swansea:

"The proper name for God as the covenant God of Israel is represented by the tetragrammaton יהוה. The original pronunciation is uncertain. By inference from its contracted forms in compound names—יה or יהו at the beginning, or יה or יהו at the end—it appears to have been pronounced Yahweh, and this is confirmed by independent testimony to its transliteration as Ἰαβέ or Ἰαουέ."—"The Divine Name Yahweh," *Journal of Biblical Literature*, LXXX (December 1961), p. 320.

This same author makes a suggestion as to the significance of the name:

"It is, therefore, within the context of the covenant with Israel that the divine name has significance. The name is not a name

like Elohim, which expresses God on the side of His being, as essential, manifold power; it is a word that expresses rather relation—Elohim in relation to Israel is Jahweh" [A. B. Davidson, *Theology of the Old Testament*, p. 56]. "Yahweh is essentially a Bundesgott and Israel a Bundesvolk."—*Ibid.*, p. 326.

From time to time there have been those who have thought they had discovered an ante-Biblical origin of the name Yahweh. Concerning this the *International Standard Bible Encyclopedia* says:

"While both derivation and meaning are lost to us in the uncertainties of its ante-Bib. origin, the following inferences seem to be justified by the facts: (1) This name was common to religions other than Israel's, according to Friedr. Delitzsch, Hommel, Winckler, and Guthe (*EB*, s.v.), having been found in Bab inscriptions. Ammonite, Arab. and Egypt names appear also to contain it (cf Davidson, *OT Theol.*, 52 f); but while, like Elohim, it was common to primitive Sem religion, it became Israel's distinctive name for the Deity."—Volume 2, p. 1266.

However, Raymond Abba ("The Divine Name Yahweh," *Journal of Biblical Literature*, LXXX [December 1961], pp. 320, 321) remarks, "The origin of the name has been the subject of much controversy, and there is as yet no general agreement among OT scholars. . . . There is in fact no convincing attestation of any god of this name among the Kenites or indeed anywhere outside Israel."

The settlement of this problem, if indeed it will be settled this side of eternity, must await further discoveries. In the meantime there is nothing in the Scriptures to deny that the name may not have been used outside of Israel, and for a deity other than the God of Israel.

It is possible for the English reader to know where in the Hebrew Old Testament יהוה occurs, for in both the King James Version and the Revised Standard Version it is rendered "LORD," written with a capital and small capital letters. On the other hand, "Lord" with a capital and small letters generally represents 'Adon or 'Adonai.

With what we have said here regarding יהוה the Sacred Namites are generally in agreement, though I have not seen them suggest that Yahweh may also possibly have been the name of a pagan deity. It is not with these facts concerning the sacred name

that we differ with them, but in their application of these facts.

The Sacred Namites do point out that the Hebrew *'Elohim* in the OT is applied to *Yahweh*. They say, however, that "Elohim is not a NAME but a TITLE."—*The Memorial Name Yahweh the Only Name*, p. 14. This may be a matter of definition. It is true the *'Elohim* often is a title, as, for example, when it refers to pagan deities, which *'Elohim* frequently does (Ex. 18:11; 20:3; etc.). Yet there is not complete consistency in their arguments regarding titles; another inveighs against them. Speaking of "god" and "lord," one pamphlet says, "which are not even names, but merely titles of office. (i.e., Truman is a name, President is the title of his office.) People have been praying to the title of office for centuries. Why, we ask? How could that happen? Why did not the wise men tell us the name of our Heavenly Father."—*Why Worship in the Names of Pagan Deities?* p. 3. But the Bible writers frequently use the "title" *'Elohim* instead of the "name" *Yahweh*. The first verse of the Bible says, "In the beginning God [*'Elohim*] created the heaven and the earth." Why did not the wise men tell Moses the name of our heavenly Father? Not only here, but frequently, he used the "title" *'Elohim*, though he knew the name *Yahweh* and frequently used it also.

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It is one of the most beautiful compensations of this life, that no man can sincerely try to help another without helping himself.

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An examination of evidence shows that *'Elohim* is frequently used as a name. This is not as evident in English as in Hebrew. The term *'Elohim* is a plural form and is translated as a plural when it refers to pagan deities. However, when applied to the true God, the verb associated with it is in nearly every case singular in form (for exceptions see Gen. 20:3; 35:7), showing that its subject was considered as singular. When applied to heathen deities the verb is plural. Thus when a Hebrew reader of Scripture came across *'Elohim* associated with a singular verb, he had no question as to whom it referred, and to him it was equivalent to a name.

In His agonizing cry on the cross our Saviour did not address His Father as *Yahweh*.

The gospel writers have preserved His cry by transliterating the Aramaic form, *Elōi, Elōi, lama sabachthani*. *Elōi* is the Greek transliteration of the Aramaic *'Elahi*, equivalent to the Hebrew *'Elōah*, a term used also of foreign gods (see Dan. 11:37-39). *'Elōah* is the singular form of *'Elohim*. If Jesus is our example, we may feel perfectly free to address our heavenly Father as *'Elohim*; we do not have to address our heavenly Father by *Yahweh* merely. Later we will show that there is no objection, either, to using a translated form of the Hebrew name.

But the Old Testament more than 400 times also calls the Deity *'Adōn*, or *'Adonai*, and frequently by one or the other of these terms alone (see Ps. 114:7; Isa. 1:24; 3:1; etc.). But what do the Sacred Namites say concerning *'Adonai*? They say it is the name of a pagan deity, and they compare it with Andonis (*The Name of the Father and of the Son*, p. 5). Another pamphlet says, "Are not worshippers using substitute names and stretching forth their hands in prayer to strange deities, to God, to Lord, to Adonai, to Pan, to Herr, to Bog, to Kurios?"—*Why Worship in the Names of Pagan Deities?* p. 7; see also p. 11. Were the inspired writers of Holy Scripture, then, stretching forth their hands in prayer to strange deities when they addressed the Creator as *'Adonai*? Certainly not. And the fact that a name or title may have been applied to a pagan deity is no reason in itself that it could not be applied to the true God. For such a use we have the example of Bible writers.

As to why it is proper to use *'Elohim*, even though this term is applied to pagan deities, the Sacred Namites say: "We of the Sacred Name Movement are fully aware that the noun *Elohim* is applied for the false as well as for the true. *Elohim* is not a NAME but a TITLE and we are enjoined against using the NAMES of false deities."—*The Memorial Name Yahweh the Only Name*, p. 14. They assert, however, that *'Adonai* is the "name" of a pagan deity (see above). Apparently the Bible writers knew no such distinction. That is why we say that the allegations of the Sacred Namites are contrary to Scripture and slanderous of the Scripture writers. The sacred penmen were quite unaware of the rules the Sacred Namites are seeking to foist upon Christendom.

(We shall next examine these claims from the New Testament point of view.)

# MUSIC IN WORSHIP



## The Song of Saints

(Concluded)

E. E. WHITE

Educational Secretary, Australasian Division

### *Bishops*



FOUR bishops appear in this list of saints—Athanasius, Cuthbert, Flavian, and Theodulph. Athanasius (293?-373) was born in Egypt and became bishop of Alexandria in A.D. 326 although he was expelled at least four times. At the Council of Nicaea in A.D. 325, as a comparatively unknown theologian, he defended the doctrine of the Trinity successfully against Arius, who asserted that Jesus was a created being. He, of course, has since been commemorated in the Athanasian Creed, which gives equality to all three persons of the Godhead. This tune, No. 229, was composed in 1872 by the organist Edward John Hopkins (1818-1901), and so named because it was intended to be sung to a hymn by Christopher Wordsworth beginning "Holy, holy, holy, Lord," each stanza concluding with the words, "to the blessed Trinity."

Flavian flourished in the early part of the fifth century and was appointed bishop of Constantinople in A.D. 447. It was a time of persecution for the Christian church, and Flavian had offended the new emperor, Theodosius, by sending him a present of consecrated bread instead of the anticipated jewels. At the Council of Ephesus in 449 a show of military force intimidated those gathered there, and a majority of Egyptian monks resulted in Flavian's condemnation for heresy. He was severely beaten and banished, and he died of the injuries received. The tune named after

him (No. 193) is an old psalm tune of unknown origin set in Day's Psalter of 1562 to Psalm 132, hence its alternative name Old 132d. There appears to be no associated significance with Bishop Flavian.

St. Cuthbert, No. 214, is another tune composed by J. B. Dykes, reminding us of his connections with Durham Cathedral where Cuthbert is buried and where a shrine is dedicated to him. The tune was specially written for the words that describe the effect of the Holy Spirit on the life of the believer, and could well apply to the life of Cuthbert also. He was a shepherd boy of Northumbria, athletic and excelling in games. But at the tender age of fifteen he had a vision of angels, which led him to devote his life to God. He crossed the border into Scotland and became a monk at Melrose in A.D. 651, then a missionary who converted virtually the whole of north-east England to Christianity. From A.D. 665 to 687 he labored in Lindisfarne, or Holy Island, being consecrated as bishop in 684 and endearing himself to all his flock by his cheerful, loving, and sympathetic disposition.

The fourth bishop for whom a hymn tune is named is Theodulph (760-821), who was bishop of Orleans, France, in A.D. 785. The story, which appeared first about 700 years later, is that he was imprisoned in A.D. 818 for suspected treachery against the Emperor Louis. While confined in a monastery he wrote hymn No. 15 (in Latin) describing the triumphal entry of our Lord into Jerusalem. On palm Sunday he is said to have sung this hymn while the Emperor's procession was passing by, to cel-

celebrate this festival. The story continues that Louis halted the procession, called for the singer, and liberated him on the spot. The tune was composed for this hymn in 1615 by the Lutheran, Melchior Teschner (1584-1635) of Germany, and named to honor the hero of the story.

#### *Churches*

Many churches are named after saints, and it is not surprising to find hymn tunes named after such churches. St. George occurs twice, although commemorating churches in different towns. George was a soldier of high rank in the army of Diocletian and was held in high esteem by the Emperor. However, when he rebuked Diocletian for his persecution of Christians and resigned his commission, he was tortured and then beheaded for his Christian beliefs at Lydda in Palestine in A.D. 303. He became the emblem of combat against evil, and apparently returning crusaders adopted him as the patron saint of England, devoting the day of his death, April 23, to his honor. St. George's, Windsor, No. 496, was composed in 1859 by George J. Elvey (1816-1893), and St. George's, Bolton, No. 467, was written by James Walch (1837-1901).

St. Michael is another saint whose name is taken for many churches in England and Wales. This is an old tune set to Psalm 134 in Sternhold and Hopkin's Psalter of 1562, which was based on the earlier Genevan Psalter. Its name was therefore called Old 134th until 1836, when William Crotch (1775-1847) named it St. Michael in honor of the college of that name in Tenbury, England. This tune is used for hymn No. 285, where it is in the key of A flat, and for hymn No. 270, where it is a semitone lower in G. Crotch's arrangement was still a tone lower, in F, and had a minor ending. Because of the references in Daniel 12 and Revelation 12, Michael is taken as the protector in sorrow and in conflict, but there is no association with this idea in the words of the two hymns that use the tune.

St. Asaph, No. 664, was first named Thanksgiving, because it was written in 1872 just after the Prince of Wales recovered from typhoid fever. In 1874, however, the composer, William Samuel Bambridge (1843-1923), who was born in New Zealand, changed its name to St. Asaph, a cathedral town in the county of Flint, North Wales. Bambridge was the music master at Marl-

borough College, Wiltshire, England, for nearly fifty years. Asaph was a seer (2 Chron. 29:30) and a singer living in the time of King David (Neh. 12:46). Many psalms list his name (Ps. 73-83).

#### *Other Martyrs*

Two other saints famed in English history also gave their lives for their faith. One was the first British martyr, Alban, who sheltered a priest from those who were seeking his life during the persecutions of Diocletian in the early years of the fourth century A.D. He learned Christianity from the one he was sheltering, and when the Roman soldiers discovered their hiding place, Alban donned the priest's clothes and gave himself up. He refused to burn incense to the Roman gods and was beheaded on the hill above old Verulamium where now stands St. Alban's Cathedral. Tune No. 69, however, is named after another St. Albans church, one in Holborn, London, where St. Albans tune book was first used in 1866. Its editor was Thomas Morley who was the organist of the church there, and he named the book honoring his own church, which took its name from the first British martyr.

St. Edmund, No. 345, was composed by Sir Arthur Seymour Sullivan (1842-1900) in 1872 for the words of No. 659, "heaven is my home." As such they aptly fit the wise young king of East Anglia, Edmund (841?-870), who laid down his kingdom and his life for the hope of a better, eternal one. He was made king in A.D. 855 at the early age of fourteen and led the East Anglians to attack the marauding Danes in 870, seeking to preserve the Christian faith, the monks, and the monasteries against the depredations of heathen invaders. He was captured and tortured, being given the opportunity of renouncing his religion to save his life. He chose rather to remain true to God, and his faithful stand has been commemorated ever since in the name of the town where he is buried, Bury St. Edmunds, Suffolk, England.

#### *Miscellaneous*

Five others remain in the list of saints' tunes. St. Christopher (No. 280) was composed in 1881 by a Bristol organist, Frederick Charles Maker (1844-1927) expressly for the words of "Beneath the Cross of Jesus." The legend has it that Christopher, whose name was formerly Reprobos, was a Syrian giant who was seeking someone

stronger than he whom he could serve. The king feared the devil and the devil feared the cross, so Reprobus was finally converted to Christianity. Finding no inclination to a hermit's life of fasting and prayer, he decided to live a life of charity, and took upon himself the duty of carrying travelers over a bridgeless river. On one occasion he carried a child who in midstream became unaccountably heavy and nearly submerged Reprobus. The identity of the child was then revealed as the Creator of the world, and the carrier's name was changed to Christopher, or "carrier of Christ." He was martyred in A.D. 250 and later became the patron saint of those who travel.

St. Drostan, No. 127, is yet another tune by J. B. Dykes, composed in 1862 for the words that describe the triumphal entry into Jerusalem. Drostan was an Irish monk, a nephew of St. Columba, who took the gospel to Ireland and Western Scotland, founding churches wherever he went.

St. Chrysostom, No. 350, is a tune composed in 1872 by Joseph Barnby (1838-1896), but for other words. It is named after John Chrysostom who lived from A.D. 347 to 407 and who earned his surname, which means "golden-mouthed," because

of his eloquent orations. He became archbishop of Constantinople and preached against the vice of the church and of the court. He was banished, recalled, and banished again, as his words had such a powerful effect on wrongdoers.

St. Kevin, No. 136, was composed in 1872 by Sir Arthur Sullivan (1842-1900) for the words of this hymn, "Come, Ye faithful." The name commemorates an Irish hermit who fled from the seductive temptations of the world to the vale of Glendalough, near Dublin, where he established a monastery. Kevin is reputed to have died in A.D. 618 at the advanced age of 120 years.

St. Leonard, No. 54, was composed in 1868 by Henry Hiles, expressly for the words by Adelaide Proctor, but there is no associated significance in the name. One St. Leonard who died about A.D. 500 is the patron saint of prisoners, because all those he visited in Limousin, France, were released by the king. Another Leonard (1676-1751) was an Italian who entered the Franciscan Order and, after his prayers for restoration of health were granted, dedicated himself to preaching repentance to sinners throughout his homeland.

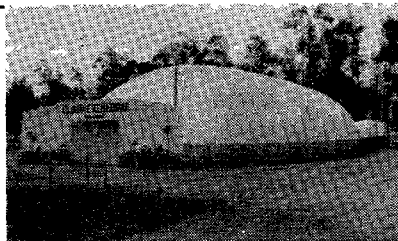
*(Continued on page 42)*



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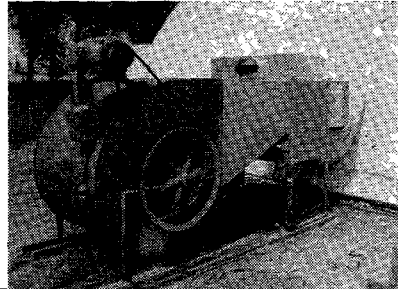
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## A Message for You

J. L. SHULER

Veteran Evangelist

[This is the text of a folder sent out by the author with the first evangelistic sermon requested by new people. It will have some interest for our evangelists.—Errors.]



**M**AY we share with you some thoughts concerning Christ's cure for denominationalism? Our Lord prayed that all His followers might be one, even as He and the Father are one. He must therefore have a plan for bringing this unity among His followers before He comes at the last day to claim them as His own.

Denominational prejudices are one of the main barriers against people's finding and learning the real truth as it is in Jesus. Every follower of Jesus should keep his mind and heart open for the truth wherever and whenever it is proclaimed from the Holy Scriptures (John 17:17; 8:31, 32).

No one has any right to attach a denominational tag to any truths that are presented from the Bible. On the contrary, every truth from the Bible is God's doctrine for all Christians. We must never refuse to follow a given Biblical truth because the church to which we belong does not teach it. Scriptural truth should be given precedence above all denominationalism.

When Jesus was on earth teaching the truth, denominational prejudices kept many from accepting His message (John 9:28, 29; 12:42, 43). The Jews and the Samaritans who lived in the same country had no dealings with one another because of denominational prejudice (John 4:7-9). The Jewish scribes and doctors of the law, as the regular recognized teachers of religion, regarded John the Baptist, Jesus,

and the apostles as innovators, intruding themselves among the people with strange, unsound, and heretical teachings.

The first Christians had to battle against much denominational prejudice on the part of those Jews who refused to listen when they preached Christ.

Because of denominational prejudice against the Gentiles, Jewish Christians at first refused to go into a Gentile's house, even to teach Christ, lest they make themselves unclean.

Denominational prejudices are unjust, unreasonable, unscriptural, and unchristian. We therefore ought to divest ourselves of such prejudices. We must never let such prejudice hinder us from hearing the teachings of the Word of God. Let us always give the truth from God's Word the consideration that He expects.

Heaven's approbation rests on those who keep an open mind to find and follow truth. Take note how the Bereans were thus commended: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

This is what our attitude should be. Be willing to listen. Then search the Scriptures to make sure that the teaching is according to God's Word. If it is the truth according to the Scriptures, then accept it at once.

The Bible shows that God has appointed a special gospel message for the entire world in these last days. This message is His remedy for denominationalism. It ultimately will bring all God's people together under the banner of "the commandments of God, and the faith of Jesus" (Rev.



14:12). You are requested to read these scripture references in your Bible, that you may see that they do set forth what we state.

Read Revelation 14:14 and take note that it refers to how Christ will make His second advent at the last day. Then notice that the preceding eight verses, or Revelation 14:6-12, under the symbolism of three angels preaching three connected messages to every nation, set forth a special three-fold message that will prepare the way for the second advent of our Lord. The Bible shows that these three angels represent a body of people whom the Lord will raise up in the last days to proclaim these truths to the world (Mark 16:15).

Some of these special truths of this Heaven-sent message for our time are: Christ is coming very soon. God's judgment is in session in heaven. People everywhere should prepare to pass the test of the judgment and be ready to meet Jesus at His appearing. This preparation is summarized as the keeping of "the commandments of God, and the faith of Jesus." Other special items are the acknowledgment of God as the Creator; the warning against obeying the beast power or the reception of his mark; and the call to come out of the ecclesiastical system of Babylon.

Seventh-day Adventists are engaged in carrying this final gospel message of Revelation 14:6-12 to the people of every nation. They are now working in 196 of the 219 countries and islands of the world, using 896 languages and dialects. There are nearly one and one half million adherents of these truths in these various lands. They are making known this preparatory message for the second coming of Christ by means of public evangelistic campaigns, Bible correspondence courses, Bible studies in homes, radio broadcasts, television telecasts; also by books, periodicals, and tracts in 228 languages, by 42 publishing houses scattered all over the earth. Their teachings, their adherents, and their work represent the fulfillment of this prophecy of Revelation 14:6-12. This Bible prophecy furnishes the real reason why this movement is here throughout the entire world doing this work. This is what this prophecy foreshadowed would be in the world at this very time.

It is the counterpart relative to the second advent of our Lord of what was foreshadowed in the prophecy of Isaiah 40:3

relative to the appearing of our Lord at His first advent. Seven hundred years before Christ appeared as the Messiah this prophecy foretold that a forerunner would be sent to proclaim a special preparatory message. This prophecy was fulfilled in the work of John the Baptist (Matt. 3:1-3).

When the accepted teachers of religion among the Jews asked John the Baptist who he was, and what authority he had for preaching a different message from that which they were teaching, he referred them to the prophecy found in Isaiah 40:3. "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 1:23).

The teachings and the work of John owed their existence to this prophecy. This was the only true explanation of his message, his mission, his place in religion. It was his fulfillment of this prophecy that made his teachings the way of the Lord for the people of his day.

Mark this well. As it was with this God-appointed message of Isaiah 40:3, preceding the first advent of Christ the Redeemer, so it is now with this divinely appointed message of Revelation 14:6-12 for our day, preceding Christ's second coming. This prophecy shows what is the way of the Lord for our day. It takes Revelation 14:6-14 to show what this Advent Movement really is. The fulfillment of this prophecy in this movement reveals its divine authority for teaching the truth. It shows why it must be here as a separate religious movement.

There were various denominations or sects in Palestine during the days of John the Baptist. The New Testament refers to some of them as the Pharisees, the Sadducees, and the Herodians. But notice. The teachings of John the Baptist and his converts (called in Scripture John's disciples) were not another sect among these others. No. They represented the fulfillment of Isaiah 40:3—"the voice of him that crieth in the wilderness, Prepare ye the way of the Lord."

Even so the Advent Movement is not another sect or denomination among the numerous ones in our day. No. The movement represents the fulfillment of Revelation 14:6-12—the three angels' messages to prepare God's people for the second coming of our Lord. They owe their existence to this prophecy. It is wise, therefore, that we take the scriptural viewpoint, and look

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tion from all the errors that crept in during the Dark Ages.

They preach justification only by faith, sanctification only by the indwelling Christ in the regenerated heart, salvation only by grace, the deity of Jesus Christ, the absolute necessity of the new birth, et cetera. They teach that no one can be saved by keeping the Ten Commandments, but that after one is born again he will be obedient to God's commandments by letting Christ live His life of obedience in him.

This threefold message is for "every nation, and kindred, and tongue, and people" (Rev. 14:6). Hence it is above all denominations—supra-denominational. It is God's universal message for every soul regardless of what church or religion he may follow. Wise is he who recognizes that since it is God's special message for our day, it takes precedence above all else in religious matters.

This movement, proclaiming this threefold message, is not an "ism" or a "schism" or a sect or a man-devised religion. It is destined by Heaven to bring all Christ's followers together on the platform of "the commandments of God, and the faith of Jesus" (Rev. 14:12). It will bring the consummation of the gospel.

In this time of perplexity and uncertainty there is a most urgent need of a sure message from God to show us the way out. God has provided such a message in this prophecy of Revelation 14:6-14.

As you follow on in the understanding and counsel of God's message for today, it will lead you into a new and better experience in Christ. It will bring to your heart a new and brighter hope; in fact, the best that God Himself can offer. Thousands and thousands of people everywhere have found in the truths of God's message that for which they have been longing, waiting, hoping, and praying. A most enjoyable and profitable experience awaits you in the discovery of these divine truths for our day.

There was nothing in the world more important for people in Noah's day to hear and accept than the special message he proclaimed. There was nothing more important in religion for the people in John the Baptist's day to hear and heed than his message. Even so, there is nothing in religion more important for every soul today to learn and accept than God's special message of Revelation 14:6-12. Let us, then,

beyond their name to this God-appointed message of Revelation 14:6-12 which they are proclaiming. That message is what God wants you to know and heed above all else.

These three messages are called "the everlasting gospel" (Rev. 14:6). This means that this threefold message includes the general truths of the gospel as preached by Christ and His apostles, in addition to the special truths specifically mentioned in the wording of these messages in Revelation 14. This shows that the Adventist people of this threefold message are not innovators, or a heretical sect with strange, unsound doctrines, but teachers of the general truths of the gospel in addition to these special truths for our day. They are a "back-to-the-Bible movement," carrying forward the reformatory work of Luther, Wesley, Knox, and others for a full separa-

not fail to move forward in the God-appointed path of learning and heeding His special message for our day. Let us under

God improve the opportunity we now have of hearing this message explained in these Bible lectures.

## FORUM -- Frank Ministerial Discussion



### Spirit Versus Letter

EDWIN R. GANE

Professor of English, Australasian Missionary College

[Opinions presented here are intended to stimulate objective thinking, and do not necessarily represent the views of the editors.]



CHAPTER 3 of 2 Corinthians is one that has been consistently employed by certain of the theological opponents of Seventh-day Adventists to discredit our emphasis on the law and the Sabbath. The argument against us amounts to this: The "ink" and "tables of stone" of verse 3 correspond with the "letter" of verse 6, the "ministration of death" of verse 7, and the "ministration of condemnation" of verse 9. These are simple references, we are told, to the ten-commandment law. The "tables of stone" of verse 3 are obviously a reference to such. The "ministration of death" of verse 7 is said to have been "written and engraven in stones," an obvious allusion to the writing of the Ten Commandments at Sinai. The reference to the glory of Moses' face (verse 7) points unmistakably to the second writing of the Ten Commandments and the historical incident associated with it (Ex. 34:1-7). But the "ink" and "tables of stone" (verse 3), the "letter" (verse 6), the "ministration of death" (verse 7), and the "ministration of condemnation" (verse 9) are all abolished in verse 11. They are replaced by "the Spirit of the living God," the "fleshy tables of the heart" (verse 3), the "spirit" (verse 6), the "ministration of the spirit" (verse 8), and the "minis-

tration of righteousness" (verse 9). "That which is done away" in verse 11 is a clear reference to the "ministration of death," rather than to the "glory," which is superseded in verses 7 to 10. Therefore, the Ten Commandments, which may be called the "letter," the "ministration of death," or "condemnation," are abolished, they say, having been replaced by the "spirit," the "ministration of righteousness."

The argument is carried further. Paul and his colleagues are "ministers of the new testament; not of the letter, but of the spirit" (verse 6). Therefore the "letter" and all the other terms used in the chapter to refer to the Ten Commandments are characteristic of the old covenant. But this old covenant was "done away in Christ" (verse 14). That is to say, it was replaced by the new, at Calvary. This, we are told, agrees with Paul's other utterances in respect to the old covenant. Hebrews 9:1 is a clear reference to the old covenant as the entire period during which the ceremonial law was in vogue, the period up to the cross. Verse 15 of the same chapter again refers to the period before the cross as the "first testament" and that since Calvary, the "new testament" of covenant.

This line of reasoning leads to dispensationalism, the conception of a period of law prior to Calvary superseded by a dispensation of spirit since then. And we are reminded by our critics that Moses agrees with Paul, for he specifically equates the old covenant with the Ten Command-

ments. "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone" (Deut. 4:13). Therefore, according to our theological opposition, Paul in 2 Corinthians 3 is teaching the abolition of the

old covenant, the Ten Commandments, the letter, the ministration of death, at Calvary, and glorying in the new covenant, the spirit, the glorious gospel freedom made possible in Christ.

If this is so, then our emphasis on the Ten Commandments is incorrect. But is this so? What is Paul actually abolishing in 2 Corinthians 3? What does he mean by "letter" and "spirit," "ministration of death" and "ministration of righteousness," "old covenant" and "new covenant"? Let us examine the more important verses of the chapter in turn in an endeavor to arrive at the truth.

## Dr. Ramsey Notes "Awakening" of Friendship Between Churches

ATHENS—Dr. Arthur Michael Ramsey, Archbishop of Canterbury, lecturing before the theological faculty of the University of Athens, said, "I thank God for the recent awakenings of charity and friendship between the Churches" fostered by Pope John XXIII, and "we pray that the forthcoming Second Vatican Council may serve both charity and truth."

Dr. Ramsey was in Athens to meet leaders of the Orthodox Church in Greece. He arrived from Istanbul, where he had talks with Greek Orthodox Ecumenical Patriarch Athenagoras, which resulted in the appointment of a joint commission to discuss differences on dogma between the Anglican and Orthodox communions.

The archbishop said, "We do not, of course, expect that the dogmas of the Roman Church will be altered. Yet we may pray that, in proportion and perspective, those dogmas may stand out which belong to us also, and which make for peace as Christendom faces the powers of unbelief. We reject the claim that the Roman Communion is in itself the whole Catholic Church in the world."

During his visit to Turkey, Dr. Ramsey was quoted as saying that he did not expect to see formal unity with the Roman Catholic Church during his lifetime.

But he declared here that he hoped to see "something very close to unity" with the Orthodox Church. In this connection he stressed that the debt of the Anglican Church to the ancient Fathers was "very great."

Continuing, Dr. Ramsey said that "after the Reformation, the Church of England was the same church, although its communion with the papal see was broken."

"But there followed," he said, "a great yearning toward the East. When our divines saw the Orthodox Church of the East making the claim to be the very Church of the Apostles, they believed they could claim no less for their own Church of England. There are great similarities between the doctrines of our two churches. Is it surprising, to borrow the words of the apostle Paul, that 'we yearn after you in the bowels of Jesus Christ?'"

Dr. Ramsey concluded by saying that Anglicans ascribe to the Holy Scripture "the supreme right to check and test what properly belongs to the holy tradition and what does not. Here perhaps is the path along which we may move toward understanding."

In verse 3 Paul speaks of the Corinthian believers as the "epistle of Christ." Christ is the author; they are the epistle itself. Paul and the apostles are the amanuenses. The Holy Spirit is the material of writing, in lieu of ink, and the epistle is written not on tables of stone but in the fleshy tables of the heart. But why should Paul contrast "tables of stone" and "fleshy tables of the heart" in this way? Is there anything wrong with having the letter of the law written on stones, or on paper? Of course not. God Himself on two occasions wrote the letter of the Ten Commandments on stones (Ex. 24:12; 31:18; 34:28; *Patriarchs and Prophets*, p. 366). And the myriad other commands of God were written by prophets under divine inspiration (2 Tim. 3:16; 2 Peter 1:20, 21). Under the new covenant the law is written on the heart of the genuine believer (Jer. 31:33; Heb. 8:10; 10:16). Who is to say that this is any different law from that given at Sinai? Surely the Jews to whom Jeremiah addressed himself could not possibly have interpreted his words to mean that the period of law in which they were living was to be replaced by a period of grace, or spirit. The law was to them as to us, who read Hebrews 8 and 10, a specific reference primarily to the Ten Commandments, which under the new covenant are to be written on our hearts.

God intended the Ten Commandments to be written on the heart of the faithful Jew (Deut. 6:4-6; 30:10-14). The law was never to become a dead letter written on stones merely, but was to be indelibly imprinted on the living heart. Then the Jew before Calvary could enjoy the new covenant experience. In fact, it was expected of him. Tables of stone in 2 Corinthians 3:3 therefore do not symbolize a

dispensation of law prior to the cross in contrast to a dispensation of Spirit since then, as represented by the "fleshy tables of the heart." Obviously then, Paul is using the "tables of stone" as a symbol of religion without Christ. It was necessary and helpful to have the law written on tables of stone and later on parchments, but it was indispensable to have the same law written on the heart if the new covenant experience were to be entered into. This was only possible to the Jew who saw the glory of Christ reflected and foreshadowed in the laws of God.

We come now to verse 6: "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." The new covenant corresponds to the ministry of the spirit and the old covenant to the ministry of the letter. Undoubtedly "letter" here corresponds to "tables of stone" in verse 3, and spirit to the "fleshy tables of the heart." What does Paul mean by "letter"? "Letter" may be defined as the verbal statement of God's requirements. But there is nothing wrong with "letter" in this sense. God originated this. We are expected to obey the letter of the law in this sense (James 2:10-12; Rom. 7:7). And as we have seen, the law written on our hearts under the new covenant, is that which finds verbal expression in the Old Testament. The letter in the sense of the verbal statement of God's requirements condemns the sinner to death (Rom. 7:10-13; 1 Cor. 15:56). This is the proper function of the law. But Paul is repudiating the letter. Clearly then, he does not intend us to define "letter" in 2 Corinthians 3 as the verbal statement of God's requirements. To do so would be to argue that "letter" in the sense of God's verbally stated requirements, and the spirit, are mutually exclusive. To do so is to teach that the law was abolished at the cross, and therefore to concede the dispensationalist position. "Letter" in this sense, and "spirit" are not mutually exclusive. They are complementary. Jesus in Matthew 5 gives a spiritual interpretation to the law, but this does not authorize the breaking of the letter of the law. For instance, Jesus regarded the sixth commandment as teaching that it is unlawful to be angry with a brother without cause. But that didn't invalidate the letter of the law, so that the life of the brother may now be taken.

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Then what does Paul mean by "letter" in 2 Corinthians 3:6? Let us examine his use of the term elsewhere. In Romans 2:27 Paul speaks of circumcised Jews who are keeping the letter of the law, but who are nonetheless transgressors of the law. Paul's point in the passage (Rom. 2:25-29) is that outward observances have real point if they are accompanied by heart surrender, but are otherwise quite superfluous. Circumcision of the heart is essential (Rom. 2:29) for the life to be "in the spirit, and not in the letter." We hasten to add that circumcision of the heart was essential to the Jew prior to the cross (Deut. 10:16; 30:6; Jer. 4:4; 9:26; Eze. 44:9). Paul refers to this as "the circumcision of Christ," "the putting off the body of the sins of the flesh" (Col. 2:11). This change occurs at conversion, and it is wrought for the genuine believer in Christ whether before or after the cross. The Jew before Calvary was expected to observe the letter of the law in the sense of the verbal statement of God's requirements, but an attempt to obey before having experienced circumcision of the heart was repudiated by Heaven. Such a legalistic attempt to observe the commandments of God, associated with a failure to recognize the gospel as reflected in the law, is what Paul means by the "letter" in Romans 2:27, 29.

Again, in Romans 7:6, Paul contrasts "oldness of the letter" and "newness of spirit." It is possible, he says, for us to serve "in newness of spirit," "that being dead wherein we were held." But what is it that is dead? In verses 1-5 Paul speaks of a woman who is married to a husband and thereby bound by the law to him as long as he lives. Only when he dies does she have the legal right to marry another. The individual is represented by the wife, the first husband is the old man of sin, which dies when we accept Christ (cf. Rom. 6:6), and the second husband is Christ. Then,

according to Romans 7:6, service "in newness of spirit" is possible to those in whom the first husband, the old man of sin, has died. In other words, possible to those who have entered into the experience of conversion.

It is clear therefore that service in "oldness of the letter" is characteristic of the unconverted, whose first spiritual husband, the old man of sin, still lives. Then

Paul means by "oldness of the letter" all that is involved in the unregenerate carnal existence of the man who is aware of condemnation, but unaware of the power of Christ (cf. Rom. 7:5). Paul in no way abolishes the letter in the sense of the verbal expression of God's requirements, for the very next verse, Romans 7:7, underlines the continuing existence and func-

(Continued on page 40)

## SHEPHERDESS -- Her Vital Partnership



### And Sarah Packed!

JEANETTE W. LOCKERBIE

[This short article will have special meaning for the wives of our ministers. Mrs. Lockerbie has gone through the throes of constant moving, about which she writes with feeling. The article appeared in the *Pulpit* magazine, July, 1960, and is used here by permission of that journal.—EDS.]

Now the Lord had said unto Abram, "Get thee out" (Genesis 12:1)—and Sarah began to pack!

It's a far cry from Ur of the Chaldees in the year 2000 B.C. to the North American Continent in A.D. 1960. But the Lord, who called Abraham on that far-back day, still calls His Abrahams; and the Sarahs of today must make preparations to move.

Not *in-laws*, and servants, and camels, and riches—but perhaps just as complicated is the moving today of all the "gadgets" for living. There are many ways in which the moving of Abraham's family from Ur of the Chaldees would have been different; but moving day is moving day, whatever the century, or climate, or economic status.

Leaving home is always a wrench, whether it be from a run-down, ramshackle parsonage that no parishioner would ever live in himself, or a brand-new ranch-type home, chosen with loving care for the preacher's family.

There are the difficult "good-bys" to the dear friends of the congregation, including the converts the Lord has given the privi-

lege of reaching for Him. How hard it is to convince them that the Lord will provide another shepherd (and shepherdess) for them—that, although you are leaving, the Lord's loving-kindness will not depart from them. This always adds to the grief of parting with the beloved congregation.

Physically, moving is hard on today's Sarah. We acquire so many *things*. Perhaps it would be well for us to keep in mind the almost inevitable moving day when we are allured by what the stores have to offer.

The children also suffer. To them it seems there will never be such friends as those being left behind. We experienced this with our son when he was a sophomore in high school. All of his interests, social and spiritual, were wrapped in the Canadian city where we were ministering. To leave that city and all of his friends was the *end of his teen-age world!* But the God who said, "Get thee out" had not forgotten His young servant. The new area afforded opportunities undreamed of in the place to which he had been so loath to say "good-by": educational opportunities, and honors. There also was a beautiful unsaved young girl to reach with the gospel. We did reach her, and today she is our sweet daughter-in-law!

It is not *all* tears and mourning. Moving is an adventure, especially if the move is to a distant and unknown territory. And I strongly suspect that some modern "Sarahs" are not displeased at the announcements of their impending departures. There always is the prospect of contacting new people, and in that respect our daughter was not at all like her brother. She rather welcomed the thought of a move. On one occasion, our moving van had scarcely stopped when she started up the block with some tracts in her hand. "Maybe the folk on this street have never heard about Jesus," she said, with a five-year-old's unfeigned concern.

It is just possible that there may be a great deal of truth in the story a deacon tells. He had heard a rumor that the pastor was seeking greener pastures. Anxious for the truth, he strolled past the parsonage. The children were playing in the yard.

"Is it true that you're leaving us?" he inquired casually of them.

"I don't know," answered the son of the house. "All I know is that Daddy's in his study praying about it, *but Mummie is busy packing.*"

And she will continue to do the packing!

But in the midst of all the chaos that attends every move, whether the move comes after much prayer and planning, or after an urgent, "Get thee out," one thing we can count upon: The good-bys may tear your heart, the process of packing may try your patience, and the journey to the next appointment may seem endless, but the very God who orders His servants hence has promised, "Fear not, . . . : I am thy shield, and thy exceeding great reward" (Genesis 15:1).

And the last moving day will take us into *His very presence*. For that there need be no packing by Sarah!

## The Secret of My Pastor's Power

BY A PARISHIONER

**M**Y PASTOR'S wife and I were chatting as we worked. We were eager to get the invitations to the church development dinner in the mail before five o'clock that afternoon.

Conversations can be so revealing, and I was happy for the opportunity to know Cynthia better. We routinely sealed and stamped envelopes with little thought of our work, but we were drawn closer together in a bond of Christian fellowship.

At one point Cynthia remarked about her husband, "Lowell is the meekest man." I could tell she really meant it.

Of the varied topics we discussed, those words have remained uppermost in my memory. This unsolicited testimonial revealed more of my pastor's character than the many sermons I have heard him preach.

As I listened the following weeks to my pastor's sermons they meant more to me. I knew he practiced what he preached. There was an experience behind the words he was bringing to his congregation.

In Psalm 25:9 we read, "The meek will he guide." Matthew 5:5 gives the promise, "Blessed are the meek: for they shall inherit the earth." We are told that Moses

was "very meek" (Num. 12:3). Moses was not chosen as the leader of Israel until after his forty years in the wilderness and after he learned the lesson of meekness. The meek are teachable and are willing to do the will of God.

Meekness is a priceless gift in the sight of God. It is the basic ingredient of all other virtues. It goes hand in hand with true humility, courtesy, and love. Christian love is patient, kind, humble, unselfish, and self-controlled. "But Jesus places meekness among the first qualifications for His kingdom."—*Thoughts From the Mount of Blessing*, p. 14.

As I listened to my pastor I wondered—Is it meekness that gives power to his sermons? I decided it was. Personal experience had made Christ real to him and it was revealed to those in his congregation in such a way that they also wanted to know Christ better. No one can impart to others what he does not himself possess.

"It is not so much the religion of the pulpit as the religion of the family that reveals our real character. . . . Brethren, carry Christ into the family, carry Him into the pulpit, carry Him with you wherever you

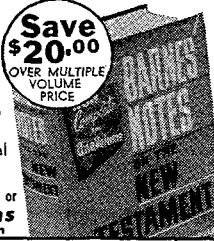
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go. Then you need not urge upon others the necessity of appreciating the ministry, for you will bear the heavenly credentials which will prove to all that you are servants of Christ."—*The Adventist Home*, p. 354.

"But spiritual success comes only to those who have learned meekness and lowliness in the school of Christ."—*Testimonies*, vol. 6, p. 397.

"Human nature is ever struggling for expression, ready for contest; but he who learns of Christ is emptied of self, of pride, of love of supremacy, and there is silence in the soul. Self is yielded to the disposal of the Holy Spirit. Then we are not anxious to have the highest place. We have no ambition to crowd and elbow ourselves into notice; but we feel that our highest place is at the feet of our Saviour."—*Thoughts From the Mount of Blessing*, p. 15.

This partnership with Christ makes my pastor meek, humble, and teachable. With this meekness Christ has imparted power—power to grow and work.

I am privileged to have a pastor whose life is a testimony to the truth of his words. When Cynthia spoke as she did, she disclosed the secret of his power.

## Spirit Versus Letter

(Continued from page 38)

tion of the Ten Commandments. The law points out sin. "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." And unless we should be in doubt as to the immutability of the Ten Commandments from which he has quoted, he says, "Wherefore the law is holy, and the commandment holy, and just, and good" (verse 12), and "For we know that the law is spiritual: but I am carnal, sold under sin" (verse 14).

The passage from verse 7 to 25 effectively dramatizes the experience of a man who is serving in "oldness of the letter." He is aware of the condemnation of the law, but instead of relying on Christ he is trying in his own strength. It is only when he leans on Jesus (verses 24, 25) that the victory is his. That is to say, service in "oldness of the letter" refers to an attitude toward the law; a legalistic use of the law in the absence of Christ.

We now return to 2 Corinthians 3:6 and notice that the ministry of the letter is here contrasted with the ministry of the spirit, and in the light of the passages we have examined we are able to define the ministry of the letter as the legalistic attempt to observe the commandments of God, associated with a failure to recognize the gospel as reflected in the law. The ministry of the letter was a perversion of the gospel revealed to Moses and the prophets. We are told:

"Through heathenism, Satan had for ages turned men away from God; but he won his great triumph in perverting the faith of Israel. By contemplating and worshipping their own conceptions, the heathen had lost a knowledge of God, and had become more and more corrupt. So it was with Israel. The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin."—*The Desire of Ages*, pp. 35, 36.

(To be continued)

*Adventures in Other Lands*, Carol Allison, Zondervan Publishing House, Grand Rapids 6, Michigan, 1962, 120 pages, \$2.50.

These inspiring children's stories and overseas adventures have appeal. Exceedingly interesting, they smack of real mission life with which the author is well acquainted. Educated at Wheaton College and the University of Minnesota, Carol Allison speaks with a heartfelt love for missions. Trained in preparing materials for missionary education, she gets the missionary message across to the children. Stories are set in the Congo, Brazil, Argentina, India, Italy, the Philippines, West Africa, Taiwan, Japan, Pakistan, and Jordan. Teachers of Sabbath school divisions will welcome the writer's charming style. It adapts itself to our own mission fields. Attractively bound and uniquely illustrated, the book has true value.

LOUISE C. KLEUSER

THE MINISTRY



# BOOKS -- For Your Library



***Money and the Church*, by Luther P. Powell, Association Press, New York, 252 pages, \$3.75.**

Luther P. Powell has spent more than twenty years in the study of the native American church and has also given considerable study to financial methods adopted by the Christian church from the time of Constantine.

Methods of raising money from the earliest times are dealt with in an interesting and readable manner. Questions involving voluntary offerings, first fruits, tithing, endowments, taxations, revenue-producing doctrines, indulgences, lotteries, bingo, merchandizing schemes, business enterprises, and sales of work and various commodities are covered in a manner that will be interesting to Adventist ministers. Other methods of support are included, such as professional fund-raisers, budgets, and pledges, as well as the various phases of stewardship, such as proportionate giving and the tithing system as we understand it.

There are some interesting asides on the struggles of the church and the payment of ministerial salaries in various ages of church history, especially during the days of the early American church. Ministers may conclude from reading these passages that the sort of budget system we operate under today is sound and reassuring as compared with the vicissitudes of the long ago. Whether men of faith and initiative were developed more successfully under the one system than under the other is for the reader to determine.

We think the reading of this book will be valuable to the minister who has an eye for discreet spiritual promotion of stewardship in his church, and it will enrich the mind as well as the files from which our sermons are dug. H. W. LOWE

***By Faith Alone*, Norval F. Pease, Pacific Press Publishing Association, Mountain View, California, 1962, 264 pages, \$4.00.**

Some years ago Norval F. Pease, now chairman of the department of applied theology in Andrews University, made a thorough doctrinal and historical study of salvation by faith as understood by Seventh-day Adventists from their beginnings to the present time. His findings were incorporated into his B.D. thesis at the Seventh-day Adventist Theological Seminary. Since that time Professor Pease has continued his research on this vital topic, and has recently taught a course entitled "History of the Doctrine of Salvation by Faith in the Seventh-day Adventist Church," at Andrews University. Now, by request, he has prepared for publication the results of these years of intensive research.

To lay a solid foundation for an understanding of salvation by faith, Professor Pease first surveys the doctrine as taught in the Old and New Testaments. This is followed by the résumé of the teachings of Church Fathers and Reformers. Next the attitude of the Seventh-day Adventist Church is investigated, and, of course, this includes a rather detailed account of the pivotal 1888 General Conference held in Minneapolis. The author, though personally dedicated to the Advent message, strives—successfully, we believe—for a high degree of objectivity in this discussion. He employs no special pleading; rather, he lets the facts speak for themselves. Weakness and mistaken viewpoints on the part of leading workers are frankly recorded.

The last section of the book deals with the present-day Seventh-day Adventist viewpoint on salvation by faith. The author finds that, whereas many of the Protestant churches have become less evangelical during the past century, having embraced the social gospel with its salvation by human works, the Seventh-day Adventist Church has become more and more strongly evangelical in its emphasis. Whereas the doctrine of salvation by faith was too often taken for granted by Seventh-day Adventists in the early decades, today Adventists understand the doctrine, believe it, and preach it to the world.

Although this volume is thoroughly documented and represents careful scholarship, it is both intensely interesting and spiritually uplifting to read. Surely this is a must volume for the personal library of every Seventh-day Adventist minister, teacher, and informed layman.

RICHARD H. UTT

***The Cross Before Calvary*, Clovis G. Chappell, Abingdon Press, Nashville, Tennessee, 62 pages, \$1.50.**

Clovis G. Chappell has long been recognized as one of the outstanding preachers and writers in the United States. He has written more than twenty-five books. This book is not a large volume, but it is rich in material. Its six chapters are based on the experiences of Old Testament characters as they exemplified the spirit and purpose of Christ long before He demonstrated these attributes in His life and on that skull-shaped hill. Joseph found good in the most forbidding circumstances. He magnificently forgives those who in envy harmed him, even as our Lord offered pardon to those who were treating Him maliciously.

"Loyalty Unlimited" is a chapter dealing with the experiences of Daniel, Shadrach, Meshach, and Abednego. Clovis Chappell wonders how far we would be willing to go in our loyalty to God.

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Would we be willing to stand alone in the crowd, to lose our life for a principle of truth? What spirit motivates our hearts? Would we have unlimited loyalty today? In the life of Moses he shows one who was willing to suffer affliction, even considering abuse for Christ as greater wealth than all the treasures in Egypt. Spiritual lessons of the power of the cross are drawn from the life of Elijah, the man who fought a lonely battle to save his nation from idolatry. In the closing chapter the author correlates the life of Isaiah, "the suffering servant," with Christ and the cross. Have we ever been smitten? Have our hearts ever been wounded? Then we would surely want to be healed.

Did you ever undergo surgery? What an adventure of faith that is! To go to sleep in the hands of a mere man, knowing that one false move on his part might cost you your life. That is faith to a high degree. Yet multitudes of us have so dared, knowing that the best physician sometimes fails. How much easier it ought to be for us to put ourselves in the hands of the Physician who never fails. By His wounds we have been healed. Our part is to accept this healing that may be ours without money and without price. Isaiah was sure that many would do just that. "He shall see of the travail of his soul, and shall be satisfied." Thus he affirmed with Jesus that, lifted up from the earth, He would draw all men unto Him.

ANDREW FEARING

**Let There Be Music, Lorie C. Gooding, Herald Press, Scottdale, Pennsylvania, 1962, \$1.75.**

The title of this charming book of poems suggests that what the author has written spontaneously and joyfully will give the readers pleasure and satisfaction. Mrs. Gooding, the mother of a large family, has found time to produce what she calls "A Book of Worship in Verse." Out of the maturity of her experience she writes of courage, confidence, faith, and peace.

It is not difficult to realize that the author is in

tune with nature, for in her book we meet the lark, the bumblebee, the ocean, the stars; flowers, green pastures, gentle rain, old trees, and lost lambs. And it is up to date, for there is even a poem declaring that when man has "settled Mars and colonized the rings of Saturn" he will find that "God was there before he came!"

Lovers of verse will find great enjoyment in a quiet perusal of the 111 pages of this volume, and we would recommend it also to those for whom poetry usually has little appeal. LEILA ADAIR

**Men of Fire, Walter Russell Bowie, Harper and Brothers, New York, 244 pages, \$3.95.**

I suppose we would all agree that some of the most interesting reading in the world for a minister is the biography of great theologians and builders of God's church. *Men of Fire* presents twenty-six who have testified to the spirit and power of Christ. The author does well in capturing the personality and character of these torchbearers of old.

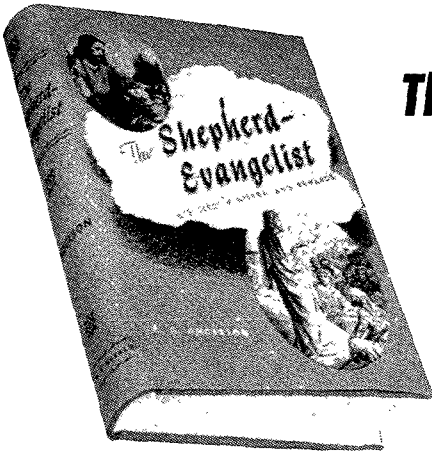
Dr. Bowie begins with the men who first followed Jesus, then moves on to tell us the dramatic story of martyrs. There are informative biographies of many interesting figures in the Christian tradition, such as Polycarp, Justin Martyr, Irenaeus, Tertullian, Cyprian, Origen, Jerome, Augustine, and Francis of Assisi. Then he continues with the narratives of the men who lived during the Reformation, and of the translators of the Bible. He sketches for us some of the powerful preachers who transformed the world in their day—Luther, Wycliffe, Tyndale, Calvin, Knox, Williams, Carey, Judson, Wesley, Robertson, and Phillips Brooks. These men, of course, all lived and died before the present century. But Dr. Bowie feels that the flame is still burning in the hearts of contemporary men. He presents the moving biographies of four of these men as he closes his book—Wilfred Grenfell, Albert Schweitzer, Gordon Seagrave, and Thomas A. Doolley. "So the long succession of those who have been men of fire comes into the twentieth century and adds to its role, out of contemporary life, a member of the church of England, a German evangelical, a Baptist, and a Roman Catholic. They, like their great forerunners, are witnesses to the eternal truth which came to them from Christ: That he who seeks his life shall lose it, and he who risks his life for the gospel saves it in the glory of his soul." His simple but dramatic thesis is that the mission of Christ our Lord is, "I came to cast fire upon the earth; and would that it were already kindled."

ANDREW FEARING

## The Song of Saints

(Continued from page 31)

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## NEWS -- From Current Journals



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

**NEW YORK**—A prominent Paulist editor called here for Catholic publicists to use “fresh new words” to describe ancient truths when they write about the forthcoming Second Vatican Council. “We are more anxious to practice Christian charity than to win arguments,” declared Father John B. Sheerin, C.S.P., editor of *The Catholic World*, a Paulist monthly published here. He was speaking before the annual Catholic Public Relations Seminar sponsored by the Bureau of Information, National Catholic Welfare Conference, Washington, D.C., urging a fresh approach among mass communications writers in reporting about developments of the Council and aspects of Christian unity. Father Sheerin said: “We will refuse to alter eternal truth one bit, but we ought to avoid words that still retain the smell of smoke of old and bitter controversies.” Word substitutions he suggested included: “doctrine” instead of “dogma,” “teaching authority” instead of “magisterium,” “dissidents” in place of “heretics,” and “council of renewal” instead of “council of reunion.”

**GLASGOW, SCOTLAND**—A conference on Anglican-Presbyterian relations will be held at Durham, England, according to an announcement made here by Dr. J. W. C. Dougall, chairman of the Church of Scotland's committee on interchurch relations. Delegates to the conference will be from the Church of England, the English Presbyterian Church, the Church of Scotland, and the Episcopal Church in Scotland. These groups have been discussing closer relations for some years. In 1957 a joint commission proposed a system of Presbyterian bishops and Anglican lay leaders as a step in this direction, but the proposal was never implemented by the church groups.

**ANDERSON, IND.**—The *Gospel Trumpet*, principal weekly journal of the Church of God (Anderson, Ind.) has changed its name to *Vital Christianity*, effective with the June 10 issue. Published here, the 81-year-old magazine has a circulation of about 42,000 around the world. Its editor is Dr. Harold L. Phillips. The publication's new title is part of a slogan carried on its masthead since 1930.

**EDINBURGH, SCOTLAND**—Recent contacts between representatives of Protestant churches and the Roman Catholic Church were criticized here by the General Assembly of the Free Church of

Scotland. The Free Church is a small body made up of congregations that broke away from the larger Church of Scotland (Presbyterian). The report specifically objected to visits to the Pope by the Queen of England; the Prime Minister; Dr. Geoffrey Francis Fisher, then Archbishop of Canterbury; and Dr. Archibald Campbell Craig, immediate past moderator of the Church of Scotland. The Rev. Donald Gibson of Glasgow, Scotland, said there were no references in the report to talks held in Glasgow between Catholic and Church of Scotland representatives. He charged that these conversations “are a grave misrepresentation of the Protestant sentiment of the Scottish people and a betrayal of our Scottish heritage.” During a debate on church unity the Rev. M. A. McLeod, vice-chairman of the church unity committee, said the World Council of Churches is “one of the most serious menaces to the propagation of the Gospel in the world today.”

**MINNEAPOLIS, MINN.**—The first translation in contemporary English of Martin Luther's 430-year-old Small Catechism has been endorsed by the board of parish education of the American Lutheran Church. “The new translation will be the first entirely fresh, modern language text of Luther's Catechism,” said Dr. C. Richard Evenson, board director. “The last English translation was made more than 30 years ago.” The final draft of the new translation was prepared by a Lutheran Intersynodical Catechism Committee appointed in 1954. The text will be ready for use on December 1, 1962, if approved by other churches joining in the revision.

**PHILADELPHIA**—The *Torah*—the five Books of Moses—will be published in late November as the first section of a completely new translation of the Hebrew Bible, it was announced by the Jewish Publication Society of America at its seventy-fourth annual meeting here. Translation and preparation has taken six years, and the project will not be completed before 1970.

**ROME**—The Convention of Italian Evangelical Youth hailed here the growing ecumenical spirit but called at the same time for an end of visits by Protestant leaders to the Pope. The young people said that visits of Protestant leaders to the Pope “are never returned and cannot therefore be interpreted, in spite of the intentions of those who

# NEW SLIDES

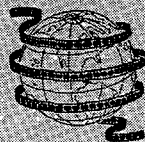
## Good News for

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have made them, in any other way but as visits of homage, implying a tacit recognition of the guidance of the Roman Catholic Church."

OAKLAND, CALIF.—Ground-breaking ceremonies were held here for the new \$2 million Oakland Mormon Temple before some 7,000 members of the Church of Jesus Christ of Latter-day Saints—largest such gathering in the history of northern California. Officiating was President David O. McKay, 88-year-old head of the 1.5 million-member denomination, who also addressed the huge gathering. The Oakland Temple will be erected on a hill overlooking the San Francisco Bay Area and will serve some 100,000 Mormons in California, Nevada, and Oregon. It will be the fifteenth temple the Mormons have constructed in various parts of the world, but the thirteenth now in use. The temple will be the ninth in this country. The new temple will be a modern structure with a single spire on a central tower, topped with a torchlike beacon that will shoot a large beam of light skyward at night. Over-all temple length will be 210 feet, and the width 195 feet. It will have 60,000 square feet of floor space.

TOKYO, JAPAN—A "floating church" was launched here, the first of its kind in Japan and destined to become the vehicle used by Japanese Lutherans in their ministry to fishermen. The *Shinko Maru*, ninety tons, was commissioned by the Norwegian Missionary Society. Its interior is fitted out as a church. It will call on fishing villages along Japan's long coast line. Services will be held aboard the ship.

MINNEAPOLIS, MINN.—Membership in the American Lutheran Church increased by about 60,000, or 2½ per cent, for a total of 2,364,442 in 1961, the first full year in which the denomination functioned officially after its formation in a three-way merger.

LONDON—The Church of England launched a nationwide campaign here to increase the number of applicants for the ministry from six hundred to seven hundred annually. Plans announced here included the early appointment of a recruitment officer who, under the Central Advisory Council for the Ministry, will coordinate all existing recruiting work to stimulate interest in the ministry as a career. Special literature and posters have been sent to all schools for boys. The British Broadcasting Corporation scheduled early morning religious talks stressing the life and training of clergymen. Over the past 60 years the number of Anglican clergy in

England has declined from 24,000 to 18,000. Although latest figures record net gains of 146 and 346 for 1960 and 1961, respectively, there has been a marked decline in the number of young men applying for admission to seminaries.

WHITEHORSE, YUKON TERRITORY—Roman Catholic separate (parochial) schools have been given equal status with public schools in this Canadian territory after seven years of negotiations involving church, territorial, and federal officials. Hereafter Yukon corporations and businesses will be permitted to designate a portion of their taxes for Catholic, as well as public, schools. In the past, such taxes were paid only to the public schools. The Yukon agreement also guarantees to Catholic children bus transportation, library service, and many other fringe benefits.

COLOMBO, CEYLON—All Roman Catholic nuns working in government operated hospitals must leave their posts by March 15, 1964, it was ruled here by the Ceylon Minister of Health, A. P. Jayasuriya. His directive, which includes Ceylonese as well as foreign-born nuns, follows a pattern of forcing Catholic nuns and priests to leave the island. Nationalization of most private schools, including church-related ones, and the government's refusal to renew missionary visas have led to rapidly deteriorating relations between the Church and the government over the past two years.

ST. PAUL, MINN.—America's Reform rabbis have been called upon by a colleague to make prayer, not the sermon, the central feature of their worship services. "We ought to stop following the Protestant tradition which exalts the sermon because it considers it the authoritative interpretation of God's word," said Dr. W. Gunther Plaut, spiritual leader of Holy Blossom Temple, Toronto, Canada. "Rabbis, and especially Reform rabbis, do not claim such distinction. While preaching is worthy and valuable, it ought to be subordinated to the prayer service itself."

GREENCASTLE, IND.—A missions executive told the annual Methodist Conference of New and Furloughed Missionaries here that "institutionitis" is an ever-present danger in the worldwide strategy of Christian missionary work. Both the "younger" and "parent" churches are under constant obligation to witness to the secular world and not to perpetuate institutions, it was emphasized by Dr. Eugene L. Smith of New York, general secretary of the Methodist Division of World Missions. He warned that strengthening of institutions, however valid their services, can occupy so much of the attention and energy of the churches that they can neglect the tremendous evangelistic task around them. "Institutionitis can be a barrier to evangelism both for the younger churches and for mission boards, and should be guarded against by both," he said, addressing some 350 delegates. "Jesus sends us into the world to witness, and we are called to send missionaries to people in the secular world and not to an institutionalized church."

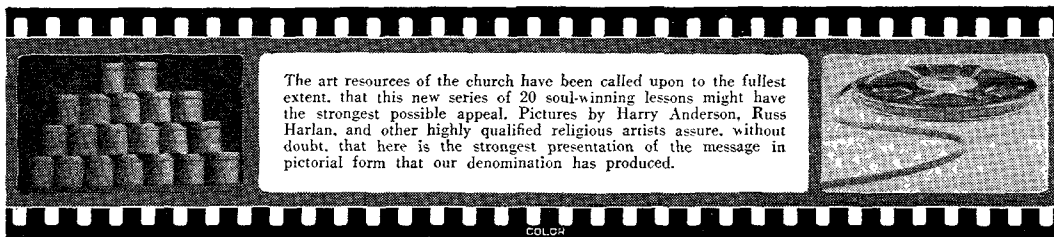
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# PULPIT -- Pointers for Preachers



**THINK DEEP, WORK FAST** BRAINS were made to be used. Nothing atrophies as quickly under nonuse as the thinking part of man. Yet how many of us really think? The great majority of the human race drift along through life accepting what the small minority think out for them. "Think, man, think!" should be hurled at most of us in this superficial age.

In these days when everything sacred and fundamental to human morality is under severe attack, we must think. We must rethink our way through the most sacred beliefs, so that our own souls can stand secure amid the swirling, merciless storms of destructive criticism.

Another searing thought to people with our Adventist conceptions of eschatology is that so many of us are afflicted with appalling lethargy in view of the imminent end of all things. Do we need more evidence? How could more be provided by the Lord?

The story is told of a dear Presbyterian woman who told an Anglican rector that she wished to join his church. "You've been a Presbyterian all your life and now you tell me you wish to become an Anglican? What makes you think you want to make such a change at your time of life?"

"Because," she answered in some philological confusion, "I just adore your lovely Anglican lethargy."

There is no malice in that story, for it was told by an Anglican to a national conference of Presbyterian men. But there is surely a lesson there to those of us who think they have little liturgy but who have more than a little lethargy!

Men are dying of mental inertia and spiritual lethargy, and the hour is late. Put those two thoughts together, and let us all cry aloud: **THINK DEEP, WORK FAST!**

H. W. L.

**"NO BRAVES?"** It is understandable if, after having spent the best years of our lives serving the cause we love, "retirement" be accepted with reluctant grace. However, sustentation is as inevitable as death and taxes, and the wise prepare themselves for the day. Elections come and go, and there are times when incumbents "go" with them. The wise man does not consider himself "disgraced" if he is returned to a pastorate. To what higher calling may one be summoned? The "official complex" is a grievous malady. For one so afflicted, loss of position may mean salvation of soul. In this as in all else our credo should be, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21).

And what of the minister who faithfully serves year after year and is never elected to office? Is he

being slighted? Are his virtues therefore underestimated? This is fertile ground for breeding "anti's." Some go so far as to disparage all organization. Yet others, like Nimrod, become mighty hunters before the Lord, firing with some degree of accuracy at the mistakes of the brethren, conveniently overlooking their own. No organization can function properly with all "chiefs" and no "braves."

## *Our Prayer*

"God grant that when we reach retirement age and are retired we accept it with grace, realizing that there are young graduates at the opposite end of the line 'spoiling' to get started. And if as elected servants we are given other responsibilities, and others take our place, may we have the humility to recommend our successors and practice in the field what we have preached from our several offices. And if in the providence of God and the wisdom of the brethren we are never called from pastoral work to other responsibilities, give us the insight to know, as Thou dost, that nothing excels in importance the care of the flock. We make this prayer to Thee, O Lord, for it is contrary to our very selves, and Thou alone can *keep us sweet.*"

E. E. C.

**TOBACCO CLINICS** THE British Government is taking seriously the report issued recently by the Royal College of Physicians and Surgeons on the incidence of lung cancer among cigarette smokers. The secular as well as the religious press in the British Isles is calling for various kinds of propaganda to counteract the evil. Some would use repressive measures, but others believe in educational measures beamed especially at the youth. Tobacco clinics already are appearing, and it would seem that the outcry has produced some surprising results.

One of the small cigarette manufacturers employing about one hundred workers in London has closed for two weeks and the workers have been placed on half pay, because of falling sales. "Circumstances beyond the control of the company," meaning the doctors' report, have been accepted by the Tobacco Worker's Union as a legitimate basis for the firm's action (*Sunday Telegraph*, March 25, 1962).

Meanwhile in the United States tobacco sales mount and high-pressure advertising continues. But people are thinking. A tobacco clinic has appeared in one large city and others may follow. Our youth can be reached by balanced, informative propaganda, thus saving many from the scourge of lung cancer, and perhaps from other undesirable effects that descend on the adolescent with the smoking habit.

H. W. L.