



# *The* Ministry

NOVEMBER, 1962

"In every thing give thanks."

1 Thess. 5:18.

H. ARMSTRONG ROBERTS

# Ministry

Official Journal of the Ministerial Association of Seventh-day Adventists

VOLUME XXXV

NOVEMBER, 1962

No. 11

*Editor*

ROY ALLAN ANDERSON

*Associate Editor*

ANDREW C. FEARING

*Managing Editor*

HARRY W. LOWE

*Assistant Editors*

E. EARL CLEVELAND  
WALTER SCHUBERT

*Copy Editor*

J. INA WHITE

*Consulting Editors*

REUBEN R. FIGUHR, WALTER R. BEACH,  
EDWARD HEPPENSTALL, LOUISE C.  
KLEUSER, W. B. OCHS, R. HAMMILL

*Art Editor*

T. K. MARTIN

*Circulation Manager*

WALTER SCHUBERT  
E. EARL CLEVELAND, *Assistant*

*Overseas Contributors*

GEORGE BURNSIDE	Australia
ERWIN BERNER	Central Europe
J. R. SPANGLER	Far East
H. J. WESTPHAL	Inter-America
WAYNE E. OLSON	Middle East
ODD JORDAL	Northern Europe
ENOCH OLIVEIRA	South America
S. G. MAXWELL	Southern Africa
J. F. ASHLOCK	Southern Asia
G. CUPERTINO	Southern Europe

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

Printed and published monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, Washington, D.C., U.S.A. \$4.00 a year; 40c a copy. Prices slightly higher in Canada. Add 25c for yearly subscriptions to countries requiring extra postage. Second-class postage paid at Washington, D.C.

## IN THIS ISSUE

### EDITORIAL

The 1962 Quadrennial Ministerial Convention	R. A. Anderson	3
300th Anniversary of a Great Puritan Bible Commentator	H. W. Lowe	4

### ARTICLES

Open Mind or Lack of Judgment?	R. H. Utt	5
An Aggressive Conference Evangelistic Program	A. A. Leiske	9
Into Judea	R. D. Fearing	11
Called of God	D. R. Manzano	17
The Judgment in Heaven	A. V. Olson	18
Evolution and the Character of God	H. C. Lamp	21

### REGULAR FEATURES

RESEARCH

An Examination of the Claims of the Sacred Name Movement	D. Neufeld	13
--	------------	----

FORUM

Spirit Versus Letter	E. R. Gane	24
----------------------	------------	----

MUSIC IN WORSHIP

Music for Weddings	H. B. Hannum	27
--------------------	--------------	----

EVANGELISM

Seeking His Lost Sheep (Part 1)	F. W. Detamore	28
---------------------------------	----------------	----

PASTOR

The Pastoral Program (Part 1)	H. Christensen	31
Birds of the Bible	B. H. Phipps	34

BIBLE INSTRUCTOR

The Oxford Group or Moral Rearmament	L. Hogendorp	37
--------------------------------------	--------------	----

SHEPHERDESS

The Fable of the Fishbowl	I. R. Hadley	39
---------------------------	--------------	----

BOOKS FOR YOUR LIBRARY

41

NEWS

44

PULPIT—POINTERS FOR PREACHERS

48

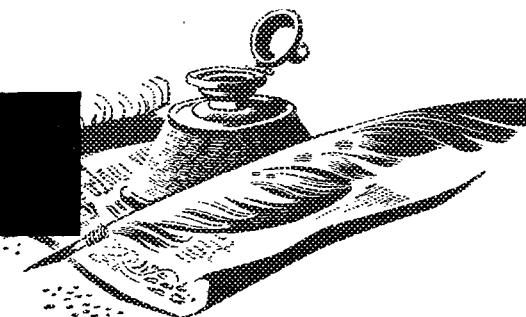
QUOTABLE QUOTES

23

### Our Cover

Man is happy when he knows God as his benefactor. He can then thank God that his affairs and his destiny are in His hands. Not only for food and temporal provisions should man thank God. "In every thing give thanks," said the apostle. Everything includes life itself, for "in him we live, and move, and have our being."

# EDITORIAL



## *The 1962 Quadrennial*

## *Ministerial Convention*



THE Quadrennial Ministerial Convention—since 1941 a regular feature preceding the General Conference session—is now history. It was a good meeting, rich in spiritual overtones and forthright counsel. It was the largest and best-attended convention we have yet held.

The convention convened in the First Congregational church, San Francisco. The minister, Dr. Janes, and his staff proved gracious hosts indeed as our ministers from the earth's far ends packed this commodious building. Their church paper reflects the spirit of Christian understanding we enjoyed. We quote a few lines from it:

This is the second time that our Church has served as host to our Adventist friends. Those of us who had an opportunity to meet some of the guests were impressed with their religious devotion and Christian character. The Adventists believe in the observation of a Saturday Sabbath, and that the second coming of Christ is imminent.

### *Dedicated Tithers*

The devotion of the Adventists is reflected in their financial support of the church. In addition to offerings for missions and local church projects, each Adventist is a tither, i.e., he gives 10 per cent of his income to the church. Most of the Adventists tithe their income before taxes are deducted.

### *A \$243.00 Average*

During 1961 the Adventists of the North American Division, which is composed of the United States and Canada, gave a total of \$83,713,309.00.

This represents an average of more than \$243.00 apiece for the 343,664 members in the two countries. If members of all Christian churches emulated the giving standards of the Adventists, it is apparent the work of the church would move forward with great rapidity. Their visit to San Francisco has been an inspiration to all of us.

(Signed) HAROLD T. JANES

We appreciate these kind expressions, and the whole-hearted manner in which a vote of thanks was accorded to the pastor and his staff was evidence of the rich blessing all had received.

The fact that this church, with accommodation for about 1,500, was filled for every meeting is glowing testimony of the place such a convention holds in the hearts of our ministers and administrators. An example of the confidence many of our leaders have in this convention that has now come to be a tradition among us is reflected in the fact that a president of one of our largest conferences in the East sent more than forty of his ministers right across the United States. These were his own words to us: "I would not want any of my men to miss this. They will probably get more out of these few days than from the session itself, so we are permitting all of them to attend." Little wonder the church was crowded.

More important than the large crowds, however, was the spirit of the meetings. The Lord certainly met with us, and we were made particularly aware of His presence on a number of occasions. Among the

many vivid memories we take with us from this city by the Golden Gate are those that cluster around this convention. How wonderful it will be when with our work fin-

ished, we are ushered in through, not the Golden Gate, but the pearly gates that lead to the golden streets of the eternal city of light!

R. A. A.

## 300th Anniversary of a Great Puritan Bible Commentator



MATTHEW HENRY was born October 18, 1662, in a Welsh farmhouse in Flintshire. His father, Philip Henry, was a well-known clergyman who was one of two thousand ministers who resigned or were ejected from their livings because they objected to the conditions laid down in the Act of Uniformity. They became known as the "dissenters." The wife of Philip Henry came from an honorable family and had a modest inheritance, so they were able to live on in the farmhouse, exercising a selfless ministry among the people in the district. Matthew, their second son, was so frail at birth that he was baptized when he was only a day old lest he might die within the week! But the boy grew and however physically weak he was, he was mentally and spiritually strong, and is said to have read aloud a chapter of the Bible when he was only three years old!

Philip Henry frequently boarded and trained candidates for the ministry, and these men repaid him by acting as tutor to his children. Matthew Henry early developed a great love for Latin, as is evidenced in his Commentary. He went in 1680 to a private academy in London, owing to the fact that the great universities were so morally and otherwise lax. In this academy he came under the famous Thomas Doolittle. The academy was officially persecuted and had to move five times, but it became the leading Presbyterian academy of the day.

Matthew afterward studied law in London, and this offered him a promising future, but he came under the mighty preaching of Dr. Edward Stillingfleet, at St. Andrews, Holborn, and also met the famous Dr. John Tillotson, and from this circle

of great and godly men, there arose a prayer and Bible-study group similar to the Holy Club later founded by the Wesleys at Oxford. We next find Matthew Henry busily preaching and presenting himself as a candidate for the ministry.

In public services he usually prayed for half an hour, preached for an hour, and joined in singing psalms from a selection he himself had made. His sermons were always expository, never political, and always practical and relevant to the problems of everyday life. He ministered indefatigably to people in the reformed churches who were suffering severe persecution in various parts of the continent.

He had strong personal convictions on the cardinal doctrines of Christianity, but he was not intolerant, and a characteristic of his ministry was that he incessantly visited all who were in need, whatever might be the religious communion to which they belonged. He preached on six days a week to many congregations within a radius of thirty miles of his home, always contriving to be in his own pulpit at Chester on Sundays. His influence grew rapidly, and a new meetinghouse was built to accommodate the large crowds who regularly came to hear him.

In 1704, after a serious illness, he began to write his "Notes on the New Testament," and his diary concluded with a typical prayer: "The Lord help me to set about it with great humility."

In 1710 he removed to a wonderful ministry in London that gave him access to libraries and scholars, which forwarded his work on the famous Commentary. This memorable work was actually begun in November, 1704, and before he died he had completed volume 6, up to the book of Acts, the balance being supplied after

his death by thirteen nonconformist ministers.

Dr. Wilbur Smith, of Fuller Theological Seminary, refers to Matthew Henry's Commentary as "The greatest devotional Commentary ever written," and the well-known Dr. F. F. Bruce, of Manchester University, calls it "One of the greatest theological classics of English literature." The Zondervan Publishing House, Grand Rapids, Michigan, recently published an edition of this famous devotional commentary.

H. W. L.

## Open Mind or Lack of Judgment?

RICHARD H. UTT

Book Editor, Pacific Press Publishing Association



A JEWISH coed from New York City, a young medical student from Wales, and I, a not-too-ancient-as-yet Seventh-day Adventist minister from California, found ourselves staying at the same pension in Barcelona, Spain. As the only English-speaking guests in the place, we three gravitated to the same table in the dining room and introduced ourselves.

When I revealed my calling in life and mentioned a few of the principal points of Adventist belief by way of explanation, those two young sophisticates sprang upon me, figuratively speaking, determined to tear my flesh from my bones. That they should meet an ostensibly enlightened person who, in this twentieth century, claimed to believe in the Bible as truth, not legend, was to them incredible. Sooner had they expected to meet a living dinosaur or dodo than an anachronism such as me.

Since I too relish a good argument, we had a lively debate, two against one, for an

hour or so. Eventually I asked, "Do you believe, then, that when one dies, that is the end? In your opinion is there no sort of survival or future life?"

"I don't know," replied the young man.

"That's right," chimed in the young woman triumphantly. "We don't know. This is true humility."

In a university philosophy class attended by a person of my acquaintance, one of the students asked the professor, "Dr. Blank, do you believe there is a God?"

"That depends," replied the professor, who was suffering from an overdose of this same "humility." "If you ask me today," he continued, "I would say Yes, I believe there is a God. If you ask me tomorrow, perhaps my opinion will be that there is none."

These two cases furnish, I think, good examples of today's "open-minded" intellectual climate. Doubt is considered a hallmark of intelligence; positiveness a sign of naïveté. Asking the right questions is the erudite thing to do, and never mind if you cannot come up with the answers. At least in the spiritual realm, it seems, one must know nothing for sure.

Certainly the world owes much to its doubters—open-minded men who have questioned established beliefs. Copernicus, Columbus, Galileo, Luther, Pasteur, the Wright brothers, and a long list of other notables challenged ancient dogmas, discovered new light, and in doing so changed the course of civilization. As Christians, too, we rejoice as men run to and fro and knowledge is increased. We hold no brief for a return to medievalism. We own no stock in the Dark Ages. Furthermore, we believe God's truth has nothing to fear from investigation, research, and careful thought, if carried on with proper reverence in approaching the mysteries of God. Seventh-day Adventism is a sorry cause indeed if it must be bolstered by obscurantism, shoddy scholarship, or invincible ignorance.

However, it seems to me that the spirit of unrelenting, "open-minded" inquiry, at least in spiritual matters, can lead us a long way from truth if the investigation does not operate within certain safeguards, certain well-defined boundaries. What brands of unbelief, what brand of agnosticism or of atheism, is not propounded in certain institutions once founded by devout men to train Christian ministers, where for genera-

ations "open-minded" research and philosophizing have taken place unaided and unchecked by divine revelation?\*

Must open-mindedness necessarily lead away from God? Can one preserve a spirit of unlimited inquiry, with no holds barred, and not find himself deprived of his belief in his God and his Bible? In an age of skepticism can the Seventh-day Adventist Church retain its historic faith, or must it retreat inch by inch before various pagan philosophies? How can Seventh-day Adventist pastors and teachers void the outmoded authoritarianism of the past century, yet stave off a gradual eroding away of their faith through the skeptical approach that prevails in the world's institutions of learning? Should Seventh-day Adventist workers who spend several years in university environments try to shed the attitude of free inquiry upon returning to their classrooms or pastorates, and resume an authoritarian stance? How "open-minded" should our Sabbath school class discussions be, our chapel talks, our sermons?

Perhaps I myself am becoming infected with the very questioning attitude I am decrying, since I have just asked at least six questions and do not propose to furnish final answers to any of them. However, I would venture two suggestions:

First, I believe we should settle firmly in our own minds what is essential in Seventh-day Adventist belief, be convinced on those points, and be prepared to loyally, militantly, defend them before friend or foe. Perhaps this smacks of dogmatism, and at this point some of my good friends will accuse me of contending earnestly for a return to the Dark Ages. Nevertheless, I believe a certain amount of dogmatism, in

the acceptable sense of the word, is necessary to the survival of Christian belief. Otherwise there is nothing in it that cannot be argued and caviled and debated away, as far as the individual's belief is concerned. This has been done in church after church, and it will be done in our church if we drive far enough along the road they have taken. If Christianity is not merely a philosophical system of man's devising, but rather a system of revealed truth from God Himself, then it seems to me a certain amount of positiveness—dogmatism, if you wish—is justified on the part of Christians who accept that God-given truth. Christ taught as one having authority, and not as the scribes. As God's mouthpieces, can we not also, without apology, speak with a degree of certainty and authority?

Paul found the men of Athens agnostic, questioning, loving to discuss, but ignorant of God, and he set about positively, dogmatically, filling in the gaps in their knowledge: "I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you" (Acts 17:23).

While I believe in the open mind, and try to keep the lid of my own mind, such as it is, somewhat ajar at all times, I believe there are times when it should not be left too wide open. A thing is not necessarily bad because it is closed, or good because it is open. Granted, before you can pour honey into a jar you must open it—take off the lid. However, if you leave the lid off indiscriminately thereafter, you may find that a few ants, bees, and moths, plus a cockroach or two, have fallen in and expired. It is preferable to leave the jar—and I believe this applies to our minds also—selectively open.

## HOW SOME MEN ARE SAVED

¶ When I was a young boy, I went swimming one day with another boy about my age. The old "wash" hole in the creek was swift and swirling after a heavy July rain. Hardly had we entered the water before I heard my friend calling for help. He had drifted into a whirlpool that spun him around like a top. Down he went. My efforts to help him were clumsy and he almost drowned both of us. An uncle, seeing our plight, jumped in the swirling water and wrestled with the boy as both went under time and again. Then it happened: with a heavy blow of his fist in the boy's face, his uncle knocked him out. The unconscious lad was pulled to safety and revived on the bank. Not until the boy's frantic, awkward desperation was overridden was he saved. The same is true for some men and women in their relation to God. Not until some dire extremity comes their way will they permit God to save them.

ROY O. MC CLAIN in *If With All Your Heart*  
(Fleming H. Revell Company)

We wish, as hospitable persons, to keep the doors of our homes open to friends, neighbors, and even passing strangers. But this is something different from taking the doors off their hinges and allowing packs of neighborhood dogs to run in and out of the house at will. Would such a practice not be overdoing the open-door policy? And is it not likewise possible to overdo the open-mind idea? Adam and Eve were warned to refrain from investigating a certain matter, as they were better off ignorant of it. They thought otherwise, and the results of their open-minded inquiry brought them abundant knowledge of something they were better off without.

My second point is that "to every thing there is a season . . . ; a time to keep silence, and a time to speak" (Eccl. 3:1, 7). "A fool uttereth all his mind: but a wise man keepeth it in till afterwards" (Prov. 29:11).

Thus far we have considered to what degree we should keep our mental faculties ajar with relation to what enters. But as Adventist workers, there are also times and places, in my belief, when we should keep our minds and our mouths shut in order to prevent certain items of information therein from escaping. We may know a juicy morsel or two of scandal, or have a slightly offbeat viewpoint on doctrine, which, expressed, will cause our hearers to oh and ah at our intelligence, sophistification, or discernment. Or we may derive the highest enjoyment from deliberately confusing others relative to some Bible doctrine, with the excuse that we are "teaching them to think." It is, of course, one of life's pleasures to say shocking things and watch our hearers' mouths drop open in wonderment. We may defend ourselves in using this procedure, saying that we do so in the name of free discussion and mental stimulation. But is it always wise, and are we prepared to face the possible results in eternity? To thus make sport with sacred things is an evidence not so much of open-mindedness as of unbalanced judgment.

I have sat and winced as one of our ministers used a half-hour devotional period to castigate the denomination for its alleged mishandling of a major financial and administrative problem, as several hundred employees in one of our institutions listened. (Why do some people think it a mark of superior intellect or spirituality to make a whipping boy out of the General Conference?)

## MINISTRY Subscription Renewals

When a worker moves from one place to another it frequently happens that the former employing conference drops the name from its MINISTRY subscription list, and the name is not added to the list of the new employing body for a number of months. Sometimes it is completely forgotten. When workers move from one conference to another they should request their new employing conference to include their name, to be sure they do not miss the regular visits of THE MINISTRY. EDS.

---

On another occasion I had invited to Sabbath school and church a young man from China. He had never attended a Seventh-day Adventist church in this country before, but was somewhat interested in our church. In this Sabbath school to which I had brought him, to my dismay a major portion of the lesson study half-hour was devoted to a brutally frank discussion of some of the alleged faults of our Seventh-day Adventist educational system. The question was raised, "Is it easier to be a good Christian in a worldly school than in a Seventh-day Adventist school?" The question elicited an immediate "Yes" from a member of the audience, and nothing was done to clarify the matter before the class was dismissed. The teacher was an indisputably loyal Seventh-day Adventist worker, but one who loves to ask shocking questions to "stimulate thought." In this he succeeds nobly, and of course he intends to undo the evil by disentangling his hearers if there is time before the study is over. But although the shocking statement is usually remembered for months or years, the tortuous reasoning employed to disentangle the hearer is quickly forgotten.

My Chinese guest who heard this criticism of Adventist colleges had recently written a letter to a close friend, an Adventist worker, in which he stated the following: "I remember the evening you came to our house . . . and upon your encouragement I accepted God. But to be very frank with you, I must say I still have many doubts in my mind. The kind of training in logic and psychology I am getting here at \_\_\_\_\_ only tends to strengthen such doubts, rather than dispel them. But you know my serious intention, and my desire to seek faith and truth. I must frankly admit that I am often bothered by worldly pursuits, by considerations that may be

said to reflect 'normal' behavior of man. But I feel I am far away from God—or God is far away from me."

This young man had definite spiritual needs; he felt far from God. I hope some part of the Sabbath school program gave him spiritual food, but I fear his principal reaction to the "lesson study" was thankfulness to be attending —— rather than an Adventist college, where "it's so hard to be a Christian."

If we have doubts about our denominational leadership or our brethren, or if confusion or questioning exists in our minds relative to Adventist belief or practice, do we do well to spread such thoughts around our churches and schools? "If you talk out your feelings, every doubt you express not only reacts upon yourself, but it is a seed that will germinate and bear fruit in the lives of others, and it may be impossible to counteract the influence of your words. You yourself may be able to recover from the season of temptation and from the snare of Satan, but others, who have been swayed by your influence, may not be able to escape from the unbelief you have suggested. How important that we speak only those things that will give spiritual strength and life! . . .

"Make it a rule never to utter one word of doubt or discouragement."—*Steps to Christ*, p. 119.

Someone may object that it is very well for one to be guarded in one's speech when in the presence of children, or with the average church congregation. However, with college students, they say, give it to them straight. They're going to find out what life is all about soon anyway, so why spare them now?

I know not what answer others may have for this question, but at the risk of being misunderstood, may I say that I believe many college students are an immature lot of human beings. Many of them, though Adventist church members, have sketchy religious knowledge and underdeveloped religious convictions. They may be well acquainted with Lawrence Welk and Willie Mays and the insides of the Alpha Romeo, but possibly they have never learned much about Moses and Elijah and Daniel at mother's knee. Many have come from homes in which one parent is not an Adventist, and probably only a small minority have a firsthand acquaintance with regular family worship. During the three

or four years they spend in the Adventist college most of them will be greatly influenced by the teachers they most admire and will, consciously or unconsciously, imitate the admired teachers' attitudes toward the church and its doctrines. If the teacher shows in both word and life a deep loyalty to the Advent message, coupled with a willingness to discuss with reasonableness the student's doubts and problems, the college student's religious experience will, I believe, crystallize and mature with a similar attitude of loyalty to the church.

A 1959 graduate of one of our senior colleges later wrote the following paragraph in a letter to a friend: "Your reference to 'proper spiritual perspectives' bids me to clarify my present position. After years of difficulties with SDA doctrine, I have been baptized into the Catholic Church recently. Although this creates certain problems between me and my family, college chums, et cetera, I pray God to give us charity to understand one another as Christian (separated) brethren."

I am in no position to assess all the factors that led this young man to graduate from a Seventh-day Adventist college and then be baptized a Roman Catholic, but I think it illustrates the fact that some of the students attending our colleges have only the most tenuous relationship with, and understanding of, the Seventh-day Adventist Church and its teachings. They desperately need the help that some loyal—though not authoritarian—teacher could give. Certainly a classroom diet of cynical questioning of the church, its leadership, and its doctrines, will not help remove the difficulties.

Someone may object, "How can you have mental growth without free discussion?" Growth, of course, is not necessarily good in itself. It depends on what is growing. It is good when a tree grows, but not when a cancer grows. I am pleased when grass grows on my lawn, but I try in every way to discourage the dandelions. In my opinion, our schools should be places for growth of understanding and culture and spirituality, but not fertile soil for the proliferation of doubt and cynicism.

It nourishes the ego of us twentieth-century thinkers to have others look up to us as liberals, worldly-wise men, iconoclasts. We dearly hate all that smacks of the trite, the pedantic, the dogmatic, and the traditional. However, I believe that when it

comes to our religion the knowledge that we are handling sacred things, revealed truths from God Himself, should cause us to temper our desire to give vent to that which is shocking, novel, or critical, and which could lead astray someone who is weak in the faith. "It were better for him that a millstone were hanged about his neck . . ."

Is there not some middle ground be-

tween yesterday's dogmatism and authoritarianism, and today's cynical questioning of the fundamentals of Christian faith?

Should not we, as Seventh-day Adventist workers, seek to find this middle ground?

\* Compare the religious outlook of Paul Dudley or Increase Mather, for instance, with that of Harlow Shapley or George G. Simpson.

## An Aggressive Conference Evangelistic Program

A. A. LEISKE

Northern Union Conference



**T**HREE is only one reason for the existence of the Seventh-day Adventist Church, and that is to carry on an aggressive program to finish the work of God here on the earth. The very commission that Jesus gave to His disciples in Matthew 28:18-20 demands action of His people. He said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Should we fail to acknowledge this plain-spoken command of the Lord Jesus Christ, God will dismiss us as His messengers, and if others fail to take our place, He will use the rocks to cry out the truth for this hour. "And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out" (Luke 19:39, 40).

### The Harvest Is Ripe

We are standing on the threshold of eternity. Great events are taking place, showing us definitely that the end of the world (or the harvest) is upon us. "Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his har-

vest" (Luke 10:2). To me this means that God intends to carry on an aggressive evangelistic program. The harvest is ripe, the work needs to be done, and more and more workers are to be added to the forces for the windup of His cause here on earth. Ellen G. White clearly states that "the time has come to make decided efforts in places where the truth has not yet been proclaimed."—*Gospel Workers*, p. 354.

It is time for us to lay definite plans for aggressive evangelism, and officers and workers should carry stirring messages to our churches to arouse them to the need of the world for the last warning message today.

A message that will arouse the churches is to be proclaimed. Every effort is to be made to give the light, not only to our people, but to the world. . . . Our own people need to have the light placed before them in clearer lines. . . . If our people were half awake, if they realized the nearness of the events portrayed in the Revelation, a reformation would be wrought in our churches, and many more would believe the message. We have no time to lose; God calls upon us to watch for souls as they that must give an account.—*Testimonies to Ministers*, pp. 117, 118.

### Proper Messengers in New Fields

God has placed different gifts in the church for a specific work. It is the business of every worker, regardless of the gift, whether he is a pastor, teacher, or evangelist, to give due attention to all branches of the work in the church. However, he

should improve in a definite way the special gift with which God has endowed him if he wishes to please the Lord and make a success of his calling.

Let every messenger of God attend to his own specific work, and not rush into a work that is simply after his own wisdom and devising.—*Ibid.*, p. 210.

Jesus, who is the great General of His work, knows definitely where we may serve best. He will help us find the place where we can be of greatest service.

It is not my conviction that an evangelist is one who is qualified only in one branch of work. He must foster the work of the church in all its branches—in home and foreign missions, in training and educating the youth to give themselves in service at home and abroad. I mention this because our work today is well organized in its various departments and I do not wish to minimize the fact that the work should progress as a whole. I read in *Gospel Workers*, page 382:

Ministers should be guarded, lest they thwart the purposes of God by plans of their own. Many are in danger of narrowing down the work of God, and confining their labor to certain localities, and not cultivating a special interest for the cause in all its various departments.

I do think, however, that conference officials and executive committees who are guided by the Spirit of God will select men by God's appointment to do a distinct work in evangelism today. Ellen G. White asks:

When the Lord bids us proclaim the message once more with power in the East, when He bids us enter the cities of the East and of the South and of the West and of the North, shall we not respond as one man and do His bidding? Shall we not plan to send our messengers all through these fields and support them liberally? Shall not the ministers of God go into these crowded centers, and there lift up their voices in warning the multitudes? What are our conferences for, if not for the carrying forward of this very work? . . . But in order to meet the mind of the Lord, we shall have to plan for the carrying forward of a far-reaching and systematic work. We must enter into this work with a perseverance that will not allow of any slackening of our efforts until we shall see of the salvation of God. . . . The Lord desires us to proclaim the third angel's message with power. We cannot exercise this power ourselves, but we can choose men of capability and urge them to go into these avenues of opportunity and there proclaim the message in the power of the Holy Spirit. We must plan to place in these cities capable men who can present the third angel's mes-

sage in a manner so forcible that it will strike home to the heart. Men who can do this work we cannot afford to gather into one place to do a work that others might do.—*Testimonies*, vol. 9, pp. 99, 100. (Italics supplied.)

### **Aggressive Conference Evangelism and Finances**

An aggressive evangelistic program in a conference should not necessarily mean a great outlay of money. It is not the will of God that an evangelistic team should become so expensive to a conference that it uses up all the funds in the Lord's treasury, leaving nothing for the other men in the field. While it is true that we must take every justifiable means of bringing the truth of God before the people, and while we are employing the various modern inventions to attract and arrest the attention of the people, we should remember that these mechanical inventions will not take the place of the living preacher. Therefore, don't let us draw from the treasury for radio and newspaper advertising to such an extent that we injure our other brethren in the work. The Scriptures say, "The harvest truly is great, but the labourers [not radios and television] are few." Let us remember that.

In this age of extravagance and outward show, when men think it necessary to make a display in order to gain success, God's chosen messengers are to show the fallacy of spending means needlessly for effect.—*Gospel Workers*, p. 346. (Italics supplied.)

Sometimes, however, we find ourselves unavoidably incurring heavy expenses in our attempt to carry on the work of God in a representative way in the cities; but we should not necessarily expect all the means to come from the treasury of the conference. A statement from *Testimonies*, volume 7, page 40 reads:

*We all need to be wide awake*, that, as the way opens, we may advance the work in the large cities. We are far behind in following the light given to enter these cities and erect memorials for God. . . . I am greatly encouraged to believe that many not of our faith will help considerably by their means. The light given me is that in many places, especially in the great cities of America, help will be given by such persons. (Italics supplied.)

The responsibilities of conference administrations continue throughout and after an evangelistic campaign, both financially and otherwise. Though all the work-

(Continued on page 40)

# *Into Judea\**

RICHARD D. FEARING

Pastor, Hinsdale Church, Illinois



I HAVE divided my portion of this panel discussion into three sections: the objectives of total church service and outreach, the methods used, and the results.

The church at Hinsdale is a wonderful church to be associated with, and it has had a large growth in the past seven or eight years. The crowding factor in the church has been very difficult. For nearly five years, double services have been held. We have increased the size of our school physical plant several times. The Sabbath school facilities are crowded, and we have been improvising to the point where this must cease. We have, therefore, felt it wise to approach these problems from two angles: First, to deal with the actual physical expansion of our facilities, and second, to establish new congregations in areas where we have some people living and where the Bible study interests are good. Five principles have been followed, affecting particularly the matter of organizing new churches:

1. We wish to follow the Biblical injunction of evangelism as found in Isaiah 54 and also to follow carefully the general thread of Spirit of Prophecy thought which tells us to avoid centralization.

2. To establish new groups would encourage new leadership and missionary activity of those now "benched" in the large home church.

3. We felt that to "hard sell" the Adventist Church in some of these high-level communities would tend to repel at the present time. Rather, we would present

\* Part of a panel discussion on the church program, presented at the precession Ministerial Association council, San Francisco, July, 1962.

the Adventist work by trying to approach the right people at the right time with our requests.

4. We found that to organize new congregations would cut down on the physical expansion requirements of the mother church.

5. This idea, if carried through properly, would make real a dream come true for some people living in other communities than Hinsdale, who for years have hoped for the establishment of a new light in their particular area.

Now, what are some of the methods used to attain these objectives?

a. We have set up an expansion committee in our church whereby twenty to twenty-five responsible members sit down to discuss and "brain storm" ideas on the expansion requirements of a growing church. As has been previously mentioned, our attention has been directed to our educational unit these past few years. Now we must give our attention to Sabbath school and office facilities, plus an expansion of present church facilities. This expansion committee does a lot of the leg work for the church board. In other words, it takes the building problems and hones them to a fine edge, so that when they come to the church board a lot of questions that would necessarily need to be asked have already been discussed and at least partially solved. This committee is naturally under the direction of the church board.

b. This large expansion committee appoints a subcommittee to lead out in the location of a new church. Acting in harmony with the home missionary committee, who have previously selected a probable site, this group begins carefully to canvass the area for available churches. The chairman of this group is from the selected area and will become a charter member of this church. Therefore, he feels a real burden for this work and pushes it hard. The pastor will work with this group, staying close to the leader of the subcommittee.

c. While the canvassing is going on, small talk and promotion begin in the mother church. Everything is quite general at first. The project must start slowly and build. Usually when something starts out like a house on fire, it ends up like the embers of the house. The expansion committee and the church board are kept in touch with the canvassing work. The lat-

## Prayer

One of the great business leaders of our time is Mr. J. Arthur Rank. He has an elevator straight up to his office, but he does not use it. He prefers the stairs and he calls them his "Prayer Stairs." In the morning as he walks up he prays, asking God to guide him in every step he takes that day. As he takes each step separately and deliberately he prays. He finally arrives at the top in more ways than one.

—CHARLES L. ALLEN in  
*Healing Words*  
(Fleming H. Revell Company)

---

ter, by the way, is usually done quite discreetly by the pastor and the group leader, or either one alone after counsel with the committee.

d. Finally, after much canvassing, several refusals, and some disappointments, we seem to arrive at the place of worship the Lord has in mind. Proper arrangements for time and rental are made with the pastor, vestrymen, or board of trustees of the church. Our project now comes to the church board and the church in business session of the mother church. The sponsoring church now votes the project and sometimes helps to the point of guaranteeing its budget for the first year. All this gives those interested in pioneering this group much courage to go ahead, and influences many who are sitting on the fence. The home missionary committee swings into action and a literature program and visitation program, done without much fanfare, is organized for the community where the church will be established. A preorganization sermon is given, and a meeting of those interested is held approximately two weeks before the actual organization of the new group. A large offering is taken at this preorganization service, to give the new group operating monies. By this time the interest of the several hundred members in the mother church is at the right pitch and on the day of official organization, there are more ready to be charter members of the new group than was anticipated.

e. Last, but far from least, is the relationship of the new group to the church school. We have found it best not to penalize this group by raising their tuition rates simply because they are not members of the mother church any longer. Rather, they are given the same rate for at least two years, the matter to come up for review at the end of that time. This has all

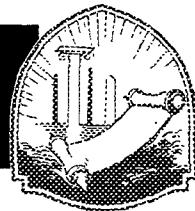
been previously voted by the church board and church in business session, so that the charter members of the new group know exactly where they stand before committing themselves.

Finally, what have been the results of this program?

On November 5, 1960, a new church was organized eight miles west of Hinsdale in the village of Downers Grove, with a population of 20,000. The group began with a charter membership of 72 and has shown a net gain of 20 in the 20 months of their organization. The church has turned over \$61,000 for all purposes during this period and now owns a tract of four acres, which is nearly two thirds paid for. The church has had a series of evangelistic services, and several people have been baptized. One man came to our Hinsdale church sporadically for years, but never joined. When the new group was established, he never missed a Sabbath, and he was baptized, because of the warm feeling among this group. Everyone comes to communion services. The church has a Sabbath school per capita of 72 cents and an excellent church expense balance. It was a vanguard church in its first full Ingathering campaign. A young father of four joined the church through baptism last month as a result of the fine efforts of our young pastors who have worked with this church. Bible study interests are good. People who once just sat in the pews in the mother church are now leading, and leading well, in this new organization.

We are happy to report that we are now presently following the same pattern in establishing another new group in the beautiful city of Elmhurst, eight miles north of Hinsdale and with a population of 40,000. Several new converts have come from this area in the past few years, and together with older members living in the area, they will probably form their church on November 3, 1962, just two years from the time of the organization of Downers Grove. We will rent a Congregational chapel, which seats about 170 people, plus some small classrooms for Sabbath school use. These are the methods we have found to be successful in having our people find total church service and in forming new lights in the densely populated suburban area of Chicago.

And just recently, without promotion,  
(Continued on page 33)



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

(Concluded)

DON NEUFELD

Research Book Editor, Review and Herald

### *The Names of the Deity in the New Testament*



**W**E COME now to the New Testament. By what names or titles did the New Testament writers refer to the Deity?

More than 600 times they call the Deity *Kurios*, a term condemned by the followers of the Sacred Name Movement. Here, as previously indicated, is what they say:

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."—*The Memorial Name YAHWEH the Only Name*, p. 8.

Yes, He shall call His servants by another name, and not the name of an idol—be that idol Lord, God, Pan, Bog, Christos, Kurios, Adonai, Herr, or another. It is time that we discard the names of the Baalim and learn the true.—*Why Worship in the Names of Pagan Deities?* p. 11.

The sacred writers of the New Testament go directly contrary to the above warnings and repeatedly call the Deity *Kurios*. They knew of no such rules as the Sacred Namites have concocted. Nor need we pay any heed to them. The Bible writers are on our side.

This the Sacred Namites will counter by saying that the New Testament was originally written in Aramaic, and that the translators into Greek inserted the pagan name *kurios*. In this they were wrong, with the following possible exception: Papias,

who flourished in Phrygia about A.D. 130-140, did say that "Matthew composed the oracles in the Hebrew language, but everyone interpreted them as he was able."—Irenaeus, *Against Heresies*, iii. 1. 2. Origen (in Eusebius, *Church History*, vi. 25. 4), Eusebius (*Church History*, iii. 24. 6), and Jerome (*Commentary on Matthew*) also made similar statements, but they were probably dependent on Papias for their tradition.

Some scholars are willing to allow an Aramaic original of Matthew, and of the other gospels, but they are definitely in the minority. Metzger says,

There was a tradition in the early church that Matthew wrote his Gospel in "Hebrew" (Aramaic). In modern times several scholars have argued that one or more of the four Gospels were written originally in Aramaic and translated into Greek. None of the hypothetical Aramaic Gospels is extant. Most New Testament scholars believe that the internal evidence of all four Gospels indicates that they were composed in Greek, but embody Aramaic source material, some of which was oral and some of which perhaps was written.—BRUCE METZGER, in *The Interpreter's Bible*, vol. 7, p. 50.

Perry lists seven objections to the theory advanced by Charles C. Torrey (*The Four Gospels*, 1933; *Our Translated Gospels*, 1936) that each of the four Gospels was originally composed in Aramaic and later translated into Greek.

1. The proposed "mistranslations" are hardly numerous enough to support the theory.

2. The scholars who accept the theory cannot agree where mistranslation exists,

---

## Do Not Miss Your MINISTRY INDEX

The MINISTRY INDEX is now selling rapidly and those who delay purchase may be disappointed.

This INDEX is invaluable to preachers and students.

To save expense we are selling direct from this office. Please send cash with order.

Price in North America \$2.50 postpaid.  
Price overseas \$2.75 postpaid.

Eds.

---

so that the line of argument appears very insecure.

3. Many of the passages, alleged to be obscure because "mistranslated," contain no real difficulty, or the difficulty can be better explained in other ways.

4. Aramaic idiom in the Gospels can be attributed to use of the common non-literary Greek idiom, to the influence of the Biblical Greek of the Septuagint, to the idiom of authors who thought more or less in a Semitic tongue, and to the undeniable fact that the tradition, and possibly some of the source—not the complete Gospels—originated in Aramaic.

5. In order to account for the obvious Greek affinities of the Synoptics, Torrey has to resort to a very complicated theory of interrelated Aramaic gospels translated by interdependent workers who compared their work diligently with the Gospels already translated. Luke, for instance, would follow closely the Matthew version of sayings, but immediately turn to Mark for narratives; yet at the same time he could continue to introduce mistranslations. Not only is the theory unnatural, but it involves considerable conflict with the most assured results of Synoptic study.

6. Archeological evidence, as well as Acts 6:1 and 9:29, reveals the presence of Greek-speaking Jews in Jerusalem; and it is quite as likely that the traditions were first written by some of them in the more literary language, Greek. Written records would be needed more for the missionary extension of the church, and it was primarily from these Hellenists that the Christian mission originated (cf. Acts 8:5; 11:19, 20).

7. When gospels in the tongue of Pales-

tine or Syria were later required, they were translated from our four (*ibid.*, pp. 67, 68).

Notice the argument advanced as proof that the New Testament was written originally in the Aramaic:

An honest reading of "Our Translated Gospels," by Dr. Charles Cutler Torrey, and of "The Aramaic Originals of the Fourth Gospel," by C. F. Burney, will be sufficient to convince any honest heart, of the truth of the Hebrew and Aramaic origin of the New Testament, because it was written primarily for the dispersed Hebrews throughout Judea, Samaria, and the uttermost parts of the world.—*The Memorial Name YAHWEH the Only Name*, p. 13.

What proof is this? Torrey argues that the four Gospels were written originally in the Aramaic, and Burney that the fourth Gospel had an Aramaic original, therefore the entire New Testament was written originally in the Aramaic! This is absurdity! We have already shown that only a few agree with Torrey in his thesis regarding the origin of the Gospels. And Burney argues principally for the fourth Gospel.

But granted, for the sake of argument, that one or more of the Gospels were originally written in Aramaic, the translation into Greek may still have been made by the authors themselves. Manuscripts of portions of the fourth Gospel in Greek go back to the second century. No early Aramaic manuscripts of the Gospels are extant.

But whatever may have been the status of the original Gospels, surely no one could honestly contend that Paul, writing letters to the Greek churches in Thessalonica and Corinth, where the congregation was composed of Hellenized Jews and Greeks, would write in Aramaic; or to the believers in Galatia, where the majority of the congregation was Gentile. This would be preposterous.

And in these letters what did Paul call the Deity? Yahweh? No! Generally *theos* and *kurios*. What did he call our Saviour? Very frequently *Iēsous*. But the Sacred Namites condemn both *kurios* and *Iēsous* as being pagan names. Hence Paul stands condemned.

What are the facts about the name Jesus? The English form is a transliteration through the Latin of the Greek *Iēsous*. This Greek in turn is a transliteration of the Hebrew (also Aramaic) *Yeshúa'*, of which the longer form is *Yehōshúa'*. These Hebrew names mean "Yahweh is salvation." The Greeks simply reproduced

in their alphabet the Hebrew letters, but put a masculine ending on the name. This is roughly the same process as when we reproduce the Hebrew divine name יהוה in English letters as Yahweh. The Greeks had as much right to write the Hebrew name in their alphabet as we do to write the Hebrew name in our alphabet. Yet what do the Sacred Namites say?

The word IESOUS, OR JESUS, IS A NAME OF A PAGAN DEITY, that was worshipped long before the time of our Saviour Yahshua. Our Saviour said that those that came before him were thieves and robbers. St. John 10:8. "Jesus" was known among the pagan Greeks as their Saviour long before the birth of our Messiah. So, you see, people turned from the worship of the true Saviour to worship the name of the Greek idol Ie-Sous, or Ie-Zeus. People have been fooled by Satan.—*Why Worship in the Names of Pagan Deities?* pp. 12, 13.

This is ridiculous. Not one shred of evidence is given that Jesus is the name of a pagan deity. Not one classical evidence is given. It is true that the Greeks had a god named Zeus. But Zeus is not "Sous." A remote similarity of sound is no evidence whatever of identity. The name of our Saviour in the Greek New Testament is simply the Hebrew name meaning "Yahweh is salvation" written with Greek instead of Hebrew letters, the only difference being that a masculine ending has been given to the name, a characteristic of the Greek language.

Similar shoddy supposed evidence is set forth as to why we should not use the term "God":

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 Prophet Ezekiel tells us that "Aholah," who is Samaria, or the Northern Kingdom of Israel, played the harlot from Yahweh, and went Assyrian, with the result that they took on the worship of GOD (Hebrew GD) and turned away

from Yahweh.—*The Memorial Name YAHWEH the Only Name*, pp. 13, 14.

A god Gad is mentioned once in the Hebrew Bible (Isa. 65:11). The Hebrew term is translated "that troop" in the K.J.V. and "Fortune" in the R.S.V. The god is attested in inscriptions of southern Arabia and Palmyra. Gad is also the name of one of the tribes of Israel.

However, our English term "God" is not derived from the Hebrew *gad*, but comes from the Old English. It is most unlikely that those who first coined the term "god" knew anything about a god mentioned once in the Hebrew Bible. Translations into both the Greek and Latin did not transliterate the term, so it was probably quite unknown. The Septuagint renders *gad*, *daimōn*, and the Vulgate, *Fortuna*.

Furthermore, we do not know precisely how the name of this god was pronounced in ancient Hebrew. It is represented by the consonants *gd*. To these consonants the Masoretic scholars gave the vowel *a*, giving the transliteration *gad*, probably pronounced as *gāth*, with the *th* sounded as in "the." But this is not identical with our pronunciation of "God." So their argument that "God" is the name of a pagan deity, is found to be based on the flimsiest of evidence, in fact, no evidence at all.

We could go on exposing the fantastic assertions of the Sacred Namites, assertions that completely collapse in the face of facts. If it were not for the flourish of Hebrew and Greek terms appearing throughout the pamphlets, the average reader easily would be able to detect the total lack of a basis for their claims. And it requires only a limited knowledge of these languages and of linguistics to see the absurdity of the claims.

We should mention also one other point. The Sacred Namites speak much of honor-

## A SENSE OF DIRECTION

---

¶ The Golden Plover flies away to the Hawaiian Islands for the winter and leaves its young to grow strong enough to follow. When their wings are developed, these young rise into the sky and set their course over the Pacific. For two thousand miles they fly across the trackless sea, sometimes through storms, yet unerringly to those tiny islands.

How can you explain the flight of those birds? Surely God has provided for them something akin to our radio beams. And I firmly believe God has made the same provision for His children. When our lives are in harmony with His will, we have "insight," an instinctive sense of the right direction, and we move steadily ahead without fear.

—CHARLES L. ALLEN in *Healing Words*  
(Fleming H. Revell Company)

ing the divine Name. There is an over-literalism in the use of the word "name" running through these pamphlets, as though it signified simply the physical letters making up the name when it is written, or the sound made by the vocal organs when the name is spoken. It does mean these but it has also a much wider significance, and often stands for person or essential nature. Thus to honor the name of Yahweh means to honor the person of Yahweh. To do something "in the name of" means more than simply uttering the name in a formula; it means to do something by the efficacy of or the authority of. (See Appendix for a discussion of this wider meaning of the term "name.")

If you ignore the fantastic claims of these Sacred Namites, you are in safe company, for you stand with the writers of the Bible, who wrote under the inspiration of the Holy Spirit. The Old Testament writers interchangeably called the deity *Yahweh*, *'Elohim*, and *'Adonai* and many other terms. The New Testament writers used the translated forms of these words, and for *Yahweh* the Septuagint term *Kurios*. If the New Testament writers felt it proper to use translated forms, we too can use the translated forms of these names in our language. If *Yahweh* is not in your vocabulary, you need not worry, for it is not in the New Testament vocabulary except in transliterated forms of Hebrew names containing the divine name, such as *'Elias*, "*Elijah*," from the Hebrew *'Elīyāhū*, meaning, "My God is *Yahweh*," or in the word *allēlouia*, "*Al-leluia*," from the Hebrew *halēlū-yah*, meaning, "praise ye *Yahweh*." But directly the New Testament writers never use the name.

Examined, then, in the light of the Scriptures, the contentions of The Sacred Name Movement completely collapse. Their pamphlets must be relegated to the ever-increasing pile of literary productions of men who have a zeal, but not according to knowledge.

## APPENDIX

O. S. Rankin, "Name," in Alan Richardson, ed., *A Theological Word Book of the Bible* (New York: Macmillan, 1960), pp. 157, 158.

### Name

In the thought of the ancient world a name does not merely distinguish a person from other persons, but is closely related to the nature of its bearer. Particularly in the case of such powerful persons as deities, the name is regarded as part of

the being of the divinity so named and of his character and powers. The name therefore is conceived of as possessing an infinitely greater degree of reality and substantiality than has a mere sign of identification. The Hebrews shared in this estimation of the name common to the thought of the peoples among whom they lived. The OT exhibits various aspects of this appreciation of the divine name. In the OT the sanctuary where the deity is worshipped may be spoken of as the place where God has recorded his name or made his name to be remembered (Exod. 20.24), but it is also described as the place which God has chosen "to cause his name to dwell there" (Deut. 12.11). The name here is a sort of double of the deity. The priestly blessing as described in Numbers is not only a petition to God on behalf of Israel, but is the means of conveying a power to the people or an influence upon them. For when the priests say the blessing "they put my name upon the children of Israel" (Num. 6.27). The name of *Jahweh* is often used as a mere circumlocution to indicate *Jahweh* himself, e.g. "Let them that love thy name be joyful in thee" (Ps. 5.11; cf. Ps. 7.17, 9.2, 10, 18.49, etc.). But in other places it reaches independent or hypostatic character, e.g. it is said of the angel which *Jahweh* sends before the Israelites to guide them, "Take ye heed of him and harken unto his voice . . . for my name is in him" (Exod. 23.21). The name here signifies the presence of God. In the late Hellenistic period "The Name" (*ha-shem*) *par excellence* becomes one of the popular substitutes for the special name *Jahweh* when the latter is forbidden to general use (v. GOD III).

The ideas concerning the name of the deity which have their root in primitive conceptions and are prevalent in the OT make their appearance also at later stages of religious thought. In the NT in such phrases as "hallowed be thy name" (Matt. 6.9), "blaspheme his name" (Rev. 13.6), "hope" in his name (Matt. 12.21), "call on the name" (Acts 2.21), "sing unto the name" (Rom. 15.9), the name has little more than pronominal value and has hardly an independent character. But in John 17.6: "I manifested thy name unto the men whom thou gavest me" (cf. vs. 26), the name implies God's nature and will, while "a chosen vessel to bear my name" (Acts 9.15) must mean to represent God's mind and purpose. To believe in the name of someone signifies to believe that the person to whom reference is made is worthy of trust or, more specifically, that he bears his name appropriately or rightly and can perform that which his name or title implies (cf. John 1.12, 2.23). Thus St. John says of Jesus as Son of God: "He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God" (3.18). Christian prayer must always be prayer in the name of Jesus, i.e. in the character, spirit and attitude of Jesus; it is this kind of prayer which will be answered (cf. John 14.13f., 15.16, 16.23f., 26). In many cases in the NT the expression "in the name of God" (or Jesus) is associated with the idea of call-

(Continued on page 36)

# Called of God

DAVID R. MANZANO

Director, Church Development Service, New Jersey Conference



HOW many of us today would know what to do if we received a call like the one that came to Paul when he was at Troas? "Come over . . . and help us" (Acts 16:9). This was a call to service, to earnest, soul-anguishing labor for Christ.

Paul did not need to have the Macedonian district "sold" to him, as is sometimes the case with us today. No conference president had to assure him, "This is a good district. There are no church problems. There is a new church building. Ingathering is well organized and comes easy." Paul did not first have to go and see if he could find a house acceptable to his taste. He did not hesitate because of the good job his wife held, and that moving might reduce the family income. Nor was he concerned whether this move would appear to be a "promotion."

The record is that "immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them" (verse 10).

How could Paul respond to a call like that? Because he was "called of God"; he was in the *Lord's* work. Today the conviction of every Adventist minister should be the same conviction as that of the apostle Paul. This is the church of God. Christ loves His church. His death on Calvary measured His love for His church (Eph. 5:25). Do we think that conference organization hinders the compelling love Christ has for His church? The Lord is well able to work through conference organization. He is guiding, directing, perfecting His Church—even reproofing and overruling when necessary. Being ministers in the organized work in no sense lessens our responsibility to Christ for our personal actions and decisions.

"Called of God." This conviction makes all the difference whether a man is a shepherd or a hireling, a minister of Christ or a professional minister.

Paul, looking back on the results of his answering that call of God, said in effect, "You know that from the very first day I came into Macedonia it is out of personal difficulty and trial that the gospel of Christ has won its victories here. This is the way it has always been in my ministry, and this is the way it always will be, for the Holy Spirit has told me that bonds and affliction await me." His devotion to God's call is seen in the following words: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24).

"None of these things move me." There are too many forces that move us as we consider calls today. Materialism, pride, and love of ease are the most common. Fellow ministers, in this hour of earth's history, with so little time and the harvest so great, it is the "call of God" that must dominate our lives.

This cause must extend Christ's challenge, "Come over . . . and help us," "Arise, go unto Nineveh, that great city, and preach unto it" (Jonah 3:2). We ministers should not look for pleasing pastorates, but work for the love of doing something in God's service. We should not look for benefits or privileges to be gained or lost by a call. We should say, "Lord, what wilt Thou have me to do?"; "Not my will but Thine be done"; "We have left all to follow Thee"; "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24).

# The Judgment in Heaven

A. V. OLSON

Chairman, White Trustees



THE sanctuary question is one of the cardinal doctrines of the Seventh-day Adventist Church. It is a subject of vital importance to every human being. It was into the sanctuary above that Christ entered when He returned to heaven after having made atonement for sin on the cross. It is there that He has functioned ever since as our advocate and great high priest. It is there that He has been "making an atoning sacrifice for us, pleading in our behalf the efficacy of His blood."—*Fundamentals of Christian Education*, p. 370.

It is in the sanctuary in heaven that the investigative judgment has been in session since 1844. It is there before the judgment bar of God that we all have a case pending. It is there that our destiny for life or for death will soon be decided.

No wonder Satan tries to obscure the issues involved in this doctrine. In his efforts to confuse the minds of men and women in regard to this doctrine Satan uses many different plans and methods.

1. Some argue that there is no sanctuary in heaven. We have been forewarned of this: "The enemy will bring in false theories, such as the doctrine that there is no sanctuary [in heaven]. This is one of the points on which there will be a departing from the faith."—ELLEN G. WHITE in the *Review and Herald*, May 25, 1905. The psalmist of old declared: "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth" (Ps. 102:19). And in the book of Hebrews we read: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary,

and of the true tabernacle, which the Lord pitched, and not man" (Heb. 8:1, 2). *The New English Bible* has "the real sanctuary" in Hebrews 8:2.

Commenting on this text, Sister White says:

Here is revealed the sanctuary of the new covenant. The sanctuary of the first covenant was pitched by man, built by Moses; this is pitched by the Lord, not by man. In that sanctuary the earthly priests performed their service; in this, Christ, our great high priest, ministers at God's right hand. One sanctuary was on earth, the other is in heaven.—*The Great Controversy*, p. 413.

The sanctuary on earth, we are told, was a shadow of the great original, which is in heaven. The shadow proves the existence of the object that casts it.

2. Others declare that the doctrine of Christ's ministration in the heavenly sanctuary is a myth.

We maintain that it is a gospel truth. When Jesus ascended after having shed His blood on the cross, He entered into the heavenly sanctuary, there to serve as our high priest, pleading His spilled blood in behalf of every repentant sinner. The text we have already quoted states plainly that He is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man" (Heb. 8:2). After speaking of the services of the Levitical priests, the writer of Hebrews continues: "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, . . . established upon better promises" (verse 6).

The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an

answer to every one that asketh them a reason of the hope that is in them.

The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven.—*Ibid.*, pp. 488, 489.

3. Another class tends to obscure the sanctuary question in a different way. They claim to believe that there is a sanctuary in heaven where Christ is now ministering in behalf of mankind, but they inject certain fanciful, confusing, and misleading ideas and seductive errors into their sanctuary message:

(a) They are themselves confused and are confusing others regarding the important subject of Christ's marriage to His church. (See article in September issue.)

(b) They would have us believe that the sanctuary to be cleansed at the expiration of the 2300 days of Daniel 8:14, is primarily the soul temple of each believer and of the temple of the church. This places the sanctuary to be cleansed here on earth. This view, we believe, is out of harmony with the teachings of the book of Hebrews and contrary to the statements in the Spirit of Prophecy writings. Speaking of the earthly sanctuary that was destroyed by the Romans in A.D. 70, Sister White writes:

*This is the only sanctuary that ever existed on the earth, of which the Bible gives any information.* This was declared by Paul to be the sanctuary of the first covenant.—*Ibid.*, p. 412. (Italics supplied.)

The question, what is the sanctuary? is clearly answered in the Scriptures. The term "sanctuary," as used in the Bible, refers, first, to the tabernacle built by Moses, as a pattern of heavenly things; and, secondly, to the "true tabernacle," in heaven, to which the earthly sanctuary pointed. At the death of Christ the typical service ended. The "true tabernacle" in heaven is the sanctuary of the new covenant. And as the prophecy of Dan. 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant. *At the termination of the 2300 days, in 1844, there had been no sanctuary on earth for many centuries.* Thus the prophecy, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," unquestionably points to the sanctuary in heaven.—*Ibid.*, p. 417. (Italics supplied.)

The above citations leave no room for doubt as to what sanctuary was to be cleansed at the expiration of the 2300 days of Daniel 8:14.

This is not to deny the necessity that

every soul who wants to be saved turn to God in humble repentance for forgiveness and complete cleansing from sin. Speaking of the destruction of all things earthly when Jesus comes, the apostle Peter exclaims: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (2 Peter 3:11). As our cases are soon to come up for review in the investigative judgment, what manner of persons ought we to be? Now, while Jesus is still functioning as our high priest in the courts above, we must make sure that our sins are all confessed and that we are clad in the robes of Christ's righteousness.

The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behoves every soul to heed the Saviour's admonition, "Watch and pray: for ye know not when the time is." "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."—*Ibid.*, p. 490.

It is a wonderful joy to know that Christ is not only our unerring judge but that He is also our advocate, our high priest, our loving Saviour. In tender love He pleads with us to come unto Him to be saved before the door of probation closes, never more to open.

(c) They maintain, as one writer states it, that—

while the ministry of Christ continued in the first apartment the believer could not appropriate the final atonement. That is to say, he was not completely and fully cleansed so that he had reached a perfect character. While Christ continued in the first apartment, God's people died without having obtained to the seal of the living God; yet they died in faith that He who had begun a good work in them would complete it.—*The Third Angel's Message*, p. 7.

In another document the same writer gives us an example of how this transformation is brought about after death. He declares:

The thief on the cross is a classic example to illustrate [what is done for the dead]. . . . He is not raised from the grave with his faulty character, having the scars of a lifetime within his soul. He is raised with a fully perfected character.—*The Australasian Division Committee's Report Reviewed*, p. 13.

This to our mind is a new and strange doctrine. We have never known before

that God will complete in a man after death the good work commenced in him while he was alive. We have never heard before that a man's character can be made perfect after death. To our understanding this is out of harmony with the teaching of the Bible and contrary to what the Lord has given us through the Spirit of Prophecy. Notice these lines from the inspired pen:

Death brings dissolution to the body, but makes no change in the character. The coming of Christ does not change our characters; it only fixes them forever beyond all change.—*Testimonies*, vol. 5, p. 466.

Here the servant of the Lord tells us plainly that "death . . . makes no change in the character." In other words, there can be no improvement or perfecting of character after a man closes his eyes in death. This thought is further emphasized in the following words from the same inspired pen:

Life, with its marvelous privileges and opportunities, will soon be ended. The time for improvement in character will be past. Unless our sins are now repented of, and blotted out by the blood of the Lamb, they will stand in the ledger of heaven to confront us in the coming day.—ELLEN G. WHITE, *Our High Calling*, p. 187.

This is why in the Bible we are admonished not to put off the day of our salvation. "To day if ye will hear his voice, harden not your heart" (Ps. 95:7, 8). Tomorrow may be too late.

It is not the work of the investigative judgment to perfect the character of the dead and to provide wedding garments for them. If a professed child of God goes down into the grave without having this precious essential garment he will never receive one and will never be permitted to participate in the marriage supper of the Lamb. The work of the investigative judgment is to examine the character of all whose names have been entered in the book of life, and to determine who have the required garment on and are prepared to enter in. This truth is clearly presented in *The Great Controversy*. After commenting on the parable of the Ten Virgins, Ellen G. White writes:

In the parable of Matthew 22 the same figure of the marriage is introduced, and the investigative judgment is clearly represented as taking place before the marriage. Previous to the wedding the king comes in to see the guests, to see if all are attired in the wedding garment, the spotless robe of char-

acter washed and made white in the blood of the Lamb. *He who is found wanting is cast out*, but all who upon examination are seen to have the wedding garment on, are accepted of God, and accounted worthy of a share of His kingdom and a seat upon His throne. *This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above.*—Page 428. (Italics supplied.)

It is evident then that for the dead there is no possibility for any improvement in character. For the living it is different. Through the Spirit of Prophecy we have been assured that the work which Christ carried on formerly as high priest in the first apartment He is now carrying on in the second apartment.

When Christ entered the holy of holies to perform the closing work of the atonement, He ceased His ministration in the first apartment. But when the ministration in the first apartment ended, the ministration in the second apartment began. When in the typical service the high priest left the holy on the day of atonement, he went in before God to present the blood of the sin-offering in behalf of all Israel who truly repented of their sins. So Christ had only completed one part of His work as our intercessor, to enter upon another portion of the work, and He still pleaded His blood before the Father in behalf of sinners. . . . But while it was true that that door of mercy by which men had for eighteen hundred years found access to God, was closed, another door was opened, and forgiveness of sins was offered to man through the intercession of Christ in the most holy. One part of His ministration had closed, only to give place to another. There was still an "open door" to the heavenly sanctuary, where Christ was ministering in the sinner's behalf.”—*Ibid.*, pp. 428-430.

As long as Christ continues His high priestly service in the Most Holy Place while the judgment is in session, there is forgiveness, cleansing, and transformation for every repentant soul. So long there is also opportunity for character development, for growth in holiness. But when Christ lays off His priestly garments to don His royal robes His mediatorial work will be finished. Then the divine proclamation will be made: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Rev. 22:11).

That solemn hour is fast approaching. How vitally important then for us all that we be ready. For the ones who may have to go down into the tomb before that hour arrives it is absolutely necessary that they

have on the wedding garment before they close their eyes in death. For the ones who will live till Jesus comes it is imperative that they have this robe on when proba-

tion closes. They must also have come into an experience with God that will enable them to stand without a mediator through all the hardships of the time of trouble.

## *Evolution and the Character of God*

HERSCHEL C. LAMP, M.D.

SDA Mission Hospital, Ile-Ife, Nigeria



THE apologist for special creationism has two avenues of defense open to him. For the atheist and agnostic, to whom Biblical evidence is not acceptable, the approach must be basically a scientific one. Fortunately, as Seventh-day Adventists we have in our midst capable scientists who have ably pointed out that the facts of science are not all stockpiled in the arsenal of our opponents. It would be profitable for us all to become familiar with the fundamental arguments on both sides of the controversy, in order that we may be able to give a reasonable presentation of the creationist's viewpoint rather than indulge in scientific inaccuracies or, what is worse, stoop to invectives and ridicule, which one sometimes hears from the zealous but uninformed.

Not all evolutionists, however, are unbelievers; in fact, probably the greater number of these who accept the evolutionary hypothesis in our country still cling to a measure of Biblical belief, assuming that the evolutionist's conclusions and the Scriptural record are not basically antithetical, but that both can be accepted without sacrificing the essence of either. It is to this group that we can direct a Biblical approach.

One of the most persuasive examples of the wedding of evolutionary and Christian

concepts comes from the brilliant and lucid Christian writer, C. S. Lewis, in his book *The Problem of Pain*. "For long centuries God perfected the animal form which was to become the vehicle of humanity and the image of Himself. He gave it hands whose thumb could be applied to each of the fingers, and jaws and teeth and throat capable of articulation, and a brain sufficiently complex to execute all the material motions whereby rational thought is incarnated. The creature may have existed for ages in this state before it became man: it may even have been clever enough to make things which a modern archaeologist would accept as proof of its humanity. But it was only an animal because all its physical and psychical processes were directed to purely material and natural ends."

"Then, in the fullness of time, God caused to descend upon this organism, both on its psychology and physiology, a new kind of consciousness which could say 'I' and 'me,' which could look upon itself as an object, which knew God, which could make judgments of truth, beauty, and goodness, and which was so far above time that it could perceive time flowing past....

"We do not know how many of these creatures God made, nor how long they continued in the Paradisal state. But sooner or later they fell. Someone or something whispered that they could become as gods —that they could cease directing their lives

to their Creator. . . . They wanted, as we say, to 'call their souls their own.' But that means to live a lie, for our souls are not, in fact, our own. They wanted some corner in the universe of which they could say to God, 'This is our business, not yours.' But there is no such corner. They wanted to be nouns, but they were, and eternally must be, mere adjectives. We have no idea in what particular act, or series of acts, the self-contradictory, impossible wish found expression. For all I can see, it might have concerned the literal eating of a fruit, but the question is of no consequence."—  
Pages 65-68.

Christianity is founded upon the premise that Christ, as incarnate God, came to this world to die as a propitiation for the sins of a rebellious mankind. Sin and rebellion in turn are predicated on an intelligent, free will that is at liberty to choose to act contrary to the divine will. Any attempt to bring harmony between the evolutionary origin of man and the Biblical origin of sin must be built upon these tenets if the conclusion is to be accepted by the Christian. Dr. Lewis accepts these necessary Christian facts and weaves them into a pattern that superficially seems to satisfy both the demands of science and revelation. A closer look at this Christianity-evolution compromise, however, reveals a position that clearly is scripturally untenable.

The basic belief of emergent evolution is that simple organisms, over vast epochs of time, developed by natural selection into increasingly more complex organisms, culminating at last in modern man.

Inseparable from the concept of natural selection is the idea of the struggle of the species for survival. Few of us have not seen in an artist's conception, in graphic painting or sculptured tableau in museums, the hairy, low-browed prehistoric man engaged in his primeval struggle with his hostile environment, living amid the ever-present reality of the sudden and violent death of the weak at the hands or fangs of the predatory strong.

Evolution by its very nature implies violent struggle and death as the instruments of its emergent process. The Christian who claims that he accepts this inter-creature conflict of organic evolution as the explanation for the origin of man is faced with a dilemma. If sin did not appear in our world until after millions of years of evo-

lutionary development, how do we account for the existence of violence, pain, and death before transgression occurred? If only subhuman creatures not yet possessing moral responsibility inhabited our planet, how are we to explain the biological mayhem and death the evolutionist postulates, unless we charge God Himself with being the willful instigator of it all?

Clearly this view is not Scriptural, for the Bible tells us that man was created in pristine perfection, a noble creature formed in the image of his Maker (Gen. 1:26). Further, Adam's Edenic home was not marred by fear of enemy assault, or the anguished cries of the dying, or the woeful laments of the bereaved, either animal or human. The evolutionist's picture of an unfriendly world of marauding carnivores preying relentlessly upon one another is not true to the Biblical account of the earth before sin. As the sixth day of Creation week came to its close, God said to Adam: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every foul of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so" (Gen. 1:29, 30).

We may have some idea of the original animal to animal, and animal to man, relationships by reading those scriptures that depict the kingdom and dominion restored, when God shall make an end of sin and create all things again as they were in the beginning: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isa. 65:25). "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

We do not know what all the changes were that took place in the natural world after the inception of sin, but there was a change in the biological economy, for we read in the third chapter of Genesis that thorns and thistles appeared (verse 18), the soil became less productive (verse 17), and the bearing of children became a pain-

ful experience (verse 16). But all this was after Satan had beguiled Eve and she in turn had induced her husband to disobey.

Dr. Lewis would teach us, however, that death and all its painful precursors antedate sin, but this we cannot accept, for the apostle Paul says in Romans 5:12, "Wherefore, as by one man sin entered into the world, and *death by sin*; and so death passed upon all men, for that all have sinned."

Sin and death are father and son, and both entered as aliens and intruders into the serenity and harmony of God's original creation. Suffering and death in all their tragic forms did not appear in the world as the studied design of a sadistic deity. They came rather as the natural but terrible consequence of the willful and needless disobedience of our first parents, who chose darkness rather than light, sorrow rather than joy, and death rather than life.

The theory of evolution then is a clever and intricate, but monstrous lie devised by the adversary of souls to attempt to make it appear that not he but God is the author of suffering and death; and this false representation of our God of love we as Bible Christians must reject.

The evolutionary theory has become so deeply entrenched in the education and philosophy of our present-day society that few seriously challenge its scientific foundation. Christian evolutionists by and large quietly accept what most of them consider overwhelming evidence, and urbanely concede that the theory does no violence to their Christian belief, not realizing that it strikes at the very heart of religion by maligning the character of God.

By pointing out to our fellow Christians that there is indeed "a great gulf fixed" between organic evolution and Christianity, we may more clearly portray the loving character of God as it unfolds in the grand perspective of the great controversy that rages from Eden to Eden. Moreover, we may stimulate them to join us in a deeper and more diligent study into the scientific problems of biology and geology that confront both the evolutionist and the special creationist.

---

A holy life is a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—Leighton.

---

## Quotable

## Quotes

### The Impossible Critics

Men seem determined to give genuine religion a bad name—to make fun of it, make it look ridiculous, impossible, blasphemous, in order to have a good excuse. If it is stern they say, "fire and brimstone," if it is kind they say, "effeminate," if it is alive they shout derisively, "Salvation Army." The church is supposed to be full of hypocrites, and if they take back a sinner it is said that they stand for nothing. Ministers are too young, too old, too conservative, too liberal, just plain gullible or crafty Elmer Gantrys. If the church is quiet it is nothing but a monastery, but if it speaks out it is meddling with politics. Faith is old-maidish or too modern, superstition or heresy. The service is too high, too low, too long, too short—all of which criticism, according to Jesus, is a subversive campaign to smear and escape God; not even John nor Jesus could make God presentable to such a society.

—DAVID A. REDDING, from  
*The Parables He Told*  
(Fleming H. Revell Company)

### "Like a Mustard Seed"

Men have had to mass huge armies, move mountains of groceries, immobilize nations to monopolize thrones and make an empire. God sets His up with a pocketful of seeds—a speck of love, a pinch of faith. He fed His multitude with a few loaves and two fishes, built His cross from an acorn. "The kingdom," He said, "is like a mustard seed."

—DAVID A. REDDING, from  
*The Parables He Told*  
(Fleming H. Revell Company)

### Pride

Men talk about sin with a silly grin as if it only had to do with sex or swearing. Sin is rebellion against God. It is run by pride, and it ruins men. Beside pride all the frightening diseases of our day are dandruff. It is pride that jams hell. It is pride that drives men mad for more, crazes them with the idea they deserve more; that says their way is the only way and damns them in the stagnant status quo. It is pride that sours friendship, strangles love, devours faith, blinds men to their need of God and segregates them from their neighbor, fixing them in front of the mirror, and placing them in solitary confinement.

—DAVID A. REDDING, from  
*The Parables He Told*  
(Fleming H. Revell Company)

# FORUM - Frank Ministerial Discussion



## Spirit Versus Letter

(Concluded)

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.]



WE COME now to 2 Corinthians 3:7-11 and ask what is the "ministration of death" (verse 7) and what is the "ministration of condemnation" (verse 9)? Obviously they are synonymous terms, but how are they to be defined? In view of the fact that the "ministration of death" is "written and engraven in stones" our opponents recognize the phrase as specifying the Ten Commandments. But let us look a little closer: The word *ministration* comes from the Greek word *diakonia* (*diaxovia*), which, according to Bagster's *Analytical Greek Lexicon*, should be translated, "a ministering in the conveyance of a revelation from God," "a ministry," "a ministering," "serving," "service." The "ministration," therefore, refers not to the revelation itself, which was "written and engraven in stones," but to the use that was made of it. But why should Paul say that the ministration of death "was glorious"? Could an incorrect use of the ten-commandment law ever be spoken of as "glorious"? The phrase translated "was glorious" is in the original *egenēthē, en doxē* (*ἐγενήθη ἐν δόξῃ*), which is better translated "came with such splendor" (R.S.V.) or "came with glory" (Weymouth). The fact now seems unmistakable that the law, which because of their incorrect use of it became to the Jews a ministration of death, was given with attendant glory. But if the glory was there and could be seen, why

should the law become to the Jews a "ministration of death"? The whole point is that they "could not steadfastly behold . . . the glory." The glory represents Christ as reflected in the law (cf. 2 Cor. 3:18; 4:4). Of course, the inability of the Jews to continue to gaze on the shining face of Moses is simply used by Paul as an analogy of their failure to see Christ reflected in and foreshadowed by the law. The law was to them the "ministration of death" because they could not see Christ in all this. They depended on themselves, and their legalism amounted to law breaking. Hence they were condemned to death by the law. Therefore, we define the ministration of death as the administration (use) of the law, the legalistic manner in which it is ministered, associated with a failure to see Christ reflected in it. And this is the definition we gave to the ministry of the letter in verse 6.

Ellen G. White wrote, "The ministration of the law, written and engraved in stone, was a ministration of death. Without Christ, the transgressor was left under its curse, with no hope of pardon."—*Review and Herald*, April 22, 1902, p. 8. Further she says, "The pardon of sin, justification by faith in Jesus Christ, access to God only through a mediator because of their lost condition, their guilt and sin,—of these truths the people had little conception."—*Ibid.*

Verse 11 speaks of the abolition of the ministration of death or condemnation. We can agree with our critics that "that which is done away" refers not to the glory (2 Cor. 3:7), but to that which "came with glory," the ministration of death. Weymouth trans-

lates verse 11, "For if that which was to be abolished came with glory, much more is that which is permanent arrayed in glory." The abolition of the ministration of death refers to the abolition of the old-covenant experience. The ministry of the spirit is the new-covenant experience (verse 6). Therefore, the ministry of the letter, death, condemnation, is the old-covenant experience. The ministration of death is abolished in two senses, experientially and historically. In point of individual spiritual experience the ministration of condemnation ceased for the Jew in Paul's day, as it does for us today, when he saw the glory—Christ reflected in the law. To maintain this experience he must steadfastly behold the glory of Christ and continually appropriate His power. In this connection it is significant that the phrase translated in verse 11 of the Authorized Version "is done away" comes from the Greek word *katargoumenon* (*καταργούμενον*), the present passive participle, better translated "is being done away." The abolition of the ministration of death was therefore a continuing process, as Paul indicates in verse 14, "for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ." The veil symbolized the unbelief of the Jews (cf. Heb. 3:18, 19; 4:1, 2; *Patriarchs and Prophets*, pp. 329, 330). It was this that hid from them the efficacy of Christ and rendered the law a ministration of death. We are told, "The veil drawn by themselves in stubborn unbelief is still before their minds. It would be removed if they would accept Christ, the righteousness of the law."—*Ibid.* The fact that the passing away of the ministry of the letter, death, condemnation, is a continuing process after the cross effectively shatters the dispensationalist position that this ministry is characteristic only of the period prior to Calvary. The old-covenant experience is just as prevalent today as in Moses' day, and it is only by beholding the "glory of the Lord" that we are "changed into the same image" (2 Cor. 3:18) and ushered into the blissful realm of new-covenant victory.

We can, however, agree that in a sense the old covenant was abolished at the cross. It is an historical fact that for the Jews the period prior to the cross was characterized by legalism, the ministry of the letter, death, condemnation, the old-covenant experience. This legalistic Jewish economy received its death blow when Jesus died on

Calvary. This doesn't mean to suggest that God instituted or maintained a system of works. We simply recognize that in point of historical fact such a system was traditionally maintained by the Jews. Hence Paul speaks of that part of the writings of Moses which presents the terms of God's covenant as the old covenant (verses 14, 15; cf. Heb. 9:1, 15). To the Jews, God's terms recorded by Moses were the old covenant because the veil was "untaken away." This unbelief and consequent misunderstanding of the deeper spiritual truths in the law were characteristic of the Jews as a nation before Calvary. The imposing structure of works erected and maintained by Israel over the centuries reached its high point and received its surety of destruction when Jesus was nailed to the cross.

In answer to those who on the authority of Deuteronomy 4:13 completely identify the Ten Commandments and the old covenant we would ask for the evidence that "his covenant" referred to in the text is the old covenant. In point of fact, the terms that God offered Israel at Sinai were the identical terms that He offered Abraham, Isaac, and Jacob (cf. Gen. 17:7, 9, 19; Gal. 3:16-18; 1 Chron. 16:14-17; Ps. 105:8-11). This same covenant was the everlasting covenant which God repeatedly renewed down through the history of Israel (cf. Jer. 11:1-7). And for our own benefit we can remind ourselves of these words of the Spirit of Prophecy: "The covenant that God made with His people at Sinai is to be our refuge and defense. . . . 'And Moses came and called for the elders of the people, and laid before their faces all these words.' 'And all the people answered together, and said, All that the Lord hath spoken we will do.' This covenant is of just as much force today as it was when the Lord made it with ancient Israel."—Ellen G. White Comments in *The SDA Bible Commentary*, p. 1103. If God had intended this to be the old covenant of works, then we are confronted with the embarrassing doctrine that the Lord today is reinstating a covenant of works. Obviously the Lord's terms to Abraham, to Israel, and to us are identical, righteousness by faith in Christ, deliverance from condemnation and death. It was Israel's failure to recognize Christ that effectively perverted the covenant relationship, producing what Paul chooses to call the old covenant (cf. Gal. 4:22-26; Heb. 8:6-13).

Further, in connection with Deuteronomy 4:13 we would answer our critics by pointing out that Exodus 24:8 says, "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you *concerning* all these words." "These words" refer to the Ten Commandments and the seventy laws and judgments previously given. The law here is not identified with the covenant; it is that concerning which the covenant was made. A similar figure of speech to that used in Deuteronomy 4:13 is used in chapter 9:21: "And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small." The calf, of course, was not the sin itself but that concerning which they had sinned. Just so in chapter 4:13 the law is the code concerning which the agreement was made. And it still is. Under the new covenant before and since the cross, the law is written on the heart of the genuine believer in Christ (Deut. 6:4-6; 30:11-14; Heb. 8:10; 10:16, 17).

It was never God's will that the minds of His people before the cross should be "blinded," veiled by unbelief. It was never His intention that they should live under the ministry of the letter, death, condemnation—under the old covenant. In Isaiah 1:10-14 we have the remarkable account of the Lord's rejection of Israel's observance of the very laws He had instituted. Why? Because their observances were outward, their hearts were not in their service, they were wedded to a ministration of death. We can thank God that He is unchanging (Mal. 3:6). His strong opposition to the ministry of the letter of 2 Corinthians 3 is but a reiteration of similar opposition down through the history of Israel.

There is something else apart from the ministration of death abolished in 2 Corinthians 3. The glory on the face of Moses is said to be "done away" (verse 7). It is done away in the sense that it is rendered powerless, superseded by a more excellent glory (verses 9, 10). The glory, as we have seen, represents Christ reflected in the law (2 Cor. 3:18; 4:4). The veil of unbelief hiding the glory is done away in Christ (verses 14, 15). Christ is the glory. The teaching of the Spirit of Prophecy is clear at this point: "The glory that shone on the face of Moses was a reflection of the righteousness of Christ in the law. The law itself would have no glory, only that in it Christ is em-

bodied. It has no power to save. It is lustercless only as in it Christ is represented as full of righteousness and truth."—*Ibid.*

Christ was especially reflected by the ceremonial law. This law was the gospel before the event. Verse 13 speaks of the fading of this partial reflection of the glory of Christ. The R.S.V. translates the text, "Not like Moses, who put a veil over his face so that the Israelites might not see the end of the fading splendor." And Weymouth translates it, "Unlike Moses, who used to throw a veil over his face to hide from the gaze of the children of Israel the end of the vanishing brightness."

The word *end* (*τέλος*) used in the original of the text may mean "termination" or "object." At the termination of the ceremonial law, the partial glory, was Christ, the surpassing glory. This is one of the two senses in which Ellen G. White uses the text: "To Moses was unfolded the significance of the types and shadows pointing to Christ. He saw to the end of that which was to be done away when, at the death of Christ, type met antitype."—*Ibid.* "End" is also used in the New Testament in the sense of "object." Christ was the object to whom the ceremonial law pointed. And this is the second sense in which this writer uses the text. "It was seeing the object of that which was to be done away, seeing Christ as revealed in the law, that illumined the face of Moses. The ministration of the law, written and engraved in stone, was a ministration of death. Without Christ, the transgressor was left under its curse, with no hope of pardon. The ministration had of itself no glory, but the promised Saviour, revealed in the types and shadows of the ceremonial law, made the moral law glorious."—*Ibid.*

We conclude by saying that Paul's burden in 2 Corinthians 3 is twofold. First, he very ably demonstrates that the new covenant is God's covenant, the old is the ministration of the letter, death, condemnation. The Spirit of Prophecy says, "Paul desires his brethren to see that the great glory of a sin-pardoning Saviour gave significance to the entire Jewish economy."—*Ibid.* At this point we pause and I ask you frankly, "Reader, are you living under the ministration of death?" As Seventh-day Adventists it is easy for us to conform to a stipulated round of observances and lose sight of Jesus as the answer to the sin problem. Let me

(Continued on page 46)

# MUSIC IN WORSHIP



## Music for Weddings

H. B. HANNUM

Professor of Organ and Theory, La Sierra College



**M**ANY of our local churches have found it wise to adopt a policy concerning weddings held in the church. Over the years certain practices in the conduct of weddings have grown up, and to avoid the inroad of secularism and sentimentalism some churches have drawn up regulations to govern all weddings in the church. This is a step in the right direction.

The church should guide young people in this matter, so that the wedding ceremony and the entire occasion may reflect the church's views of the sanctity of marriage and the seriousness of this step in the lives of young people.

It is not necessary that all weddings follow the same pattern. It is essential, however, that certain principles be kept in mind in planning weddings. A wedding service in a church should be a sacred service, and the principles that govern our sacred services should also govern weddings. This means simplicity, sincerity, sacred joy, rather than ostentation, expensive decorations, and levity in the service. Church weddings need not and should not be expensive affairs.

Musically the service should be characterized with the type of music suitable for use in a church. Sentimental love songs and popular music of a secular character have no place in church weddings. The church organist should be the one to play for the wedding, and his advice should be sought in the selection of music.

There is a little pamphlet entitled "Wedding Music," by Regina Fryxell, published by the Augustana Press in Rock Island, Illinois, which gives excellent lists of music suitable for use in church weddings.

Every part of the wedding service needs to be carefully worked out as having meaning and purpose in its relation to a religious service. We are concerned here especially with the music, although other parts of the ceremony sometimes become sentimental or showy unless good taste is exercised.

The music for the wedding performs the function of creating a beautiful and fitting atmosphere of religious joy. The few numbers played by the organist while the guests are being seated should be religious and joyful, not secular or depressing. Suitable numbers are "Jesu, Joy of Man's Desiring," by Bach; "Lo, a Rose Breaks Into Bloom," by Brahms; "Prelude on Song 13," by Willan; "Adagietto," by McKay; and other music of this character. If vocal music is used, selections from "Wedding Blessings" by Paul Bunjes are appropriate. One should carefully avoid the popular love songs such as "Because," "Oh, Promise Me," "I Love You Truly," and others of this character, which are more sentimental and secular in character than religious. There is a place for the sentimental love song, but it is not in church. It is only sacred love that should be voiced in song in the church.

For processionals it is best to avoid the hackneyed wedding marches, and use music such as "Trumpet Tune," Purcell; "Aria

in F," Handel; "The Heavens Declare," Marcello; "Sinfonia, God's Time Is Best," Bach; "Prelude on Rhosymedre," Vaughan Williams; and other selections of similar quality. There are hymns that may be used, such as "O Perfect Love," No. 416; "Love Divine," No. 142. The singing of appropriate hymns by the congregation is not out of place at a wedding. Every effort should be made to make the service religious, as well as beautiful and impressive.

The custom of singing the Lord's Prayer in an operatic setting at the close of the service is not a good one. A short choral Amen, or a stanza of a prayer hymn would be better, although no music at this time in the service adds to the solemnity.

Since there are so many opinions and there is no standard practice in our churches, and since there is danger of bad

taste and secular practices coming into our wedding services, it is wise for each church to draw up a few principles to guide young people in the conduct of church weddings. Some of our churches have done this to their benefit. Such matters as decorations, type of music, fees for the organist, janitor, and the use of the church, picture taking, and any other item can be stated clearly on a printed folder that is given to each couple when they request the use of the church for a wedding. This will help to avoid embarrassing and unfortunate services, which bring no credit to our churches.

The author has prepared a list of music for weddings, which he will be glad to send to anyone requesting it. The La Sierra Seventh-day Adventist church has prepared a folder that is a guide to the proper conduct of weddings.

## EVANGELISM -- Winning Men for God



### Seeking His Lost Sheep

Part I

F. W. DETAMORE

Evangelist, Florida Conference

#### Problems and Possibilities



DON'T call them backsliders—you'll hurt their feelings!" people often object. But I know of no other term that really fits. "Former members" means little, for one might be a former member of the Dallas church and a present member of the Houston church. So I just call them backsliders and everyone knows whom I am discussing.

For years many pastors have urged me to write out detailed suggestions regarding how to work for backsliders. (Notice, I did

not say "how to deal with backsliders" but "how to work for backsliders." There is a vast difference. We often *deal with* backsliders, but what a pity we seldom *work for* them!) So at last I am taking the time to write out these suggestions.

My evangelistic work takes me into fifteen hundred to two thousand homes a year. Each family averages two to three persons. So every year I make contact, personally, with nearly five thousand people. About one half or more of these are backsliders. It would only be natural that I would form some rather firm opinions about backsliders and their needs, as well as the church's need in helping them.

Some observations I shall make will not always be entirely flattering to the church and its representatives. We must bear some

[A series of four articles by an experienced evangelist on the problem of backsliding.]

share in the tragedy of backsliding. If we will face up to our own faults and open-mindedly evaluate the backslider's problems and needs, we can help him and ourselves. It is dangerous for us in the organization to feel that we are "in need of nothing."

So I must speak frankly in dealing both with backsliders and some conditions that have helped to turn members into backsliders. I realize that in speaking frankly I must bear the responsibility personally for the organization, and no department should be blamed for the opinions I here express.

First, we need to recognize that few become backsliders because they were poorly indoctrinated. This is the charge I most often hear at institutes of various types. But such is not the case. Only a fraction of one per cent give up because of doctrinal misunderstandings or disagreements.

Many are out because of things that we as evangelists, pastors, conference presidents, conference treasurers, college presidents, church elders, and deacons have done or said to them. We will have to face our share of the blame, and if we will admit our guilt we will have taken the first big step toward reclaiming the lost—meeting him more than half way.

Hosts of people are really backsliders but still consider themselves Adventists. They listen regularly to the Voice of Prophecy, Faith for Today, or It Is Written. They go to church occasionally, but they are unattached to the church. They wouldn't belong to a different church for anything; yet they are not united with us. There are far more of this type than we realize.

One thought that should encourage us in going out to work for backsliders is that the majority of them still believe this message, and hosts of them plan definitely (or vaguely) to return someday. Many backsliders are watching with deep concern the solemn developments of the signs of the times. What an hour in which to be living, and what a challenge to be working with all our zeal to bring back those who were once with us but who are now out in the cold and the night.

#### **Locating Backsliders**

It might be helpful to list the various ways we have obtained our leads to find some twenty-five thousand backsliders the past few years:

1. *From colporteurs.* Our colporteurs are on the firing line—close to the people. An alert colporteur will constantly be on the lookout for backslider leads.

2. *From singing bands.* Every Adventist knows about Ingathering singing bands and often backsliders exclaim to the solicitor: "Yes, I know your work; I used to be an Adventist myself." Every such lead should be placed on the church's backslider list, giving, of course, the name and address. (See end of Part IV in this series.)

3. *Member-neighbors.* An active Adventist will soon discover backsliders, or new Adventists, within a small radius of his home. The same is true in the factory, at school, and in the offices where our people are employed. Every member should be educated to be on the lookout for exmembers, to report these and to work for them.

4. *Doctors and nurses.* Again and again we find some of our best leads through this wonderful right-arm-of-the-message group of workers ministering to sick bodies. They also discover many sick souls.

5. *Bible schools.* Our radio and TV programs are constantly unearthing the names of many backsliders—often whole families. These leads, followed up in the home, pay high dividends.

6. *Religious census surveys.* Some of these are made by the Government; some by other church groups; some by Adventists in door-to-door surveys. Many excellent leads have come to us from such surveys.

7. *Church clerk's books.* These are the poorest leads, for if the person is merely a name or an exstatistic on the clerk's records, there is little live connection with the church. However, these too need to be followed up. We should remember, of course, that it will take effort and persistence to track down the correct and up-to-date addresses of long-ago backsliders. But it will be worth while.

8. *Church visitors' register.* Every local visitor who registers at our church on Sabbath morning should be followed up by a visit in the home the following week. This has proved to be one of our richest leads to backsliders. The very fact that they were out to church shows some current interest.

9. *References from Adventist relatives.* Our members should be urged to report in full on all backslidden relatives. This perhaps supplies our largest list of leads.

### *Varying Types of Backsliders*

It will help us in dealing with backsliders if we can learn to catalog the various types. If we will learn to recognize them we will more easily be able to help them. No one can be dogmatic and say this one can be reached and that one cannot, but it will help if we divide backsliders into two major groups: (a) those difficult to reclaim and (b) those easier to reclaim.

We will not be able to arrange these within each group in any particular order, but we will deal with them as we come to them, just as we do in a normal day of visiting in from twelve to twenty homes. We will make observations about the various types as we go along, but will reserve our general suggestions on approaching backsliders till our next section. For the sake of brevity, please permit me at times to use an outline sketch and incomplete sentences.

First we will discuss the more difficult types to reclaim. We mean no reflection on any profession or group as we deal frankly and honestly with these more difficult groups.

#### *Types Difficult to Reclaim*

1. *Former institutional workers.* For some reason an institution becomes impersonal. It is generally a poor policy to encourage new members to connect with an institution. They miss the kindness and love, the personal touch, of the church, and when dealt with on a businesslike basis, sometimes take offense, stumble, and fall. In doing so they blame the whole church for some unfortunate experiences they have had with department heads, fellow associates in the department, or supervisors. Once they leave the church they have a tendency to brand every member with the unfavorable characteristics of the few they clashed with in the institution. Tolerance, longsuffering, and kindness, perhaps unappreciated at first, will win back such backsliders and convince them that Adventists are not hard-headed slave drivers, as they may have come to believe.

2. *Former professors.* This is one of the most difficult, if not impossible, types to touch. The pattern is too consistent. They have gone to non-Adventist schools seeking accredited degrees. They have "broadened" their attitude on religious standards and teachings, and now they "look at things differently." After a few unfortunate

clashes with fellow faculty members and board members, they drop out and find their place in some school of the world. Here they take satisfaction in feeling that they have attained and are appreciated—they have graduated from association with a peculiar people.

This type is usually coolly detached, calculating, condescending, or out-and-out haughty, and has need of nothing. No argument fazes them and they spurn kindness. Only sickness or personal or family tragedy may win them back. But do not cease praying for them.

3. *Physicians and surgeons.* There is something about the training, the irregularity of hours, the press of duty, the association with the world, and financial prosperity that greatly strains a medical man's connections with the church. Those who survive the rigorous tests make some of our finest church workers, as all can testify. But there are hundreds of doctors who no longer walk with us.

We need to pray for our medical workers, for their tests are great. Backslidden doctors generally are too busy to feel their need or to sense how far they have slipped. They are difficult to approach because they are too busy to talk at the office, and a visitor at the home often feels frozen out as an intruder. An occasional telephone call or a few words of encouragement dropped by an Adventist patient seems to be about the only avenue of approach here.

4. *Spiritual neurotics.* Fortunately, there are not many of these. They become ensnared with pseudopsychology, spiritism, crank health fads, Pentecostalism, dreams and visions. Not much can be done for them. A small minority may outgrow their condition and return to normalcy; but many of these, if pressed into a rather shaky church connection, would only do harm in the body of the church.

5. *The overly prosperous.* Some Adventists have not had much in their earlier days. They become carpenters, builders, and finally big contractors or businessmen, real estate developers, and manufacturers. Caught up in the meshes of prosperity, lodge and business associations, clubs, et cetera, they have grown proud and "in need of nothing." Their prosperity proves them successful, they believe. Their gold is their god; their lodge is their church; their club members are their brethren.

Little can be done to reach these till re-

verses strike or depression comes. Then they are not hard to help, and really appreciate a proffered hand of assistance. Till then we can but wait and pray and hope. Perhaps a mother's death or a child's sickness will bring them back in spite of temporal prosperity. If so, they will make good and helpful members as they come to realize that "a man's life consisteth not in the abundance of the things which he possesseth."

6. *The intellectually proud.* There are some who are proud of their skepticism, their doubts, and their ability to "get the preacher in a corner" in a discussion. They are forever scratching in the gravel or chiseling on the rocks of Mars' Hill. Only the love of Christ can soften such. Discussion and argument is worse than wasted effort, for each discussion but more firmly fixes them in their own opinions.

7. *The independent.* There is a class

that rebels against authority. They like to express this attitude by refusing submission to church rules and regulations; they delight in the anarchy of spiritual individualism. Only physical calamity of some type seems to shake these to a consciousness of their need of humility and accountability to law.

8. *Apostates.* This is probably the most hopeless of all types. They were with us as workers and church leaders. They went out from us in pride and rebellion and have taken satisfaction in fighting the truth they once loved. Do not fight back! Don't fight fire with fire. Do not debate with them. Do not endeavor to throw back their arguments. We must assure them that we love them and that if they ever return to the fold, we will be most happy. Love alone will win apostates. And some, even of these, are returning.

(To be continued)

## PASTOR -- Shepherding the Flock



### The Pastoral Program

#### Part I

HERBERT CHRISTENSEN

Pastor and Radio Evangelist, Texas



PROPERLY pastoring a church is a task of such tremendous importance that God by His Spirit confers a special gift for it. Only the man who has been imbued with this special gift by the Holy Spirit can do successfully the work of pastoring the flock.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11, 12).

In our study of the work of the pastor let

us first consider him as an individual, noting his personal program and habits as well as the manifold aspects of his program for the church.

It is well to remember that in this work the greatest men without God are dismal failures. The pastor's work is not necessarily one of skillful maneuvering in an attempt to meet demanding pressures, but a work in which the deep and mighty movements of the Spirit of God must be felt. When the pastor is led by the Spirit of God he will be forceful and effective. Therefore he should first spend much time in the preparation of the *preacher*. Then give ample time to the preparation of the *sermon*, un-

**NOW** Complete in ONE VOLUME...!

**BARNES NOTES ON THE NEW TESTAMENT**

Verse by Verse • Practical  
Special Pre-publication Price  
until Dec. 31, 1962 \$12.95  
Available at all Christian Bookstores or  
**Kregel Publications**  
Grand Rapids 6, Michigan

Save \$20.00  
OVER MULTIPLE VOLUME PRICE

NEW TESTAMENT

til it becomes a part of his own being.

His life must be a life of prayer, a life of communion in his own heart with his God. The servant of God has beautifully stated:

"He who calls men to repentance must commune with God in prayer. He must cling to the Mighty One, saying, 'I will not let Thee go, except Thou bless me. Give me power to win souls!'"—*Gospel Workers*, p. 509.

"Nothing is more needed in our work than the practical results of communion with God. . . . It will give to the voice a persuasive power. . . . This will impart to the worker a power that nothing else can give. Of this power he must not allow himself to be deprived."—*The Ministry of Healing*, p. 512.

"Morning by morning, as the heralds of the gospel kneel before the Lord and renew their vows of consecration to Him, He will grant them the presence of His Spirit, with its reviving, sanctifying power."—*The Acts of the Apostles*, p. 56.

Machinery is useless without power to run it. With power properly and effectively harnessed we have machinery to do the work. But at no time can we substitute machinery and organization for the power from above.

To keep the channel clear between God and the soul is, therefore, of first importance in the work of a pastor. This is the only means by which we may be assured success as pastors and shepherds of the flock, as God measures success.

To prepare an effective pastoral program the pastor must give study to the organization of his own daily program as well as that of his church. A well-defined church program will give direction to his own plan of study and work. He should ever grow and expand in general knowledge by reading and by diligent study. He must never become mentally lazy. Daily he must

dig ever deeper. He must absorb in order to give.

Consider the difference between a fountain—ever ready to pour itself forth when released—and a sponge, which must be squeezed to give out even a few drops of water. What can be squeezed from a dry sponge? It must be dipped in water and saturated that it may give. So must we become saturated with knowledge if we are to become reasonably successful in giving help in our service for others.

It is easy to let our study slide because of our many duties. "What can I do?" says one. "So many things are pressing continually; there is just no time for me to study."

We must make time to study or we shall not continue long, for pastoral work is exacting. I offer suggestively the plan I have followed and found satisfactory. The morning hours until noon are kept open for personal study, reading, and necessary desk work. These hours are chosen because usually they are the least desirable for visiting. This is not always true, however, for some members prefer morning calls, therefore this rule must be flexible. But in my usual program the afternoon and evening belong to the people, the members of my flock, and to other interests that can be developed in the homes of the people and in public meetings.

It is wise to keep oneself informed on general topics by reading from reliable sources of information, for in mingling with the people it is of the utmost importance that we keep abreast of the times, that we may converse intelligently with those we visit, and through this information have opportunity to make clear some vital, pertinent truth. Our reading should cover religion in the news as well as general reading about politics, economics, et cetera. Go to the library and select books and other material containing comments on these topics.

The apostle Paul admonished the young preacher Timothy to give attention to reading. The primary reading and most important study for the preacher-pastor is, of course, the Bible. This I emphasize, for this is the bread of life. Commentaries and the Spirit of Prophecy books, however, are wonderful aids in Bible study.

Let me here say a word on the study of the Bible itself. We shall never be able fully to fathom all its truths even if we

study it continually for the rest of our lives. At best we can learn only some of its sublime teachings, but we can know and understand it better than we do now if we will diligently study it. The Bible furnishes the meat that we are told to give in due season. We should faithfully heed the admonition, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

Has the thought of studying your Bible to find the key truth of each book and then studying that book in the light of that key thought ever occurred to you? This method will give a grasp of the truths of this message that no other study can, and will help to lead God's people to drink anew from that wonderful fountain of life. It is possible to obtain in this way such a grasp of the books of the Bible that one can compress the lesson of the entire book into one small capsule.

Take the book of Leviticus as an example. I choose this book because many find it dull and uninteresting. It, however, is rich in lessons that can be used to build the Advent people in the faith.

The key thought of the book is "mediation." This ushers the reader immediately into the ministry of Christ, first as the Sacrifice, then as the great High Priest. The book divides itself logically into four sections:

1. The Sacrifice. Chapters 1-7. Christ the Lamb of God.
2. The Priests. Chapters 8-10. Christ the High Priest.
3. The Congregation. Chapters 11-22. Purification of the people.
4. The Worship. Chapters 23-27. What constitutes acceptable worship.

In section 1 Christ on the cross is seen in the sacrifices. Therein He is the Lamb of God of John 1:29 and 1 Peter 2:4. In the burnt offering we see how completely Christ gave Himself for us, for this offering was completely burned with fire. Nothing was left. It is also seen here that He voluntarily gave all, and further, that He wants all His people to be completely dedicated.

In section 2 we have the ordination of the priests, and what a basis we have here for the study of the priesthood of Christ! The sacrifices of section 1 and the priesthood of section 2 together have but one purpose—the purification of the people.

Consequently, section 3 brings us to the

congregation and their purification. In view of the truth God has made known to us, it is interesting to note that the *first* step God took in the purifying of this congregation on the basis of the blood of the sacrifice and the ministry of the priesthood was the giving of a program of healthful living. This is narrated in Leviticus 11, and gives the people health reform as the first step. Only as we eat and drink properly can we develop physically and mentally in such a way as to fully appreciate God's truths and be inclined to walk in His ways and enter into true worship.

This eternal truth about health and diet, taught as the first lesson in the third section of Leviticus, which deals with the purification of the people, does not complete the fascination of the lessons in this book.

In section 4, which reveals the true, acceptable worship to be given by this people whom God calls *His* people, we find that the first lesson taught them concerning this acceptable worship is the lesson of the seventh-day Sabbath.

With this brief sketch it is not difficult to see how by a diligent study of this book we may find a firm foundation upon which to build many of the doctrines of the church. We could cover other books of the Bible in the same manner and find in them the same doctrines built around the Lord Jesus Christ.

(*To be continued*)

---

## Into Judea

(Continued from page 12)

a group of our youth from the youth Sabbath school division have begun a weekly visitation program of the village of Lisle, a small community of about 5,000 directly west of Downers Grove. There are about 40 involved in this project. Several Bible studies are being given. It is a tightly knit group that has been joined by many student nurses from the Hinsdale Sanitarium. I believe these youth caught a vision of what some of the older folks were doing, and were simply not going to be left out of the program! They have found, along with the rest of us, that when the Scriptures and outlines of the Spirit of Prophecy instructions are followed, there is a steadily burning fire of evangelism that is evident in the church and that results are sure to follow.

# Birds of the Bible

B. H. PHIPPS

Retired Biology Professor, Emmanuel Missionary College



**G**OD'S WORD has been given to man to point out the way of salvation. It is not intended to be a book of nature. However, in it there are a multitude of references to the natural world, many of them used to illuminate spiritual truths. The birds of the Bible alone provide a fascinating springboard for study.

There are nearly 300 verses in the Bible that mention birds. More than one hundred of these merely use the word "fowl" or "bird," leaving the reader to guess at the species. It is interesting to note that the Old Testament writers knew more about birds, and apparently were more interested in birds than were the New Testament writers. Paul, for instance, refers to birds only twice in all of his epistles.

Birds are seldom confused with other members of the animal kingdom because of two conspicuous characteristics—wings and feathers. Since they do have these prominent features, one can easily see that some of the Bible writers were thinking of birds when they used such words as "flying," "wings," and "feathers."

How fittingly the Bible uses birds to teach spiritual lessons. To one beset by the cares of this life comes the verse: "In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?" (Ps. 11:1). For one who has evaded the intrigue of Satan is the text, "Our soul is escaped as a bird out of the snare" (Ps. 124:7). For one who is perplexed because of trouble there is recorded, "Like a sparrow in its flitting, like a swallow in its flying, a curse that is causeless does not alight" (Prov. 26:2. R.S.V.). For those who cannot understand why unbelievers are exalted the prophecy is given, "Their glory shall fly away like a bird" (Hosea 9:11). To the man who is filled with self-pity because he is not blessed with all the modern comforts, Jesus says, "The birds of the air have nests; . . . but the Son of man hath not where to lay his head" (Matt. 8:20).

The favorite bird of ancient Israel seems to have been the dove. This is easy to understand, for the rock dove of Palestine was abundant. It nested in holes of the cliffs that protected pleasant valleys. This gentle and beautiful bird had the same love for its dovecote and the same fidelity to its mate that our mourning doves have today. No wonder it was spoken of affectionately in the Psalms thus: "As the wings of a dove covered with silver, and her feathers with yellow gold" (Ps. 68:13).

The dove was released by Noah to determine how much the flood waters had abated. It was used as a symbol of the Holy Spirit at Jesus' baptism. Those who were impoverished might use a dove in place of a lamb for a sacrificial offering. Even of Mary and Joseph, the parents of Jesus, it is said: "And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord . . . and to offer a sacrifice . . . , 'a pair of turtledoves, or two young pigeons'" (Luke 2:22-24, R.S.V.).

"The dove was a rabbinical symbol for Israel as a nation"—*SDA Bible Dictionary*, p. 278. This fact gives special significance to the verse, "Be ye therefore wise as serpents, and harmless as doves" (Matt. 10:16). It was as if to say, "Be clever, be wary, be wise, but in all of this, remember you are Jews. Keep the innocence, the gentleness, and the harmlessness of the dove which has been your mystic symbol."

Using the same appropriate symbolism, the prophet Isaiah had visions of Gentiles coming in large numbers to worship the God of the Jews; and they too would possess the same ennobling virtues of the dove: "Who are these that fly as a cloud, and as the doves to their windows?" (Isa. 60:8).

The eagle with its powerful wings, its fierce talons, its sharp curved beak, and its predatory habits was used often in the Old Testament to encourage and stimulate the hosts of Israel. In the trackless wilderness, where they so often failed to trust God's

care and judgment and to obey His laws, He remonstrated with them thus: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people" (Ex. 19: 4, 5).

Israel knew what God was talking about. They were in the wilds of Arabia. This was eagle country. Daily they saw these majestic wild birds soaring across the valley of their encampment. The lesson was elementary and lucid. They, His people, would soar above their troubles. In the security of His strength they would laugh at the storms that beat about them—if they kept His covenant. No wonder they responded with "All that the Lord hath spoken we will do" (Ex. 19:8)!

During David's generation this divine care and gracious protection was voiced by the psalmist himself, using the same symbolism: "He shall cover thee with his feathers, and under his wings shalt thou trust" (Ps. 91:4). And perhaps imagining new spurts of energy on the part of the eagle, possibly after molting, David again writes

concerning the blessings of God: "who satisfie thy mouth with good things; so that thy youth is renewed like the eagle's" (Ps. 103:5).

It was understood by Israel that God might need to permit trials to keep them from settling into complacency, but in these trials He would not forsake them. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, . . . beareth them on her wings: so the Lord alone did lead him" (Deut. 32: 11, 12).

Sometimes God concedes reluctantly to the rebellious pleadings of His people. So it was when He gave Israel quails to eat in the wilderness. Even though God apparently planned a vegetarian diet for Israel, they had lived so long among "the flesh pots of Egypt" that they were not satisfied with the food provided, even though some of it was heavenly manna especially and miraculously given.

Moses, somewhat out of patience with the complaining host, told them, "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day" (Ex. 14:13). His sublime faith was rewarded in the spectacular phenomenon of



This 120' x 60' structure has been used in Arizona.

## The Ideal EVANGELISTIC AUDITORIUM

The Air Structure by Quest and Sons has proved itself to be the ideal portable building.

### "THE BUILDING THAT DRAWS A CROWD"

For more than seven years we here at Quest have been building Air Structures. We have spent a large amount of time and money to perfect this type of structure for evangelistic use. We now have a building that is ultimate in simplicity and practicability. The efficient cooling and heating systems make Air Structures practical from the 100 degree plus temperatures of Yuma, Arizona, to the below freezing weather of the northern winters. Wind and rain need not worry you when you use a Quest Air Structure. Only a few hours is required to erect and fold up. For Economy, Simplicity, and Audience Attraction, the Quest Air Structure is the answer.

Interior of Cloud Cathedral

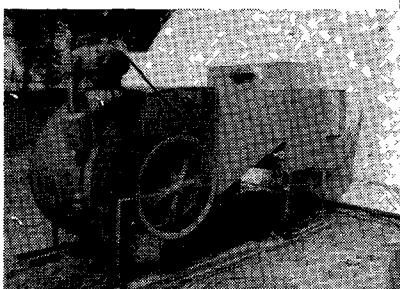


For a newly compiled, complete explanatory brochure, send to:

**A. E. Quest & Sons**  
222 East 34th St.  
Lubbock, Texas

For export:  
**Ponce Service Co.**  
2636 34th St.  
Lubbock, Texas

Blower and Heater Arrangement



quails falling on the camp in such numbers that they could not use them all. On that very day God "rained flesh also upon them as dust, and feathered fowls like as the sand of the sea" (Ps. 78:27).

It is thought by many that God used natural circumstances, as He has done at other times, to bring this about. It was the time of the year when these quails were migrating, and it was customary for great flocks to pass over a portion of the Mediterranean or the Red Sea. This is a long and tiresome trip for birds having heavy bodies and small wings, and many of them were exhausted when they reached land, and were easily caught. In any case, they usually fly close to the ground and may be caught with nets. A natural occurrence or not, the Lord saw to it that the flock was larger than usual; they landed providentially in the right place; and the timing was miraculous. In their hunger any meat would have satisfied their perverted appetites, but God in His indulgent kindness gave them the delicacy of quail flesh.

The longest list of birds in any one chapter of the Bible is found in Leviticus 11 (a similar one is in Deuteronomy 14). This list is made up of the "unclean birds." We do not know all the reasons why God permitted certain birds and animals to be eaten and prohibited others, but we do know that this list includes several carnivorous birds. Some writers think that the sacred ritual of the shedding of blood was involved. Israel was not permitted to use blood for food, nor apparently should they eat carnivorous birds that ate all parts of their prey including the blood.

Translators differ in regard to the English names of these unclean birds, but we would be nearly correct in saying that the list included the following: Vultures, eagles, kites, falcons, buzzards, ravens, rooks, owls, hawks, ospreys, storks, herons, and cormorants, all of which are carnivorous, or scavengers.

Strange to say, the list also includes the bat, which is not a bird at all. In those days, before scientific zoological classifications had been made, the Israelites probably would not have understood if the bat was not included. It flies, does it not?

The above list contains birds of many sizes, from the griffon vulture with a wing-spread of eight feet to the little eight-inch scops owl. Some are soarers, such as the eagle, the vulture, the buzzard, and the

hawk; some are definitely water birds, as the osprey, the heron, and the cormorant; and some were nocturnal, as the owl.

It was the raven that God used to bring food to Elijah. These are voracious, unclean birds that seem always to be hungry; and yet they kept the prophet alive during a famine while he was hiding from the wrath of Ahab. Unlovely or not, the ravens are under God's care. He provides for them and their young (Job 38:41), and used them miraculously to provide for one of His servants.

Jesus used the sparrow to emphasize one of His most precious lessons—that of His care for each individual. Here the word "sparrow" must surely have meant one of the smaller, colorless birds similar to our race of sparrows, because it apparently had little commercial or sentimental value. "Are not two sparrows sold for a farthing?" (Matt. 10:29). Jesus says, "Fear not them which kill the body. . . . The very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows" (Matt. 10:28-31). Especially in these troubous times it is reassuring to know that the God who notes even a falling sparrow has an even stronger love for each person. He cares for you; He cares for me. Let us put our trust in Him, knowing that we are sheltered under His wings.

---

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

(Continued from page 16)

ing upon God to act or of invoking divine help, e.g. Mark 9:38: "We saw one casting out devils in thy name." In the sentence (Matt. 18:20), "Where two or three are gathered together in my name," the force of the last three words is equivalent to "because of me," "on my account" or "thinking upon me" (v. Heb. 6:10). The significance of "baptized into the name of" (I Cor. 1:13, 15) is probably that the baptized person is thought of as the property of, or under the protection of, the bearer of the name. Cf. Isa. 63:17, where "as they that were not called by thy name" is parallel to "as they over whom thou never bearest rule." Israel, as a people who are called by Jahweh's name, are for that reason under Jahweh's rule and protection. In Phil. 2:9-11 "the name" which is "above every name" and which is given to Jesus, is signified in vs. 11 as being "Lord" (Gk. *Kurios*). It is applied to God himself, and it is also applied to Jesus Christ in the Christian confession of his divinity (cf. I Cor. 12:9). (V. also names of God, under GOD III.)—Used by permission.

# BIBLE INSTRUCTOR



## The Oxford Group or Moral Rearmament

### Part I

LEO HOGENDORP

Teacher, Bible and Evangelism, Home Study Institute

THIS movement began with Frank N. D. Buchman in 1921 at Oxford in England. In order to understand the movement it is necessary for us to know something about the life of this man.

Frank Buchman was born in Pennsylvania in 1878. He graduated from Muhlenberg College in 1899 and holds honorary degrees of divinity from the same college, and of law at Oglethorpe University. He was ordained as a minister in 1902.

His first charge was a church in Philadelphia, which under his direction later grew up into the Church of the Good Shepherd. Out of it grew a hospice for young people of the underprivileged class, which developed into a community of hospices spread throughout the city. After five years trouble arose. Because of shortage of cash the business committee requested him to reduce the ration. This he refused to do and he resigned immediately, harboring ill feelings against those six directors.

He left his home country and went traveling through Europe. Soon he found his way to England, where a convention was in progress. Here something happened that turned the whole tide of his life.

He entered a tiny village church one afternoon in which a small congregation had come together, and where an ordinary woman happened to be the speaker. Some seventeen persons were present, including Frank. The simple speech of the woman made such a profound impression upon him that he decided to change his life. Thereupon he wrote to the six committee-men in America against whom he had nursed ill will, telling them of his experience and ask-

ing their forgiveness for the ill feeling he harbored against them. No reply was ever received from these six men, but from that moment a change came into his life which was to affect all men with whom he was to come in contact.

In 1909 Dr. Buchman was asked by Dr. John Mott to go to Pennsylvania State University in order to reconcile differences that had arisen between the faculty and the students and had led to a student strike. On the first night of his arrival there were nineteen liquor parties. The situation seemed hopeless. Buchman began to work on certain people who were in key positions in the institution and was instrumental in converting them. Soon the whole college became interested in religion. By 1915, when he left, 1,200 men out of a total of 1,600 were attending Bible classes.

From 1915 to 1919 he was engaged in Christian work for extensive periods in India, Korea, Japan, China, and the Philippines. When in Kuling, China, he was invited one day to dinner at the house of a Chinese lawyer-diplomat, at which occasion an Anglican bishop and an archdeacon were also present. During the course of the dinner Buchman and the bishop began to share their religious convictions, and soon the diplomat, who professed to be a Christian, did the same. This made a profound impression on his Confucian mother and soon afterward she too became a Christian.

Next came the first of a long series of house parties held in the country home of this lawyer-diplomat-governor, who made a splendid host. Some of the eighty persons attending had come from long distances.

## NOW... 3 SIZES



Unbreakable . . . noise-free . . .  
lightweight . . . boilproof com-  
munion glasses . . . \$1.25 Doz.

**FREE** sample of each size

*Gudbury* BRASS GOODS CO.

Order from  
your dealer

Dept. G. 70 Pearl Street

Brookline 46, Mass.

These gatherings lasted for two weeks, developing into a form that served as a model for the later assemblies of the Oxford Group or Moral Re-Armament.

At the request of the bishop, Buchman was asked to go to Cambridge University where the bishop's son was studying. He did so in 1920 and worked for the undergraduates who were eager for him to start his work also in Oxford. In 1921 he entered Oxford, where he had a very good following. He at once began an intensive effort to enlist and train the leadership. He was convinced that this was needed to extend the work throughout the world. It was through these men and women at Oxford whose lives had been changed that the global work of Moral Re-Armament developed. Henceforth Buchman was to devote his whole time to his ideal of changing the world by changing people.

In 1928 a team of seven men, six of them from Oxford, decided to carry their newfound spiritual experience to the principal centers of South Africa. Since they had not chosen a name for themselves and had no organization whatsoever, they were labeled the "Oxford Group Movement" by the South African Press. By this name they became known throughout the world.

Success attended the teams everywhere they went. In 1929 Buchman himself went to South Africa with a team of about twenty-five workers on a three-month campaign. They were well received by the highest officials there. A still larger group went in 1932, and in 1934 they went to Canada. The Prime Minister of Canada, the Rt. Hon. R. B. Bennett, said they were the only ones who could save the world.

In October, 1933, the Archbishop of Canterbury conducted a special service in which he commissioned one hundred full-time workers of the Oxford Group for the Christian work they were proposing to undertake. A similar service was conducted by the bishop of London in St. Paul's Cath-

dral for a team of five hundred of the Group. One hundred clergy of the Church of England formed part of the procession.

The Scandinavian countries were visited in 1934 and 1935. Bishop Berggrav, later Primate of Norway, called it "the greatest spiritual movement since the Reformation." Denmark was visited successfully with an international team of three hundred.

It was during the year 1938 when Europe was undergoing the "war of nerves" that a new idea dawned upon the mind of Buchman, who had incessantly been working to preserve the world from plunging into another war. When the world was feverishly preparing for war by rearming to the utmost, Buchman launched his Moral and Spiritual Re-Armament program. The idea was quickly caught up by the newspapers, statesmen were using the slogan, and the term was soon upon everybody's lips.

Just before the war broke out in Europe, Buchman went back to America. He traveled extensively in the United States with a team of workers and made a good impression everywhere he went. At Mackinac Island in Lake Michigan a training center was established in 1942. This soon became the center of the work in America. To this center many leaders of church and state, of labor and industry, have come to learn the principles taught by the group.

In 1946 the world training center for MRA was opened in Europe at Caux-sur-Montreux in Switzerland. In seven years 55,000 people from 166 countries attended the World Assemblies at Caux. They included prime ministers, cabinet ministers, members of parliaments, heads of industries and industrial organizations, and the elected heads of sixty million workers, church leaders, armed forces, press, radio, and education. Buchman's popularity grew tremendously, and he was decorated with the highest orders by the governments of France, Germany, Greece, and Iran.

Critics have pointed out that there is a marked absence of doctrinal content in Buchmanism. It is also true that one observes in their literature an almost complete lack of reference to the atonement in the accepted orthodox sense of that term.

(To be continued)

All who would win joy, must share it; happiness was born a twin.—Byron.

# SHEPHERDESS -- Her Vital Partnership



## The Fable of the Fishbowl

IRMA ROLLER HADLEY

I COULD never be a minister's wife—why, it would be just like living in a goldfish bowl. You poor dear, how do you do it?" a well-meaning but much-illusioned sister in the church once said to me.

This innocently sympathetic remark is just one of the many ways I have heard the lot of the minister's family referred to as a "fishbowl existence." Indeed, it seems to be the mental picture that a good many people possess, but it is a view which, though I have given it much thought, I cannot appreciate. Certainly, the sooner we can shatter this fishbowl theory and sweep it out of our thinking, the better it will be for us as shepherdesses and for the dear people we seek to serve.

The first district my husband was asked to pastor was a rural community of some two hundred Adventists. A rambling, old had-been-girls'-dormitory building, which was planted squarely in the middle of the settlement, was the parsonage. The church members lived across the road from us, their houses were behind ours, and on all sides of ours. When I stepped out of the door in any direction it seemed that I could feel the sharp gaze of many eyes glued to every move I made. This feeling was beginning to make my life miserable until finally I sat down and reckoned with myself. Suddenly, all the cracks in the fishbowl became obvious.

In the first place, our homes and manner of living are no more laid open before our church members than are theirs to us. Do not we visit their homes, and is it not natural that we come away with a definite impression of how they live? In fact, if a minister's wife is a good visitor she will probably visit the homes of her people much more frequently than they visit hers. Do not we become quite keen observers of our peo-

ple's dress and what they eat and where they go? Too often, I fear, we let these outward appearances serve as an appraisal of their faithfulness to the church, without regard for what is deep within their hearts.

Yes, our people have a reciprocal right to observe how we live, and this fact we should not resent. Inevitably, they will see the mistakes that we make and they will learn that we are not perfect; but, I am thankful that the Lord's people, on the whole, are understanding and long-suffering. True, if the minister's wife looks for those who have quick tongues to criticize, she will surely find them; but it would be better to look for the majority who watch her because they love her.

One of the surest ways to burst the fishbowl idea is for Mrs. Minister to make certain she does not hold herself aloof from the people. If she is genuinely friendly, if she demonstrates that she loves her people, they will readily accept her as their own. They will come to her aid in illness, they will support her in her work, they will become her dearest friends. Not by any stretch of the imagination can such a lot demand pity!

The wife of the minister must safeguard her family from being overcome by a "layer of glass" complex. Her children need not feel either superior or inferior. The fact that daddy is a minister should not be emphasized until it is a yoke. Nor should the necessary irregular family routine, much travel, or unusual privileges be magnified until our children develop a sense of personal significance. Let's see how nearly we can identify ourselves with the families of our members. This does not mean that we will compromise standards, but only that we will consider ourselves simply another family



THE  
**LITTLE GIANT HOTOMATIC**  
GAS WATER HEATER NO. 3

Will supply all the hot water needed for  
Baptistries, Church Kitchens, Rest Rooms.  
Heats 450 GPH, 20° rise in temperature.  
Inexpensive, too.

Write for free folder. Dept. M-24.

**LITTLE GIANT MFG. CO.**  
907 7th Street Orange, Texas

unit, which the Lord desires to use in spreading the truth to others.

The greatest evidence of the power of Christianity that can be presented to the world is a well-ordered, well-disciplined family. This will recommend the truth as nothing else can; for it is a living witness of its practical power upon the heart.—*Testimonies*, vol. 4, p. 304.

Our fabled fishbowl seems not only to have the faculty of a public show place but also carries the properties of incarceration. I once heard a minister's wife say, "Well, I admire Mrs. —— for doing such and such [i.e., disregarding one of the recognized standards of the church]. At least she is not a hypocrite. What she is doing is something I wish I could do too, and if I were not a minister's wife, I would!"

These words kept repeating themselves to me. "If I were not a minister's wife, I would!" Do we wives in the ministry actually live walled-in, contrary to our will, by a code of super conduct? How many of us are living in a priestly shell of hypocrisy? Must we meet some higher standard of measurement than is required of all God's people? I do not think so. Furthermore, the minister's wife who feels thus imprisoned is heaping upon herself undeserved sympathy, which can only bring her unhappiness and discontent.

If I weren't a minister's wife, then I would—what? Would I be a "fringe Adventist," one in name only? Would I feel liberated so that I could engage in some of the worldly practices my heart now secretly craves to do? Am I, as a minister's wife, merely a religious captive, compelled to live a museum life of faked goodness?

If I were not a minister's wife, I would still be seeking to enter the kingdom of heaven. I would want to be, through the grace of Christ, a faithful, loyal Seventh-day Adventist. Sanctification, no less, would still be my goal. I would need to be just as careful of my words and actions as I try to be now, for others would still be watching me. I do not believe the Lord has one set of requirements for the ministry and another for the laity. We shall not be judged by a caste system of perfection.

And so, the fact that the Lord graciously permitted me to become the wife of a minister does

not mean that I must live differently than if I had married a plumber or a merchant or an engineer. The difference lies in that the sphere of my influence is perhaps broader and greater than it might otherwise have been. This sacred responsibility can only be counted as a privilege, Heaven-sent! It is a blessing of Providence for which I shall ever be grateful. And I'm grateful, too, that shepherdesses do not reside in fishbowls, but rather within the fold of the Good Shepherd.

## An Aggressive Conference Evangelistic Program

(Continued from page 10)

ers in the field should be careful in the expenditure of unnecessary funds, it sometimes becomes necessary for the conference to assume its responsibility in definitely helping in a financial way in certain places rather than in showing a large surplus in the treasury.

Again quoting Ellen G. White we read:

Sometimes, when a work has been brought to a certain stage of development, and those who have labored earnestly in its behalf have called for further needed help, they have been repulsed, and have not been given the advantages that would have made their work effective. This has brought discouragement to their hearts, and has hindered the cause of God. Those who have been fearful of undertaking work in the great cities, because it means earnest labor and the investment of means, need to understand the magnitude of the gift that the Lord made in giving His Son to save the world. Our cities may be worked if men will trust in God, and labor earnestly and unselfishly.—*Gospel Workers*, p. 457.

Then again on pages 456 and 457:

In some conferences it has been considered commendable to save up means, and to show a large surplus in the treasury. But in this God has not been honored. It would have been better if the money thus laid by had been wisely expended in supporting diligent, efficient laborers in needy fields.

Thus we can see that in order for a conference to carry on an aggressive evangelistic program, the entire church—conference officials, ministers, and laity—must enter into harmonious action for the finishing of the work of God under His blessing.

Happiness is neither within us only, or without us; it is the union of ourselves with God.—Pascal.

# BOOKS -- For Your Library



*Service Book for Ministers*, Joseph E. McCabe, McGraw-Hill Book Co., Inc., New York, 226 pages, \$3.95.

This is the newest of the service manuals for ministers and is about the most complete book along this line that has come to my desk. Its contents have been arranged to give aid for all types of occasions that arise in a minister's life. Added to the normal programs that are found in a minister's manual are materials for use in the ministry of the sick, pastoral visitation calls, and problem counseling. There is also a great variety of material for weddings and funerals, that will enable the minister to adapt his services to many different situations. For instance, the section on marriage not only gives a number of simple wedding forms but also outlines in detail the formal wedding and how to tactfully conduct rehearsals.

In the matter of the Christian funeral there are thoughts presented that would not be doctrinally correct to use for an Adventist funeral. However, there is much that can be adapted to make our services more comforting and more beautiful. The author and compiler of this material seems to have kept in mind the various circumstances in which a minister finds himself in conducting a funeral service. Ideas and suggestions are given to be used by the pastor for the service of the faithful church member who has died and for those who are unknown to him; for a child and for one who has died in old age.

Some of the suggestions for the Lord's Supper could possibly enhance the worship program in our own ordinance services.

In each section of the book there is additional material supplied under the headings of Scripture readings, poems, and prayers. Now, we do not often use prayers that are formally prepared; nevertheless, ideas and suggestions within these prayers will help to enrich our own hearts as we open them in supplication before the God of heaven. There is much material, of course, on services designated in Protestantism for special days of the year. There is also a section of aids for presentation during the year—national holidays, Labor Day, Thanksgiving Day, and other special occasions. Another part of this manual is given to the worship program of the church, such as calls to worship, Scripture sentences before the offering, offertory prayers, prayers before and after the sermon, benedictions, et cetera.

The unique feature of the book is its sections on the pastoral call in homes and ministering to the sick. The author has endeavored in these chapters to bring together familiar and helpful Scripture readings for different pastoral situations, along with

prayers appropriate to each. He has evidently drawn from the books of worship of all the major denominations to give a wide variety in this *Service Book for Ministers*.

A note in the Pulpit Book Club bulletin states: "Many books a minister reads and tucks away to gather dust on a shelf. Here is one he will use constantly for the rest of his life." ANDREW FEARING

*Sermons for the Junior Congregation*, George W. Bowman, Baker Book House, Grand Rapids, Michigan, 1962, 118 pages, \$1.95.

More than twenty-five books have been published within the past few years in the Minister's Handbook Series. This is another volume full of practical suggestions for the minister. This particular book contains thirty-five junior sermons based on Scripture. They can be presented with or without the use of simple illustrative objects easily obtained, such as a piece of white paper, picture of President Kennedy, loaf of bread, walking cane, modeling clay, toy telephone, newspaper, baby bottle, flowers and seeds, electric cord and plug, penny, clothespin, pencil, nail, books of odd shapes, et cetera. To those who desire to use objects the author's suggestions and directions will be of great help. Those who prefer to dispense with the use of illustrative material can ignore the words and sentences that appear in parentheses. In this volume of sermons it seems the author's sincere desire is to take a Biblical truth and make it live and be understandable to children, thus enabling them to apply these truths to their everyday experiences.

ANDREW FEARING

*Living With Royalty*, Clovis G. Chappell, Abingdon Press, Nashville, Tennessee, 124 pages, \$2.50.

This is another valuable character analysis from the prolific pen of Clovis G. Chappell, yet somewhat different from his others in that these character studies are living portraits of some of the kings and political leaders of Israel's day. In his characteristic style Dr. Chappell brings them to life and portrays their victories and their defeats, their glory and their shame. The purpose of this presentation is to reveal what happened to these men when they lived within the will of God and when they rebelled against His wishes. Illustrations of our own human experience are dramatized in the lives of Old Testament figures such as David, Saul, Jonathan, Solomon, Ahab, Hazael, Joash, Uzziah, Hezekiah, Cyrus. And as usual, Dr. Chappell has some interesting titles for his chapters, some of which are

## CLASSIFIED ADVERTISEMENTS

Advertisements appropriate to The Ministry, appearing under this heading, eight cents a word for each insertion, including initials and address. Minimum charge, two dollars for each insertion. Cash required with order. Address The Ministry, Takoma Park, Washington 12, D.C., U.S.A.

**MINISTERS' LIBRARIES WANTED.** Send list and condition of books for our offer. New and used books of all publishers bought and sold. Krege's Bookstore, Grand Rapids 6, Michigan.

"The Skyrocket," "A Royal Criminal," "An Aged Prodigal," "The Henpecked King," "The King Who Forgot," "The Royal Ruin," "A God-girded Pagan."

Dr. Chappell calls to our attention that all through the Old Testament we read the expression "He did that which was evil in the sight of the Lord" or "He did that which was right in the sight of the Lord." Anything else these political men of their day did or did not do was of secondary importance. The one thing that mattered supremely was whether they lived within the will of God or rebelled against His will. We may ask, "Why did these inspired writers take this view?" They did so because they were wise enough to know that nothing else but doing the will of God matters eternally. Triumphs and tragedies are temporary in passing, but "he that doeth the will of God abideth forever." This is equally true in the day and hour in which we live. Nothing can defeat us if we live within the will of God. Here, then, is the one matter that counts supremely, whatever our position, whatever our age, or wherever we may live.

ANDREW FEARING

*Arranging Flowers for the Sanctuary*, Francis Patterson-Knight and Margaret M. Saint Claire, Harper and Brothers, New York, 1961, 126 pages, \$3.50.

From artists in flower arrangements for churches, garden clubs, and displays of various types, this attractive book will receive a special welcome. The authors are accredited judges of the National Council of State Garden Clubs and are well-known lecturers in this skill. Twenty-five photographs display beautiful arrangements. Information on church architecture, color symbolism, decorative foliage, care of flowers, light arrangements, floral effects for special days, permanent green plants, Bible gardens, and many other valuable ideas will charm those who desire to beautify God's sanctuary.

LOUISE C. KLEUSER

*Leading Little Ones to Jesus*, Doctor Jan Waterink, Director, Psychological Institute, Amsterdam, Holland, Zondervan Publishing House, Grand Rapids 6, Michigan, 1962, 199 pages, \$2.50.

The author is an internationally known psychologist and author. He is an authority on guidance to parents. He writes as "though sitting about the liv-

ing-room table, discussing with mothers the Christian nurture of their young children." The reader is invited to join this conversational group. The advice is thoroughly Christian, practical in our ranks, and inspiring. The author's instruction is highly devotional. Chapters are titled "Mother's Calling," "Mother's Hope," "Mother's Heart," "Mother's Prayer," "Faith," "Love," "Support," et cetera. Dr. Waterink occupied the chair as Professor of Education and Psychology at the Free University of Amsterdam for thirty-five years, and is the founder and director of the Psychological Institute. A few years ago he lectured widely in the cities of the United States. This helpful work has already gone through nineteen editions, having been translated into other languages.

LOUISE C. KLEUSER

*Happy Moments With God*, Margaret Anderson, Zondervan Publishing House, Grand Rapids 6, Michigan, 1962, 188 pages, \$2.95.

This superior work for parents and children's workers is highly recommendable. One of the most rewarding plans for carrying on a family altar program is here set forth in one hundred short devotions written especially for parents with young children. The book aims to make the family worship period a happy occasion for young and old alike. Scripture is well applied. Prayer is emphasized. The author is a mother with married children, and her grandchildren are doubly blessed by a mother's and grandmother's rare gift for writing in chatty little talks most characteristic of a Christian home. The book is nicely illustrated and artistically bound. The writer is trained in child psychology and is in touch with parent groups, conventions, and Sunday schools. She is a writer of experience and a member of the League of American Pen Women. Really a wonderful book.

LOUISE C. KLEUSER

*Devotional Programs for Men*, Leslie Parrott, Zondervan Publishing House, Grand Rapids, Michigan, 95 pages.

Each meditation of these 18 devotions is based on our Master's Sermon on the Mount. The author implies that these truths, although they were given for all, were primarily spoken to outdoor men who were anxious to understand this compelling man named Jesus. The problems our Lord dealt with then are the same problems we face today. The programs are about two and a half pages long. Music is suggested that would appeal to men (if the song is not sung it is recommended that the words be read, as they will set the thought for the devotion). Appropriate Scripture reading and a short closing prayer are a part of each devotion. The author prays that his contribution for men may be used for the building of Christian gentlemen and the salvation of men who know not the Christ.

ANDREW FEARING

Nothing so needs reforming as other people's habits.—Mark Twain.

F-3101 Alone  
 F-3102 America  
 F-3103 At the Cross  
 F-3104 At the Door  
 F-3105 Beneath the Cross of Jesus  
 F-3106 Brightly Beams Our Father's Mercy  
 F-3107 Can the World See Jesus in You?  
 F-3108 Day Is Dying in the West  
 F-3109 Face to Face  
 F-3110 Give Me the Bible  
 F-3111 He Leadeth Me  
 F-3112 He Lifted Me  
 F-3113 He Lives  
 F-3114 He Ransomed Me  
 F-3115 He Whispers His Love to Me  
 F-3116 How Sweet Are the Tidings (He's Coming)  
 F-3117 I Came to the Garden Alone  
 F-3118 I Shall See the King

F-3119 I Sing the Mighty Power of God  
 F-3120 I Walk With the King  
 F-3121 I Want to See Jesus, Don't You?  
 F-3122 I Will Follow Thee, My Saviour  
 F-3123 Would Be Like Jesus  
 F-3124 I Would Draw Nearer to Jesus  
 F-3125 In a Little While We're Going Home  
 F-3126 In the Sweet Bye and Bye  
 F-3127 Is Your All on the Altar of Sacrifice?  
 F-3128 Jesus, I Come—Out of My Bondage  
 F-3129 Jesus, I My Cross Have Taken  
 F-3130 Jesus Is Tenderly Calling  
 F-3131 Jesus, Keep Me Near the Cross  
 F-3132 Jesus Paid It All  
 F-3133 Jesus Saves  
 F-3134 Jesus, Saviour, Pilot Me  
 F-3135 Jesus Took My Burden  
 F-3136 Just as I Am

F-3137 Just When I Need Him Most  
 F-3138 Lift Up the Trumpet (Jesus Is Coming Again)  
 F-3139 Living for Jesus  
 F-3140 Longing  
 F-3141 Marching to Zion  
 F-3142 Master, the Tempest Is Raging (Peace, Be Still)  
 F-3143 No Disappointment in Heaven  
 F-3144 O That Will Be Glory (The Glory Song)  
 F-3145 Old Rugged Cross, The  
 F-3146 Redeemed  
 F-3147 Ride on, King Jesus  
 F-3148 Saviour, Like a Shepherd Lead Us  
 F-3149 Shall We Gather at the River?  
 F-3150 Since Jesus Came Into My Heart  
 F-3151 Softly and Tenderly Jesus Is Calling  
 F-3152 Some Bright Morning  
 F-3153 Sweet Hour of Prayer

F-3154 Tell Me the Story of Jesus  
 F-3155 That's Why I Love Him  
 F-3156 The Golden Morning Is Fast Approaching  
 F-3157 There Is a Gate That Stands Ajar  
 F-3158 Throw Out the Life Line  
 F-3159 'Tis So Sweet to Trust in Jesus  
 F-3160 Trust and Obey  
 F-3161 You Must Open the Door  
 F-3162 Walking With Jesus  
 F-3163 Watch, Ye Saints (Jesus Comes)  
 F-3164 Way of the Cross Leads Home, The  
 F-3165 We Are Nearing Home (Just Over the Mountains)  
 F-3166 We Have an Anchor  
 F-3167 What a Friend We Have in Jesus  
 F-3168 What a Gathering of the Faithful  
 F-3169 Where Jesus Shall Gather the Nations  
 F-3170 Where the Gates Swing Outward Never

To \_\_\_\_\_ Book and Bible House

Please send the following song titles in

single frame

double frame  
 (order by number and song title)

---



---



---



---



---

Titles of additional songs may be listed  
 on a separate sheet and enclosed with  
 this order. Enclosed find \$\_\_\_\_\_

Name \_\_\_\_\_  
 Address \_\_\_\_\_

Order From Your  
**BOOK AND BIBLE HOUSE**  
 Review and Herald Publishing Association  
 Takoma Park, Washington 12, D.C.

# SONGS

Illustrated for screen projection

Natural color 35 mm. filmstrips

Right from the production camera

New Edition — Each song has  
 approximately 12 frames

**Jesus, Keep Me Near the Cross**

**There's a Precious Fountain**

REGULAR PRICE PER SONG:

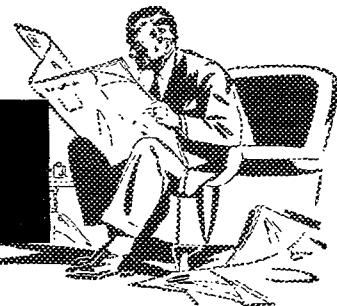
Single frame ..... \$2.00

Double frame ..... \$2.50

Special Offer, 10 songs for \$15.00, single frame.

10 for \$20.00, double frame.

## NEWS -- From Current Journals



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

**DETROIT**—The 2.5 million members of the United Lutheran Church in American were encouraged to give at least a tenth of their income to the church in a statement adopted by delegates to the last ULCA convention here. A statement on stewardship, amended three times before it was approved at the convention's first session, recommended that "proportionate giving, directed to and beyond the tithe, be encouraged" among the ULCA's 4,600 congregations in the United States and Canada.

**NEW YORK**—The "tipping system" of paying ministers special fees for baptisms, weddings, and funerals should be abolished, a Lutheran official said here. Dr. Edgar S. Brown, Jr., executive director of the Department of Worship of the United Lutheran Church in America, made this statement in the July 4 issue of *The Lutheran*, the church's official weekly news magazine. Dr. Brown, who will be director of the new Church Commission on Worship, said "the tipping system for the pastor's service can best be abolished if congregations will pay their pastors an adequate salary. No more would a family feel that it ought to offer money to the pastor for baptisms, weddings, funerals, and the like," Dr. Brown said. "That would be the first step in making all of us realize that the services of the church are without charge." He especially criticized the practice of including an item for the minister's services on the undertaker's bill. "Why should a mourning family, when met with the financial obligation due the undertaker, find on the itemized statement the entry 'minister's fee?'" Dr. Brown asked. "Is not the pastor their spiritual leader, that person called and set apart to render unto the people in a given parish the services of the church?"

**MADRID, SPAIN**—*Ecclesia*, Spain's Roman Catholic weekly, criticized the decision of the U.S. Supreme Court in banning from New York State schools a nonsectarian prayer composed by a government agency. The decision, it said in an editorial, had created "astonishment if not scandal" throughout the world. *Ecclesia* said the decision was "strange in a nation where the President and other high officials take their oaths of office on the Bible and where American soldiers swear to die 'for a nation under God.'"

**JOHANNESBURG, SOUTH AFRICA**—A painting of Christ naked on the cross was denounced as "disgusting" and "sacrilegious" by viewers of an exhibition that opened here. The painting was by Harold Rubin, 30-year-old local artist, and was one of 70 of his works on display. It shows Christ's head thrown back in agony and His tongue blackened and swollen. Around the head are Christmas hats, symbolizing what the artist believes is the popular attitude toward Christmas. Written below the painting are the words "I forgive you, Lord, for You know not what You do." Attending the opening of the exhibition was Brother Roger, leader of a sect known as the Community of the Resurrection, who told the 100 guests present: "This is a fine work of art which only the hypercritical will resent." Several of the guests walked out of the exhibition in protest against the painting. The artist himself commented: "I don't expect everyone to like my painting of Christ."

**WASHINGTON, D.C.**—In response to public demand, a facsimile of the first page of the Gutenberg Bible, suitable for framing, has been published here by the Library of Congress. Reproduction of the first page of the book of Genesis, exactly as it appears in the Library's own copy of the world's first major printed book, has been made possible by a grant from the Verner W. Clapp Publication Fund. That fund was established in honor of the former chief assistant librarian of the Library of Congress who retired in 1956 after a 33-year career, to head the U.S. Council on Library Resources. The handsome facsimile is 11 by 16 inches in size and can be purchased for \$1.00 through the Library of Congress publication office. Accompanying each copy will be a separate brochure explaining the history of the Gutenberg Bible and the Library's three-volume edition of it. Receipts from the sale of facsimiles are returned to the foundation to assist in making further reproductions of the world's great literary treasures.

**PORLTAND, OREG.**—A common Bible for Protestants and Catholics is "very possible," a Roman Catholic prelate said here. Bishop John J. Wright of Pittsburgh said it would be a means of exploring roots common to the Christian tradition, where in the past the Bible often has been used in "polemical or defensive manner" to furnish "proofs" for one side or the other. The bishop said the work toward a common Bible is only one side of the ecumenical

# The finest in up-to-date HEALTH EDUCATION

Through VISUAL AIDS

BY CLIFFORD ANDERSON, M.D.

Health lectures in vivid color that have won overwhelming international approval.



These forty popular fifteen-minute illustrated talks on various health topics are presented in vivid color by means of 1,600 beautiful pictures, authentically portraying each intensely interesting health subject with the background thought of glorifying God in the body.



Filmstrips, 40-60 single frames	each \$ 3.50
Complete set, 40 filmstrips	per set 129.50
Tapes—DT 7½ ips	
(Two fifteen-minute subjects on each tape)	each 4.25
Complete set, 20 tapes	per set 74.50

## --YOUR HANDY ORDER FORM--

Please ship the above indicated items to:

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

Enclosed \_\_\_\_\_

Please send me a copy of the Visual Aids Catalog

Complete

Set of 20 tapes T-2100—\$74.50   
Set of 40 filmstrips F-2100—\$129.50

Combination set: 20 tapes and 40 filmstrips—\$189.50

ORDER FROM YOUR  
**CHURCH MISSIONARY SECRETARY or BOOK AND BIBLE HOUSE**

Periodical Department, AUDIO-VISUAL AIDS, Review and Herald Publishing Association, Washington 12, D.C.

A boon to the public evangelist.

Indispensable in lay evangelism.

Perfect starting point for youth Share Your Faith efforts.

Draws audiences—holds attendance.

Contributes to prayer meeting programs.

Welfare-center health classes.

An added feature for cooking classes.

Sanitarium and hospital health classes.

Tape No.	Film No.	SUBJECTS
T-2101	F-2101	Help Yourself to Health!
T-2102	F-2102	The Spark of Life
T-2103	F-2103	Be Good to Your Heart!
	F-2104	The Miracles of Human Blood
T-2105	F-2105	The Dreadful Price of Ignorance
	F-2106	Headaches, and How to Treat Them
T-2107	F-2107	What Is Cancer? Can You Escape It?
	F-2108	Appendicitis
T-2109	F-2109	What's Getting Under Your Skin?
	F-2110	Arthritis, and How to Treat It

### Section #1, Films and Tapes—\$49.75

T-2111	F-2111	How to Get Along With Your Nerves
T-2112	F-2112	Miracles of Modern Surgery
T-2113	F-2113	Your Diet and Your Disposition
	F-2114	Give Nature a Chance!
T-2115	F-2115	Living With a Damaged Heart
	F-2116	Is Your Heart Troubled Now?
T-2117	F-2117	Nose, Stomach, and Stomach Ulcers
	F-2118	Be Kind to Your Colon!
T-2119	F-2119	Clean Out Your Medicine Cabinet!
	F-2120	The Secret of Personal Happiness!

### Section #2, Films and Tapes—\$49.75

T-2121	F-2121	Winged Visitors With Dirty Feet!
	F-2122	Don't Kill Your Husband With Kindness!
T-2123	F-2123	When Sickness Comes to Your House
	F-2124	Are You Tied in Knots?
T-2125	F-2125	When Those Germs Came to Dinner!
	F-2126	Learn About Cancer...and Live!
T-2127	F-2127	Your Wonderful Eyes!
	F-2128	Other Spots Around Your Home
T-2129	F-2129	When Someone You Love Is Injured!
	F-2130	Take Care of Your Eyes!

### Section #3, Films and Tapes—\$49.75

T-2131	F-2131	Why Do So Many Doctors Smoke?
	F-2132	How to Stop Smoking
T-2133	F-2133	Dangerous Drugs
	F-2134	Don't Blame Others for Your Illness!
T-2135	F-2135	Eat Right and Stay Young!
	F-2136	Your Ears and Your Personality
T-2137	F-2137	Be Glad You've Been Sick!
	F-2138	Choosing a Good Doctor
T-2139	F-2139	Building a Happy Home
	F-2140	Living Happily Ever After

### Section #4, Films and Tapes—\$49.75

# GOSPEL TENTS

STEEL-CLAD TABERNACLES

SMITH MANUFACTURING CO., DALTON, GA.

Over 50 Years in Business

movement which he called the "spirit of our times." The Catholic prelate pointed to "a rich ecumenical spirit abroad in all Christian camps that disposes man to friendship across their doctrinal differences." He called it "a clear nostalgia towards unity," brought on by the decline of nationalism and the corresponding rise of world concepts, plus the cooperation of scholars on liturgy and the Bible. "For the first time in 400 years," he noted, "the heads of three fourths of the Western powers are Catholic."

LONDON—Back in the British capital from a four-day visit to Moscow as the guest of Patriarch Alexei, head of the Russian Orthodox Church, Dr. Arthur Michael Ramsey, Archbishop of Canterbury said his close contact with the "rank atheism" of Russians had been an ordeal. He confessed he had "a feeling of horror, chiefly because rank atheism disregards truth." At the same time, he had warm words of praise for the "heroism" of the Russian Church in being able to carry on despite the "intense anti-God propaganda." "The government," he said, "cannot quench the religion of the Russian people. Religion is found not only among the old and elderly people, but among young people too."

JERUSALEM—Several thousand comb fish—popularly known as "St. Peter's fish"—were flown in an El Al Air Lines plane from the Sea of Galilee to Hollywood for a re-enactment of Christ's miracle of the loaves and fishes in a forthcoming film. They will be used in Twentieth-Century-Fox's *The Greatest Story Ever Told*, based on Fulton Oursler's life of Christ, which is now in production. The fish were shipped in plastic containers packed in dry ice. The Israeli Fishery Department cooperated in providing a supply of the comb fish, which researchers identified from an ancient Byzantine mosaic in a church near the Mount of the Beatitudes.

MAINZ, GERMANY—An institute for research of the history of the church in English-language areas was founded here by the evangelical faculty of Mainz University. The institute will concentrate particularly on the study of religious life in the British Isles during the Middle Ages, the conflict between the Church of England and Roman Catholicism, and the Reformation and Roman Catholicism in Anglo-Saxon countries.

NORTHFIELD, MINN.—Christians of America "need to stop playing church," Minnesota Episcopal Bishop Hamilton H. Kellogg said here. He told the opening session of the national convention of

The Brotherhood of St. Andrew that church members should "really begin to pray and work for a mighty descent of the Holy Spirit on us, and on our nation." "Stadium Christians who watch others play the game down on the field are not adequate to meet the challenge and the needs of these days," the bishop declared. He said one of the sins of today's Christians is that they are "just ordinary people in extraordinary times. Today, I submit, we are called to do what the first generation of Christians did—"bring a living faith to a dying civilization." He said the world is watching "to see when Christians will give to their cause the same fervor, sacrifice and zeal, which, for example, the Communists give to theirs. Communism is a false religion, but it only can be conquered by a true one, and you of the Brotherhood of St. Andrew represent the true religion—Christianity—the religion of the crucified Saviour, Jesus Christ." The Brotherhood of St. Andrew is an organization of Episcopal young men and boys who seek to "spread Christ's kingdom among men."

NEW YORK—The "tipping system" of paying ministers special fees for baptisms, weddings, and funerals should be abolished, said Dr. Edgar S. Brown, Jr., executive director of the Department of Worship of the United Lutheran Church in America. "The tipping system for the pastor's services can best be abolished if congregations will pay their pastors an adequate salary," he said. He especially criticized the practice of including an item for the minister's services on the undertaker's bill. "Why should a mourning family, when met with the financial obligation due the undertaker, find on the itemized statement the entry, 'minister's fee?'" Dr. Brown asked. "Is not the pastor their spiritual leader, that person called and set apart to render unto the people in a given parish the services of the church?"

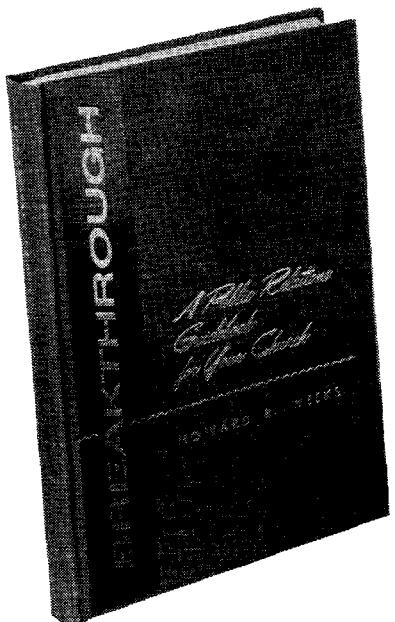
---

## Spirit Versus Letter

(Continued from page 26)

urge you to behold the "glory of the Lord," to live by faith in the Son of God, to accept the immutable terms of the new covenant of grace, which offer you, because of Calvary, forgiveness, power, and the promise of life for the future.

Second, Paul's purpose in 2 Corinthians 3 is to emphasize that the ceremonial law, the partial glory of the gospel before the cross, is now superseded by the full blaze of the "glorious gospel of Christ." And the Spirit of Prophecy, in the same passage as quoted from above, clearly states that to have been Paul's second objective: "He desired them to see also that when Christ came to the world, and died as man's sacrifice, type met antitype."—*Ibid.*



# Greater Community Impact

FOR YOUR CHURCH

# BREAKTHROUGH

FOR THE FIRST TIME—

A COMPLETE MANUAL of Seventh-day Adventist public relations theory and practice for the church.

Its 26 chapters will constitute a BASIC REFERENCE for both pastoral and lay church leadership on a wide range of subjects—Building membership support—studying the community—improving pastoral-community relations—vitalizing the church visitors program—presenting public exhibits—using the press, radio, and television—and making better photographs.

Several chapters deal directly with evangelistic promotion, advertising techniques, and sources of advertising materials.

Another chapter gives pointers on avoiding and correcting unfavorable public relations developments.

Actual cases are used throughout the book, making it a down-to-earth presentation, as well as stressing the theoretical principles that support the practices of public relations.

Included is a compilation of Spirit of Prophecy counsels bearing on the public witness of the church and its members.

An extended bibliography offers an annotated list of books, periodicals, and pamphlets for further reading in any field of special interest.

by HOWARD B. WEEKS

A GUIDEBOOK IN PUBLIC RELATIONS for evangelists, pastors, church elders and officers.

Packed with practical HOW-TO-DO-IT and HOW-OTHERS-DID-IT counsel. 320 pages. Well illustrated by both pictures and case histories.

Illustrations were provided by practically every division of the world field.

**PRICE \$5.00**

Please add 15c postage and insurance for first book, 5c each additional book to one address.

## ORDER BLANK

Church Missionary Secretary

Book and Bible House

Please send me  BREAKTHROUGH

@ \$5.00 each

Postage and Insurance

State sales tax where necessary

Total enclosed



Name

Address

City  Zone  State

**Order From Your Book and Bible House**

# PULPIT -- Pointers for Preachers



## THOSE STRONG GUIDING HANDS

WE MAY not like the theology of Leslie Weatherhead, but he is nevertheless a world-famous preacher of no mean ability. A sermon of his is reported in *Pulpit Digest*, April, 1962, and it contains the true story heard by him thirty years ago of a cowboy who had just heard the gripping story of Christ's triumphal entry into Jerusalem. He reacted as only a cowhand would, and said thoughtfully, "Jesus must have had wonderful hands!"

Probably never having seen the way a cowboy fixes the rope around his hands when he rides an unbroken animal, his hearers asked, "What do you mean?"

"Well," he said, "if Jesus could sit on a colt on which no man had ever sat, an untried, unbroken animal; if He could soothe it and control it and guide it while people were shrieking hosannas in its ears, waving the branches of palm trees in front of its eyes, and throwing down clothes before its feet, He must have had wonderful hands."

Then with skillful and humorous touch, the preacher applied his story to the crucifixion thus:

"Yes, and next Friday we shall be thinking again of those hands. The nailprint of love's uttermost is upon them. But will you think it very offensive if I say this to you, since I say it to myself? What He can do for one donkey He can do for another, meaning you and me! The challenge of this morning's service I would like to be this: you and I realize that the way forward is perfectly clear and the guiding hands are available. Individually, in the family, in the home, in the community, in the city, in the nation, in the group of nations, He offers His guidance."

H. W. L.

**PASTOR OR EVANGELIST?** IN THE New Testament church every preacher and church member is an evangelist. The church was then a fledgling organization with few of the complications that face a world organization. To be sure, as the church has grown, the scope of its ministry has broadened. There are the medical, educational, financial, temperance, communications, lay activities, Sabbath school, ministerial, war service, and youth divisions of the church, directing it in its many and varied activities. The publishing department disseminates millions of volumes a year through its lay salesmen, and the E. G. White trustees faithfully channel the inspired counsels where they are needed. Organizational expansion demands a certain degree of specialization. This too is after the gospel order. What is not after the gospel order is that a Christian permit his

duties, whatever they are, to so insulate him from the public that he can find no time to engage in any form of personal missionary activity. The Christian who is too busy even to pass out a tract is too busy.

And what of those who would separate the work of a pastor from that of an evangelist? At the most it is a man-fabricated partition, and a flimsy one at that. The writer was reared in the old tradition of pastoral evangelism. The pastor of the church was expected to add appreciably to its membership or relinquish his claim to the apostleship. At this late date in church history, whence cometh this new notion? This idea that the pastor can be pastor without evangelizing, if seriously countenanced, could only result in an entrenched, privileged pastorate, with evangelism scoffed at as the enterprise of the unlearned. The pastoral chair would become the "seat of the scornful" and the evangelistic team "the cynic's band." Is it not so in many large communions today? Has it not inevitably resulted in those groups becoming "church-bound"? Let this fervent chant be heard throughout the land, "Every pastor an evangelist, and every church an evangelistic center!"

E. E. C.

## A WORSHIPING PREACHER

"THAT man does not conduct the worship of the congregation. He worships with it."

So said a shrewd woman who went casually to one of the first services conducted in the City Temple, London, England, by Leonard Griffith, formerly pastor of Chalmers United Church, Ottawa, Canada.

It is said that Leonard Griffith has a predominant pastoral element in his preaching, and friends suspect that he misses the family and home-life contacts of his Ottawa church as compared with those of the famous City Temple where people go to worship but live miles away in a vast impersonal suburbia.

Can we become so professional that we *lead* worship rather than *partake* in it? Should all public ministry be an act of worship rather than habitual ritual? Does the preacher need to be a *worshiper* rather than a *functionary* and *performer*? What more than a common act of worship can make us one *with* our people rather than one *above* them? Can a ministry remain remote when worship is its dominant note?

It is imperative for our own soul's sake as well as for our people's that we become worshiping preachers—publicly, privately, unceasingly!

H. W. L.