

The Ministry

NOVEMBER, 1963

H. A. ROBERTS

Prayer of Thanksgiving

Slowly, with fervent feeling

pp sempre e legato

mf
We gath - er to - geth - er to ask the Lord's bless - ing. He

mf
chas - tens and has - tens. We will be - lieve and make known; The





The Truth That Spurred Him On

*(The personal testimony
of the founder of the
China Inland Mission)*

SOME of the Lord's people seem to think that the return of our blessed Saviour is an unpractical truth. I know no truth that is more practical in God's holy Word, and we are distinctly told that those who have this glorious hope of His coming in their hearts will "purify themselves even as He is pure." It is indeed a blessed hope, and I am exceedingly thankful that very early in my Christian life this subject was brought before me. A friend gave me a string of passages of Scripture. They were arranged without any note or comment. He suggested to me to go prayerfully through them. It took me a considerable time, many weeks, before I had carefully read and considered them in all their context. The result was that it brought me to see that the hope of the coming of the Lord Jesus Christ is a paramount motive given us in the New Testament for earnest, holy service here. It also gives us great cheer and encouragement in the trials and persecutions that necessarily attend following the Lord Jesus Christ fully.

Someone spoke about it as cutting the nerve of missionary effort. I wish to bear testimony that it has been the greatest personal spur to me in missionary service. If I had not seen that this truth taught in the Word of God is not the conversion of the world in this dispensation, then it would have been almost impossible to continue one's work among the heathen. But seeing that we are to evangelize the world in this dispensation in order that a people may be gathered out for the Lord, I have felt cheer and encouragement; and in every place where He has taken His servants, He has put His seal upon the work, and gathered some out for Himself. This belief, that the Lord would have "the Gospel preached as a witness in all the world, and then shall the end come," has been a very great inspiration to me in seeking to carry the Gospel into districts in which it had not been previously proclaimed. Our marching orders are clear, to "preach the Gospel to every creature." . . .

Should we not then seek to hasten the day of His return by doing all that in us lies to carry the Gospel everywhere?

JAMES HUDSON TAYLOR
China Inland Mission Review

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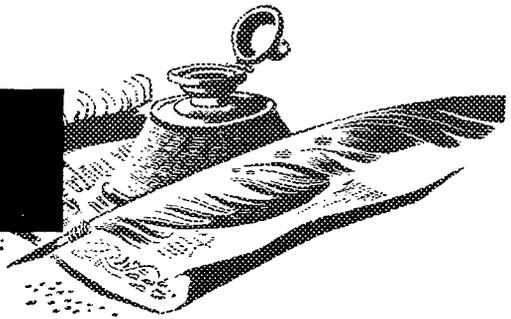
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EDITORIAL



Ingathering—

Methods and Motives



IT WAS a hot Sabbath morning in July in a small Eastern town back in the days when the Ingathering campaign wandered from month to month through the calendar year. Sabbath school attendants were singing the final stanza of the closing song. The missionary service was about to begin. A young, energetic pastor was in the process of carrying in a large display board on which were the church members' names beside blank spaces to be filled with the amount of Ingathering funds raised the previous week. A determined red-faced member met the pastor in the foyer and in angry tones demanded his name be removed from the board. Somehow the pastor didn't agree to this name-obliterating idea, and the discussion that ensued was a disgrace.

This was my third week as a new recruit in the ministerial forces of this church, and some rather strong convictions began to creep into my mind as I came to the aid of both the pastor and the offended member. Can you imagine what kind of worship service we had that day, in fact, for many Sabbaths following this tragic incident? The hearts of all who witnessed this ugly spectacle still shudder when memory recalls it.

Is there a pastor who has ever been involved in what developed into the greatest single concerted endeavor of the church, who has not given some serious reflection

to some of the motives and methods used to achieve the Ingathering financial goal. There is nothing wrong with the raising of funds, the distribution of literature, or the winning of souls as long as the methods and motives are right. Ingathering can be a blessing when executed properly, but it can also be fostered in such a way as to put it in the class with bingo parties, raffles, and other diseased fund-raising methods that we strongly condemn. Throwing a religious garment over any church endeavor fostered purely from a statistical viewpoint will never pass the scrutinizing eyes of the Lord.

Action resulting from high-pressure methods is a disgrace to the Holy God whom we serve. Objectives reached by competition is degrading to both shepherd and sheep. Liberality of time and energy on the part of any member that stems from the hope of receiving pins, ribbons, or the lavish praise of the pastor is entirely out of the realm of Christian principle. For a spiritual leader to manipulate this or any other type of church campaign by use of competitive, embarrassing, coercive, or flattering methods is not only unscriptural but an outrage to the Lord God who has called us to worship Him in sincerity and truth. To gain some religious financial objective by appealing to a man's pride or sense of shame is a violation of true Christian ethics. To face the judgment with these and other related methods and motives standing against us on our records will surely earn the awful

sentence "I never knew you: depart from me."

True, it is a deplorable fact that generally it is the "few" who carry the burden of any church program. But this fact can never be used as an excuse for obtaining our goals by questionable methods and motives. Our coffers may bulge and our budgets dilate by using wrong methods, but this is no sign of success. A quick look at the rich merchandising of the Revelation 18 ecclesiastical power is an indication of her wickedness, not her success. The raising of enormous sums of money for church purposes does not guarantee escape from hearing the Lord speak through Isaiah and Amos. "What to me is the multitude of your sacrifices? says the Lord; I have had enough of burnt offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls, or of lambs, or of he-goats. . . . Bring no more vain offerings; incense is an abomination to me" (Isa. 1:11, 13, R.S.V.). "I hate, I despise your feasts, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and cereal offerings, I will not accept them" (Amos 5:21, 22, R.S.V.).

Money and Salvation

We cannot divorce church affairs from salvation. All church business must be done in relation to Calvary. The plan of salvation was not laid on a foundation of competition, transitory rewards, applause, or self-glorification. Its roots were sunk deep in the soil of sacrifice. Its depth is measureless. Only those whose hearts are touched by the principle of sacrificing love can properly enter into the true spirit of Ingathering. The beating of drums, banqueting, flashy publicity, cheap devices, and tawdry bulletins are not only unnecessary but debilitating to the spiritual power of the Church. Only as this gigantic effort magnifies the Lord Jesus Christ can it prove to be successful and of true value.

Pointers for Success

First, the shepherd should examine his own motives. The one who merely organizes and plans for a successful campaign in hopes of securing a presidential blessing or an extra week of vacation can hardly be in a position to give the spiritual leadership that is necessary. Nor can the pastor whose fears of his superiors relentlessly drive him into conducting frenzied Sabbath morning

worship services ever expect to put this program on the high spiritual basis where it belongs. It is imperative to take time for study, prayer, and even fasting, if necessary, until love for the Lord of glory becomes the compelling drive of our lives. Let all other motives disappear. Let us determine that Ingathering will be done on a spiritual basis or it will not be done at all.

Spiritualize the Church Board

Approach the church board after your own soul has become saturated with right principled motives. Instead of discussing the details of paraphernalia, plans and programs, lay before your church leaders your own conviction as to the necessity of God's Spirit controlling every move of this missionary adventure. Lift the minds of your church officers above the dollar sign. It would be well to read pages 195-197 in *Counsels on Stewardship* entitled "The True Motive in All Service." These heart-searching paragraphs effectively point out the right and only way to carry on Ingathering and all other missionary activities.

Inspiration Not Competition

After emphasizing the true motive aspect, let there be an earnest season of prayer in which we ask God through the power of His Spirit to impart the inspiration necessary for a successful campaign. Pray that this campaign will first and foremost result in the bringing of the church membership into a closer fellowship with God. Pray that as members visit people a greater burden will be felt for their souls than for their open pocketbook. Pray that questions such as "How much did we make tonight?" will be replaced by "Who did we help tonight?" Pray that desires for stars glued on a chart after a member's name will be overwhelmed by a desire to have stars placed in an eternal crown. Pray that self-seeking will be forgotten and that Christ alone will be elevated before the community. Let every worker and layman be drenched with the love of God as we move forward in this most important church endeavor. "Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good."—*The Desire of Ages*, p. 362.

I personally feel that only those funds gathered in the right spirit will be used by God to further His cause. Finally, pray when the task is finished that the glee and

jubilant over the amount of money raised will be superseded by joyful testimonies expressing appreciation for the opportunity of serving God and man.

Where Does the Goal Come In?

Goals are essential—time goals, money goals, sales goals, geographical goals, work goals, et cetera. Man's life is made up of goals, from a set goal of rising in the morning to retiring at night, man is constantly seeking to reach certain objectives. Failure is ours when there is no goal. Let there be no animosity against a goal. The finest goal a church can set in an Ingathering campaign is seeking for lost souls and the placing of a piece of literature in every home. In fact, this has been emphatically stated in *Counsels on Stewardship*, pages 189, 190.

To all who are about to take up special missionary work with the paper prepared for use in the Harvest Ingathering campaign, I would say: Be diligent in your efforts; live under the guidance of the Holy Spirit. Add daily to your Christian experience. Let those who have special aptitude, work for unbelievers in the high places as well as in the low places of life. Search diligently for perishing souls. Oh, think of the yearning desire Christ has to bring to His fold again those who have gone astray.

Watch for souls as they that must give an account. In your church and neighborhood missionary work, let your light shine forth in such clear, steady rays that no man can stand up in the judgment, and say, "Why did you not tell me about this truth? Why did you not care for my soul?" Then let us be diligent in the distribution of literature that has been carefully prepared for use among those not of our faith. Let us make the most of every opportunity to arrest the attention of unbelievers. Let us put literature into every hand that will receive it. Let us consecrate ourselves to the proclamation of the message, "Prepare ye the way of the Lord, make straight in the desert a highway for our God!"

Then organize, organize, organize! Fine material is available on this subject from the Home Missionary Department. The point is that God's Spirit is enabled to do much more with a consecrated, organized group of people than a consecrated, disorganized group. Let all plans and organization be carefully worked out before presenting them to the church.

Will a Man Rob God?

I have always felt that the robbing of God spoken of by the prophet Malachi involves much more than the transaction of giving tithes and offerings to God. We speak of a person paying an honest tithe. Honesty goes far deeper than a mere 10 per cent of

our income. It involves our motives. We can rob God of the privilege of motivating our members to action through His Spirit. This type of robbing may not appear on earthly ledger sheets, yet it is a most serious form of robbery. It may well lure many an unwary soul into the trap of false security when in reality his efforts are not only in vain but condemned by God.

Let this Ingathering campaign be registered in the books of heaven as the most successful one in our history, because we have permitted God to motivate the actions of ministers and laity alike. Let the spirit of rivalry be eliminated. Let us guard against sowing seeds of future heartaches and even divorce in the minds of our youth by setting the boys against the girls in this or any other campaign. These competitive actions give birth to antagonistic feelings when the honor of one's sex is at stake.

In place of these soul-devastating ideas and practices let our intensity of love for God and His work lead us all into dynamic action that will ultimately result in leading souls to a deeper knowledge of Him whose love led Him to make Himself "of no reputation."

J. R. S.

Some may feel the ideas presented here are visionary and if followed will result in failure. Pastor W. J. Keith, who has successfully pastored several of our larger churches for the past dozen years and is now pastor of the Takoma Park church, has followed the concept with complete success as far as the financial goal is concerned. In his program there is absolutely no competition between bands, individuals, or other churches. There is little or no appeal from credits or awards, except for children. The reporting of amounts raised is completely eliminated except on Victory Sabbath. Money is never emphasized in sermons prior to or during the campaign. One interesting feature is that no record is kept by the church of per-capita amounts raised. Any member who desires to know this fact must keep his own record. The church is divided into bands, but this division is for organizational purposes only and is never competitive. Pastor Keith has kindly consented to send any of our ministers a mimeographed outline of his Ingathering organization. Send your request to Pastor W. J. Keith, Takoma Park Seventh-day Adventist Church, Carroll and Laurel Avenues, Takoma Park, Md. 20012.

Administrators

and

Effective

Preaching



THE wife of a conference administrator startled him the other day when she said: "You know, you are not preaching as well as you used to. There is something wrong: your sermons lack the warmth and the spirit and the power

they used to have. Perhaps you are not taking the time for prayer and study you used to take."

Yes, it was true. He was already conscious of this himself. It is extremely difficult to work with business, deal with problems, sit with committees, operate a complex organization for long hours during the day, and then abruptly turn one's mind into the spiritual theme of a sermon message. He often found himself weary on Friday evening when he tried to review the Sabbath school lesson, or glance at some sermon notes for the next day.

There is such a thing as allowing oneself to be too occupied with the burdens of the work. A specific time must be allotted in every man's program for this most impor-

tant portion of his ministry—sermon preparation, which is a combination of much prayer and diligent study. Even though the sermon has been given before, a man must revise, adapt, study, rehearse. One cannot do God's work without God's Spirit, but the Holy Spirit must have something with which to work.

In some ways the administrators, departmental secretaries, and treasurers, who often minister the Sacred Word, have an advantage over the pastors and evangelists who must prepare several new sermons a week. They visit from place to place and do not need quite so many sermons in their repertoire. Why should they not then, with the Spirit's direction, present a spiritual masterpiece—prepared as carefully and as fully as though they were giving it for a baccalaureate or a commencement address. Probe the Word of God, memorize the texts, read voluminously on the subject, chose live illustrations, and make every sentence rich with truth.

The wise man says: "The preacher sought to find out acceptable words" (Eccl. 12:10). To be effective, then, he must turn the ears of his congregation into eyes that see living pictures. Words are the colors that paint the story of the plan of redemption and the hope of salvation.

One thing is obvious—the more one preaches the more adept is his skill and ability. Perhaps we have had this experience in a revival or evangelistic series. The first two or three sermons come with some difficulty; then when the tongue becomes more freed and thoughts flow more abundantly our preaching becomes a living joy in our own souls as it flows out to others. One of the basic laws of life is that talents must be employed or else they disappear. Any gift of God too long ignored fades away. "Woe is me, if I preach not the gospel!"

There burns within the heart of all of us a desire to be stronger, more efficient workers with better personal public relationships. We strive to develop a more successful leadership in our churches and schools. We covet a richer conception of our great objective and are constantly reaching out for improved methods and better organization. Yet, above all this, we hunger and pray to be so possessed by the Holy Spirit that we become more powerful soul winners in our personal ministry. We want every sermon we preach to be dictated

by the Spirit of God so that men and women, boys and girls, will be drawn heavenward and know the presence of the Saviour. We want message sermons that make and keep people Seventh-day Adventists. Sermons that convert, encourage, comfort, lead to decisions for a higher and holier life, and inspire more faithful service.

Surely as we comprehend even a little of the holiness of the work to which we are called, we will wish to say with the messenger of the Lord: "I never realized more than I do today the exalted character of the work, its sacredness and holiness, and the importance of our being fitted for it. I see the need in myself. I must have a new fitting up, a holy unction, or I cannot go any further to instruct others. I must know that I am walking with God. I must know that I understand the mystery of godliness. I must know that the grace of God is in my own heart, that my own life is in accordance with His will, that I am walking in His footsteps. Then my words will be true and my actions right."—*Testimonies*, vol. 2, p. 618.

In volume 9, page 151, we read these words of encouragement. "Christ will be your efficiency. He has appointed you as rulers over His household, to give meat in due season. . . . He desires to perfect His household through the perfection of His ministers."

This is what we want. This is the paramount secret of more effective evangelistic preaching.

The following principles must be incorporated in every sermon to make them a Christ-centered, moving, converting influence:

1. *The love of Christ.* "In order to break down the barriers of prejudice and impenitence, the love of Christ must have a part in every discourse."—*Evangelism*, p. 189.

2. *The cross.* "I present before you . . . the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers."—*Gospel Workers*, p. 315. "No discourse should ever be preached without presenting Christ and Him crucified as the foundation of the gospel."—*Evangelism*, p. 186.

3. *Salvation.* "Let the science of salvation be the burden of every sermon."—*Ibid.*, p. 185.

4. *Conversion.* "There should not a sermon be given unless a portion of that discourse is to especially make plain the way

that sinners may come to Christ and be saved."—*Ibid.*, p. 188.

5. *The second coming of Christ.* "All the discourses that we give are plainly to reveal that we are waiting, working, and praying for the coming of the Son of God. . . . This hope is to be bound up with all our words and works."—*Ibid.*, p. 220.

6. *Practical godliness.* "Ministers should not preach sermon after sermon on doctrinal subjects alone. Practical godliness should find a place in every discourse."—ELLEN G. WHITE in *Review and Herald*, April 23, 1908.

7. *A corner for the children.* "At every suitable opportunity let the story of Jesus' love be repeated to the children. In every sermon let a little corner be left for their benefit."—*Gospel Workers*, p. 208.

8. *An appeal.* "In every discourse fervent appeals should be made to the people to forsake their sins and turn to Christ."—*Testimonies*, vol. 4, p. 396. "At the close of every meeting, decisions should be called for."—*Ibid.*, vol. 6, p. 65.

Thus we have the blueprint for effective evangelistic preaching.

If you had been with a certain conference president on a Sabbath not long ago, you would have had your soul lifted heavenward by his spiritual evangelistic message, your love for Jesus would have increased, your confidence in His message strengthened, your consecration deepened. You would have made a decision on that Sabbath morning to be a better person.

This president made specific appeals all through his sermon. Then he invited those in the congregation who had not done so to unite with the church. Four people joined the baptismal class that Sabbath. I understand that in the past five years 368 persons have united with the church as a result of his evangelistic preaching in regular church services and his willingness to seek decisions for the Master.

Philip was not the city, conference, or national evangelist. He was a deacon, a businessman for the church. He had, however, a burning passion for souls. He placed what gifts he had in the hands of God. The Master took an ordinary man and imbued him with power to preach the Word. He became "Philip, the evangelist." This is the most coveted title a man may receive of God, and "Well done, thou good and faithful servant," the most coveted declaration.

A. C. F.

Introducing the Guest Speaker

THEODORE CARCICH

Vice-President, North American Division



OCCASIONALLY a guest speaker is invited to speak at some church or conference gathering. How should he be treated, and how should he be introduced?

First of all, the speaker should have prior information as to the nature of the meeting and what is expected of him. He should also know the time and place of the meeting. If he arrives by train, plane, or bus, someone should meet him and provide transportation to the church or campground. Should overnight accommodations be necessary, care should be exercised that he does not stay with some family that delights in "talking his ears off" into the wee hours of the morning. There is no surer way of presenting a washed-out preacher at the next day's service.

The service itself should be well organized in advance. It is disconcerting for the speaker to arrive on time only to discover that the meeting is disorganized, the presiding officer unable to find those who are to assist in the service, the rostrum chairs are not in place, the auditorium not heated or ventilated, and the choir late in taking its place in the choir loft.

Worse still, while the pastor or presiding officer rushes around trying to bring order out of chaos, someone with an ax to grind belabors the speaker with some real or imaginary grievance. All this tends to make the guest frayed and worn before he speaks, often resulting in a flat and insipid presentation. This frustrating experience can be avoided by careful preparation and organization.

In presenting the guest the chairman of the meeting should make sure that he has the proper facts about the speaker. At times it is better to place such facts in the church bulletin. In either case, the facts

should be accurate. A few well-chosen statements are sufficient. Every book written, every degree obtained, and every office held need not be listed. If the guest did not have the necessary qualifications, he would not be there to speak.

Care should be taken in relating anecdotes, especially those involving the speaker. Many times such are not appropriate to the theme, the occasion, or the speaker. The one introducing the speaker can be pleasant without palaver, brief without disrespect.

The speaker's time should be protected. It is unfair to him and the audience when a long session precedes the address. What speaker has not watched the clock tick off the best part of a speaking hour while listening to a prolonged musical program or lengthy announcements. Equally frustrating and destructive of a speaker's time at camp meetings are the blow-by-blow instructions on how to take care of tents in a storm or how to find lost children.

It is agonizing for a speaker to hear the chairman say: "I am sorry that we have used up so much time discussing these items, but we want our speaker to feel at ease and take all the time he needs to present his subject. Ladies and gentlemen, I take pleasure in presenting . . ." By this time the audience is tired, the children are fidgety, and infants are crying for their dinner. Upon being presented so late the speaker is tempted to simply say, "My address for this morning is 6840 Eastern Avenue, Washington, D.C.," and sit down!

A person is invited to speak because, it is assumed, he has something to say. That opportunity should be granted him without his laboring under pressure of time and tiredness of mind. Then what is said can be received with alertness and prove to be a blessing. No one should rob the audience of the latter.

The History of the Evolutionary Concept

H. G. HADLEY, M.D.

Washington, D.C.



THE various theories of evolution held by the Western world have been attempts to solve the problem of life by considering life as an organized energy engaged in a struggle against entropy. Life, then, seems to be a coordination of infinitely active molecules composed of a linkage of small living forces and against which all things are working together toward dissolution.

John Ray believed that the world consisted of a constant set number of inanimate bodies which never changed, and that none were destroyed, and no more could be produced. These minute bodies were indivisible and were the ultimate particles that formed nature's productions by their various combinations. He thought that the growth of plants and animals was due to a "plastick principle" that God used in producing these effects in His works of providence.¹

Aristotle, in his conception of the great chain of being, believed that the sun and stars were eternal and divine, and therefore unchanging. From Aristotle's idea of the permanency of nature, the belief in final causes and the argument from design, the tendency for modern theories has been to swing to the other extreme. Every state of the system of matter in motion was thought to result irresistibly from its predecessors. He considered that the arrangement of the planets was the effect of laws of motion, and believed that the various species of extinct animals were the result of the permanent tendency of things to change.² Galileo thought that the earth had become noble and admirable by reason of so many different alterations.³ He also treated time as a dimension, so that motion was not a substantial change. It became neutral and the quantity could be meas-

ured independently of the moving body.

Kant believed in divine superintendence because nature, even in chaos, seemed to proceed regularly and according to order.⁴ He believed that matter formed itself in accordance with established laws and that the well-ordered whole was produced, under the regulation of the established laws of motion, from a world which was in chaos in the beginning.⁵ Spencer had considered that mental processes were a means of adaptation to environment and that mental processes being similar to other life processes, had, in the same manner, undergone a progressive evolution.⁶

Darwin did not mention man in *The Origin of Species* except by inference in stating that light would be thrown on the origin of man and his history. Man, in evolutionary theory, might finally become the "business manager for the cosmic process of evolution."⁷ The neo-Darwinists, such as the biologist Sir Julian Huxley, believed that man, the highest product of organic evolution, would eventually control evolution itself.⁸ The result of Darwin's reasoning, however, made the creature that David thought of as "little lower than the angels," to become but little higher than the animal.

Thomas Huxley believed in the prophetic vision of the Hebrew Bible, but accepted it only as a form of moral intuitionism.⁹ Darwin believed that religion was born in the fears of primeval man, and that the idea of a universal and beneficent Creator arose after a long development of culture and that this resulted in an advance of morality. He also recognized, however, that the conviction of a man's mind, which had developed from the lower animals, would not be trustworthy.

Darwin faced the terrifying prospect of our planetary system perishing in the far-off future, but he never foresaw that the

progress of man's intellect might cause him to perish by his own acts. He looked to future generations for "virtue to become triumphant," expecting the good and moral habits to become fixed by inheritance, after which the struggle between the higher and lower impulses would lessen.¹⁰

The planned society of man at this time seems less inviting, in its grim reality, than when it was only a dream. The realism of the conflicts of nations and races apparently does not raise man to even higher levels of culture. At present it is threatening to destroy the whole human race as modern science is becoming increasingly preoccupied with developing even more dreadful weapons of annihilation.

Lyell thought that the development of man's reason proved the "ever increasing dominion of mind over matter."¹¹ He refused to accept natural selection as the cause of evolution and thought if natural selection is confounded with creational laws, we either deify secondary causes or immeasurably exaggerate their influence.¹² Lyell also thought that Lamarck had renounced his belief in the high geneology of his species and looked forward as if in compensation to the future perfectibility of man in his physical, intellectual, and moral attributes.¹³

Darwin's belief was that selection was not an occasional or a sporadic process, but an omnipresent power.¹⁴ He recognized that variations are not adaptive, therefore no trend could occur without selective action. He then personified the selective power of the environment as an outside agency. He thought that while man might accomplish effects by selection, there would be no limits to what a being with penetration could effect during whole geological periods.¹⁵ Although Malthus had statistics for his theory in only one country, the United States, Darwin applied "the doctrine of Malthus with tenfold force" and introduced his hypothesis of random variation, struggle for existence, and adaptive selection by the environment. He believed this means of selection to be incomparably truer than any produced by the feeble, capricious, misdirected, and ill-adapted selection of man.¹⁶ He thought that natural selection could develop instincts, and that if complicated instincts could thus be produced, complicated organs could result as well.

Darwin believed that from death, fam-

ine, and the struggle for existence, the most exalted end—the creation of the higher animals—had directly proceeded.¹⁷ His argument was based on general considerations rather than upon absolute proofs. He admitted that "when we descend to details, we cannot prove that one species has changed and we cannot prove that the supposed changes are beneficial."¹⁸

Darwin rejected Lamarck's solution of a natural tendency toward progression with a power of adaptive response. Instead, he relied upon the influence of selected variations that favored the survival of the organisms exhibiting them; and Herschel, likewise, did not accept the principle of arbitrary and causal variation to account for the organic world.¹⁹

Darwin could not see how, if natural selection was effective, a higher intelligence could direct the course of variation. He could not harmonize the misery of the world with the idea that the world developed according to predesigned plan. He looked at everything as resulting from designed laws and that all details, whether good or bad, resulted from the working out of the laws of chance. He felt that the variations that exist could not be divinely ordained, for there were many which did not need any requirement of change. There was actually no room for genuine chance in Darwin's view of nature, for everything to him was the result of fixed laws. Darwin's theory was directly contradictory to the prevailing theology when he wrote that the whole world, living and not living, was the result of mutual interaction, according to definite laws of the forces possessed by the molecules of which the primitive nebulosity of the universe was composed.^{20 21}

Monboddo believed that it was man's greatest glory that from the savage state in which the orangutan lives he should, by his own sagacity and industry, have arrived at the state in which we now see him.²² Lamarck thought that a race of apes, impelled by the need to dominate and to see far and wide, might acquire the information and capabilities of man.²³ Even Horace had written that when "living things first crawled on earth's surface, dumb brute beasts, they fought for their acorns and their lair with nails and fists, and then with clubs . . . until they discovered language . . . they began to build cities and to frame laws."²⁴

Lamarck attempted to arrange animals

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according to the complexity of their internal organization to show the path that nature followed in giving existence to the different races of beings.²⁵ His theory that "progress achieved in perfecting organization is never lost" favored teleology rather than an evolution of life which simply resulted from material causes, and that adaptation directed change.²⁶

Darwin's grandfather, Erasmus Darwin, believed that nature existed in a state of "perpetual improvement by laws impressed on the atoms of matter by the great cause of causes." Thus, he offered a gospel of cosmic progress through which Christians might build a better life on earth in exchange for the hope of salvation in the next world. He thought that animals rose from one living filament endowed with animality and had the powers of acquiring new parts by the "first great cause."²⁷

Cuvier wished to harmonize the two conflicting existing theories of nature; the first, considered final causes as the conditions of existence, and variety an expression of divine activity. The particular forms were supposed to be derived from creation's initial pattern upon which the

original structures of the world were constructed once and for all times. The second was that a system of material particles of the Newtonian hypothesis, moving in space and time, maintained and controlled the phenomena of the world. These, in turn, produced the changing configurations of the environment to which organic forms must adapt to survive. Survival, however, does not ensure progress or define its quality. Actually, natural selection is not the survival of the fittest, but the survival of those who manage to survive. While he was committed to the doctrine of a fixed creation, he believed that nature actively produced a variety of living creatures.²⁸

(To be continued)

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Always do right; this will gratify some people and astonish the rest.—Mark Twain.

Salvation

Planned

Before Creation

MELVIN OSS

District Pastor, Colfax, Washington

ATONEMENT, expiation, propitiation, or forgiveness was always effected *after* the committing of the thought, word, or act, *not before*. The great Sacrifice was provided in the plan of the Eternal for the salvation of mankind even before man's creation. Man being created a free moral agent, would be confronted with the possibility of making a wrong choice, and consequent failure. Adam and Eve were not automatons or robots. Their obedience and loyalty to their Creator, which would ensure their happiness and joy, were to be based not on compulsion but on love and gratitude.

When sin entered into the experience of mankind it was possible to obtain forgiveness and salvation by an act of faith in accepting God's provision for redemption. This faith was demonstrated in offerings that were symbolic of the great sacrifice to be made on Calvary. The death of Christ on the cross provided a vicarious, meritorious, and all-sufficient sacrifice for all men in all times.

Forgiveness and restoration come not as an indulgence, or forgiveness in advance of sinning, but by repentance and acceptance of the Saviour's sacrifice on Calvary *after* the sinful act, word, or thought (Rom. 3: 23-25). These are comprised in what is commonly referred to in the Scriptures as the atonement. Even before the crucifixion of Christ, but after men had become conscious of their mistakes, they obtained forgiveness

by faith in the divine Sacrifice still to be effected on Calvary. We who live this side of the glorious cross must accept Christ by faith and ask for forgiveness (see 1 John 1:9).

Christ's sacrifice was made once and for all time, even for the future unborn generations (see Heb. 10:10; 9:25, 26, 28). The provision for forgiveness was made for all sinners if they would by faith accept it. Atonement, which includes reconciliation and restoration to divine favor, is readily available if men will recognize and accept the salvation so graciously provided.

Christ ministers in the heavenly sanctuary in behalf of all who turn to Him. He now officiates as high priest. From the analogy of the sanctuary system, which was patterned after the heavenly, we recall it was the high priest who on the Day of Atonement cleansed the sanctuary of all the confessed sins of the Hebrew nation that had accumulated for a year. Provisional forgiveness had been provided in the recurring sacrifices made previously during the year. Along with the confession of sins by the individual and his repentance is the concurrent ministration and intercession of Christ in heaven (see Heb. 7:25). We confess. Christ forgives (see 1 John 1:9). Our blessed Saviour is understanding and sympathetic of our weakness and straying from the true path of service and devotion. "Let us therefore come boldly unto the throne of grace" (Heb. 4:14-16).

Forsaking sin, we are called into an experience of divine restoration and fellowship (see 1 John 1:3, 7). This is the path of loving obedience and sanctified living for the redeemed to walk in. The proper response of the individual to the provisions of divine grace is essential to the appropriation of the benefits of the sacrifice of Calvary, which the living Christ makes effective by His continuing ministry and intercession.

THE MINISTRY INDEX

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Does “Anti” in the New Testament Mean “Against”?

OTTO H. CHRISTENSEN

Professor of Religion and Biblical Languages, Andrews University



DOES the Greek *ἀντί* mean “anti”? This is an interesting question, for it affects the exegesis of many verses of Scripture. *Αντί* is only a preposition, but a preposition is the “rudder” of the sentence. The destination of a ship is decided by the rudder, but the rudder is not the power of the ship. Neither is the preposition the power of the sentence; but a misunderstanding of the preposition may wrongly direct the thought. It is important to know the basic meaning and the use made of the preposition at the time of the writing. A. T. Robertson expressed this well when he said:

It is not enough to know the etymology, the proper formation and the usage in a given writer. Before one has really learned a word, he must know its history up to the present time, certainly up to the period which he is studying. The resultant meaning of a word in any given instance will be determined by the etymology, the history and the immediate context.¹

Before proceeding to any textual analysis of a sentence containing this preposition, a clear understanding of the basic meaning is necessary. This may be a revelation to some who have always thought *ἀντί* meant “against.” Literally, it has the basic idea of “at the end” of a line or log. So the idea of “face to face” or “opposite” is developed. This may be a favorable “opposite” or an unfavorable “opposite,” depending on the two objects. Two lovers may be at either end of the log or there may be two rival claimants for the same girl’s hand or heart. It makes quite a difference which it is.

One of the latest and best lexicons with which the other standard lexicons agree gives the following meaning, which is based

on its use in Homer, inscriptions, papyri, the LXX, and Josephus—

original meaning local, *opposite*. Figurative:

1. in order to indicate that one person or thing is, or is to be, replaced by another, *instead of, in place of. . . .*

2. in order to indicate that one thing is equivalent to another, *for, as, in place of. . . .*

3. Gen. 44:33 shows how the meaning *in place of* can develop into *in behalf of, for* someone, so that *ἀντί* becomes = *ὑπέρ*.²

Moulton and Milligan in their lexicon, after giving several quotations from the papyri and ancient Greek writings, say, “By far the commonest meaning of *ἀντί* is the simple ‘instead of.’ . . . This shades into ‘in exchange for’ or ‘in return for.’”

After having examined every use of *ἀντί* as a preposition in the New Testament and in the Hexateuch of the LXX, the context demands in each case one of the above meanings. Not once could the English word “against” or “because of” be used—with one possible exception where “because of” could be used as well and make sense but would change the theology. This will be discussed later. Let us note a few typical examples. In Matthew 2:22 it is used as follows: “Archelaus did reign in Judaea *in the room of* his father Herod.” In Mark 10:45: “to give his life a ransom *for* many.” Here it could mean “in behalf of,” but it could just as well be “instead of.” In John 1:16 it is used in “grace *for* grace.” This from the context would require “instead of” or “in place of.” Let us note one more example, as Paul uses it in Romans 12:17: “Recompense to no man evil *for* evil.” Here it unquestionably means “in exchange for” or “instead of.”

These are samples of how it is used twenty times as a preposition in the New

Testament and also in the LXX of the Old Testament. In no place, even though in translation we have used the preposition "for" to convey its idea, does it have the concept of "because." The only time it has that meaning is in combination with the relative pronoun plural in the genitive case, when the combination ἀντ' ὧν means "because." The contextual thought would not permit it.

As mentioned before, there is only one reference where the context could permit the idea "because," but it gives a truer and richer meaning if held to its basic meaning of "instead of." It would also seem reasonable to assume that if ἀντί as a preposition in all these cases has the connotation of "instead of," or a related thought, it would also have it here. The text referred to is Hebrews 12:2. While admitting the possibility of "because" as the meaning of "for" to harmonize with the thought of Isaiah 53:11, at second thought there may be no direct connection. Isaiah is speaking of the future at the end of redemption, whereas the writer of Hebrews is speaking of His earthly experience.

Christ did not die for the sake of a reward for Himself. He loved us so much He gave His life. On the cross we are told He "could not see through [beyond] the portals of the tomb."—*The Desire of Ages*, p. 753. Hence He could not have died for a reward. But He chose, as Moses did, to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season. When the devil took Him up to an exceeding high mountain and showed Him all the kingdoms of the world he showed Him all the pleasures of sin. It was a real temptation. With the true meaning of ἀντί before us this verse of Hebrews 12:2 takes on real significance as to the temptation and victory of Christ. It would read, ". . . who instead of the joy that was set before him endured the cross, despising the shame." The English word "for" has a variety of meanings, but in Greek for each one of these meanings there is a separate preposition. For the idea of "because" they would use διά with the accusative case or ἀντ' ὧν as a conjunctive phrase. For "instead of" they use ἀντί throughout the New Testament.

Although it is well known that a preposition as such often has a meaning quite different from that of the same letters when used as a prefix in compound words, yet it is possible that our present-day lexicons

have missed certain meanings that were permissible in the days of the authors. If the lexicon meanings of ἀντί as a preposition can be carried over into the compound words here considered, the result will be an amplified understanding of certain Bible passages.

Let us now look at some examples where ἀντί is used in a compound with a verb. Take, for instance, its use in Colossians 1:24 in the compound verb ἀνταναπληρῶ. Paul is here rejoicing in his sufferings on behalf of the Colossians, and by this he says he is fulfilling the shortcomings ("that which is behind") of the afflictions of Christ in His flesh for the church. The verb ἀνταναπληρῶ is a double compound, a very rare verb and used only here in the New Testament. Paul made choice of this word, no doubt, to convey a special thought. The simple verb πληρῶ means "to fill." The prefix ἀνά adds the idea of "up," the compound meaning "to fill up." But ἀντί prefixed means "opposite," or as a helper at the other end of the load fulfilling his share, or "in turn." Robertson states it like this: "It is now Paul's 'turn' at bat, to use a baseball figure. Christ had His 'turn,' the grandest of all and suffered for us all in a sense not true of anyone else. It is the idea of balance or correspondence in ἀντί as seen in Demosthenes's use of this verb. (*De Symm.*, p. 282), 'the poor balancing the rich.'"* Paul is here stating a great truth that a true Christian becomes a joint sharer with Christ in the sufferings that sin has caused.

A use true to basic meaning is found in Luke 10:31, 32 where appears the double compound ἀντιπαρῆλθεν. Here in the parable of the Good Samaritan, the priest, having seen the wounded man, "passed by on the other side." The verb ἦλθεν is from ἔρχομαι, and means "went"; παρῆλθεν is "went or passed by"; and ἀντιπαρῆλθεν is "passed by opposite." That is, he went way over on the opposite side of the road.

In Romans 8:26 where we are told the Spirit helpeth our infirmities Paul uses the word συναντιλαμβάνεται, which is translated by the colorless word "helpeth." Here we have the word λαμβάνεται, which is the present middle form for the word "to take," that is, "to take for oneself" in which the subject shares in the results of the action. This is prefixed by ἀντί, which would give the added idea of "to take a hold opposite to another for the purpose of sharing in the results." The σύν prefixed adds the thought

of "together with," or the totality of the whole word would be "to mutually take hold opposite to us and mutually share in the results." In other words, the Holy Spirit will form a team with us to present our petitions to God. He is not to do it all alone, and we are not to do it alone. It is together. How close becomes our relationship with Him! This is similar to the use of this same word in Luke 10:40, where Martha appeals to Christ to command her sister to help her. She actually says, "Bid her therefore that she take hold opposite to me as a team that we may mutually share together in the results or satisfaction of the work."

The word "to answer" is ἀποκρίνομαι. It is made up of the middle voice of κρίνω, "to judge"; the middle voice would mean "to judge for oneself." With the prefix ἀπό, "away from," it would suggest "to bring out what one has judged within himself" or "to answer." Now with ἀντί plus ἀποκρίνομαι as in Luke 14:6 and Romans 9:20 it would mean "to bring out one's inner judgment on a par with what was said."

Far richer in meaning than the word "recompense" in Luke 14:14 is the double compound used there, namely, ἀνταποδοῦναι. Here we have the infinitive δοῦναι—"to give"—prefixed with ἀπό—"away from"—plus ἀντί—"opposite" or "equivalent to." Thus it would read, "Thou shalt be blessed, because they have not to give back to thee an equivalent, for it shall be rendered back to thee an equivalent thereto in the resurrection of the just." In other words, accounts will be balanced by God, not by men, in the resurrection day. As far as our good deeds are concerned we should not expect an equal return, but we will receive as a reward in the resurrection the counterpart to what we have done.

These are just a few of the many riches discovered in God's Word as we feel and think with the writers as they were inspired by the Holy Spirit. Even the word *antichrist* takes on a truer meaning. He is not one primarily against Christ, but one who attempts to be "instead of" Christ. Let us as ministers make this point clear in dealing with this topic, and it will save many misunderstandings. No, ἀντί is not basically "anti."

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Church Qualifications for Proper Fund Raising

JAMES CUNNINGTON

Director, Church Development Service
Pacific Union Conference



THE raising of funds is a major problem in any church. Raising funds from within the church for conference projects is a common conference administrative problem. When certain conditions exist, fund raising is relatively easy. Under other conditions it is very difficult. Every church family develops an individual personality. Standards of giving become acceptable. Social attitudes toward the purpose of the church are formed. Some churches qualify for successful fund raising; others do not. We will consider three types of church personalities.

1. The growing, expanding, progressive church has problems that are good in themselves. The school is probably crowded, and the teaching staff should be increased. Membership, tithe, and mission offerings are consistently increasing. There are various needs for building expansion. The need for local funds is great.

2. The stagnant church is one that has experienced little change in several years.

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Here one will usually find the same people in office for years. The church is settled in formal routine, and the junior and youth departments are negative or inactive. Church school is either on the downgrade or does not exist. The buildings, though a bit old, are "good enough for us." The church and Sabbath school expense accounts are always in the red. This is somewhat overdrawn for emphasis, but is basically correct.

3. The negative church is one that has some factions and social quarrels. Its members can fall victim to jealous misunderstandings. The nominating committee struggles with a sort of political balance of power. Many members protect personal faults by pointing out the sins of fellow members and ministerial leaders. Fortunately this is not a common picture, but it does sometimes exist.

Of course, any one church will have a complex personality. Many churches will have various degrees of all three types—progressive, stagnant, and negative. Sometimes the unfortunate elements tip the scales in the wrong direction. It is possible for a few individuals to upset an otherwise united church. These things are matters of pastoral care of the most skillful kind.

Qualifications for successful fund raising are simple. The church needs to be progressive and growing. The congregation should recognize these needs with a bit of understanding. The counsel of age and the vigor of youth must be united. We must love one another for both our strengths and weaknesses.

Successful fund raising must always be our individual expression of love for God and an eagerness to advance His kingdom. When the spiritual plane is high, the church is growing and the local improvements are above normal. Another related result always follows. The tithe, missions, and other offerings are proportionately increased.

God does not need our money. He needs us. If He were hungry He would not ask us for food, for the world is His. It all boils down to one simple rule—where our treasure is, that is where our heart is going to be. Personal involvement is far more important than many dollars.

Everything great is not always good, but all good things are great.
—Demosthenes

(Seventh-day Adventists have always supported the work of the Bible societies, for the work of Christian missionaries depends on the availability of the Word of God. This brief report reveals a commendable foresight and bold planning to reach untold millions with the gospel in the next three years.—Eds.)

A campaign to triple the annual worldwide rate of Scripture distribution within the next three years has been announced by the United Bible Societies.

The goal is to distribute at least 150 million copies annually by 1966, according to Dr. Frederick Donald Coggan of England, archbishop of York and president of the UBS. In 1962 the twenty-three national Bible societies who are members of the UBS circulated a total of 51,089,209 copies of the Scriptures.

The archbishop noted that the population of the world is increasing by 60 million every twelve months and that the United Nations Educational, Scientific and Cultural Organization (UNESCO) is undertaking a literacy campaign to develop 350 million new readers within the next five years.

"Are these tens of millions," he asked, "to be deprived of the possibility of reading at least some part of God's Word? Should they, because the Book is not available, remain forever unaware of 'the great things God has done'? The crowds assembled in Jerusalem on the day of Pentecost heard, each in his own language, the good news of Jesus Christ—heard, understood, and were baptized. Our task today is to give the teeming millions of the world a like opportunity."

Commenting on the projected campaign, Everett Smith, president of the American Bible Society, declared: "If the Bible is truly to become God's Word for a new age, it must be presented in ways which will speak to modern man. To accomplish this requires new or revised translations in many languages, new formats, new type faces, colorful covers, and a variety of illustrative material. In these and other ways we must help God's Word bridge man-made barriers and overcome all other obstacles, so it can speak to the minds and hearts of all men everywhere."

American Bible Society

Here is practical advice from a busy preacher in a large church. Things old and new, and forgotten things, are here set forth succinctly for busy men and women.

Steps to Success

JOHN R. LOOR

Pastor, Dallas, Texas



EVERY worker for God desires to be successful. We are told that a disciplined, organized mind is essential for such success. Also that the worker for Christ should not shun mental discipline. In other words, we should be willing for the Holy Spirit to organize us. We, who are so accustomed to organizing others, must not resist organization ourselves. And this goes for our other workers too. Sometimes this can be slightly painful, if we have been lax along these lines. Our type of work is a perfect target for Satan as he strives to create disorder. We have no time clock to punch like some other workers. The responsibility of faithfully utilizing our time is ours.

God's servant tells us that we must have rules to achieve success through order and discipline. What are some of these rules?

Recognize Priority

"By dallying over the *less important* matters, they find themselves hurried, perplexed, and confused when they are called upon to do those duties that are more essential."—*Evangelism*, p. 649. (Italics supplied.) We need to know how, with the help of the Holy Spirit, to put first things first.

Have a Plan

"Everything must be done according to a well-matured plan, and with system."—*Ibid.* That doesn't leave much out, does it? Sometimes we all feel too busy to take time

to plan. But if we would do this we would save *more* time in the final analysis.

Cultivate Regularity and Punctuality

We all have occasions when the best schedule is interrupted; nevertheless, a definite schedule is necessary in order to work smoothly and successfully. Here is a challenge: "Regularity in all things is essential. Never be late to an appointment."—*Ibid.* None of us like to see people straggling into Sabbath school and the worship service late. How do we feel when the situation is sometimes reversed?

Make Words and Time Count

We should never be too busy to really help precious souls, and may God guard us from "professionalism," but we should avoid much lost motion. "In no department or office should time be lost in unnecessary conversations."—*Ibid.* Let us make our time really count for Christ, for souls, and for eternity.

Prompt Attention to Important Matters

By important matters we mean more than priority. We need to recognize *what* is important, but we must also move ahead quickly on those very things. If you question this at all, listen to this: "The unfortunate habit of neglecting a special work which needs to be done at a certain time trebles the difficulty of performing it later with exactness and without leaving something neglected or unfinished."—*Ibid.*, p. 651. I don't believe that any of us desire to triple the difficulties of any of our work.

Have a Notebook and Use It

"If necessary, have a small book in which to jot down the things that need to be done, and set yourself a time in which to do your work."—*The Youth's Instructor*, Jan. 28, 1897. If you would avoid many "slips" and the constant clouds of uneasiness involved in wondering whether you are forgetting to do something, be sure to make good use of your "little book."

Have No Side Lines

There is much that could be said in this area and in matters of definition. May the Holy Spirit guide all of us, as we consider the principle enunciated in the following: "Elder ——— will surely lose his bearings unless he ceases to interest himself in work that God does not require him to do, work that demands attention to business details. By engaging in secular work he would not be doing that which has been appointed him by God. The proclamation of the gospel message will be his light and life."—*Evangelism*, p. 654. What is our real "light" and "life"?

One more point should be mentioned. I believe that it is clearly supported in the Bible and the Spirit of Prophecy.

Regular Rest Hours

God's Word says we should be "temperate in all things." Do we sometimes even boast of our irregular, intemperate programs as though we are almost proud of them? If God's worker is tired, nothing seems right. His God, his own experience, his church members, and his own family—all suffer as a consequence. It takes discipline to get sufficient physical rest in many cases. It is important. Leave some things to unfinished business. The late Robert Frost put it this way: "I leave a great deal to unfinished business."

Lest anyone misunderstand, let me hasten to add that this, in no way, undoes the previous statements in our list. Donald Culross Peattie's comment on Frost's statement will clarify:

"Roll them about in your mind, you worried and hurried ones. Savor the richness of time and patience, of hope and faith, that lies in this simple utterance. For there is much in the business of our lives that we cannot hasten, for all the urgency of speed that today devils us. There is much—and this is true of the most important of our affairs—that cannot be concluded in a day,

or a week, or a month, but must be let to take a guided course. We are too prone to bring it with us to our rest, and thrash it over uselessly. . . . When an acorn fallen from an oak at last splits husk, sprouts, and begins to take root, how much unfinished business lies ahead of it! It has no contract with the sun and rain to have become an oak tree by a certain date. But with their help, it will grow until it towers and spreads shade, in the good time we call God's. We ought as trustingly to let our plans and problems ripen to solution, knowing there is another Hand in the business besides our own. To leave a question to 'unfinished business' is not to abandon the task. It is to attain the serenity which will give us strength to carry on with it when the call to effort comes."

Even in God's work, we must, in this sense, leave a great deal to "unfinished business."

If, by the grace of God and with the help of His Holy Spirit, we follow such God-given suggestions, what will be the result? There is no question. Here it is: "Such a training is necessary not only for the young men but for the older workers in order that their ministry may be free from mistakes, and their sermons be clear, accurate, and convincing."—*Evangelism*, p. 648. May God give us such an experience and such a ministry.

"That Belonged to Him; This Is a Present"

A little girl had given to her—ten bright new pennies.

"This," she said, laying aside one, "is for Jesus; and this is for you, Mummy; and this is for Daddy," and so on to the last one.

"And this is for Jesus," she said. "But," said her mother, "you have already given one to Jesus."

"Yes," said the child, "but that *belonged to Him*; this is a *present*."

I said to myself: "Yes, I pay my tithes and offerings, but have I given Jesus a present of late?"

"Where your treasure is, there will your heart be also." If my heart is in Jesus Christ and His blessed work, and in saving this lost world groaning in sin and sickness, my treasure will go that way.

STANLEY COMBRIDGE



Northern Mindanao magazine evangelists with division, union, and mission leaders. Second row fifth from the left is Erlinda Poblacion.

A story of dedication that has a New Testament flavor. The acts of our colporteurs form a thrilling part of the evangelistic program of the Advent message.

Colporteurship Even Unto Death

(Written to the memory of Erlinda Poblacion)

F. M. ARROGANTE

President, Northern Mindanao Mission, Philippines

THE pages of the history of God's great Advent Movement since the adventurous coming of Colporteur Robert Caldwell in 1905 have been filled with thrilling and dramatic recitals of the marvelous work that God has wrought and is doing in the hearts and lives of the increasing Philippine population. Today in the Philippines we have more than 100,000 believers, 600 of whom are colporteur evangelists.

Before the war, in 1938, in Luzon a col-

porteur by the name of Felipe Corcorro was beheaded by the fierce head-hunters while delivering gospel books in the fearful hinterlands of Mountain Province.

After the war, in 1949, in the Visayas another colporteur, Brother Eliseo Dioliste, was shot while delivering copies of *The Great Controversy*, *The Meaning of Our Times*, and other books in the wild mountainous area in Kanlaon, Negros Oriental.

Recently on May 10, 1963, in Mindanao

An Extraordinary Opportunity

another colporteur, this time a woman magazine evangelist, Erlinda Poblacion, gave her life while traveling by boat on the treacherous sea near Tandag, Surigao. Erlinda and three other consecrated women were sailing on a small motor launch that capsized, and Erlinda was drowned.

When colportering was at its lowest ebb, when money was scarce and sales were low, when some had to give up and find other means of supporting themselves, Erlinda stood by and carried on with her loyal companions, witnessing for the Lord. Their love for God's work was more precious than all besides. That love impelled them to continue even if it meant the sacrifice of life itself. Yes, Erlinda kept on colportering even unto death.

The blood of God's martyrs is like seed sown to yield a harvest for Him. They sealed their testimony with their own blood, and the result of their consecration blazed forth to convince others of the truth. To them the brightest page of their life history is death while holding aloft the banner of Prince Emmanuel.

"The way to heaven is consecrated by His footprints. Every thorn that wounds our feet has wounded His. Every cross that we are called to bear, He has borne for us. The Lord permits conflicts to prepare the soul for peace."—*Love's Victory*, p. 111.

Brethren Felipe Corcorro and Eliseo Dioliste and Sister Erlinda Poblacion sealed their devotion with their lives. Although they have died, their memory lives on.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13).

After the burial of Erlinda in Murcia, Negros Occidental, May 21, 1963, we asked several colporteurs whether they were discouraged. With tears in their eyes they answered: "No, sir. We are not discouraged, we are inspired. We will continue in the Lord's work, and if it means the giving of our lives we will gladly give them for Him and His work."

"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels" (Mal. 3:17).

How many millions have paid with their lives because they practiced and shared their faith until death silenced them, will never be known until the books of God in heaven will be laid open before the eyes of the redeemed.

Recently I had opportunity to study the new volumes of compiled *Ellen G. White Present Truth and Review and Herald Articles*. These two thousand articles were written over a period of sixty-five years. The Review and Herald has made photostat copies of the original, and it was interesting to read the detailed notes in the margins indicating portions of these pages that were reproduced in various current books also from her pen. However, approximately 85 per cent of the material in these articles has never appeared in any other form. The last volume carries a combined alphabetical listing from each of the six volumes of all the article titles, key words in the titles, plus special groupings and major subjects, sermons, and biographical accounts, making it a usable and practical working source book of spiritual truth.

Through these volumes we find many of Mrs. White's sermons that she delivered from the public platform, stories of her travels and experiences, messages of encouragement, admonition, and reproof. Because human nature is the same today as it was in her time, and because true doctrine never changes, her messages bring pertinent counsel for us living today. In addition to her writings there are thousands of other articles written on many subjects by our pioneer authors.

Originally these volumes were prepared by the Ellen G. White Estate for use in Andrews University. The price of this compilation was \$250.00, but now the Review and Herald has produced these six volumes containing more than six thousand pages for \$100.00. Considering the value received, it is an exceptionally good price, and it would be good if every church could procure a set for its library.

Up to this time this wealth of material could be found only in the vaults of the Ellen G. White Estate, in Washington, D.C. Now one has the opportunity of having in his own library the richness of spiritual truth contained in these Spirit of Prophecy messages to the church.

A. C. F.

PASTOR -- Shepherding the Flock



The Untapped Source of Power in the Church

DONALD W. WILSON

Andrews University



EVERY preacher and almost every church member in the New Testament church was an evangelist. Therefore it was successful in bringing Christianity before the world in a short time. On this principle, "every preacher and church member an evangelist," hinges the success of the church today in reaching the world.

Too often the minister has become overburdened with the multitude of problems arising within the church, and has thereby been prevented either partially or completely from effective contact with the outside world. Is it for the good of the churches that the ministry is becoming entrenched, and somewhat lacking in time for direct evangelism? Should the minister become a full-time counselor and church-activities organizer?

It is essential that the minister first educate the elders, deacons, and church members in service so that he can devote his energy to the true objective of ministerial work:

In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train the church-members for acceptable co-operation. . . . When they are prepared to sustain the minister by their prayers and labors, greater success will attend his efforts.—*Gospel Workers*, p. 196.

When this task of education is completed, the minister can devote his full energy to promoting the gospel among non-

Adventists. Is not this the true Adventist ideal?

Our ministers are not to spend their time laboring for those who have already accepted the truth. With Christ's love burning in their hearts, they are to go forth to win sinners to the Saviour. Beside all waters they are to sow the seeds of truth.—*Testimonies*, vol. 7, pp. 19, 20.

In every church there is an untapped source of power that, if fully utilized, would release the pastor for evangelism and strengthen the church immeasurably:

The secret of our success in the work of God will be found in the harmonious working of our people. There must be concentrated action. Every member of the body of Christ must act his part in the cause of God, according to the ability that God has given him. We must press together against obstructions and difficulties, shoulder to shoulder, heart to heart.—ELLEN G. WHITE in *Review and Herald*, Dec. 2, 1890.

It is not God's purpose that the ministry should be left alone to carry on the proclaiming of the three angels' messages. Rather, the minister should so organize his church that the abilities of each member are most effectively harnessed in the work of the church. There are men and women in the church who can contribute to lightening the minister's load so that he can engage in evangelism. Too long the burden has fallen on the shoulders of a few. It is time that the ministry make full use of the tremendous potential of a fully organized church.

Every minister is in charge of a working force. The foreman is the organizer,

trainer, and adviser, not the sole worker. He is the coordinator behind the strength of a consecrated army of lay workers. Thus cooperatively much more can be accomplished than by the work of one minister.

There are capable laymen in every church who can be put in charge of small bands of members. Preferably these laymen should be deacons, and associated with them should be a deaconess. These bands are not a new innovation, but a divinely appointed plan to spread the burden and utilize the untapped source of power in the church that can move the world:

The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work *not only for the church members, but for unbelievers*. . . . Let them labor in Christ-like love for those outside the fold, forgetting self in their endeavor to help others. As they work and pray in Christ's name, their numbers will increase.—*Testimonies*, vol. 7, pp. 21, 22. (Italics supplied.)

The objective of these laymen-sponsored bands is twofold: First, to work for church members and, second, to work for unbelievers.

The deacon in charge of the band becomes a spiritual shepherd for those particular individuals. He, through visitation and interest, but without undue inquisitiveness, discerns their problems. If someone is absent from church he generally should know why. The minister's work is thereby lightened within the church, and the members are constantly kept in touch with the church through this method. If serious problems arise they are referred to the elder by the deacon. This would not mean that the minister visits only members in serious trouble, but this would mean that members are more effectively guided. Through this method the minister of the large church solves the problem of keeping in touch with members.

These bands are also invaluable in sponsoring campaigns in the church. Each deacon could promote each project within his group. Financial drives, Ingathering, et cetera, should closely follow the band structure. Through this method the distracting, time-consuming promotion of campaigns could be largely eliminated from the pulpit on Sabbath morning. As far as possible, all promotional aspects should be eliminated from the worship service. This can be accomplished by the

deacons being thoroughly organized and instructed and then going out and talking things over earnestly with their band members in their homes during the week. A weekly reporting system would be necessary.

Besides being an active source of power within the church, these bands can be effective in giving Bible studies and in visiting contacts and evangelistic prospects. The personal touch can thereby be given to these interests. Properly trained, these bands of laymen can conduct effective soul-winning campaigns that will add not only numbers to the church but also spiritual strength to the individuals involved.

To be truly effective and vigorously progressive, the Seventh-day Adventist Church should encourage and train every member to be an active worker. This goal can be reached only if the minister trains and strengthens the members through periodic training classes within the church. There must be careful persuasion, not compulsion, in working out these plans.

If this plan is carefully followed, definite results can be realized.

The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.—*Gospel Workers*, p. 352.

If every minister with every member would become a living missionary going out to evangelize, the gospel would soon be proclaimed to all nations, all peoples, and tongues.

Urgently Needed

We urgently need for historical and theological research purposes the four *Sabbath School Lesson Quarterlies* for the year 1921. The lesson titles for the four quarters of that year were:

1. Our Personal Saviour, Jesus Christ.
2. The Work of Christ.
3. Union With Christ.
4. The Kingdom of Christ.

Anyone having this set of lessons and willing to part with them, please communicate with the writer as soon as possible.

H. W. LOWE

EVANGELISM -- Winning Men for God



A New Approach to Personal Evangelism

L. R. VAN DOLSON

Instructor in Bible and Evangelism, Pacific Union College



DURING the current school year Pacific Union College students have enrolled 285 persons in the communities surrounding the college in a new type of Bible study plan. About half of those enrolled have completed the Bible course.

Typical of these contacts is the experience of Ralph Torres and Dorothy Simle. They were working a district in the city of Napa and were not having as good success as some of the other teams in securing enrollments. In fact, they had approached fourteen homes without securing a definite interest, and Ralph said he was getting disgusted with people for not wanting what he considered to be so worth while.

At the fifteenth home a teen-age girl came to the door, and as they began to explain the course, she said, "Wait a moment. I'll call my mother." When her mother came to talk to Ralph and Dorothy she appeared to be very disinterested and finally said, "You're wasting your time and mine too."

Ralph was so discouraged by this time that he blurted out, "I've been wondering just why it is that people aren't interested." You can imagine his surprise when she answered, "Well, I'm not interested in a study program, but I am interested in your church. I have been wanting to attend your church, but I'm afraid to because I don't know anyone."

She invited them into the house and told them that she had become acquainted with

Seventh-day Adventists through her Adventist doctor and through the books and magazines she had been reading in his office. They left the Bible course with her to look over carefully, to see if she might be interested in the study program after all.

When they returned the following Sabbath afternoon she had completed the first two lessons and seemed thrilled with the study plan. She told Ralph and Dorothy that she worked on the lessons each evening just before going to sleep, and she apologized to them for having been so rude the week before. One Sabbath afternoon as they were checking the answers to her completed lessons they noticed that she had missed two or three blanks. Ralph began to fill them in when she exclaimed, "No, please don't do that. I want to fill them in myself."

This woman and her youngest daughter completed the Faith course and came to the graduation service; then they faithfully attended the subsequent Hope course lessons. After the first Bible class she said, "I'm going to have to bring my son to these. He's really interested in history and ought to enjoy the study of prophecies." Not only did her son attend, but also her oldest daughter came with her fiancé. Within a few weeks they began to attend the Sabbath services regularly and will soon become members of the Napa church. Ralph and Dorothy also had the happy experience of enrolling another woman in Napa who completed the Bible course.

The first series of ten lessons in the Faith, Hope, and Love Bible courses we have pre-

pared is a Bible chain-class type of lesson to be studied by the student in his home. The suggested approach is to divide the community into districts of from thirty to fifty homes and to organize two-by-two visitation teams, placing one team in each district. These teams have the goal of enrolling at least three Faith course students in each district. An enrollment card record is kept by the visitation team, and the student is encouraged to complete two lessons a week, thus completing the entire course in a five-week period.

Our plan is to offer the World Bible, which is supplied by our Book and Bible House, to all who complete the course. In Napa we even had the name of the one who completed the course stamped on the cover in gold and gave this to the student at a graduation service held about eight weeks after enrollment day. During this five-week study period the visitation team called back at the house once a week to check the completed lessons against the answer sheet and to answer questions that may have arisen. We also suggest to them that, if opportunity arises, they help those who have not completed the lessons to find the answers and to complete them at the time of the visit.

The value of this plan is that any layman, without special training in the giving of Bible studies, can participate fully in this type of contact, and thus the entire church can be employed in the program.

The Hope and Love courses used in the follow-up program also contain ten lessons each and are made up of simple Bible study outlines that can be used either for personal or class study. Our suggestion is to introduce these as Bible marking studies at the night of the graduation service for those completing the Faith course, actually marking the first lesson in the Bibles that night while everyone who has completed the Faith course is present. This introduction to the course is then followed by one or two Bible marking classes a week, conducted in the same building where the graduation service was held (church or hall). These lessons fit into the folder prepared for the Faith course and we distribute these at the beginning of the class, so that it is easier for the student to follow the texts. An attendance record is kept by the punch-card system, and we offer the missionary book of the year as an incentive to complete the course.

The visitation teams organized for the Faith course distribution assist by attending the Bible marking lessons and by helping those who are attending from their districts to find the texts and mark their Bibles. In case a student misses a lesson, they also take the lesson to his home and help him make up the work there.

The entire message of the Seventh-day Adventist Church is covered in the thirty lessons that make up the Faith, Hope, and Love courses. Our suggestion for the use of



Student leaders in personal evangelism at Pacific Union College discussing plans.

the Love course lessons is for the pastor to use them as a baptismal preparation series. It is not announced as such, but it obviously fulfills this purpose. Thus the entire plan leads step by step to the final goal of baptism. These lessons also fit into the Faith course folder, and at the last session of the Hope course classes, a special appeal based on 1 Corinthians 13:13 can be made to demonstrate the necessity for studying the Love course lessons.

As mentioned, the special advantage of this approach is that it is an avenue of service that can be used by every church member without special training. Of course, the member has to study the lessons carefully himself before going to the home with the answer sheet provided, in order to be able to answer any questions that might arise concerning the lesson or lessons the person has completed. This also sharpens the member's knowledge of our message.

We are now putting the Hope and Love lessons in the Bible chain-class form so the lay member, if he chooses, can assist the person he is studying with to complete the entire series in his home. It is best, we believe, to organize follow-up Bible classes as here suggested, but sometimes those who wish the rest of the lessons cannot attend on the night of the Bible class and desire to continue them in their homes.

A sample of the first lesson of the course follows:

Faith Course I

FAITH IN A WORLD OF FEAR

I. Faith Necessary to Overcome Fear:

- A. Luke 21:26—In the prophetic outline that Jesus Himself gives concerning those signs which will characterize the world just before His second coming, He indicates that the age in which we are living will be especially a time when men's hearts will be "failing them for . . . , and for looking after those things which are coming on the earth."
- B. Mark 4:40—Read verses 35 to 41 to get the background for this text. What is it that verse 40 indicates as Christ's answer to fear?

II. What Is Faith?

- A. Hebrews 11:1—Write below the Bible

definition of faith found in this verse:

- B. Hebrews 11:6—This text lists two items that make up the kind of faith that pleases God. Indicate what these are by completing the following sentences:
1. "Must _____ that he _____"
 2. and that he is a _____ of them that _____ seek him."
- C. Matthew 9:29—The experience recorded here in verses 27 to 29 demonstrates that all God's gifts to us are dependent upon our _____.

III. How Can We Have Faith?

- A. Romans 12:3—Notice particularly the thought in the last phrase of this verse: God has given to _____ man a _____ of faith. This indicates that we all have the possibility of a strong faith. God has planted a seed of faith in every person's heart, and this will grow if we encourage it.
- B. Hebrews 12:2—Jesus is here referred to as the "author and finisher of our faith." In harmony with this thought, indicate whether the following statements are false or true by circling *F* for false and *T* for true:
- F T* The work of developing faith is entirely our responsibility.
- F T* Christ not only helps us begin the work of faith but helps us perfect it.
- C. Romans 10:17—Must we have faith before we can study the Bible, or does Bible study develop faith? _____

IV. The Rewards of Faith:

- A. Galatians 2:20—By faith Christ _____ in us.
- B. 1 John 5:4—By faith we _____ the world.
- C. 1 Peter 1:9—By faith we obtain the _____ of our souls.
- D. Compare Romans 15:13 and John 14:27—By faith we obtain _____ even in times of trouble and fear.

Thought Question:

Is it your desire to have this kind of faith? _____.

God wants you to have it, and He does everything He can to help you develop such faith. Ask Him especially to help you build strong faith this week.

Bible Evangelism in Relation to the Mass Media of Communication

GLEN L. SHAFER



FOR the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. . . . For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:18-21).

These statements have been considered the Bible basis for evangelism.

The Great Commission given in Matthew 28:19 and 20 sets forth the individual responsibility to bear witness to the faith we have. "Go ye therefore, and teach all nations . . . : and, lo, I am with you alway." Along with the commission and the responsibility we have the promise that we can expect and receive God's presence in our work in the form of His Holy Spirit.

"We cannot say that we are exalting the Name of God if we fearfully run away, without faith, from a new instrument or technique that He may guide us to use for His glory."¹ The promise in Matthew 28, given in connection with the evangelistic commission, is not dependent upon the use of any stipulated media or the nonuse of any technique. It is not so simple. "We cannot be simply 'for' or 'against' any media of communication. It is a matter of 'correct use' and 'misuse.'"²

Throughout the years since the commission was given to the disciples of Christ the message of the gospel has gone forth in fulfillment of the requirements of this direc-

tive under the impetus of the media of the age.

It is true that for every age there is a corresponding method for accomplishment of a given purpose. We can no more hope to reach twentieth-century man with eighteenth-century methods than we could hope to go to the moon with eighteenth-century vehicles; and we cannot, as Christians, release ourselves from the mass media of any age, nor from the problems they present.

A century ago the evangelist Charles Finney asked this question: "Now are we to be told that we must pursue the same old, formal mode of doing things, amidst all these changes?" And we might ask the same question as we view the media of communication at the finger tips of all today.

Father Theodore M. Hesburgh said, "The task facing us . . . will not be done if our philosophers and theologians continue to live among, work with, and speak to people and problems long since dead and buried."³ He was speaking in this instance of the task involved in reaching the world with regard to control and judgment of the H-bomb; it is equally as applicable with respect to reaching the world in an evangelistic sense.

Now the message of the church is the same. "The reconciling message of God's activity in Jesus Christ is the same from age to age. It has outlasted and sometimes outwitted competition in other times and in other places. It would be heard again by people in need in this age of mass media

and mass men.”⁴ But the methods of reaching men from age to age must be modified to suit the surroundings and time. “Present-day conditions require the adjustment of this vital truth [the evangelistic methods of presenting the gospel] to the circumstances and attitudes of mind which face youth and the growing generation.”⁵

This demands a re-evaluation of our times, a look that does not take anything for granted, an evaluation that will point out where our adjustment must take place. Churches are adjusting their areas of labor, and the statement made by Dauson Bryon that “most churches need to face the fact that the people whom they wish to reach are outside the church service”⁶ is being recognized by present-day church leaders.

In the first session of the Roman Catholic Ecumenical Council called by the late Pope John XXIII, the Catholic Church re-evaluated its methods of work with those of indigenous groups, seeking to fit their worship to the way of life of each group.

In *Time* magazine we read this, which indicates what is going on in some groups:

In Philadelphia's West Mill Creek redevelopment project, 3,200 residents are served by a young Presbyterian minister who has no church, preaches no sermons, collects no contributions. Instead, the Rev. Eugene Turner simply moves among the development homes, offering his help, and only incidentally guiding the religiously inclined to the church of their choice. “Mine is a ministry of mobility,” he says.⁷

This recognition of society in the process of change and that of a mobility of the population necessarily brings us to the words that Paul said long ago, and which still continue to be a true dictum of responsibility in reaching groups or individuals: “I am made all things to all men, that I might by all means save some” (1 Cor. 9:22). This asks for a bending of traditional service to meet the needs of the people. “Many Denver [Colorado] churches play down Sunday worship in favor of midday services during the week.” This is in order to “reach families living in the anonymity of tall new apartment buildings.”⁸

Communication is the very essence of religious practice, and if our churches or evangelists today are not getting through to the people, if there is no reception, then the method of communication must be brought under question. Religionists feel that this is especially important in this

particular era of possible destruction. “The church must either make its impact upon the secular world today and win it for Christ, or the secular world will increasingly encroach upon the spiritual life of the church, blunting its witness and dimming its vision.”⁹ This does not mean that people are to be “scared” into religion. It should not become, as Episcopal Bishop James Pike once said, “a sort of tranquilizer pill to a populace keeping a wary eye on the sword of Damocles.”¹⁰

Men of leadership have recognized the necessity of carrying forward the standards of religion. It has been a concomitant part of historical heritage. Former United States President Eisenhower said, “I feel that no one teaching moral standards and spiritual ideals should do so apologetically.” Daniel Webster, great American statesman, left these words on record: “I do not know what is to become of us as a nation . . . if God and His Word are not known and received. If truth be not diffused, error will be.”¹¹ We have seen examples of nations who gave up Christian principles, with the consequent decline in morality and integrity that eventually destroyed them.

There are complaints from the evangelistic field; yes, and some of them are justified. There have been those who engaged in public display of evangelistic procedures with a far different motive than that which they advertised. Some have employed a fanatical zeal not in keeping with the dignity of the gospel. There are charlatans who have their own financial interests foremost in mind. An intemperate display of emotion has swayed some who do not have a firmly based, mature religious viewpoint. There are dangers to be watched for in the most admirable of evangelistic endeavors. And the modern methods of mass communication make these elements more available to the public, and more susceptible to the use of unscrupulous publicity seekers.

False emotion, overexcitement, an overnight religious profession—these are all valid criticisms brought forward largely through the adequacy of the total coverage available today. More adequate coverage and viewing makes for a wider expanse from which to draw criticism. This is to be expected, and the alert evangelist will make use of these valuable criticisms to evaluate his own program.

(Continued on page 46)

Combining the Advantages of Long and Short Campaigns

GEORGE E. KNOWLES

Evangelist, Oregon Conference



IN THE story of a dream recorded in the book *Gospel Workers*, pages 136 to 139, I found the inspiration for a plan of evangelism that works well. It combines the advantages of the long campaign and the short campaign. It is practical for use either by a full-time evangelist or by a pastor-evangelist.

In this dream the Lord's messenger saw a party on a berry-picking expedition. The ripening of the berry crop provides a lesson for the worker gathering fruit in the vineyard of the Lord. The point of the lesson is that all the fruit does not ripen at the same time. The counsel based on the dream is this: "You should be diligent, first to pick the berries nearest you, and then to search for those farther away; after that you can return and work near by again, and thus you will be successful."—*Gospel Workers*, p. 139.

The promise of success in the above quotation will certainly arouse the interest of all those who are constantly seeking for better methods to advance the cause of God. Let us consider this inspired counsel against the background of a comparison of the advantages peculiar to the long effort and the short effort.

Three advantages of the short campaign:

1. The limited time factor produces in the mind of both the worker and the prospect a sense of urgency in deciding for the truth. There is less time for Satan to bring in doubt and discouragement.

2. The regular soul-winning activities of the church are not interrupted over an extended period of time in order to clear the way for the visiting evangelistic team.

3. The evangelistic team can present the message to more people in more communities in a given length of time. Note: The

Here is an attempt to present a plan for combining the best in both the long and the short evangelistic campaigns. If there is one field where we need the best of everything, and above all the divine infilling, it is in the field of public evangelism.

Spirit of Prophecy writings warn of the danger involved in leaving a field of labor too soon after a soul-winning endeavor. It must be remembered, however, that in the early days of our work, as in Paul's time, when the evangelistic workers left a city there were no pastors to take over. In our day we have church buildings, established congregations to provide leadership for new believers, and capable pastors. Where the pastor has worked closely with the evangelistic team he should be able to assume responsibility for the new converts and interested people, thus leaving the team free to let out the gospel net for a fresh harvest.

Three advantages of the long campaign:

1. It allows more time for those naturally slow in acting to make a decision for the truth.

2. There is also more opportunity for new interests to develop over the longer period of time.

3. It affords more opportunity to train the new members and to lead them into active soul-winning work.

In order for either the long or the short campaign to be most effective, careful preparation is necessary. It is ideal if several weeks before the public meetings begin it can be arranged for every family in the church to be visited in their home. In large churches a group of laymen working in teams of two can be trained to assist in this visiting. The purpose of the visit is twofold:

1. To briefly share with the member the

evangelistic plans and to help him find some service that he can perform to contribute toward the success of the meetings. "The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others."—*Testimonies*, vol. 9, p. 82. 2. To obtain from the church members the names of those in the community who have had some contact with, or shown some interest in, the message. By taking the interest information blank with you on your visit to our members you will get more names than by simply passing the blanks out in church.

The visit should be short. At the close of the visit prayer should be offered, asking God's blessing upon the soul-winning endeavor. Often it is well to have the one being visited offer this prayer for the success of the meetings and for the specific names that he submits for the interest list.

The names obtained through this visitation program go into the interest file. The backsliders might well be assigned to friendship teams for loving visitation. The training of the church members for service is a part of the church revival preceding the meetings.

When the groundwork has been carefully laid before the public meetings begin with the laymen trained to participate in various phases of the work, the meetings can be entered into with the assurance of success. The thorough preparation and building of an interest file cuts down the duration of the public phase of the campaign. We work on the basis of twenty-three consecutive nights of public meetings. When the church members understand that the evening meetings will continue just three weeks, they support the program enthusiastically.

A baptismal class meets during the final week of the meetings and during the week following the public effort. Some will be ready for baptism on the last Sabbath of the campaign, especially those who have had some previous knowledge of our teaching. Another group should be ready the following Sabbath as a result of the week of follow-up.

The remainder of the non-Adventist attendance can usually be divided into two classes: 1. Those who enjoy the atmosphere of evangelism, but who have no serious thoughts of uniting with the church and accepting the responsibilities of church

membership. 2. Those who are seriously interested, but who are not quite ready to unite with the church for various reasons.

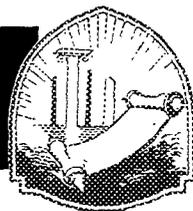
The second group, made up of those who are interested and who want to study further, is organized into a pastor's Sabbath morning Bible class. This serves to establish the habit of Sabbath church attendance. In areas where evangelistic meetings are held at quite frequent intervals it provides an opportunity for indoctrinating the interested ones as a group without the entire church sitting in. The public meetings end with attendance still at its peak and the attendance at the Sabbath morning class usually grows steadily. This has a good effect on the morale of the church.

It often happens that young parents who do not attend many of the evening meetings because of small children will faithfully attend the Sabbath morning Bible class. Their children can attend Sabbath school at the same time. This eliminates the baby-sitting problem that often arises in connection with evening meetings. Once the children fall in love with the Sabbath school their enthusiasm will ensure the parents' attending the Bible class.

We aim at covering the doctrines in a three-month period. This Sabbath morning class can be taught by the pastor, one of the members of the evangelistic team, or by a carefully chosen layman. In any event it is absolutely essential that the one teaching the class faithfully and regularly visit the members of the class in order to maintain attendance. Whenever a member misses a class the teacher should visit in the home during the following week and cover the material in the home.

Three weeks after the close of the public series a similar three-week series is begun in a nearby town, where the procedure outlined above is repeated. The groundwork has been done under the direction of the pastor or one of the members of the evangelistic team. If the second location is within fifteen miles of the first meeting, it may be desirable to vary the presentation of the message. We find that many folks follow us from one series to the next. Among those who follow are some who are almost persuaded who take their stand in a second or third series, and others newly baptized who come and bring their friends to hear the message of truth that has come to mean so much to them.

(Continued on page 41)



The Divine Prescience

(Concluded)

D. A. DELAFIELD

Associate Secretary, Ellen G. White Estate, Inc.



GOD'S purpose of redemption for the world and of happiness of His universe will be achieved with success because of His foreknowledge. He is able to guide the affairs of men and angels because He knows what is going to happen. Think of Christ's experience while on earth as a man. The remarkable foreknowledge of the earthly Christ was brought about by visions given to Him while in prayer, for example, in the wilderness of temptation following His baptism. He was indeed the Prophet, the fulfillment of Deuteronomy 18:18. (See also Numbers 12:6.) He was a true Seer.

While in the wilderness, Christ fasted, but He was insensible to hunger. *Engaged in constant prayer* to His Father for a preparation to resist the adversary, Christ did not feel the pangs of hunger. He spent the time in earnest prayer, *shut in with God*. It was as if He were in the presence of His Father. . . . *He saw the breaking of Satan's power over fallen and tempted ones. He saw Himself healing the sick, comforting the hopeless, cheering the desponding, and preaching the gospel to the poor,—doing the work that God had outlined for Him;* and He did not realize any sense of hunger until the forty days of His fast were ended.

The vision passed away, and then, with strong craving Christ's human nature called for food. Now was Satan's opportunity to make his assault. He resolved to appear as one of the angels of light that had appeared to Christ in His vision.—*The SDA Bible Commentary*, Ellen G. White Comments, on Matt. 4:1, p. 1080. (Italics supplied.)

In prophetic vision God opened up to Christ scenes in the unfolding drama of His life and passion that prepared Him to meet the issues. This is a significant truth and explains the remarkable foreknowledge of the human Christ who received from God light to prepare Him for the eventualities of His public ministry. Perhaps in this manner the Father revealed to Him Peter's triple denial and Judas' betrayal. (See also Psalm 41:9.)

It is impossible to support scripturally the contention that God has no specific foreknowledge of particular sins. But there is much proof to the contrary. Think of the Israelites in the days of Samuel. The Lord had told Israel that the time would come when they would ask for a king (Deut. 17:14). That time came. They got their king, but they lost the sense of God's blessing. The children of Israel repented of their particular sin and they cried out, "We have added unto all our sins this evil, to ask us a king" (1 Sam. 12:19). (See *Steps to Christ*, pp. 38, 39.) The following comment in the *The SDA Bible Commentary* is apropos in this connection:

The kingdom of God is based upon the principle of free choice. The fact that God knows the end from the beginning does not in any way limit man's making his own decisions (see Ed 178). When God made known to the people before they entered Palestine that the time would come when they would ask for a king (Deut. 17:14), He was not expressing His will in the matter, but only unfolding to them the course events would take.—On 1 Sam. 12:1.

Again in 1 Samuel 2:34 the Lord predicted the death of Hophni and Phinehas, sons of Eli, wicked men who had done vile things. The Lord warned of the results of their evil course: "And this shall be a sign unto thee [Eli], that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them" (1 Sam. 2:34). But the two presumptuous sinners ignored God's Word. Here is an evidence of how the foreknowledge of God—made known to and understood by human beings—did not affect their conduct. The incorrigible man will do what he wants to do, regardless. Note the following comment on Eli's sons:

As Hophni and Phinehas had dealt violently with the things of the Lord, so they were to meet violent deaths. Hoping to turn them from their evil course, God drew aside briefly the curtain of the future. It would have been natural to expect that when the sons heard this prophecy they would alter their lives, in order to avoid reaping its fulfillment. In making this prophecy, God simply foresaw their doom—He did not foreordain it. He who knows the end from the beginning knows all that affects the exercise of free choice. By warning individuals of what the future holds in store for them, God proves to the universe that men go so far of their own free choice that even that knowledge will not deter them.—*Ibid.*, on 1 Sam. 2:34.

Jesus made this point clear in the parable of the Rich Man and Lazarus when, in response to the begging request of the rich man to send Lazarus to his brothers urging them to repent so that they would not come into the fires of hell, Jesus replied that they would not repent even though one rose from the dead and preached to them (Luke 16).

The Adventist View

The position held by Adventists on God's foreknowledge is expressed in the following paragraph:

God foreknows because He is omniscient, that is, He knows all things. Of Him the Scriptures affirm: "All things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13); "declaring the end from the beginning" (Isa. 46:10). . . . The past, present, and future are all equally known to Him. Nothing short of absolute knowledge would satisfy our fundamental concept of God's perfection. Because He knows the future, He is never taken by surprise. The apostasy of Satan and the fall of man were both foreseen by Him and provision was made to meet the emergency (1 Peter 1:20; Rev. 13:8; DA 22). Predictive prophecy is the supreme evidence of His foreknowledge. Prophecy predicts what God's foreknowledge has seen will be (see EGW RH Nov. 13, 1900). The forecasted events do

not take place because they are foreseen; they are foreseen because they will take place. This truth has been well stated by Milton, who, in commenting on the fall of Satan and his angels, makes God declare:

"If I foreknew,
Foreknowledge had no influence on their fault,
Which had no less proved certain unforeknown.
So without least impulse or shadow of fate,
Or aught by me immutably foreseen,
They trespass."—*Paradise Lost*, Book III, lines 117 ff.—*Ibid.*, on Rom. 8:29.

In this connection the *Commentary* observes that "divine foreknowledge and divine predestination in no way exclude human liberty."—*Ibid.*

God's Total Knowledge

The writings of Ellen G. White provide most helpful guidance in this connection. Specific related ideas are suggested in many statements: The most remote events in past history are known to God. The far-distant future is seen by Him with clear vision. God foresaw Satan's apostasy and man's fall (*The Desire of Ages*, p. 22) and also the existence of sin. All of man's doings are as an open book before the eye of the Lord. He knows what your future will be:

I was shown that in case of sickness, where the way is clear for the offering up of prayer for the sick, the case should be committed to the Lord in calm faith, not with a storm of excitement. He alone is acquainted with the past life of the individual and knows what his future will be. He who is acquainted with the hearts of all men knows whether the person, if raised up, would glorify His name or dishonor Him by backsliding and apostasy. All that we are required to do is to ask God to raise the sick up if in accordance with His will, believing that He hears the reasons which we present and the fervent prayers offered. If the Lord sees it will best honor Him, He will answer our prayers. But to urge recovery without submission to His will is not right.—*Testimonies*, vol. 2, pp. 147, 148.

Note also in *Counsels in Stewardship*, pages 74, 75, the following:

I entreat my brethren and sisters throughout the world to awaken to the responsibility that rests upon them to pay a faithful tithe. . . . Keep a faithful account with your Creator. *Realize fully the importance of being just with Him who has divine foreknowledge.* Let everyone search His heart diligently. Let him look up his accounts, and find out how he stands as related to God. (*Italics supplied.*)

We should keep a faithful account with our Creator in tithe paying and realize the importance of being "just with Him who has divine foreknowledge." This would indicate that if the tithe were withheld, the

sin of withholding the tithe would not be unknown to God.

A Trap With Many Jaws

Those who toy with the doctrine of a limited foreknowledge of God fall into a trap that has more than one set of jaws. First of all, they limit God and thus rob Him of that omniscience which all finite creatures expect God to have and to exercise. And in doing this they accept an incorrect estimate of God's character and the prerogatives of Deity. They deprive Him of that greatness which causes reverence and worship. Thus the whole outlook on God's nature is affected adversely. Such persons' worship becomes limited to their own limitations of the Lord. They create their own God, a creature like themselves.

In *The Great Controversy*, page x, we are told that Satan causes men to cherish a false concept of God. And on page 583 Satan's purpose in misrepresenting God is made plain. It is clear that worship and heart allegiance is not possible when God is misunderstood or misrepresented.

God is infinite in knowledge.¹ And omniscient.² Nothing is hid from the all-seeing eye of God.³ The chambers of men's souls are open to Him.⁴ Every work and every secret thing is open to Him.⁵ Men's motives and deceptive acts are discerned by God.⁶ Nothing is too small for the attention of God.⁷ It is an error to think that what is great or small to us must be great or small to Him.⁸ He reads hearts and discerns motives.⁹ He is acquainted with every action performed on earth.¹⁰ He knows every act of men's lives.¹¹ (See *Spiritual Gifts*, p. 49.) He knows every person by name,¹² every secret of the soul;¹³ everything that happens in every part of the universe.¹⁴ Man's most secret thought is known to Him.¹⁵ Nothing occurs on earth or heaven without the knowledge of God.¹⁶ Yet there are those who hold that life is a drama of which the Lord Himself knows not the conclusion, and that the universe is rushing on in the dark like an express train without lights or an engineer and that at any moment we may plunge into the abyss.

No Speculation on God's Prerogatives

So the doctrine of God's perfect foreknowledge is bracing and reassuring, yet we do not understand this matter perfectly. The human intellect may wear itself out in conjectures regarding God.¹⁷ We are

not to speculate regarding God or to try to penetrate beyond what is revealed in His word.¹⁸ The highest intellect cannot understand God. Much remains to be understood regarding God.¹⁹ He conceals more of Himself than He makes known to man.²⁰ We are not to attempt to explain that which has not been revealed.²¹ Eternity will not suffice to comprehend all about God.²² We are not to speculate regarding the prerogatives of God.²³ His prerogatives are a subject which we dare not touch.²⁴

It is also a mistake to think that God has no control over His own laws or that He is bound by them.

Again, worldly wisdom teaches that prayer is not essential. Men of science claim that there can be no real answer to prayer; that this would be a violation of law, a miracle, and that miracles have no existence. The universe, say they, is governed by fixed laws, and God Himself does nothing contrary to these laws. Thus they represent God as bound by His own laws—as if the operation of divine laws could exclude divine freedom. Such teaching is opposed to the testimony of the Scriptures. Were not miracles wrought by Christ and His apostles? The same compassionate Saviour lives to-day, and He is as willing to listen to the prayer of faith as when He walked visibly among men. The natural co-operates with the supernatural. It is part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask.—*The Great Controversy*, p. 525.

We should remember that in God's dealings with humanity He employs only such means as are consistent with truth and righteousness.²⁵ God is not a hard and exacting taskmaster.²⁶ He is a compassionate, understanding, knowledgeable God who rejoices in the free moral agency of His creatures and in volitional love and allegiance. Nevertheless, He is all-powerful and directs nature as He pleases.²⁷ He orders what His providence sees best.²⁸ At times, when judgment is due, He puts a restraint upon His own attributes and defers judgment.²⁹

In the light of God's foreknowledge we should rejoice, particularly because our freedom to decide the way we choose to take in life is unimpaired by God's prescience.

Indeed, God's foreknowledge provokes special acts of kindly providence and cautions to protect and keep His children in times of imminent danger and temptation.

God's prescience gives Him an advantage over His creatures, but it should bring a

(Continued on page 46)



WE HAVE already reviewed the terms "begotten," "only begotten," and "first-born" as translated from the Greek words *monogenēs* and *prōtotokos*, and we have seen that, properly understood and in relation to Christ our Lord,

they do not necessarily refer to birth by human generation.

The Greek verb *gennaō* should be considered. The perfect indicative active *gegennēka*, literally, "I have begotten," is found three times in the New Testament: Acts 13:33; Heb. 1:5; 5:5. Each of these verses quotes Psalm 2:7, and in all references the fullest application is to Christ our Lord.

Before giving specific study to the expression "This day have I begotten thee," it might be well to note the context and see whether there was a primary application of this phrase. In this connection, the expression "I set my king upon my holy hill" calls for comment (see Psalm 2:7). The rendering and application of this verse in several translations is significant. Note:

"But I have been made king by him on Zion his holy mount, declaring the ordinance of the Lord: the Lord said to me, Thou art my Son, to-day have I begotten thee" (LXX [Brenton]).

"But I am appointed king by him over Zion his holy mountain, preaching his commandment" (Douay).

"I have installed my king on Zion, on my sacred hill.' Let me tell the Eternal's message" (Moffatt).

Hosea writes of "the day of our king" (Hosea 7:5) and the verse seems to indicate reference to a festival or celebration.

Moffatt says:—"On the birthday of 'our king.'" *

Goodspeed:—"From the day he became king." †

Leeser:—"On the day of our king's entering on his rule."

A Jewish commentary states on Psalm 2:7:

"This day have I begotten thee." That is to say "this day thou hast been anointed King."¹

Another Jewish commentator gives the following:

This day have I begotten thee, to be understood in a figurative sense. On the day of his enthronement, the King was begotten of God as His servant to guide the destinies of His people. When the

Christ Our Lord

Part 4

Christ as "Begotten"—(*gegennēka*)

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throne was promised to Solomon, God gave the assurance: "I will be to him a father, and he shall be to me for a son" (2 Sam. 7:14).²

It seems that the primary reference of Psalm 2 is to David or Solomon, and to their inauguration as king, being set or enthroned on God's holy hill of Zion. This interpretation would mean that the king had two birthdays, one, referring to his physical birth, the other, indicated in the text, to his symbolic birth, when he entered upon his regal responsibilities.

Let us now look at the expression "begotten thee" and see how this has been regarded by Bible scholars through the centuries:

If the interpretation already indicated is correct, then *gegennēka* from *gennaō* is certainly used in a symbolic sense. There is much testimony on this point as the following excerpts show:

Instead of the ordinary morning "birthday," some expositors understand it to mean the anniversary day of his accession to the throne.

In the Babylonian Talmud (*Bab. Aboda sara* 10^a) there is a regular discussion over the meaning of the phrase, in which the reasons in favour of the meaning 'birthday' are brought forward, but finally preference is given to the interpretation, "the day on which the king ascended the throne."³

That anciently, in certain instances, kings regarded their accession days as a birthday, note the following:

You are my son, today I have begotten you. The first part of the oracle was a form of words used in the legal adoption of a child (cf. Code of Hammurabi 170-71). In the same terms the idea of the special relationship between a king and his god was expressed both in Egypt and in Babylonia; the king was said to have been adopted by his god. . . . *This day have I begotten thee . . .* means the day when the king ascended the throne.⁴

Such I am sure is the decree of heaven, which I here promulgate to all the world: for, from a low and poor condition, the Lord hath raised me to the highest dignity. This very day, by his order, I begin to reign, and may call it the birthday of my kingdom; which is but a slender type of a far more strange and greater exaltation of his Son Christ, whom he hath determined to raise again to life after he is dead and buried, (Acts XIII: 33, Rom. 1:4) and then to crown with glory and honor in the heavens.⁵

Application of "This day have I begotten thee" to our Lord

The expression "This day have I begotten thee," as already mentioned, is used four times in the Bible, although in Hebrews 5:5, there is a slight variation, for the word "today" appears in that passage.

The question naturally arises, To what event or experience does the "today" or "this day" apply? One can quite readily appreciate the primary application to David or Solomon on the occasion of their inauguration as king, but in its fullest application to David's Lord—the Messiah, the question has been debated through the centuries. Some have urged it to apply to Christ's incarnation, others to His resurrection, and still others to His enthronement as our priest-king after His ascension to heaven.

The application of the phrase to the Messiah our Lord is evidently multiple, and could well apply to several distinct events in the life of Christ. Let us observe the following:

1. *Application to His incarnation.* "Thou art my Son, this day have I begotten thee" (Heb. 1:5).

This is intimately linked with the next verse: "When he bringeth in the firstborn into the world" (Heb. 1:6).

Here the two passages are so related as to leave little or no doubt as to the intent of the writer of the Epistle to the Hebrews. The application of the early verses of this chapter to the Incarnation is emphasized

also in the Spirit of Prophecy writings. See *Testimonies*, volume 2, page 426.

2. *Application to His baptism.* It is true that in Luke 3:22 the voice from heaven proclaiming the divine Sonship of the Messiah declared, "Thou art my beloved Son; in thee I am well pleased." But in the R.S.V., while this expression is used in the text, a footnote gives another rendering, as "today I have begotten thee," the same form as seen in Psalm 2:7.

There is evidently good reason for this R.S.V. footnote, for it is found in one of the Greek manuscripts, the Codex Bezae, and is quoted in this form by Justin Martyr, in his *Dialogues with Trypho*, chapter CIII, and by Clement of Alexandria, in his *Instructor*, chapter VI.

The following excerpt from S. C. Carpenter is to the point in this connection:

The . . . Western . . . text, i.e. D (Codex Bezae), the old Latin Version, Justin (C. Trypho., 89 and 103), Augustine (De Cons. Evv., ii. 14), and some other Patristic citations, read: "Thou art my Son; this day have I begotten thee." The Ebionite gospel, quoted in Epiph., Haer., xxx. 13, combines the "Western" and the ordinary reading, "Thou art my beloved son; in thee I am well pleased. And again: today have I begotten thee . . . and again a voice came from heaven to him [John]: This is my beloved Son, in whom I am well pleased."

The "Western" text looks like the primitive reading, and it is thought (Harnack, *Sayings*, p. 314; *Oxford Studies*, p. 187) that it must have stood in Q. . . . The "Western" reading is a quotation (Ps. 2:7), and there would be a natural tendency to assimilate the gospel words to the known language of the Old Testament.⁶

3. *Application to His resurrection.* The resurrection stands out prominently in the minds of the New Testament writers, for the reference in Psalm 2:7 was to them a strong prophetic forecast of the resurrection of Christ. This can be seen in Paul's discourse as recorded in Acts 13, where we read: "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee."

And again in Romans 1: 3, 4. "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

The Spirit of Prophecy endorsement for this application is seen in *The Acts of the Apostles*, page 172, and *The Desire of Ages*, page 778.⁷

The following excerpt on this aspect of the question should be carefully noted:

The expression, . . . can only mean, this day have I declared and manifested thee to be my Son by investing thee with thy kingly dignity, and placing thee on thy throne. St. Paul teaches us to see the fulfillment of these words in Christ's resurrection from the dead. It was by *that* that he was declared to be (marked out as, in a distinct and peculiar sense), . . . the Son of God.—On Psalms 2:7, p. 17.⁸

4. *Application to His inauguration.* It is evident that when our Lord ascended to heaven after His glorious resurrection, He was "exalted" (Acts 2:33); He was "highly exalted" (Phil. 2:9); He was exalted "far above all principality, and power, . . . and every name that is named" (Eph. 1:21); yes, He was "crowned with glory and honour" (Heb. 2:9).

This is emphasized also by Ellen G. White. We read:

With joy unutterable, rulers and principalities and powers acknowledge the supremacy of the Prince of life. The angel host prostrate themselves before Him, while the glad shout fills all the courts of heaven, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." . . . Heaven rings with voices in lofty strains proclaiming, "Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."⁹

But there is another aspect of His inauguration that we do well to remember. This involves His becoming our high priest, as well as our king. We read:

"Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec" (Heb. 5:5, 6).

This application of Psalm 2:7, as mentioned above is a definite reference to His priesthood. We quote from E. G. White:

Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. . . . When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. . . . He had sent the Holy

Spirit from heaven to His followers, as a token that He had, as priest and king, received all authority in heaven and on earth.¹⁰

Another has expressed himself thus:

It is to be observed that in our psalm the day of the King's self-attestation is the day of his being "begotten." The point of time referred to is not the beginning of personal existence, but of investiture with royalty. With accurate insight, then, into the meaning of the words, the New Testament takes them as fulfilled in the Resurrection (Acts xiii. 33; Rom. i. 4). In it, as the first step in the process which was completed in the Ascension, the manhood of Jesus was lifted above the limitations and weaknesses of earth, and began to rise to the throne. The day of His resurrection was, as it were, the day of the birth of His humanity into royal glory.¹¹

5. *Application to His second advent.* It has been felt by some devout Bible students that the word "again"—Greek *palin*—in Hebrews 1:6 applies also to the Second Advent. "And again, when He bringeth in the firstbegotten into the world."

A better rendering of the above text is: "But whensoever he again introduceth the first-begotten into the habitable earth" (Rotherham). "But speaking of the time when He once more brings His Firstborn into the world" (Weymouth).

If the Greek word *palin*—again—is used in relation to *eisagagē*, bringeth, then the reference is to the Second Advent.

In Heb. 1:5, that the declaration, refers to the Birth is confirmed by the contrast in verse 6. Here the word "again" is rightly placed in the R.V., "when He again bringeth in the Firstborn into the world." This points on to His Second Advent, which is set in contrast to His first Advent, when God brought His Firstborn into the world the first time.¹²

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MUSIC IN WORSHIP



The Versatile Singing Evangelist

RAYMOND M. TURNER

Singing Evangelist, Texas Conference



SINCE singing is an integral part of worship, there is a definite and important place for the singing evangelist. A song will long be remembered after the sermon has been forgotten.

When God passed out the talents, He gave each one of us something that we could do. God expects us to develop that talent and enjoy using it to His honor and glory. Remember, it is your duty to use your talents. If you do not use, you lose.

Martin Luther said: "Beside theology, music is the only art capable of affording peace and joy of the heart like that induced by the study of the science of Divinity. The proof of this is that the Devil, the originator of sorrowful anxieties and restless troubles, flees before the sound of music almost as much as he does before the word of God. This is why the prophets preferred music before all the other arts, proclaiming the word in psalms and hymns."

Some singers feel that there is no future in singing evangelism. To me, this is a mistaken idea. I have been in this line of service twenty-seven years and have never lacked for opportunities to work. Our life-work is usually what we make of it. If we go into it halfheartedly, with perhaps an idea of changing someday if the going becomes difficult, naturally we will not succeed. The power and influence of a man increases steadily by continuance in one direction.

However, the singer should be versatile because there are a number of things that he may have to do to make his work more

fruitful. The singing evangelist's work does not consist in singing alone. There is always a heavy program of visitation connected with meetings. This is a work I have always enjoyed. Certainly the speaker cannot do all of this work, and I have yet to see the evangelist who is not happy to have someone take part of this load of visitation from his shoulders. Teamwork, in this way, is vital to any successful evangelistic endeavor. We must share our talents with our fellow workers.

Many details in connection with the preparation for the meetings have to be cared for. Here the singer can be of great help. Then the public address system, the projector, et cetera, have to be kept in good running order. Sometimes I feel that singing is a small part of my work. Nevertheless, it is an important part. I am only stating some phases of work that the singer can engage in to make his task more interesting and profitable. The true calling of a Christian is not to do extraordinary things, but to do ordinary things in an extraordinary way. There is a definite demand in our ranks for the singing evangelist who can be versatile and still hold a dignified place as a singer.

It is a definite advantage to the singing evangelist to have a wife who can accompany him and play for the meetings. My wife has been a great inspiration and help to me through the years in this way.

Remember, it isn't where you serve but how you serve that gives you true satisfaction and happiness. Along with your God-given talent, perseverance and common sense are necessary to make a success as a singing evangelist.

BIBLE INSTRUCTOR



How to Help Others to Overcome

A. RUBY WILLIAMS

Teacher-Bible Instructor, Lebanon, Middle East Division

I. General Principles



We are to come close to the people "in a persuasive, kindly manner, full of cheerfulness and love for Christ."—*Evangelism*, p. 444.

We are to lift up Christ. To behold His holiness will make sin more apparent, and to behold His love will give desire to overcome.

Our motive should be to be like Christ, who spoke with such "dignity" and whose "look and tone expressed such earnest love, that Nicodemus was not offended as he realized his humiliating condition."—*The Desire of Ages*, p. 173.

Like Nicodemus, the sinner must sense the love of God, His power to save, and realize his own need. He cannot save himself. But he should know there is power available to help him.

1. Faith steps in to supply that need.
 - a. If the student has had any previous experience with God or the Bible, it is good for him to recall it.
 - b. If he has had no previous experience, give examples from Scripture of how men laid hold on the Word by faith.
 - c. The personal experience of the Bible instructor can do much to encourage faith.
 - d. Lay hold on the promises of Christ. We are to come to Him as we are, with our burden of sin (Matt. 11:28-30).
 - e. In coming to Him we recognize His love for us, His power to help us, and our inability to help ourselves.

2. Make plain to the reader the meaning of the struggle in his heart.
 - a. The urge to continue in sin, to remain as he is.
 - b. The desire to do what is right, the sense of sin, is not from man but of God (Phil. 2:13).
 - c. Man must choose between right and wrong.
3. As he yields to the Holy Spirit, the first cry of conviction is "What must I do to be saved?" The answer is "Repent" (Acts 2:38).
 - a. Repentance means a recognition of the actual sin and a hatred for it. It also includes sorrow for sin and a turning away from it.
 - b. Repentance can come only by the convicting power of the Spirit (*Steps to Christ*, p. 27).
4. The sinner will confess that particular sin to God, and only then can he receive forgiveness (1 John 1:9).
 - a. In confession there should be no excuses or rationalizing.
 - b. Confession means speaking to God in prayer. This is an experience between the reader and God. If he cannot pray, the Bible instructor should teach him how, saying the words, and having him repeat them if need be. At any rate, the Bible instructor can pray with him and for him, perhaps expressing more clearly *their* thankfulness (his and hers) to be able to come to God as they are, and their praise for Jesus who can forgive sin and give power to overcome it. This prayer is a part of coming close to the people.

We are together in sin, and together we praise God. As a benediction it can strengthen and cheer the reader, helping him to see God's goodness more clearly, and to sense the blessedness of sins forgiven.

- c. True repentance makes for purity of heart, which will bring victory in Christ. For example, David's experience.
 - d. It is the virtue that goes forth from Christ that brings repentance (*Steps to Christ*, p. 30).
 - e. Therefore, the deeper the repentance, the more love from God is manifest in the heart (*ibid.*, pp. 30, 31).
 - f. Through repentance will make sin so hateful that there will be no desire to return to it.
 - g. True confession is always specific (*ibid.*, p. 43). In facing his sin the sinner sees its sinfulness. This makes him realize that specific power is needed, and it is then easier for him to ask forgiveness.
 - h. This experience will lead the sinner to appreciate more the cost of Calvary and the love of Jesus (*ibid.*, p. 46).
5. Victory cannot be attained unless self is surrendered.
- a. This is the hardest struggle, but it is only when we yield our will to Christ that He can come into the heart (*ibid.*, p. 52).
 - b. There must be no known sin between the reader and God, or He cannot accept him.
 - c. Now is the time to choose. The instructor must make this very plain. Procrastination numbs and hardens and is of the evil one.
6. Faith lays hold of the promises. "I believe it is so, not because I feel it but because God has promised."
- a. Faith is a principle—not a feeling.
 - b. Faith is accepting God at His word.
7. Victory is the natural result of a surrendered life. He becomes a "new creature" (2 Cor. 5:17).
- a. No genuine repentance is possible without a reformation (*ibid.*, p. 63).
 - b. This victory is ours only as we depend on Christ.
 - c. Constant surrender means constant victory.
8. Constant victory in Christ is not the average experience.
- a. Satan concentrates on newborn babes in Christ.
 - b. Each stumble must be confessed.
 - c. Falling need not cause discouragement.

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- d. God has made provision. He knows our frame and He is "able to save us to the uttermost."

II. Specific Suggestions for Overcoming

1. Plant a good habit for every bad habit to be broken.
2. Stress Christ power, not will power.
3. Introduce to him a layman who has overcome the same sin—a cheerful, friendly member who can give help.
4. Telephone the prospective member every day, or get others to visit him.
5. Be enthusiastic over each victory.
6. Stress "one day at a time" procedure.
7. Do not condemn if the student falls. Encourage him to get up.
8. Teach the principle that we must do our part. Urge him to stay away from former companions who smoke or drink or go to cinemas.
9. Get the person interested in good activities—MV activities, Ingathering, et cetera.
10. Help him to recognize Satan's voice and to resist him.
11. Beware of procrastination.
12. Be more concerned about the heart than the details. If the heart is right with God, victory is assured.
13. Do not talk doubt.
14. Keep the blessings of God fresh in mind.
15. Keep texts in mind or on a card; select a promise for each day.
16. Encourage testimony of what the Lord has done in the past.

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Here is a sentence which I think describes the ideal "first lady" perfectly. "The strongest argument in favor of the gospel is a loving and lovable Christian."—*The Ministry of Healing*, p. 470. God made us all different, and He wishes us to retain our own individuality, but we all can and should seek to be loving and lovable Christians.

As "first lady" we should love all the people of the church—the wealthy, the poor, the educated, the unlearned, the old, and the children. This love for people is not always shown by things we do, but by our attitude toward them. This is explained beautifully, I think, in a definition of charm that I once read. It said that charm is the ability to make the person you are with, or talking to, feel that he and you are both very important people. The love you feel for a person puts you and him at ease and makes him feel that he really matters. The way you shake a person's hand, smile at him, ask him how he is, can often do this. Remember that all people

need to be loved, accepted, and feel wanted. Before and after church, at church socials and picnics, it means so much to the people if you are there greeting them, visiting with them not in an official way, but going from one to the other as a friend, not missing any.

We cannot be this symbol of love and friendship to our people if we enter into family problems, or take sides with any, on church problems or problems between groups. Even when people call to tell their difficulties to the minister and want to describe them to us in his absence, explain to them that we prefer to have them wait and talk to him. It is so much wiser not to get involved in problems and also controversial topics that have no definite answer or may involve only a difference of opinion.

We are sometimes advised not to lead out in church activities. But we may find some areas so weak or entirely neglected that we will feel we must do something about them. If we tread softly, we can often do something with our love and interest and work that will be of real meaning to all.

If we are going to be this loving and lovable Christian, this charming "first lady," the areas I have mentioned in general—of loving all the people, of staying out of problem areas, of helping weak spots—are all important. But I think there is another one that is more important, and that is one's emotional, social side. I have divided this into four parts.

The first I have called **SELF-CONFIDENCE**—believing in ourselves. The devil knows that

Talk given to the Evangelines at Columbia Union College, March 18, 1963.

we can never be very outgoing or truly concerned about other people when we have self-fears, self-consciousness, inferiority feelings, feeling of being nothing, nobody. I think he has worked especially hard on Christians, and maybe even extra hard on Adventists. But God does not intend that we should have these feelings. Understanding Christianity and God should give us feelings of self-assurance.

Some of the great Bible stories illustrate dramatically what knowing God can do to give us dignity and assurance. I like so much that part of the story of Jacob that recounts the events when he is finally on his way to meet his long-lost son. Joseph took his beloved father, now an old man, to see his good friend, the king of Egypt. No doubt Joseph was dressed in beautiful garments, and the king even more regally. But Mrs. White says of this meeting, "The patriarch was a stranger in royal courts; but amid the sublime scenes of nature he had communed with the mightier Monarch; and now, in conscious superiority, he raised his hands and blessed Pharaoh."—*Patriarchs and Prophets*, p. 233.

What she says about John the Baptist also is a thrilling example of what knowing God can do to our feelings. "He could stand erect and fearless in the presence of earthly monarchs, because he had bowed low before the King of kings."—*The Desire of Ages*, p. 103.

God made us in His image; He would have come to earth and lived and died for even one of us; we are sons and daughters of God, princes and princesses, if you please. We know that the second great commandment Christ gave was the commandment to love our neighbor as ourselves. Does this not mean that Christ expected us to love ourselves? We are not to make ourselves into a door mat; if we do, people will surely walk on us and kick us about. Remember the advice Christ gave His disciples as He sent them out on their first missionary journey. "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet" (Matt. 10:14). And at the same time He told them, "Ye are of more value than many sparrows" (v. 31); and "The very hairs of your head are all numbered" (v. 30).

Ellen G. White uses the word "self-respect" many times. "Never forfeit your self-respect by hasty, thoughtless words."—*Child Guidance*, p. 219. You are important. You must believe in yourself—Christ believes in you! And always remember, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

(To be continued)

Combining the Advantages of Long and Short Campaigns

(Continued from page 30)

Each new effort means letting out the gospel net in a new area, and each time the result is a new group of prospects.

In places where there is enough interest to justify it, a second series can follow about six months after the first one. This will reap the harvest from the Sabbath morning Bible class, those who enrolled in the Bible correspondence course during the first meetings, and relatives and friends of those who united with the church during the first series. Also the change in the season of the year and possibly a change in location of the meeting place for the second effort will result in many attending who did not attend the first series at all.

Our team moves once a year. We locate centrally in the area we plan to evangelize. We are able to hold six or seven short campaigns during this time and still maintain contact with our interested people in each locale through the Sabbath morning Bible class, which we institute after each series.

Where an evangelistic team is not available this plan of combining the three-week effort with the Sabbath morning Bible class can be worked by the local pastor. If all interested persons are channeled into the class, and if the pastor trains and supervises an active laymen's soul-winning program, a reaping series can be conducted every year in each church with the assurance of some ripe fruit to be gathered in.

In our search for fruit ripe for harvest the messenger of the Lord says, "You should be diligent, first to pick the berries nearest you, and then to search for those farther away; after that you can return and work near by again, and thus you will be successful."

Book Review

A Child Prays, Joan Kadey Ballard (photography by Elizabeth Purple Elling), Zondervan Publishing House, Grand Rapids, Michigan, 1962, \$1.95.

This colorful photo-picture book takes the reader through a typical day in the life of a little girl called Julie—beginning in early morning and going right through to the bedtime prayer.

Pre-school children will find it easy to read the large type describing the colorful pictures—a good demonstration on how to teach children to pray.

J. INA WHITE

BOOKS -- For Your Library



Ellen G. White and the Seventh-day Adventist Church, D. A. Delafield, Pacific Press Publishing Association, Mountain View, California, 42 pages, printed in color, 25 cents.

Basic to having a clear understanding of God's message for the world at this time is one's knowledge of the place occupied by the Spirit of Prophecy in the Seventh-day Adventist Church.

For many years there has been felt the need for an inexpensive booklet that could be put into the hands of people who have expressed interest in our teachings and those who have been newly won to the message, that would enable them to understand and appreciate more fully the prophetic guidance of the Holy Spirit as it has been revealed in the writings of Ellen G. White.

We can now be happy that this need has been supplied in the convincing treatise titled *Ellen G. White and the Seventh-day Adventist Church* by D. A. Delafield, associate secretary of White Publications.

The full story of God's prophetic gift with supporting evidence of its genuineness and divine appointment has been packed into this wonderful little volume. Evangelists, pastors, teachers, and soul-winning laymen around the English-speaking world will use it successfully and in quantity.

There are ten gripping chapters. The last two are typical of the practical character of the book: "The Spirit of Prophecy and Medical Science," "Current Events and the Spirit of Prophecy." Special features include a complete list of books by God's messenger and a thumbnail biography, "Life and Times of Ellen G. White."

Read this booklet prayerfully and regardless of how long you may have been in the Seventh-day Adventist Church; you will thank God over and over again for these inspired messages. You will see, too, that without this gift the church would have been unprepared to meet many of the crises and challenges of the past century.

F. L. PETERSON
Vice-President, General Conference

God Sent a Man, Carlyle B. Haynes, Review and Herald Publishing Association, Washington, D.C., 1962, 192 pages, \$3.00.

When a number of my friends asked me, "Have you read the book *God Sent a Man*?" and I had to reply, "No," I would hear the same expressions over and over again—"You must read that book," "It is outstanding," "It will do you good," "The best book Haynes ever wrote," "It is a masterpiece!" So I ob-

tained the book. Believe me, it has been a long time since I was so gripped and fascinated by any book as I was with *God Sent a Man*. True, it is the simple story of the life and experiences of Joseph, but written in such an interesting style, and with such rich applications of personal truth for my everyday experiences that my soul was fed and watered. Have you ever felt discouraged—felt as though you were the forgotten man? Have you ever questioned if there was really any good in serving the Lord, when obviously it looked as though the bad prospered and the good were punished? Joseph experienced all these situations.

The author wishes to "produce in your mind a profound and unshakable conviction that will alter your whole outlook on life and provide you with the philosophy that will transform your life from a meaningless, conglomeration of fortuitous changes into a meaningful and divinely arranged plan." If I were a pastor I would surely like to use the substance of this book for a series of midweek devotional meetings. My church and I would both be blessed for the experience—very blessed.

ANDREW FEARING

History of Dogma in Four Volumes . . . Vol. III, The Roman Way of Salvation, Its Origin and Development, Peter J. Doeswyck, D.D., Knights of Christ Inc., Long Beach, California, 176 pages, cloth bound, \$4.00.

Dr. Doeswyck was a Roman Catholic priest until his conversion a few years ago. He is a scholar, having read thousands of pages of Latin source material to prepare his invaluable set of books. His quotations are all authenticated and can be used with confidence. With the imminent appearance of volume four he will have "given the date of origin of Roman Catholic doctrine and practices, as found in the writings of the Fathers and in the text of the Councils, Martyrologies, Rituals, Bulls, Hymns, Summas, Sermons, and biographies of the middle ages."

This is a climactic period of church history when Protestantism apparently seems oblivious to Roman Catholic doctrine, even though Cardinal Bea has recently said, "No concessions in dogma can be made by the church for the sake of Christian unity."

Every Protestant minister should, therefore, know the well-authenticated facts regarding Romanism. These books provide those facts.

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***Your God Is Too Small*, J. B. Phillips, The Macmillan Company, New York, 1960 (16th printing).**

J. B. Phillips, best known as translator of *The New Testament in Modern English*, has in this little volume made an eloquent plea for a more adequate concept of the person and character of God. It is destructive, he points out, to think of God in terms of a "Resident Policeman," a "Managing Director," or a "Grand Old Man." If Phillips' phrasing is sometimes startling, it is always stimulating.

There are more persons in the church, particularly young people, who are uneasy about their idea of God than we often suppose. Their faith and understanding would be increased if to them God was *more real, more ethical, more concerned*. This book makes a considerable contribution to that end.

Phillips' incisive style and mind are at their best when he is dealing with false perfectionism and the idea that God is too vast and remote to be intimately concerned with men.

The second half of the book leads up to the conclusion that God most clearly and compellingly revealed Himself in the person of Jesus Christ. This is not a particularly new idea, but the manner in which it is presented is unusually convincing.

This book is a strong challenge to the skeptic, the disillusioned, and the believer alike.

G. H. MINCHIN

***The Minister's Mission*, C. E. Colton, Zondervan Publishing House, Grand Rapids, Michigan, 1961, 223 pages, \$3.50.**

Recent years have made available a number of books dealing with ministerial life, ministerial ethics, and ministerial problems. All these books have been good, and it seemed as though there would be no need of another. However, *The Minister's Mission* is especially valuable in its dealing with some of the more practical situations covering every phase of ministerial life.

This work was first published some ten years ago and has been used, I understand, as a textbook in some colleges and seminaries. This is the second and revised edition in which the author has made some corrections and brought his information up to date.

Dr. Colton has been some thirty years in a pastoral and teaching ministry, and at the time of writing is pastor at the Royal Haven Baptist church in Dallas, Texas. His style is practical in approach rather than theoretical or technical.

It would be good to have a book such as this in the hands of every young minister or ministerial student, and even an experienced minister will find ideas, suggestions, and hints that will be of real value to him in his ministry. Dr. Colton deals with such themes as Pastoral Visiting and Counseling, The Administration of Baptism, The Lord's Supper, The Wedding, The Funeral. He discusses the most skillful way to deal with church members and non-

members, the minister's relationship with his fellow ministers, his finances, health, family, and his own personal character. All this is designed to help a man to be a better servant of his Lord and of his people.

ANDREW FEARING

***The Pastor and His People*, Edgar M. Jackson, Channel Press Inc., Manhasset, New York, 1963, 224 pages, \$3.50.**

This is essentially a guidebook that will enable the minister to utilize modern psychiatry, psychology, and other behavioral sciences in many areas of the pastor's work, whether it be counseling, group work, preaching, home visitation, teaching, or a personal examination of his own life. It is the type of book that a minister would like to share with the physician in his church, and together explore the themes of mutual concern.

The categories in this book deal with the minister himself, his care of the sick, bereaved, shut-ins, children, youth, those in middle years, and the aged. The chapter pertaining to the pastor's care of himself is also revealing. The author says, "The pastor who is vitally alive and firm in his faith in himself and his mission possesses a fundamental resource that is not concealed; it is communicated in all that he says and does and thinks and feels." Each chapter has a number of case histories revealing the various problems that face a pastor in his daily work.

Much of the material in this book was presented first in lecture form in a number of seminaries and pastors' schools, and skillfully illuminates the use of psychology in pastoral ministry.

ANDREW FEARING

***Story Sermons for Boys and Girls*, Julius Fischback, Abingdon Press, Nashville, Tennessee, 1963, paperback, 192 pages, 95 cents.**

The fifty-two story sermons in this book are worth far more than the small price charged to obtain them. It is an excellent book for a pastor dealing with children. These stories are not inane or childish, but full of sensible and interesting material. They were first told to boys and girls in the midst of a church family during the morning worship. The subject illustrated in each case and the Scripture text used were in harmony with the subject and the text of the sermon later delivered to the adults. I think I shall carry this book with me and use it often. It is really good.

ANDREW FEARING

***How to Decorate Your Church; How to Maintain Your Church Buildings; How to Recruit and Keep Sunday School Teachers*, Fleming H. Revell Co., New York, New York. All three of these books are 62 pages long, and \$1.00 each.**

I wish to recommend these books of the Better Church Series for their usable material, valuable to the minister and to the workers concerned with the above responsibilities in the church.

ANDREW FEARING

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The Divine Prescience

(Continued from page 33)

sense of relief to us to know that He uses this knowledge to our advantage, not our disadvantage. So prescience is used consistently with God's character of love and compassion.

God's omniscience and omnipresence are "protective as well as detective."

The text Gen. 16:13—"Thou, God, seest me"—has been used as a restraint from evil more than as a stimulus to good. To the child of the devil it should as certainly be the former. God should not be regarded as an exacting overseer or a standing threat, but rather as one who understands us, loves us, and helps us. Ps. 139:17, 18—"How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand: When I awake, I am still with thee."—A. H. STRONG, *Systematic Theology*, p. 284.

In Whittier's poem, "The Eternal Goodness," was expressed his confidence in the foreknowledge of God regarding future events and the restitution of all things:

Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings;
I know that God is good!

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

I know not where His islands lift
Their froned palms in air;
I only know I cannot drift
Beyond His love and care.

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Bible Evangelism in Relation to the Mass Media of Communication

(Continued from page 28)

There have been evangelistic approaches since Bible times, and no doubt there were criticisms such as those we have just mentioned, although more localized. Elijah was not only criticized but his life was sought by the wicked Queen Jezebel!

It might be helpful to look at the evangelism set before us in the Scriptures, surely for our "admonition."

(To be continued)

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- ¹⁰ *Time*, *loc. cit.*
- ¹¹ Horace F. Dean, *Operation Evangelism* (Grand Rapids, Mich.: Zondervan Publishing House, 1957), p. 27.

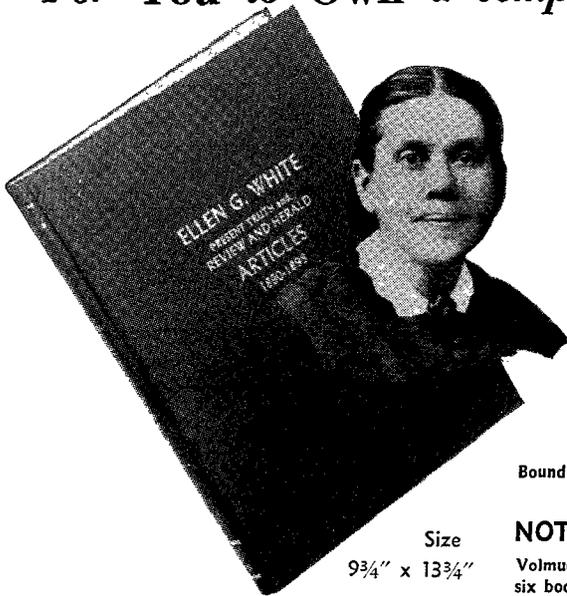
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PULPIT -- Pointers for Preachers



PERILOUS PROLIFERATION ABOUT the time that our early pioneers were examining their views after the 1844 disappointment, John N. Darby and his followers in England were enunciating teachings that came to be known as Plymouth Brethrenism. They developed views on prophecy that were adopted by many Evangelical Anglicans, fundamentalists in many Protestant churches, the Keswick Movement (and similar movements in America), et cetera. They were strong on the Second Advent, the deity of our Lord, the atoning death on the cross, the bodily resurrection of Christ, His priestly ministry in the heavenly sanctuary, justification by grace, and kindred doctrines. They did much to keep alive the Advent hope in England during dark decades after the Napoleonic wars.

But in the 1830's the Plymouth Brethren launched some new prophetic ideas on the world. They averred that the second coming takes place in two stages, the first for the church at the beginning of "the apocalyptic Week of Daniel," the second for Israel and the world at the close of the week, when the millennium will begin. The first stage is known as the Rapture of the Church.

Then came a deluge of ideas on prophetic interpretation, and with it, sad to say, great division and controversy among the believers. Some great names and good men were involved—S. P. Tregelles, Edward Irving, Kelly, B. W. Newton, George Miller, Dan Crawford, G. H. Pember, E. W. Bullinger, Robert Anderson, J. A. Seiss, Hudson Taylor, D. W. Panton, W. E. Blackstone, J. M. Gray, A. C. Gaebeleim, C. I. Scofield, to name but a few in England and America. J. N. Darby inspired Henry Moorhouse, who inspired the great D. L. Moody, and to this day some elements of Darbyism remain in Moody Bible Institute circles.

Opposing views appeared on the Remnant, the 144,000, the millennium, the gifts of the Spirit, church government, et cetera. The result was that there came into existence church groups known as the Open Brethren, the Exclusive Brethren, and every shade of Brethrenism in between these two, the one disfellowshipping the other as they developed their aberrations on sin, holiness, separation, et cetera.

The cleavages progressed apace, and Darbyists have divided and proliferated with a good deal of unfortunate publicity.

Recently some 8,000 members broke from the Exclusives over a definition of evil. "Faithfulness to the Lord" was made to mean separation from one's own family, from workmates, from play-

mates, and even separation from husband or wife. "A case was reported in the press of a young man who was driven to suicide on being forbidden to eat with his parents. The list of things forbidden to Exclusives includes membership in the Automobile Association and in professional bodies, and having meals with business colleagues. Students who belong to the sect are required to leave training colleges and universities."—*The Christian Newspaper* (London), July 20, 1962.

The lesson in all this dogmatic cleavage and fanatical proliferation? You have surely seen it now!

H. W. L.

"THE STARS" WHAT IS WRONG with numbers?

Was the Master any less faithful when He conversed with the woman at the well? Did Philip do a more thorough job with the Ethiopian than Peter did with Pentecostal thousands? Gentlemen, the root of disturbance lies not in large numbers but in who gets them. You never hear a man who has had large baptisms complaining about the influx. He has worked too hard to get them. Whence, then, the sour note? Has it anything to do with sour grapes?

But there are those who are genuinely concerned with the quality of the present-day convert. Is he genuinely converted or only swept along in the tide of mass decision? The fact is that with an adequate staff, one hundred can be indoctrinated as easily as one. And further, no one has produced any statistics indicating that few converts apostatize less, percentage wise, than the many.

Miserly results are not indicative of thorough procedures nor do large ones indicate laxity. Carelessness may characterize either or both or neither. But isn't it a fact that as churches experience numerical strength, members tend to grow spiritually cold? True, but so do small congregations that do not grow. Our argument, then, is not against growth but against spiritual laxity.

The numerical growth of the church is the clear prediction of prophecy. Those who "fret" now will collapse later when "thousands" are converted in a day. Many pine for "the good old days" of the "little flock." In all honesty it should be noted that those days (of smallness) are gone forever. The flock was not spiritual because it was small, nor is the present church Laodicean because it is large. There is little relationship between spirituality and size. Therefore, in your evangelistic planning, "reach for the stars." How many? All of them!

E. E. C.