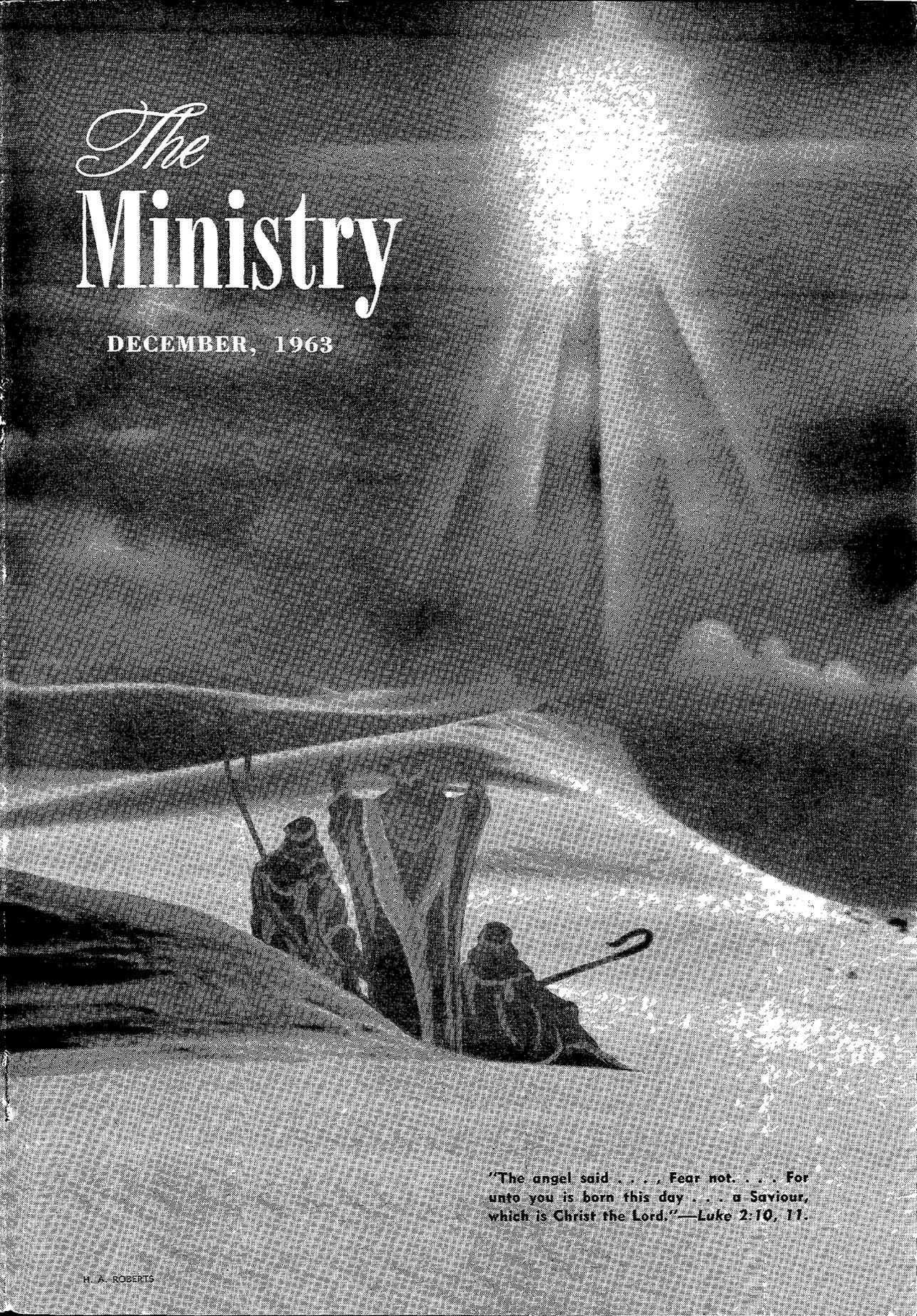


The Ministry

DECEMBER, 1963



"The angel said . . . Fear not. . . For unto you is born this day . . . a Saviour, which is Christ the Lord."—*Luke 2:10, 11.*



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"When they [the wise men] were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him" (Matt. 2:11).

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The Incarnation and You



DIME-STORE divinities, model mangers, plastic virgins, shepherd and sheep facsimiles, will soon be flanked by Santa Claus costumes and Christmas-tree decorations. The incomparable revelation of God in human flesh will lie buried beneath an avalanche of tinsel, sleigh bells, reindeer, and other incongruous objects. Satan's manipulation of depraved minds has resulted in sweeping the inhabitants of the Christian and non-Christian world alike into the dustpan of perversion. It is perversion of the worst order when a race of beings created in the image of God and redeemed at such infinite sacrifice will so defiantly take a theme be-

yond comprehension and connect it with miserable money-making schemes. More than one businessman has said: "If somebody abolished Christmas, I would go out of business."

In the midst of this hallelujah-hilarious spree it not only is apparent but imperative for ministers of God to turn the minds of men toward the miracle at Bethlehem two thousand years ago.

Did Isaiah Realize?

Did Isaiah comprehend the thought contained in verse 6 of chapter 9? "For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace'" (R.S.V.). Surely the church members of his day saw only dimly the overwhelming love and truth embodied in this statement. Even we who live 2,700 years this side of the prophecy and 2,000 years this side of its fulfillment can only touch the depth and meaning of this truth with the finger tips of our intellect and emotions. As we study the Incarnation with all the aids available we cannot help exclaiming: "O God, it is impossible for us to grasp the thought—it is too great, too overwhelming!"

A Son Is Given

Many a great mind has stumbled over the term "Son of God." Followers of the Islamic faith mock Christians with the ridiculous question, "Who was God's wife?" The surrendered mind does not limit or narrow the power of God but understands that concepts must be understood by men; otherwise language would have little meaning. Let us put ourselves in God's place a moment and we would be forced to exclaim: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8, 9).

The very fact that the Lord Jesus assumed the title "Son of God" is evidence of Heaven's love for man, for a father-son relationship draws from the human heart feelings of tenderness and love. We need to ever remember that God used a concept that not only is understandable by the human race but which commands respect and love.

A Comprehensible God

We have stood in the midst of hundreds of heathen temples from Bali to Bombay and watched the incredible take place. Confused worshippers would wade through rites and ceremonies, some most objectionable, in an effort to find their god or gods. Compare this jumbled, incoherent, confused bell ringing hodgepodge of temples, idols, trinkets, and services with our God whom we serve and love, "Unto us a son is given." What language, what a concept—a child, a son born into the world!

How else could God come to this world? Like Santa Claus in a sled pulled by reindeer? Revolting and ridiculous thought! What family with a spark of love in their hearts would ever choose to have a baby brought into this world any other way than God has ordained? One of the most remarkable features of the Incarnation is the way God the Son became part of the human family. He came in such a way that would cement Himself directly with the hearts and minds of people. He attached Himself to the human race in the most sacred and tender way possible.

Incarnation Counterfeit

Satan's success in perverting God's plan by destroying the Incarnation concept from the minds of men has succeeded remarkably well. Entire nations have imitated the Incarnation. The ancient Egyptians' belief of the Pharaohs being the sons of Amen-Ra undoubtedly influenced God's choice of the tenth plague. The Exodus movement really got started when the Egyptians' incarnation theories were blasted by the death of the first-born.

A twentieth-century counterfeit incarnation gave impetus to the Japanese military regime, which centered on the false premise that the emperor was divine and his subjects were the sons of heaven. This is just a sample of Satan's gigantic scheme to blot from the minds of men the thrilling truth that God came in human form.

Incarnation and the Population Explosion

We all love babies. One look through a picture-windowed nursery at the wiggling miraculous object that was my own daughter immediately brought to me overwhelming feelings of joy and happiness. God's love and the Incarnation gripped me as never before. This is the way God intended it to be. Enoch's close walk with God began

after a son was born to him. Every baby should remind us that "unto us a son is given." The home, the parent-child relationship, should constantly remind us of the Incarnation. But today it is difficult to stir the minds of people with the Bethlehem story.

Satan stood in wonder before Bethlehem's manger, but he was not caught off guard completely. From Eden until now perversion of the marriage relationship and the breakup of the home is the most significant part of his vile plan of rebellion. It is another method of his to discredit the glory of the Incarnation. The population explosion today is a result not of parental love for children but rather of ignorance and uncontrolled passion.

Respect of man for man has been greatly reduced by irresponsible procreation. In many minds today the death of another human being is about as insignificant as the demise of a fly. The ever-increasing diet of murder, suicides, and even accidents, dished up by the daily newspapers, is devoured by thousands with no apparent shock. The human race has descended deeply into the cold pit of unsympathetic feeling when we consider that Adam and Eve mourned more deeply over the falling leaf than men do today over the death of a fellow being. Massive birth rates plus massive liquidations of human life have done much to nullify the deep feelings and emotions wrapped up in the Incarnation.

Made of a Woman

To ponder the theme of Christ's humanity should ever bring forth fresh thoughts and new revelations of God's love. "God sent forth his Son, made of a woman" (Gal. 4:4). I confess I cannot understand this. My mind is too small—the best I can do is to accept it. Sometimes I think if the full impact of this thought should ever burst upon my mind, my brain would explode. Every time I study this subject, every time a tiny ray of light opens my mind to how God humbled Himself, I break down and weep. No wonder Paul wrote: "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15). We stand before the Bethlehem manger as dumb and unperceptive as the oxen that were there that night.

Step by Step

Listen to this intriguing statement: "The adorable Redeemer stepped down from the

highest exaltation. Step by step He humbled Himself."—*The SDA Bible Commentary*, Ellen G. White Comments, on John 1:1, p. 1127. Let us consider a few of these steps. Ever remember that Christ was not like God—He was God. They were one, equal in power and authority. It would have been a condescension beyond description for Christ to have assumed human form when the world first stood without blot or blemish. His entrance was made when the magnificence of Eden had been contaminated with the false philosophy of Satan's corrupt mind. The moment of His birth came when darkness covered the earth and gross darkness the people. Romans 1 is a forthright description of the Greco-Roman world during the time of Christ.

To have assumed the full and complete physical stature of Adam would have been of utmost humiliation. But Christ came after sickness and disease had dwarfed the physical nature of man for four thousand years. Christ as a man was no physical giant, and according to Isaiah 53 those who saw Him during His Incarnation would find no beauty that would make them desire Him.

Another step down in the ladder of mortification was the town in which He was born. Micah 5:2 emphasizes the insignificance of Bethlehem. How eager we are to identify our own birthplace with a city of renown, but Christ forfeited all this. He assumed human nature in its lowest common denominator, which would result in a cover of salvation for all mankind and would forever seal the lips of any person from saying that Christ's experience cannot touch that of humanity.

Embarrassed Angels

Unbelievable shame was the lot of Christ when we pinpoint His delivery-room conditions. Born in a barn! How many times this crude expression has been hurled jokingly or purposely at some person to humiliate him. It was no joke with Christ; it was a reality. The difference between a barn and a palace is infinitesimal from God's viewpoint, for earth's most fabulous mansion in garden setting is nothing as compared with heaven. But from our viewpoint think of the Commander of heaven and earth, the Prince of the universe, the King of kings stepping to the very lowest rung of environmental human existence. It is no wonder He can save to the

uttermost, for He stooped to the uttermost!

How did the announcing angel of Luke 2:10-12 feel when he said: "Ye shall find the babe wrapped in swaddling clothes, lying in a manger"? If we had been the angel, perhaps we would have swallowed hard between the statement: "I bring you good tidings of great joy. . . . Unto you is born this day . . . a Saviour, which is Christ the Lord," and "This shall be a sign unto you." No, the angel flinched not, nor was he embarrassed, but rather overwhelmed at the infinite love of God. From the depths of his soul he brought forth in golden tones this marvelous announcement that the Lord Saviour would be born in a stable and laid in a manger.

Do you think the angel was embarrassed to make this announcement to a group of hardened, weather-beaten shepherds? It would have been far more dramatic to have made this statement to splendid-robed members of the Sanhedrin gathered in a Jerusalem palace or before a magnificent session of the Roman senate. But get the picture! Sheep and shepherds, wide-open spaces—what a theater and what an audience for the universe's most glorious chorus and grandest message. No embarrassed angels were in that heavenly entourage that night.

From God to Baby

The very least we could expect of God, if we dare expect anything as sinners, would be that our Lord would come as a fully developed adult. But, no, He encased Himself in the tiny, defenseless form of a baby! Draw from the large stock of adjectives—meekness, self-abasement, self-abnegation, submissiveness, resignation, mortification, degradation—add them all together and they cannot even begin to describe what your God, and my God, did. Our hearts cannot help being melted and our minds cannot help being awed as we view the downward stairway that Christ used to become one with us. God became a baby—a baby in a barn, a barn in a tiny town, a town in a dictator's country, and a country in a rebellious world.

What was the point? Why did God do it? Listen: "His glory was veiled, that the majesty of His outward form might not become an object of attraction. He shunned all outward display. Riches, worldly honor, and human greatness can never save a soul from death; Jesus purposed that no attraction of

(Continued on page 14)



THE most cogent text I can think of for our present discussion is Luke 11:24-26: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first." Here was a hypothetical case of a man who was no doubt converted and baptized, but then left high and dry on the shelf. He had never been confirmed in service. He was better off in his former state.

It would be good for us at this early point in our discussion to come to a definition of the term *confirmation*. No doubt some of you have been Lutherans in your

earlier years or you have worked quite carefully with Lutheran people. You know how serious the time of confirmation in the life of a Lutheran is. It is stressed greatly by this Protestant faith. The airline industry uses the term *confirmation* quite freely. When one lands at one's destination and expects to return on a certain plane one immediately calls the reservations desk and confirms the return flight.

A minister friend of mine and I had the privilege of visiting the Federal Aviation Authority control tower in the world's busiest airport, O'Hare International Airport, in Chicago, just recently. While there we were given a tour of the radar "shack" where several operators sat guiding in between twelve and thirteen hundred flights a day on the radarscope, giving the pilots direction toward the field and setting them down perfectly on the runway. After a while we were taken to the visual-control tower on top of the building. The one corner of the tower that fascinated me the most was the area called "ground control." The man in charge spoke with the pilot of a plane waiting to be given clearance to taxi into position for the take-off. Before he could give this clearance he had to receive instructions as to the plane's routing from a station about thirty miles west of the field. Once he received this routing he gave it to the pilot verbally over the intercom system. Then the pilot had to write it down and repeat it to the ground control officer before he was permitted to taxi his plane away from a standing position. In other words he had to confirm all his instructions before being allowed to take off.

In summary, "confirmation" means a "seal, a double check, to be established." When we switch into spiritual pathways the term takes on eternal significance and the ministry must be the translators. The great evangelist, Charles G. Finney, has said, "The great object for which Christians are converted and live in this world is to pull sinners out of the fire. If they do not effect this they had better be dead." It may be that for our church members, both the neophyte and the veteran, to be confirmed in service means that first they must have highly descriptive language of the worth of a soul. We can find that from an unknown author in a short article entitled, "The Vision of a Lost Soul." For this I am indebted to Elder J. L. Tucker's little magazine, *The Quiet Hour*.

Confirmed

in

Service

RICHARD FEARING

Pastor, Walla Walla College Church, Walla Walla

The night was wild, across the midnight sky the rugged clouds sped fast, and the hoarse wind seemed chanting some weird requiem. Alone I stood, and a strange horror thrilled my soul. Above the noise of wind crashing limbs of leafless trees, I heard a voice cry out in wild and piercing tones. It seemed afar, but to my spirit's eye at last the form appeared, all clothed in mist and wrapped about in mystery. Its wings were luminous, and by this light I saw its face. O God, and such a face! writ o'er with agony, a picture composite, and strange, and yet familiar too. At last unto my spirit's ear it spoke wild, awful words that evermore will haunt my heart and brain and burn their dreadful lesson there. "Mortal," said he, "Dost thou not know me? Look again and see. I am a human soul that thou once didst call by the sweet, sacred name of friend. And thou,—thou couldst have saved me if thy heart had cared. That Bible which thou takest for thy guide, that Bible which in life I scanned, hath said that if thou dost not warn the wicked man, he shall be lost, but at thy hand his blood God will require of thee. Thou couldst have saved me if thy heart had cared, and now I'm lost!" And then methought he pointed to my hands, and they were dyed in blood. I dared not speak. My soul was guilty in the sight of God. Too well I knew my coward heart had failed in friendship true. I meant someday to speak. I was too busy here and there, and lo! the man was gone. Such was the story sad of my neglect. By that lost soul accused, by my own soul condemned, I turned and fled. O God of mercy, teach us ere it be too late, that no man lives unto himself—that every saved man must a saver be!

You as a gospel minister must be a burning fire as a preacher following carefully the admonition of Romans 10:14, 15: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Your parishioners must tell their friends, "Come hear my pastor—he has been here some time now and each Sabbath his messages grow stronger and warmer." Then, when your people have come to hear and see you burn in the pulpit you switch into your dual role as a counselor, a gentle friend and companion, and that burning fire now becomes a warm glow as you give them information that will be invaluable in confirming them in service.

Here is the core of this message. Perhaps you could call it a little secret of successful ministry. When your member comes,

whether he be a veteran worker in the cause of God or a new convert, and asks you a question concerning his line of missionary service, refer it tactfully to the questioner. Make him think. Make him think through his own method of service for the Lord. You have preached to him Sabbath after Sabbath and he has begun to have a picture of his own life in relation to his Lord and Saviour, Jesus Christ. Instead of pontificating your ideas let him confirm his service by *his answer to his own question*.

You may give guidance to his answer, you may encourage him in service, you may help refine his answer, *but let the direction be his*. He may not be able to serve in the exact direction that you would have him to go. Put yourself in his shoes. Put yourself in his place of work and then ask yourself the question, "How could I witness were I in this man's shoes?" He will still love and respect you as a pastor, but will not lean on you as a post only to topple when you leave the church. Your real strength will then be *his* strength. You will both be confirmed in service in the Lord as is written in Galatians 6:14: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Perhaps we can illustrate it this way. Thomas a Kempis, a fifteenth-century author, has written one of the best-known religious books of the world—*Imitation of Christ*. In this book the story is written concerning a man who found himself perplexed and confused as to his religious future. One day he flung himself before the altar of the church and said, "Oh, if I only knew if I should persevere." Then a voice spoke to him saying, "And if thou didst know what thou shouldst do, what wouldst thou do? Go then and do that which thou wouldst do now and thy soul shall be secure." And the story ends stating that the man arose never more to give himself over to an anxious feeling about the future, but doing his duty clearly in Christ Jesus day by day.

Brethren, if our 435 churches in the Lake Union were filled with people certain of their Saviour, growing in happiness and service, our sanctuaries would be jammed to the doors. There would be no greener pastures for us. Why, if each church had a net gain of just five members a year because

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"Nothing to Fear for the Future Except . . ."

ARNOLD V. WALLENKAMPF

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TWELVE men were sent to spy out the land of Canaan for Israel. As these men entered the Promised Land they noticed its amazing fertility and its luscious fruit, but they also noted its large cities surrounded with apparently impregnable walls. They looked at the inhabitants of these cities and realized that they themselves were as grasshoppers in their sight.

On their return to the camp of Israel all of them reported the fertility and the luscious fruit of Canaan and its mighty cities. But ten of them still had their eyes riveted on the impregnable walls and the tall people that inhabited that land, and they said: "It is impossible for us to capture it." But two of the spies, who had likewise seen the country and the seemingly insurmountable difficulties, had their eyes focused on God. And the report of Caleb and Joshua was: "We are well able."

The conviction of Caleb and Joshua had its roots in divinely inspired faith, because their judgment rested on the promises of God. They were personally acquainted with God and His leadership. Their confidence in Israel's ability under God's guidance was anchored in His miraculous deliverance in taking them safely through the Red Sea and providing them with food and water in the wilderness.

On the memorable event of their deliverance from Egypt, Israel under the leadership of Moses had retired into a defile between the mountains on the shore of the Red Sea. As Moses observed the spot to which God led him and his people, it did not appear to be the most advantageous camping site for a people fleeing from their oppressors. Trained in military strategy in

the schools of Egypt, it seemed to Moses a possible trap. Here they were hemmed in by unscalable mountains on both the north and south and with the foam-capped waves of the Red Sea blocking the exit to the east. But in compliance with God's word, Moses led the children of Israel into the place of God's own choosing.

As evening wore on and darkness fell over the camp of Israel the weary people retired for needed rest after an eventful day. Soon they began to hear rumblings from the west. Suddenly they realized that these sounds betokened the approach of the Egyptian army. Terror filled the camp; they were sure they were trapped. They saw their true plight as a motley array of slaves without hope of escape. Behind them into the opening between the mountains the vanguards of the Egyptian army were streaming. Amid the distraught and fearful multitude Moses stood serene. He knew God had directed him in leading his people to this place. He did not know what was going to happen, but he knew they were there in compliance with God's command and he was confident that God had a way of escape for them. Moses trusted in God for deliverance from their apparent impasse.

Then came God's command, "Go forward." Through the turbulent waters of the Red Sea a way of escape opened up to bewildered Israel. That night God delivered His people. When the sun rose the next morning, the Egyptian army was gone. The soldiers had been drowned in the Red Sea. But on the shore of the Sinai Peninsula the children of Israel stood singing the song of deliverance and praise to God for His miraculous salvation.

As a movement, Seventh-day Adventists have often gone forward in faith under God's bidding. And as we have taken God at His word, either through the Bible or His inspired servant, Ellen G. White, we have surpassed apparently insurmountable difficulties. In the 1890's our believers in Australia under the leadership of Elder A. G. Daniells were coping with the problem of establishing a school for the education of our young people.¹ As has often been the case in the onward march of our work, adequate financial means were not available for the purchase of an expensive building site. Finally the locating committee found a tract of land at Cooranbong about seventy-five miles north of Sidney. This was offered to our denomination at the low price of \$3.00 an acre, as compared with \$75.00 an acre and up for other desirable land.

On May 24, 1894, Mrs. White went with the committee to examine the suggested property. After doing so, Mrs. White wrote in a letter to her son, J. E. White: "There was perfect unity in making the decision to purchase the fifteen hundred acres of land at the price of four thousand five hundred dollars."—E. G. White letter 82, 1894.

Soil experts were then consulted regarding the suitability of this tract of land for agricultural and horticultural purposes. Their reports were discouraging. Under date of June 10, 1894, W. C. White wrote to the secretary of the Foreign Mission Board: "Nearly all of the men of influence with whom we have come in contact, shake their heads when we speak of the district. The Department of Agriculture after examining samples of the soil, said it was sour, and would require a ton and a half of lime to the acre. Then the Government fruit expert was sent up to examine it, and his report I will enclose with this. True, it was a rainy day, and we were short of time, and he did not see the best of the place, and yet, it sometimes makes me feel blue, to hear all of these men who know a great deal, condemn the place."

It was the consensus of all the consulted experts that our brethren should relinquish their hold on the land by forfeiting the down payment that had already been made. In that crisis hour the faith of the brethren who in counsel with Mrs. White had initially decided to purchase this tract wavered. Elders Daniells and W. C. White were delegated to inform Mrs. White about

the unfavorable reports, which the committee had received from the Government personnel. After listening to their report Mrs. White calmly said to Elder Daniells and her son: "Is there no God in Israel, that ye have gone to the god of Ekron for counsel?" Her original advice was renewed; namely, that they abide by their intention of going through with the purchase of the land. She further said: "They have borne false witness against the land."

With this reaffirmation of the divine counsel through the servant of the Lord, the brethren in Australia proceeded with the purchase of the site for the erection of our school. Time abundantly vindicated their allegiance to the instruction given through the Spirit of Prophecy. God's blessing has copiously rested on both field and orchard.

"In 1909, twelve years after the opening of the school, Professor Irwin, who had been principal eight years, wrote as follows:

"As time has gone on, and we have had an opportunity to watch the work develop, we can say most assuredly, from our experience, that God led in the selection of this place. Everything that has been said about the location of the school in this place has been fulfilled—everything. . . . I believe the working out of this has proved that God's instruction was true."

As we face the future we as Israel of old will repeatedly face perplexing problems. If we rivet our eyes on these it will be easy for us to grow discouraged. The ten spies were not prevaricating when they informed the children of Israel of the walled cities of Canaan. Humanly speaking, they had reason to be discouraged, for it appeared to be sheer foolishness for a tribe of slaves to attack and capture well-fortified cities! Moses too might have had good reason to despair when the Egyptians overtook his people. He might even have made bold and told God that it was impossible for Israel to go forward into the Red Sea as He commanded them to do. But Moses did not consult his fears, nor his human reason. Being a military leader, Moses might have relied on human reasoning—he might have suggested other ways of extricating his people from the trap in which they were apparently caught. But Moses did not; rather, he made God both his strength and his wisdom and obeyed His counsel to go forward into the Red Sea.

Later, when the children of Israel were

under the leadership of Joshua, the Gibeonites came to them in the land of Canaan and requested that they be allowed to make an alliance with them. Joshua and the elders of Israel looked at their suppliants' molded bread, their rent wine bottles, their worn garments, and shoes which were old, "and the men took of their victuals, and asked not counsel at the mouth of the Lord" (Joshua 9:14). Joshua and his advisers made an alliance with the Gibeonites according to their own human reasoning and later regretted it.

While we realize that in our own strength and wisdom we cannot possibly accomplish the tasks that God has set before us, we may turn to Him and remember His question "Is any thing too hard for the Lord?" (Gen. 18:14). Further, "As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings."—*Christ's Object Lessons*, p. 333.

The words of the psalmist also reassure us, "What time I am afraid, I will trust in thee" (Ps. 56:3). The Lord's messenger says: "Worry is blind, and cannot discern the future; but Jesus sees the end from the beginning. . . . Our heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service and honor of God supreme will find perplexities vanish, and a plain path before their feet."—*The Desire of Ages*, p. 330.

The argument is often advanced that since God has given us reason, He expects us to use it. That argument is correct, but it has limitations. It is like the statement that inasmuch as soldiers have been given guns they ought to use them. In a national army soldiers receive guns and other implements of war, but although they have been equipped with arms, they are not to turn those arms against their country or their officers. If they do they are traitors. The same is true of the soldiers of God. Indeed, God has endowed us with reasoning powers, but human reason should not be followed if it suggests that we go contrary to our Creator's instruction, any more than military personnel are justified in using their arms contrary to the commands of their officers, for "the law of duty is supreme. It should hold sway over human reason."—*Testimonies*, vol. 4, p. 163.

Reason is only to be used in conformity

with God's directions to us. In another place the servant of the Lord phrases it this way: "The kingly power of reason, sanctified by divine grace, is to bear sway in our lives."—*The Ministry of Healing*, p. 130. If our human reason is not used in conformity with God's directions then we indeed become traitors to God!

On the basis of personal experience with God, Moses told Israel to go forward, and Caleb and Joshua assured them they could capture the Promised Land. As individuals we have had personal experiences with God, and as a denomination we have had historical experiences with God. As we face the future, we shall need to trust anew in the Lord and daily commit our fears to Him. Human reason is not a very reliable guide; Israel found that to be so when they made their alliance with the Gibeonites. Neither is the advice of men who do not know the God of Israel and His instruction for His people to be a criterion for us. In the long ago God addressed this question to His professed servant: "Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?" (2 Kings 1:3). This counsel is applicable also today.

To the uninitiated, faith may often appear to be presumption. To the initiated or the person who is acquainted with God through personal experience, faith becomes an exhilarating venture! To someone who did not know Jesus as did Peter, it might have been mere presumption to step out on the turbulent waters to meet the Master on the angry waves. To Peter it was a soul-stirring venture of faith. It was faith also that prompted Abraham to respond to God's call and take his son Isaac to Mount Moriah. Abraham knew his Master's voice; he was acquainted with God, and therefore that act which to others would have been sheer foolishness and unadulterated presumption became an act of faith.

Where are our eyes today? The ten spies riveted their eyes on the difficulties and consulted their fears. Joshua and Caleb, in spite of the difficulties which they also saw, fixed their eyes on God. If our eyes are on Jesus we, like Peter, can do the impossible!

As individuals and as a movement "we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196.

¹This and the following five paragraphs are based on A. G. Daniells, *The Abiding Gift of Prophecy*, pp. 310-318.

A loyal veteran, still active for God with voice and pen, sends us this suggested sermon outline. We invite similar contributions from preachers who desire to help their fellows.



THE Beatitudes in the Sermon on the Mount are well known wherever the gospel story is read. The beatitudes in the book of Revelation should be better known. They form a golden chain of glorious promises, which run through this wonderful book, and these could be a source of comfort and inspiration to all believers. Let us briefly sketch these Revelation beatitudes.

1. "Blessed is he that readeth, and they that hear. . . , and keep [lay to heart] those things that are written" (Rev. 1:3). These words suggest a congregation or family in worship, with one reading aloud. All are blessed in reading and hearing the words of life. The book of Revelation is the only book of the sixty-six in the Bible that contains a declaration of a *special* blessing to the readers and hearers, thereby indicating the extraordinary *importance* of its contents.

2. "Blessed are the dead which die in the Lord . . . , that they may rest from their labours" (Rev. 14:13). They *were* blessed in holding fast to their faith and hope. They *were* blessed in the knowledge that they would share in the rest remaining for the people of God. They are *now* blessed in resting from their toils. This belief has brought great comfort to the Lord's true followers through the centuries. Being either alive or dead in Christ are but aspects of the principle of inner union with Him.

3. "Blessed is he that watcheth, and keepeth his garments" (Rev. 16:15). To keep persistently awake is the message here. In John's day the Roman guard met with disgrace if found asleep. The inspector would remove the sleeper's cloak, leaving the man exposed to the jests and scoffs of his fellow guards.

There should be no lack of alertness, no

The Beatitudes of Revelation

ERNEST LLOYD

desire for ease and softness of situation. We must be always vigilant lest we succumb to spiritual drowsiness. The blessing is for the watchful.

4. "Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19:9). What an honor and privilege! What unspeakable joy in having a part in that glorious event! The greatest chorus of praise this universe can provide will then be heard. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

5. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power" (Rev. 20:6). They can pass unharmed through the elements that will destroy the wicked like chaff. It is the holiness of the Lord which possesses, energizes, and envelops these blessed ones, as it did the three Hebrews in the fiery furnace. This experience is offered to all who walk in His holiness here.

6. "Blessed is he that keepeth the sayings of the prophecy of this book" (Rev. 22:7). "That keepeth," or "lays to heart" to be treasured within. They are to shape our thinking, our planning, our living, our hoping. "The solemn messages that have been given . . . in the Revelation are to occupy the first place in the minds of God's people. Nothing else is to be allowed to engross our attention."—*Testimonies*, vol. 8, p. 302.

7. "Blessed are they that do his commandments" (Rev. 22:14). Obedience is the great test. The blessing is upon the doers. It is significant that the final blessing of the Book is for the commandment keepers. They have the right to the tree of life.

(Continued on page 46)

Seminary Extension School in Southern Europe

W. G. C. MURDOCH, Director

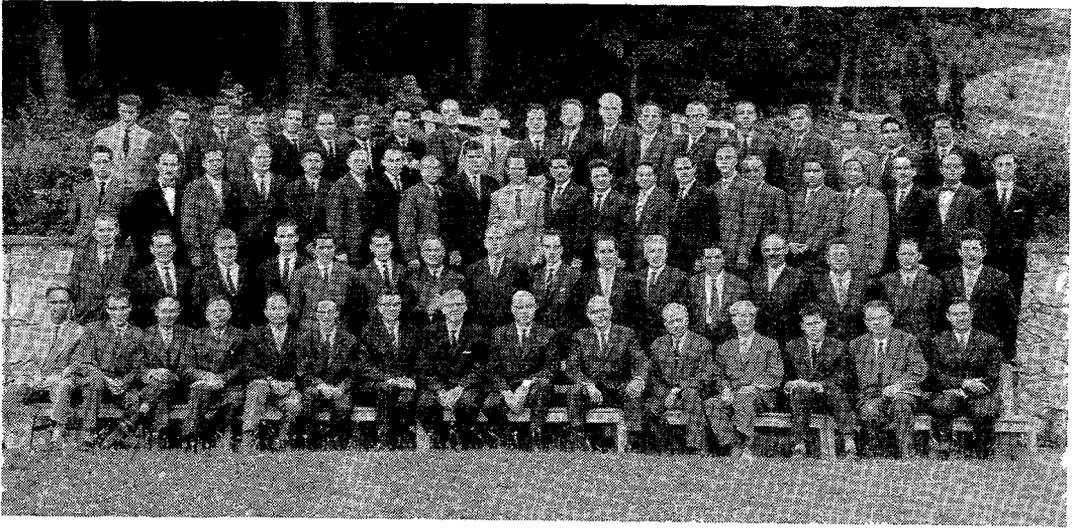
THE summer Extension School of the Theological Seminary of Andrews University was sponsored by the Southern European Division and held at the *Seminaire Adventiste, Collonges-sous-Salève, France*. This college is beautifully situated on the slopes of Mount Salève near Geneva, Switzerland. A most capable group of ministers were in attendance, coming from fourteen different countries. Although the lectures had to be translated and there was a problem of books for collateral reading, the standard of scholarship maintained by the students was of a very high quality. Many followed the discussions of the theological problems in the original Hebrew and Greek, and this added much to the understanding of the great themes presented.

R. A. Anderson gave a rich offering in the

field of pastoral theology and led the students into the fundamental principles of true worship. He stressed the important place of music in approaching God. Alfred Vaucher, the veteran Bible teacher of Europe, offered a stimulating class in the eschatology of Calvin. He also gave a series of lectures at the chapel hour on the history and meaning of the true Sabbath. E. W. Tarr, secretary of the Public Relations Department of the General Conference, taught a class in the place of the church in the community and outlined the duty of the minister in cultivating good public relations. The director of the school, W. G. C. Murdoch, led the class into the inexhaustible theme of the atonement and the work of our great High Priest in dealing with the problem of sin.

Interesting chapel services were held during the time these earnest students were together.





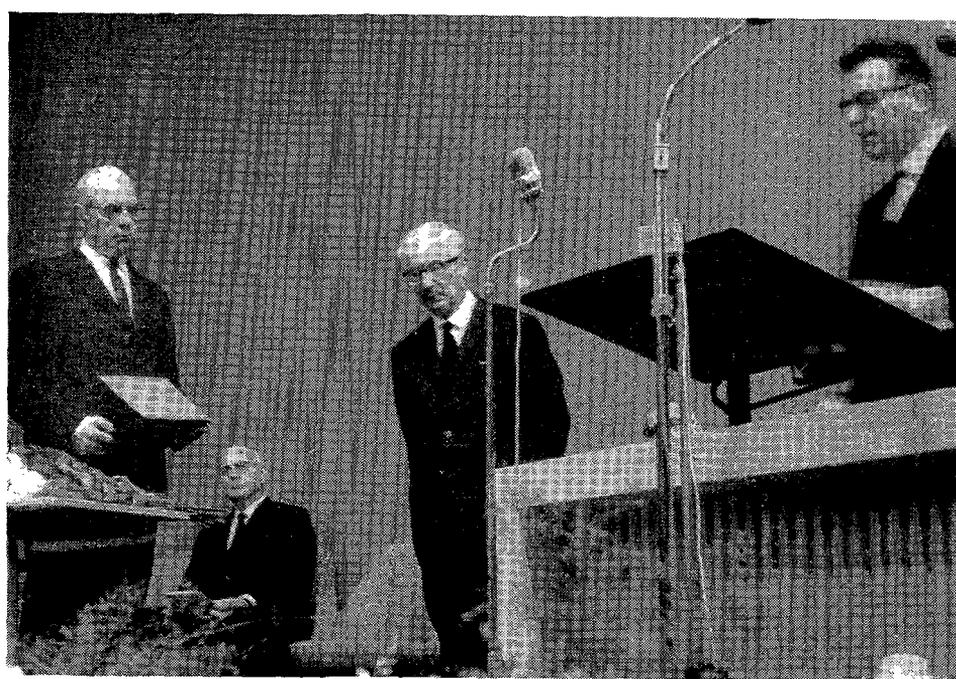
The student group who attended the Seminary Extension School. Some of the instructors are seated in the front row.

An added feature of this Extension Seminary School was the lectures given by certain specialists in their fields. B. E. Seton gave a series on the teaching of the Bible; Jean Zurcher on the doctrine of man; Norkert Hugede on the koine Greek; W. E. Read on Christology; and R. Dederen on ecumenism.

Each Friday evening a symposium of

ministers from each country presented the trials and triumphs of the message in their various territories.

We have an efficient group of workers in the Southern European Division. They carry heavy responsibilities, for many of the lands from which they come have restrictions and prejudices unknown in other parts of our world field. It was a great priv-



The Doctor of Divinity degree was conferred on veteran Bible teacher A. Vaucher (standing, center) at the close of the school.

ilege for the Extension School faculty to serve these consecrated and talented men. They were hungry for the exegesis of the Word of God, and their hearts thrilled as we studied together week after week.

M. Fridlin, the president of the division, gave of his efficient leadership, and P. Steiner, the educational secretary, and G. Cupertino, from the Ministerial Association, did much in organization to make this Extension School a success.

In these historic lands so steeped in theological controversies, our message is making steady progress. We believe that our studying together in this Extension School will be a definite contributing factor in a great advance in soul winning in these difficult countries.

As the teachers and students gathered around the table of the Lord on the last Tuesday evening, there were many expressions of appreciation for the helpful time spent in the classes. At the last chapel hour Dr. R. A. Anderson made an appeal for re-consecration, and there was an immediate and wholehearted response. We all determined to go back to our tasks with a new zeal and a greater desire for the power of the Holy Spirit to come upon us so that the work may be quickly finished.

The Incarnation and You

(Continued from page 5)

an earthly nature should call men to His side."—*The Desire of Ages*, p. 43. What a sermon on righteousness by faith! We throw our helpless soul before Bethlehem's manger, forever recognizing that salvation and the Incarnation are one and the same thing. What can we offer to God who has done all this for us? Offer Him your money? Your influence? Your time? Your talents? These things would only be insults unless your soul by entire and complete surrender to Him has been united in one common bond with the Lord Jesus Christ.

Present-Day Incarnation

Could it be that in a certain sense another incarnation takes place when God makes His home in our hearts. Isn't this "new creature" experience, emphasized in 2 Corinthians 5:17, a result of "Christ in you, the hope of glory" (Col. 1:27)? Again, "That Christ may dwell in your hearts by

Materials Available to Ministerial Workers

The following printed pamphlets are now available to ministers who have to meet certain issues in their public work:

"H. W. Armstrong and His Radio Church of God," by R. L. Odom, a twelve-page printed pamphlet.

"More About the Teachings of the Radio Church of God," by George Burnside, a four-page printed pamphlet.

"The True Israel of God," by H. W. Lowe, a twelve-page printed pamphlet. These three printed pamphlets are sent postpaid for 25 cents.

"An Examination of the Claims of the Sacred Name Movement," by Don Neufeld, a seven-page printed pamphlet, 15 cents.

"How Often Should the Lord's Supper Be Celebrated?" by W. E. Read and R. L. Odom, a four-page printed pamphlet, 5 cents.

Apply to the Defense Literature Committee, General Conference.

faith. . . . That ye might be filled with all the fulness of God" (Eph. 3:17, 19). This final step of the Incarnation chain, which links heaven with earth, is rightly called by Paul a "mystery." This defies description. For Christ to make His abode in the yielded but formerly sinful, rebellious heart is far more humiliating than the manger experience. To think that while we were yet sinners God commended His love toward us! This step of Christ, as He knocks at our heart's door and indicates His willingness to enter our lives, surpasses all others.

Listen to this remarkable statement: "This idea of incarnation is the central doctrine of all Paul's teaching. It is his remedy for sin, his basis of hope for the past and the future. As God was in Christ, so Christ, by the Holy Spirit, will be in His people, changing their hearts, transforming their lives, and making them fit for the very presence of God."—ELLEN G. WHITE in *Review and Herald*, Nov. 15, 1898.

To our knees, fellow ministers, as we contemplate the words, "For unto us a son is given."

J. R. S.

Tohu and Wabou

ENOCH OLIVEIRA

Ministerial Association Secretary, South American Division



THE words that are used as a title for this article aren't names attributed to gods worshiped by ancient civilizations; they are Hebrew terms that describe an amorphous and chaotic situation. Moses used them in an effort of synthesis to describe the conditions that prevailed in the world before Creation: "And the earth was without form, and void" (Gen. 1:2).

We can, then, use the terms *tohu* and *wabou* to define something confused and without contents, "without form, and void."

How many times have we heard a sermon lacking in logic, without unity or a definite purpose! The congregation, after such an unorganized and empty sermon, leaves with a great many vague observations and uncoordinated ideas.

In an article published not long ago in the Religious Information Service, Pastor William H. Gentz, director of the Augsburg Publishing House in Minneapolis, tells of his restlessness before a symptomatic decline of preaching evident among contemporary preachers.

Inspired by the hope of publishing a collection of sermons in the form of a book, Pastor Gentz sent more than one hundred letters to the more distinguished preachers, listed according to a survey of the North American Lutheran Church, asking them to collaborate for the desired book. Only twenty-two preachers answered Pastor Gentz's request, sending him the originals of some sermons he could include in the collection he had in preparation.

After carefully reading each sermon, Pastor Gentz returned them, suggesting changes and improvements. Ten preachers

returned the sermons after revising, modifying, and polishing them according to the indications suggested.

"We figured these would be the best in the country," the editor said. However, all were rejected.

"Some were a fair job of writing, but didn't have much content," Mr. Gentz said. "Some were fair in content, but were dull."

Some were deficient because of being amorphous, and others weren't usable because of their poor content.

Pastor Gentz, with undisputed authority, speaking of the decline of the pulpit, affirmed that ministers don't spend enough time preparing their sermons.

When the audacious navigator Christopher Columbus, at the service of the king of Spain, began his historical trip, he didn't know where he was going; when he discovered a new world, he didn't know where he was; when he returned to Spain, he didn't know how to explain where he had been.

Some preachers are like the intrepid Genoese navigator. They preach without doing the necessary preparation, relying on their ability to improvise, and that's why they never know where they're going to arrive. They enter recklessly into a labyrinth of words, and then they look desperately for a door to escape. To this group of preachers belongs that negligent and careless minister who, after his sermon, said to a deacon:

"When I started the sermon I didn't know what I was going to talk about."

The deacon, making good use of the occasion, replied frankly: "And now *we* don't know what you talked to us about."

Evidently it was an unorganized and empty sermon. That poor, improvised sermon was reduced to a meaningless chatter,

vexatious repetitions, and ideas without order or nexus.

When Charles Lindbergh began his heroic flight to Paris—an extraordinary feat of aviation—he knew where he was going; when he arrived at the French capital, he knew where he was; when he returned to his country, he knew where he had been. This same thing must occur with the preacher.

The minister must present himself in the pulpit having a definite purpose, following a specific course, guided by a sure route prepared in anticipation. This presupposes a disciplined study, hours of meditation and reflection.

The sermons that touch the hearts of those who listen are not improvised messages. On the contrary, they are the product of hours of intense study, persevering practice and prayer.

Raymond Calkins, in his book *The Romance of the Ministry*, says: "The mind of the preacher is like the pockets of a boy—'crammed full of treasures, the majority of which are not suitable: strings, marbles, tops, rare shells, little colored rocks, some old coins without apparent value, strictly personal treasures of his—a chaos which the boy happily knows that only he is capable to convert into a cosmos.' Thus the preacher, with remnants and fragments gathered during a considerable period of time, at last composes his sermons that may have taken months or years in order to ripen."—Pages 140, 141.

Actually, the thoughts and the ideas that are stored in the mind of the preacher, are almost always as disorganized as the numerous foreign objects commonly found in a boy's pockets. If we offer such thoughts in a sermon without classifying them and organizing them and preparing them beforehand, we preach with insecurity, without

logic, and without clarity. We preach a disorganized and empty sermon.

A minister, says Ellen G. White, "must not ramble all through the Bible but give a clear, connected discourse, showing that he understands the points he would make."—*Evangelism*, p. 181.

Let us present to our waiting people a discourse that is the product of prayerful diligence and God-given ideas and which will lead men and women to a desired and clearly foreseen haven of confidence and joy.

Youth Join Hands With Pastors

(Continued from page 17)

ing successful laymen for now and tomorrow can be achieved in teaching our youth to become soul winners through actual participation in evangelistic projects.

Within your church there may be youth who have really never tasted the saving grace of Jesus but who can be reached for Christ through your personal interest in assisting them in these evangelistic projects as outlined in MV TARGET 3000. The following counsel places a tremendous responsibility on the shoulders of the pastor in his relationship to the youth.

When the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord's work, and led to see that He expects them to do something to advance His cause. It is not enough to show how much needs to be done, and to urge the youth to act a part. They must be taught how to labor for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ. Teach them to try in a quiet, unpretending way to help their young companions. Let different branches of missionary effort be systematically laid out, in which they may take part, and let them be given instruction and help. Thus they will learn to work for God.—*Gospel Workers*, p. 210.

The MV objective of three thousand baptisms in the North American Division during 1964 is by no means to be lightly considered. It represents the equivalent of an organized conference. When the pastor accepts the extended hand of youth in winning souls, we believe MV TARGET 3000 will be a success. It will prove to be the beginning of still greater things. The hour is late. The coming of Christ is soon to be revealed. It is time for the youth to join hands with the pastor in finishing the work, that Christ may come.

THE MINISTRY INDEX

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while they last.



Youth Join Hands

With Pastors

LAWRENCE NELSON

Associate Secretary, General Conference MV Department



MISSIONARY VOLUNTEERS believe the time has arrived for God's youth to join hands with the pastors in active soul winning. Years ago the servant of the Lord wrote that there should be one hundred workers where

there is now one. Problems of finance have so far made this impossible, but this godly counsel can still become a reality. We believe that Sister White was actually calling for individual church member participation. Now the Advent youth are taking a step in the direction of assuming this responsibility.

1964 will become a year of great significance to our youth movement. Through the North American Division MV TARGET 3000 is being received with tremendous enthusiasm. It is a plan calling for every Missionary Volunteer Society to engage in direct soul-winning evangelism this year. One thousand youth evangelistic projects are planned, and we are praying that three thousand baptisms will result. In the world field we anticipate five thousand projects with fifteen thousand baptisms.

Within the senior youth segment of the church there are thousands of young men and women who with the proper counsel and direction can become mighty soul winners. This army of youth could be a great source in producing baptism candidates for the pastor each year.

Experience is a good teacher. In working with our youth we have discovered that they can become very successful in giving

Bible studies, preaching the Word, touching hearts with their friendship, and in organizing branch Sabbath schools. We have also discovered that these endeavors, concluded by a special series of evangelistic meetings conducted by the pastor, bring large numbers to decisions. This is why the youth are reaching out their hands to join the pastors in finishing the task.

During 1964 each Missionary Volunteer Society is being asked to conduct one of four recommended evangelistic projects, to be followed immediately by special meetings conducted by the pastor, evangelist, or conference MV secretary. The four suggested projects are (1) An MV Voice of Youth series, (2) Operation Fireside, (3) Friendship Teams, or (4) a branch Sabbath school. An attractive pamphlet titled *MV TARGET 3000*, describing every detail of this program, is being sent to each pastor in the North American Division, and sufficient copies will be provided for the MV Society leadership.

The pastor is always looking for new methods to develop interest and spiritual awakening among the church at large. *MV TARGET 3000* has the potential of producing an entirely new outlook throughout the church. Both young and old can develop a new experience in God as they strive to help their fellow men prepare to meet the Lord. Many perplexing problems of youth discipline within the church will disappear when the youth are challenged to use their talents and energies in service for Christ. The greatest program of train-

(Continued on page 16)

Some Pulpits I Have Known

R. W. ENGSTROM

Minister, Mountain View, California



SOME of the pulpits I have known through the years are quite unforgettable. There was the crude pulpit, the promotion-filled pulpit, the high and lofty pulpit, and the modernistic pulpit. Especially intriguing was the pulpit that caught fire, and the wobbly pulpit, and the fully equipped pulpit. Most interesting, perhaps, was the wirepulling pulpit. Pulpits are as different as people and as full of their own personality. It all adds up to quite a collection of pulpit friends through the years—and some meditations about each one.

Every week we ministers sit behind the pulpit in some church. It is logical for us to focus our attention on the pulpit, for we sit right behind it and it is the only thing we can observe at close range. Sometimes it doesn't take too much imagination to think in terms of what we see, for we notice the pulpit from a different angle than others. It has been a custom of mine, each time I am called to a new pastorate, to go directly to my new church and examine the pulpit from which I will be preaching the Word for the next few years. So usually I wander up front, mount the rostrum, stand behind the pulpit, put my hands on it, and get the feel of the spot where I will be giving the message we love. And so through the years I have become acquainted with some unusual pulpits. I would like to share a few of them with you.

First, I would like to speak of

The Crude Pulpit

I found this one in a large church after crossing the country to a new pastorate. We went directly to the church, found it open,

walked in, and at once I noted this pulpit. It was large, crude, and ugly, made of ordinary plywood, rather badly designed and poorly constructed. One could see the nails from the rear of the church. Often when I sat in that sanctuary for other meetings, I would lose the blessing because of the distracting influence of that pulpit.

And it set me to thinking—about crudeness in the pulpit. Do our worshipers ever lose a blessing because of crudeness on our part? I heard one minister remark: "If the English grammar gets in the way of my message, it is too bad for the English grammar." I was not happy to hear that attitude on the part of a fellow minister. For the words of the psalmist came to mind: "Let the words of my mouth . . . be acceptable,"¹ and I was reminded too, of the solemn counsel: "Every minister . . . should bear in mind that he is giving to the people a message that involves eternal interests. . . . And with some souls the *manner* of the one delivering the message will determine its reception or rejection."²

Not just the truth, but the *manner* in which it is given can determine an eternal destiny! We are told that "a jovial minister in the pulpit, or one who is stretching beyond his measure to win praise, is a spectacle that crucifies the Son of God afresh, and puts Him to open shame."³

Next we would like to take a look for a moment at

The High and Lofty Pulpit

This one was seen in a great European cathedral. It was beautiful, ornate, and high above the congregation. The minister entered and ascended in his splendid robes, like a mystic oracle, and began to preach—words that were as much above our heads

as was the pulpit itself. And I wondered—are we ever tempted to be eloquent rather than plain? Not that we ought not to look up to the pulpit, nor that we should not be oracles of God as the Spirit moves us, but neither should the message be so far above the reach of our hearers that there is no connection. There is no point in preaching if it cannot be understood.

Somehow, in that cathedral, I felt that the pulpit was far away; something to gaze upon but not to connect with; something out of my sphere of life. Forbid that our pulpits should be like that. In the words of Carlyle B. Haynes: "It is the very highest eloquence to make things plain. It takes very little learning to make easy things appear hard, but to make hard things easy is the very highest art of good preaching. The most forceful preacher or the very best orator is the one who can make himself best understood."⁴

"Don't preach above people's heads," says one observer. "The man who shoots above the target does not prove thereby that he has superior ammunition. He just proves he can't shoot."

Paul intimated that the man is a barbarian who uses languages that the people do not understand. Doubtless referring to this, Charles G. Finney observes: "I have sometimes heard ministers preach, even when there was a revival, when I have wondered what that part of the congregation would do, who had no dictionary. So many phrases were brought in, manifestly to adorn the discourse, rather than to instruct the people, that I have felt as if I wanted to tell the man, 'Sit down, and not confound the people's minds with your barbarian preaching, that they cannot understand.'"⁵

The next pulpit I would like to mention is

The Modernistic Pulpit

While teaching in an overseas junior college, I often preached from this pulpit. In remodeling the chapel, the architect had lavished his most functional ideas on the pulpit, and it was, indeed, an example of modern design. I never felt quite at home behind that pulpit, though, of course, there was really nothing wrong with it. But it did set me to thinking—about the possibility of modernism in our pulpits. We shudder to think of that, for of all men we are most fundamental. I am not thinking of yesterday's modernism of Fosdick or Eddy or

Matthews, but rather of the new modernism that has some earmarks of fundamental preaching and is easy for an Adventist preacher to get into. This is the kind that has the psychological approach, the peace-of-mind appeal, the "what can I get from God" attitude, the sort of message that is sure to elicit the comment: "I surely enjoyed your sermon today!"

I recall with apprehension the five years I preached in New York City, just at the time when some of the nationally known popular pulpit masters were beginning to draw their record crowds in this way. I listened to them, followed their methods, read their books, and studied their delivery, and then suddenly awakened to realize that I would be giving my people a pseudo-gospel if I followed that trend very far.

Charles Clayton Morrison, himself a modernist, says: "The pulpit, which is the throne of Protestantism, seemed to have become the footstool of a new ruler—the Cult of Consultation. The sermon had lost its character as an Event, either for the preacher or the congregation. It has become hardly more than a space-filling homily in a highly liturgical or folksay impromptu exercise preparatory to the coffee break."⁶

A message that appeals to the selfish ego of the unregenerate heart of one who wants mental peace without being disturbed very much by the sterner attributes of the gospel, is something we should shun with all our hearts. While we, of all men, should bring a message of peace, it must never come from any other source than the cross.

Another intriguing pulpit I would like to describe is

The Wobbly Pulpit

In mid-Manhattan we searched for a space in which to hold a midweek Bible study course in connection with a Sunday evening series, and we found one in a friendly second-floor employment agency. All space was at a premium, and so the only storage that could be provided was a tiny cupboard, in which we must store all our materials—including a pulpit. Under such conditions the only possible pulpit was a folding music stand! Before I became accustomed to this one, I had tipped it over several times, losing my study notes and Bible in the process. Finally, I learned never to lean on it or to touch it in any way but to use it simply as a place on which to keep my lessons.

But it did start me to musing about the solidity of the Christian pulpit. Today men and women look for a solid pulpit, something steadfast in a shaky world. As watchmen in God's pulpit we must give a certain sound. People should know exactly where we stand.

You may have heard this description of modern preaching: "You must repent after a fashion, you must be converted in a measure, or you will be damned, to a certain extent." Today we need a voice of authority—not of man, but of God's Word; pulpits that are solid, that will not fold up under pressure; pulpits built on the Rock of Ages.

The next pulpit is one that has troubled us all perhaps from time to time. We shall call it

The Promotion-filled Pulpit

We were called to labor in a great Eastern city and had entered the empty church to get acquainted. I made my way up front, sat down where we usually sit to get the feel of the new surroundings. The pulpit was good-looking, solid, well built, but from the back I saw something else. Inside were two shelves, both heaped high with the most complete collection of promotion remains I had ever seen. There were In-gathering materials, various building fund blanks, literature campaign folders—in fact, a complete history of all promotion of the past few years.

Once more I began to meditate—this time about promotion in the pulpit. As a boy in the twenties, I became an Adventist in the time sometimes referred to as the heyday of promotion, when entire Sabbath morning hours were devoted to projects of all kinds. Mother and I always hesitated to bring our friends, for we never knew what an eleven o'clock hour might bring forth. And even today, promotion reigns supreme in many pulpits. What is the remedy for all this? Banish all promotion? We can hardly do that and remain in our work. We recognize that, as long as time lasts, we shall have these campaigns and projects. What, then, shall we do?

We need to plan and pray that promotion may be handled without using the sacred Sabbath morning hour. I appreciate a resolution from a recent General Conference Fall Council, urging that we safeguard the Sabbath sermon hour. We should so plan our service that when our people look wistfully to the pulpit at this time, they will hear preaching and not promo-

tion. We must assure our people when we come to a new church, that they may bring their Catholic or Baptist or Methodist friends and they will hear God's message at the eleven o'clock hour.

Promotion can be handled in other ways—by the pastoral letter, by the church newssheet, by telephone, and other means. Personal experience has shown that campaigns handled with little or no Sabbath promotion actually have better results.

Now, for one of the most intriguing of all, we shall note

The Wirepulling Pulpit

Some years ago I pastored a church whose sanctuary had been purchased from a Spiritualist congregation. When the church was remodeled and the old rostrum removed, an intricate system of wires and pulleys was found, leading from the pulpit to the church office. Evidently it was necessary to assist the "spirits" in this way that they might function properly!

And it was easy to begin to think about wirepulling in the pulpit. Are we ever guilty of that?

One day I talked to a fellow worker who was aspiring to something more glamorous than his present work. I suggested that according to our philosophy of life God has a special place for each of us and He will guide us into that place if we permit Him. For we are told that "not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God." In view of this there can be no need of, or purpose in wirepulling. Manipulation for influence in our work is an unfortunate method of seeking advancement. If we have found our place and remain surrendered to Him, what more can we desire?

The next pulpit I would like to tell of is

The Fully-equipped Pulpit

My church was being remodeled and the building committee went all out on the pulpit. I almost felt like a jet-plane pilot preaching there. It had every kind of gadget: an electric clock, a red signal complete with switch at the presiding elder's chair, several microphones, a complete signal system, and the pulpit was adjustable for preachers of various sizes.

There was nothing wrong about all this, but it did remind me of a trend in our work, the use of gadgets and gimmicks and



accessories of all sorts that tend to push preaching to the side. Doubtless many of these are good, but has this trend weakened the strong central fact that preaching, good straight-from-the-shoulder pulpit work, is still most important?

We note: "Evangelistic work, opening the Scriptures to others, warning men and women of what is coming upon the world, is to occupy more and still more of the time of God's servants."⁸ Certainly this indicates a reversal of the trends of today.

Now I would like to acquaint you with three pulpits that I like very much. The first one we shall call

The Pulpit on Fire

My electrician friend had equipped my pulpit with a rheostat for dimming the church lights during public meetings. It worked beautifully, but he had warned me never to leave the control lever part way on, for it would overheat. One prayer meeting evening, I walked up to the pulpit beforehand, and discovered it was so hot that I almost burned my hand. We quickly carried it into the office and opened the pulpit door as a puff of smoke came out. The pulpit was on fire!

It was only natural to think, Is not that just what we need today? Lukewarm pulpits surely have no place in Adventist churches. It has been said that next to godliness comes enthusiasm. The biggest compliment I ever received was when someone said: "You preached today as if you really meant it." People will come out to see burning pulpits.

I thought of the words: "Every discourse should be given under a sense of the awful judgments soon to fall on the world. The message of truth is to be proclaimed by lips touched with a live coal from the divine altar."⁹

Another pulpit I like very much is the

Cross-shaped Pulpit

It was used by an evangelist friend for public meetings—a rustic pulpit made of two logs in the form of a cross, and as the congregation looked toward the preacher they saw first, the cross. It was not a beautiful, ornate cross, but the old rugged cross, that somewhat must have resembled the original one. And I thought, Is not this the supreme purpose of all preaching? To make the pulpit remind our people of the cross is the only true purpose of its exist-

"I would like to give a word of appreciation to the editorial staff for the bountiful inspirational material that appears in each issue of **THE MINISTRY**. It is truly a boon to all young ministers."

M. H. STEVENSON, South Africa

ence. As hungry worshipers look toward the pulpit, may they see first the cross. Again we are reminded: "No discourse should ever be delivered without presenting Christ and Him crucified as the foundation of the gospel."¹⁰

The final pulpit, one I shall never forget, is

The Life-saving Pulpit

I saw this one once, and preached one sermon from it, but it made an unforgettable impression. We were returning from Europe, and the ship's steward requested me to preach on shipboard that Sunday morning, which I consented to do. As I stood behind the sacred desk out on the high seas of a stormy Atlantic, I was intrigued by the pulpit from which I preached. It was large and square and solid, but of what it was made I could not tell, for it was completely covered by a large American flag.

After the service I lingered in the salon; curiosity got the better of me and I lifted the flag. I discovered that the sailors had used a number of square life preservers piled like bricks, and then covered the whole with the flag. I thought, what better symbol of the pulpit could we possibly find than this—honoring our country and saving souls for eternity! And I asked myself, Is my pulpit a lifesaver and a life preserver to my people? Do I bring life to others through the work of the pulpit message? Paul aptly says that men are saved, not by foolish preaching, but by "the foolishness of preaching." All about us are earnest people looking wistfully to the pulpit for the strength that they need as they struggle on, often in the dark.

May they never be disappointed.

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The History of the Evolutionary Concept

(Concluded)

H. G. HADLEY, M.D.

Washington, D.C.



ONE great difficulty the scientists found was in the question of lost species, as they were unwilling to admit that any should become extinct because that would seem to make the universe imperfect.¹ Thomas Jefferson was among those who believed that nature's economy could allow no race of animals to become extinct.²

Cuvier held the theory that there had occurred a series of geological upheavals where "the thread of operation is broken, the march of nature changed," to compromise the requirements of science with traditionalism.³

Newton sought to develop a single philosophy of nature from the two somewhat opposite views of Boyle and Ray, the idea that nature, while a self-contained system of motion and matter, was still created by an omnipresent, omnipotent God. As scientists attempted to explain the production of new species on earth by chance and struggle, it seemed that the uniformity in the planetary system also should be allowed the effect of choice.⁴

Boyle's theory was that, although the universe was once formed by God and upheld by Him, all phenomena as seen today were physically produced by the mechanical properties of the parts of matter.⁵ Wells, in 1818, thought that nature had fitted each variety efficiently for its geographical habitation.

Thomas Wright believed that the sun might be governed by a still more active force and that the "stars themselves are subject to no other direction than that which moves the whole machine of nature."⁶ While observed changes in the heavens were few and difficult of interpretation, the changes on the earth's surface were so marked that Franklin commented that it was "a wreck of a world we live in."

The interpretations made of these observations were an attempt to reconcile the evolutionary concept of the geological findings with the general belief in scriptural inspiration. Thomas Burnet somehow forgot that the Scripture represented the Deluge as a punishment inflicted upon mankind and instead attempted to explain that the whole train of cause and effect was divinely synchronized with the events of human history. He was willing to take any amount of time to accomplish the observed changes. "Take a million, 'tis all one . . . more time, and the same effect still follows."⁷

Because changes of death and decay were observed in the earth, it was thought by some that the same must occur in the celestial bodies. Hooke thought that there was a continual decay tending to a final dissolution, "not only of terrestrial beings, but of celestial, even of the sun, moon and stars and of the heavens themselves."⁸ The notion of perpetual change in nature was not at first linked with the idea of perpetual progress. Buffon put aside Scripture, the account of the Deluge, and tried to explain all change by the system of matter in motion. He tried to find the answer in the observed daily workings of nature rather than in cataclysmic events. He thought that natural operation could create new continents.⁹

As volcanic action and the forces of water appeared responsible for the observed disturbances of the earth, the problem of the antiquity of the earth was raised. Buffon developed the theory of epochs to explain the various changes found in earth's geological strata.¹⁰ Arduino believed in the conception of the uniformity of nature's operations in the earth's surface and that happenings in the remotest ages produced the effects seen abundantly in every region of the earth.¹¹ The forces of water seemed, to some, to have a greater effect than the forces

of fire, and Werner held that there must have been a "mighty inundation which rose to a height equal perhaps to the highest mountains."¹²

In the year of Buffon's death, 1788, Hutton developed the theory of uniformity which stated that by "examining things present we have data from which to reason with regard to what has been." He believed that processes formed a regulative and preserving system of matter in motion and found "no vestige of a beginning—no prospect of an end."¹³ He thought there were no powers to be admitted, except those of which we know the principle, and that no extraordinary events could be allowed to explain common experiences. The powers of nature could not, therefore, be employed to destroy the very object of these powers. Nature could not, therefore, act in violation of the observed order and subvert the purpose to be seen in the system of created things.¹⁴ Kirwan objected to the view of this world as false and imperfect, because that could imply the formation of a future earth.¹⁵ He had a somewhat materialistic view of nature, for he conceived the light in Genesis 1:2 as coming from erupting volcanoes.¹⁶

The theory that the final cause of all the vast revolution on the globe was for the purpose of the maintenance of human life, met the obstacle of the fact that the means was often entirely out of proportion to the end. Many who attempted to demonstrate the presence of a natural system thought they were tracing out means ordained by God to provide a setting for human activities. However, they actually substituted a general force operated by law and considered the findings to be the result of the entire system of matter in motion. This was the natural consequence of limiting themselves to the observation of fact.¹⁷ They were willing to allow time, and thought that the individual who found himself limited by the lack of time and space forgot that the riches of nature reject all limitation.¹⁸

The evolutionary theory, instead of solving the origin of all things, is actually an evolution of thought; a mutation of ideas, and a natural selection of theory with adaptation to the philosophy of time. This was an attempt to rationalize materialism and substitute the laws of matter in motion for the laws of God, and resulted from the desire to find a method of permanent

progress without recognizing the moral aspects of the power of choice.

Thomas Huxley recognized that those who spoke of the "ethics of evolution" were fanatical in thinking that the law of the jungle would result in the "ethical progress of society."¹⁹ It is now realized that war is not evolution, but a disease and a result of pathological thinking.

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On Putting the "Pro" in Protestant

Some today would interpret the word *Protestant* as though it meant a protest *against*, but in its origin it was a protest *for* an idea and a cause. To be a Protestant means not first of all to object; it means to affirm something positive. The good Protestant is constantly witnessing both *against* falsehood, and *for* the truth. We Protestants need to remember this, and to place a greater emphasis upon the positive character of our witness. *Pro* is a positive prefix. It means to be *for* something. To *pro-ceed* or to *pro-gress* means to move forward. The second syllable in *Protestant* comes from the Latin *testari*, to affirm, to give witness. We find the same root in *test-ify* and *test-imony*. . . . We as Protestants witness not alone to our distinctive Reformation heritage, but to *all* of the Word of God.—*The Church Herald*.

EVANGELISM -- Winning Men for God



Evangelism Among the Spanish People in North America

WESLEY AMUNDSEN

Secretary, North American Missions



PUBLIC evangelism as carried on among English-language people in North America generally differs widely from the evangelistic approach made to foreign-language people in this world division. There is one exception to this rule—the work for the Spanish-speaking peoples.

It is important that we take note of the tremendous field in which work must be done for the peoples of other languages in this land. For example, there are in the United States 22 million people who read, speak, think, and write in some language other than English as their mother tongue. Add to that 8 million in Canada and we have a total of 30 million. Most of the work done among these people is on a personal contact method. The people of other languages must be sought out practically on the basis of the one-by-one method. Some are gathered in through radio and Bible correspondence school activities. This type of evangelism has none of the glamour or publicity that public evangelistic efforts for English-language people have. But these people must be reached with the third angel's message. God's people will be considered negligent if these are passed by as being of little or no account.

The work of evangelism among 5 or 6 million people using the Spanish language

in the United States is an exception. There are large concentrations of these people in the Greater New York City area and in the Southern California and Texas and Texico conferences.

Recent experiments in the field of Spanish-language public evangelism in the Southern California Conference have proved that this method of soul winning can be just as successful when conducted along right lines as are similar soul-winning endeavors in the English-language fields. Thanks to the South American Division, especially the Austral Union, for their willingness to allow Evangelist Salim Japas to remain in the United States for a period of time after the General Conference session in 1962, for the purpose of demonstrating evangelistic methods used in South American cities. The report that follows, written by one of our outstanding pastor-evangelists in the Spanish work in North America, Samuel Weiss, is indeed thrilling. The methods used in reaching people whose religious background is usually Roman Catholic, are new, but the evidence proves that the third angel's message can be made acceptable to people of all languages and persuasions when presented in the right way.

Upon the conclusion of his work in California, Elder Japas spent a week or so with the Spanish-language workers of the Greater New York Conference, instructing

them in the technique of reaching the masses in that great mission field. The results of this added assistance to the North American Division will be manifest in the closing months of 1963, inasmuch as one of our Spanish evangelists is now using a similar evangelistic approach in one of the densely populated Spanish-language areas of New York City.

God's messenger wrote the following years ago, but it is just as applicable today as it was when first written:

"It is well that those in responsibility are now planning wisely to proclaim the third angel's message to the hundreds of thousands of foreigners in America. God desires His servants to do their full duty toward the unwarned millions of the cities, and especially toward those who have come to these cities in our land from the nations of earth."—*Evangelism*, pp. 569, 570.

It Works!

SAMUEL WEISS

Pastor, Spanish American Church
Los Angeles, California

[Elder Salim Japas, evangelist of the Austral Union of the South American Division, has just completed a successful evangelistic campaign. One hundred and twenty souls have been baptized, right in the heart of the giant city of Los Angeles!]

HOW was it done? It was a very simple plan that Salim Japas, who is a master in the art of winning souls, carried out.

First, he secured the cooperation of the entire church in attending all the meetings. Every worker was assigned to a specific task for the crusade itself. Celestino Roque had charge of the children, and he did an outstanding job. José A. Díaz was director of visual aids; Chester Robinson and Joel Sepúlveda saw to the physical arrangement of the hall. These two men had the help of the Bible instructors and an enthusiastic group of boys and girls of the church.

Three crusades were held simultaneously. In Temple City, Gonzalo Alva had charge of the meetings, with lay members assisting. Augusto Britton and Angel de la Torre were responsible for the meetings held at the Educational Center next to our Spanish church in San Fernando. Two meetings each week were held in each location. Another large meeting was held twice weekly at the St. Louis Street Educational Center which belongs to our four central Spanish churches. On Sunday we had to have two sessions here, since it was impossible to seat all the people who came to the meetings.

One month before the campaign began,

S. Weiss and S. Japas (front row) with the workers who participated in the campaign.





The Spanish Education Center where some of the meetings were held.

1,500 Spanish Bibles were purchased for use in the meetings. For three Sabbath mornings lay members were instructed in every aspect of the campaign. The members were counseled not to use the words "Pastor," "Elder," "Brother," or "Sister," but to say "Señor," "Señora," or "Señorita" instead.

At each location every chair was occupied every night. There was no singing of

religious songs; neither was there prayer. A short introductory talk was given on the first night by B. F. Pérez, the speaker of the Spanish Voice of Prophecy, in which he introduced Salim Japas.

From the start of the crusade the audience was enthusiastic about Elder Japas' presentations. Four introductory lectures were given—one on current events; one about the home and children; a third about

Some of the new believers who were baptized in Los Angeles.



love, courtship, and marriage; and a fourth on the Bible. At the end of the fourth meeting a short prayer was offered; from that meeting onward prayer was offered before and after each meeting.

On the fifth night each person over twelve years old was given a new Bible, a card on which was the number of the Bible, and a red pencil. Each person wrote his name on the card, but not on the Bible. The Bible, the speaker said, was only lent for twenty meetings. If, during that time, sixteen meetings were attended, the Bible would become the property of the person attending and the name could be written in the Book. Adventists and non-Adventists participated in this plan. All Spanish churches contributed funds with which to pay for the Bibles.

At the next meeting each person gave his number and received the same Bible again. If an individual forgot his number, we had the file of cards numbered, so we could look up the name and find the number there. We also had a list of the name and number of each person, and when he received his Bible, we marked him present, so we knew exactly how each one stood.

The fifth night Elder Japas gave a simple but very interesting Bible study. We printed all the lessons and at the end of the meeting they were distributed. Many people confessed that they did not know that the things the Adventists were teaching were in the Bible. When this type of study began, the people became enthusiastic and the halls were filled. New people came. Some held a Bible for the first time.

Soon we had our first baptism, then the second, and the third. At every baptism calls were made. At the end of our first baptism, more than one hundred people came forward. The ministers and the Bible instructors had more than they could do. More help was secured. Finally, around Christmas time, we decided to celebrate the Lord's Supper at our evangelistic meeting! "Impossible!" said some; "It cannot be done," others added. But Elder Japas, a very quiet but firm person, insisted that it would work. "Give me a chance and you will see the Lord will help us get decisions that night." Since it was on a Sunday night we had two sessions. Both meetings were well attended. Brother Japas explained how the ordinances were carried out and who should participate. As a result almost all the members took part and those who

wanted to be baptized also participated. It was a very spiritual meeting, and many decisions for Christ were made that evening.

When the time came for Elder Japas to go back to South America, a big meeting was scheduled in Paulson Hall for all the Spanish churches in the conference. The place was too small; we did not know that we had so many Spanish believers. More than 1,400! It has been my privilege to continue the meetings since Elder Japas left. I have used the same methods—plain simple Bible studies. We have had two baptisms since then and more are scheduled. We are sure that the Bible-marking plan is God's plan. The people are responding in a wonderful way. Many who never owned a Bible are now good Bible students and members of God's remnant church. Yes, it works!

Evangelism for the Jews in New York City

WOLFE ISMOND

Business Manager, Times Square Center, N.Y.



A CONCENTRATION of two and one-half million Jews living in New York City, presents a tremendous challenge and responsibility to us to bring the last warning message to these people who were originally destined to be kings and priests in the world. But because of disobedience to God they have reached a stage of spiritual declension and indifference. Adherence to outdated traditions and customs that are more social than religious has erected barriers very difficult to overcome. Antagonism to anything Christian, though modified considerably because of intermarriage and business and social contacts, still rankles in Jewish hearts.

Coupled with this are the problems that every large city has—the many attractions,

distance, radio, television, et cetera. The task of attracting Jewish people to any religious meeting, and a Christian one especially, is formidable. We have been led to use the health message as a main attraction, appealing to the desire that everyone has for health and peace of mind. For this purpose Elder J. M. Hoffman has prepared thousands of beautiful color slides dealing with health and diet as well as Bible subjects. Each meeting is concluded with questions from the floor.

The wonderful health message that God has given us causes the people to realize that we have something to offer them that they need. Bible subjects are closely interwoven with the health message, such as the importance of obeying the health laws of Moses and the keeping of the Ten Commandments. Before very long these lectures, using the slides only, create an interest not only in physical health but in the Bible, and we are able to reveal the close spiritual relationship between mind and body.

In order to strengthen the interest a special class was organized, which was called Health and Peace of Mind Class. This class met an hour before each lecture and the attendance was good. Approximately forty persons attended, half of whom were Jewish people. In this class we have used the lessons and questionnaires in the Hebrew Scripture Course and the Home Health Education Series No. 1 and No. 2. Two chapters were studied every Sunday, the papers were corrected and returned. The textbooks used were the three volumes of *Israel's Heritage*. This enabled us to get a good idea of the thinking and reactions of the people regarding not only the lessons but the third angel's message.

The subject of baptism by immersion has been a problem, for to the average Jew baptism is linked with Roman Catholicism and what the Jewish people have suffered through the centuries from these professed Christians. It is interesting to note, however, that baptism by immersion was practiced by the Jews for centuries when the heathen accepted Judaism. The nations surrounding the Israelites after they occupied the land of Canaan, witnessed the wonderfully disciplined and well-organized nation of Israel, their worship of the living God, their civil laws, and the Lord's mighty power revealed through them. Those heathen nations were deeply impressed, and hundreds of thousands of

Gentiles accepted the God of Israel. But before they could become full-fledged Jews they had to undergo baptism by immersion as well as circumcision and participation in the sanctuary service.

Christianity is deeply embedded in Judaism. When Jewish people realize the wonderful link between true Judaism and true Christianity, and what is being done through God's remnant church, they accept fully the instruction given through the messenger of the Lord.

God has richly blessed the work here. We feel that, though we must make many improvements and even changes in our methods, we are on the right track in so far as the work for the Jews is concerned. It is gratifying to hear some of our new Jewish believers thank us for bringing them this wonderful Advent message, as well as the peace, health, and happiness they enjoy.

The message of the soon coming of Jesus is presented later, and the responses to the many altar calls soon give us a nucleus for a baptismal class. We take the name and address of each one who responds. Every Sabbath afternoon a special class meets in which candidates get further instruction preparatory to baptism.

It appears that large numbers of Jewish people join the Pentecostals, Unitarians, Jehovah's Witnesses, Christian Scientists, and others, and we believe that with God's help we can win many of them to Christ and His message for these last days. Many of the Jewish people are searching for the truth. One woman who has been attending regularly both our evangelistic meetings and our Sabbath services has admitted that she loves Jesus and His teachings, but for the time being she must do it secretly.

Our courage is good, and we look forward to the fulfillment of the prophecy promised by the Lord's messenger that in the last days many of the Jewish people will come and join God's remnant people in numbers as great as in the days of Pentecost:

The time has come when the Jews are to be given light. The Lord wants us to encourage and sustain men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth, who will take their position for God. —Ellen G. White in *Review and Herald*, June 29, 1905, p. 8.

We thank God for all that has thus far been accomplished, and look forward to the time when there will be a rich harvest of souls from our Jewish people in New York.

Bible Evangelism in Relation to the Mass Media of Communication

(Concluded)

GLENN L. SHAFER



MASS evangelism has proved *definitely dependable*. The Old Testament stresses its value in a hundred places. The New Testament repeats its lessons throughout the ministry of Christ and the Acts of the

Apostles."¹

In the Old Testament, illustrations of mass evangelism are legion. All the prophets dealt with the multitudes and delivered burning messages to great concourses of people—the only effective way, at that time, of reaching any considerable number. But distances had not grown shorter then as they have in this day of jet travel. Groups were kept to the confines of geographically designated areas, and within these areas the prophets preached, and did an adequate coverage of the then-known territory.

At Shechem, Joshua admonished the children of Israel to follow the Lord in a manner that potently pointed forward to the thunderous rebukes that were given in the nineteenth century A.D. by Spirit-filled evangelists. The methods were extremely similar, though they spanned millenniums of time.

At Mount Carmel, Elijah felt he was all alone, yet he gave the crowd an appeal that is timeless; it has reached down through the years. "If the Lord be God, follow him: but if Baal, then follow him" (1 Kings 18:21).

This challenge that Elijah hurled to the throng is not out of date. It has been the basis of all the evangelistic appeals made to all the people through all the methods

known to man. It is the cry of the modern evangelist. The burden of Elijah's heart as he felt his aloneness reaches down to us today and often the evangelist feels that he is the only one who is impelled to pay service to God in the sea of humanity. This experience of Elijah has probably strengthened and encouraged the hearts of religious champions who have read this account from the time of Christ unto this very day.

Ezra propounded the law to the Jews, and they turned from their ways. Moses, Joshua, Nehemiah, Isaiah, Jeremiah, Ezekiel, Hosea—all were prophets who dealt with the multitudes and utilized to the maximum the prevailing methods of mass communication. Jonah, though reluctant at first, sounded the evangelistic cry to the city of Nineveh and his coverage must have been total, for we are told that the entire city turned from their wicked ways and the city was saved (Jonah 3:10).

The Old Testament records the workings of one of the greatest evangelists, Hezekiah, whose evangelizing transformed the whole nation of Judah (2 Kings 18). This must be the inward desire of every man of God who goes forth to proclaim the message by whatever means.

Hezekiah "put God first." This is the true requirement for revival, and there can be no revival with individual or group until that individual or that group desires to put spiritual interests before physical or material interests. This is also the first prerequisite for the promoter of revival—the evangelist. This one precept would do away with many of the criticisms we have previously mentioned. And without this pre-

sonal revival of the individual evangelist, he will not prevail, whatever the methods and coverage.

"It will be all in vain for us to emulate the apostolic methods in our day if we have lost the apostolic message. Evangelism without words, without a message, is a contradiction. . . . Missionary boards rightly emphasize the highest physical and intellectual qualifications for candidates, but even more strongly insist that they be spiritually qualified. Only spiritual men are a real acquisition and reinforcement in the conduct of a spiritual enterprise. . . . Not until a man's life has been transformed by the power of the message he goes to present, is he ready to endure the hardship and to be faced with the adversity which is sure to be his experience."²

New Testament Evangelism

In the New Testament there is no question as to the first and foremost evangelist. John the Baptist filled the country with his cry of repentance and salvation (Matt. 3:1-5). We might decry his methods as we look upon them from the vantage ground of the twentieth century. They might even seem archaic in comparison with the large "mass meetings" of the Old Testament evangelists, but apparently he knew what he was doing. The important thing to remember about the Baptist is that *he had a message*. This is most important in any age or geographical situation. We might say that another prime prerequisite (we mentioned that of individual, personal revival, or dedication) is that there *must* be a message. This is the foremost point that we can learn, from a theoretical point of view, from the evangelizing of John the Baptist. People came to hear him. Perhaps this is the lack in the religious atmosphere of today. We have to hunt for the people; they came out to hear John. He had a Saviour to proclaim; should we proclaim anything less?

Jesus, our greatest example, led the way in the preparation of laymen and the outline for the personal work of the visitation program (Luke 10:1-16). In *Winning Men*, J. T. Stone advocates the personal touch. In several chapters of this book he stresses individual relationship, "table talk," personal testimony, and individual effort. All of these were Jesus' ways of dealing with men.

We might ask, "What have these to do with 'mass work'?" Inestimable is the influence that a church on fire for God can exert. We have the example of the early apostolic church, which went "everywhere"

preaching Jesus. "The presentation of the Christian faith in a world significantly shaped by mass media of communication is a task that concerns the whole church."³ The individual evangelist is concerned with reaching the masses, but he cannot do it by himself. And it is only as the individual Christian activates himself in service that the theory of the gospel message is going to be seen permeating the consciousness of the world by *demonstration*.

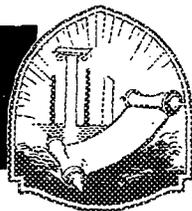
It might be well to state here that regardless of the high degree of coverage that has been achieved by twentieth-century mass media, and its tremendous influence upon individuals, and despite the empathy that might be achieved between the presenter and the listening audience by a communication medium, yet there never has been achieved the height of impact that is the result of *personal* communication involving a "relationship" of persons, be that a related community or an individual as opposed to several thousands of individuals watching one man, say, on television.⁴

This bears out the fact that above and beyond all the media that have been perfected, the spoken word is the ultimate, and as such, every serious evangelist will make use of this medium in conjunction with the utilization of other media.

"The Apostle Paul stands forth as God's prototype for the whole Christian church."⁵ It is thrilling to read of the evangelistic tours of Paul. It is only as we use the entire scope of our imagination that we can come near to the realization of what this man actually did. The word *evangelistic* is not used in the Bible, but what could be more patently evangelistic than the coverage of this man. It is monumental when we think of the communication tools with which he had to work. If we have previously listed as prerequisites for an evangelist those of *dedication* and *message*, the study of the evangelical Paul would definitely force us to place *compulsion* on the list too. He had a sense of compulsion that even communicates itself to us today after a period of more than 1,900 years. We can understand that it was this driving compulsion that was the communicative agent that made his work a success.

Paul says "The love of Christ constraineth us" (2 Cor. 5:14), and this is what is gained from a study of the passages of Pauline scripture outlining his missionary

(Continued on page 35)



The 1335 Days

Assistant Professor of Religion, Pacific Union College

L. R. VAN DOLSON

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



A FEW days ago as I was studying the question of the chronology of Luke 3 I learned of the possibility of A.D. 26 for the baptism of Jesus. One problem in this date was its correlation with the 70-week prophecy of Daniel. This would necessitate a 458 B.C. date for the beginning of the 2300 days, would place the baptism of Christ in the fall of 26 and the death of Christ in the spring of 30, and the conclusion of the 2300 years in 1843. For the first three dates there were fairly good evidences, and the conclusion of the 2300 day-year prophecy in 1843 would harmonize with the generally accepted dating of the 1335 years of Daniel 12:12, which is 508-1843. The major contradiction to this system is the clear statement in *The Great Controversy*, page 399, which unequivocally states, "Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844." Since I accept *The Great Controversy* as divinely inspired, this reference led me to give up any consideration of the 458—26—1843 system, and I then faced the problem of why the 1335-day prophecy seeks to identify the two prophecies with the same event. Everything I have read on the 1335-year prophecy seems to identify the two prophecies with the same event. Did God make a one-year mistake? Of course not. What, then, is the explanation of the one-year discrepancy between the two?

I began to restudy the 1260-year prophecy to see if there could be any way of reshuffling the dates of the prophecies of Daniel 12 so that the period indicated in Daniel 12:12 would end in 1844. I came to the same conclusion as that expressed by C. Mervyn Maxwell in his Master of Arts thesis entitled "An Examination of the Beginning and Ending of the 1260 Days of Prophecy with Special Attention Given to A.D. 538 and 1798." In the abstract of this thesis, as published in *The Seminarian* of July-September, 1952, he states: "The coincidence between this reinterpretation of the prophecy with the undisputed events of history leads inevitably to the conclusion that, in spite of the spurious nature of some of the arguments used to establish 538-1798, nevertheless these dates stand apparently acceptable. Indeed they are the only ones adequate to satisfy the requirements of the prophecy." This date for the conclusion of the 1260 years is also clearly supported in *The Great Controversy*, page 356, which reads: "This period ended in 1798."

Daniel 12 refers to the close of the 1260-year prophecy as marking the "time of the end," which would then begin in 1798. There follows in verses 11 and 12 the introduction of two more time periods: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

The common dates assigned to these prophetic time periods by Adventist inter-

preters through correlating the 1290-day period with the ending of the 1260-day period is 508-1798 for the 1290 years and 508-1843 for the 1335-year period. There is one substitute system that makes some sense for the 1335-year period. That is a 496-1831 scheme of dating that would begin with the date of the conversion of Clovis, leader of the Franks in 496, which gave the church a strong political ally and an effective sword for more than 12 centuries (*The SDA Bible Commentary*, vol. 4, pp. 836, 837). The 1335 years would then terminate with the beginning of William Miller's preaching of the 2300-year prophecy. However, the 1290-year prophecy does not fit into this scheme.

Therefore, staying with the usual system of dating from 508-1843, which seemed to be the only acceptable application, I began to investigate the possibility of reapplying the interpretation of the event that occurred in 1843. This proved to be a very fruitful field of study.

The major prophecies of the Bible seem to be closely related to the Jewish festivals whose antitypes meet their fulfillment at specific points of time. This can be illustrated as follows:

<i>Feast Day</i>	<i>Event</i>	<i>Time When Fulfilled</i>
Passover	Death of Christ	Slain between the two evenings of Nisan 14, the very hour the slaying of Passover lambs began.
Sabbath of Feast of Unleavened Bread	Christ rested in tomb on Sabbath	"Sabbath became memorial of redemption."— <i>The Desire of Ages</i> , p. 769.
Wave Sheaf	Resurrection and appearance before Father	On very day when wave sheaf offered, Christ became first fruit.
Pentecost	Outpouring of Holy Spirit	On the Day of Pentecost.
Day of Atonement	Investigative judgment	October 22, 1844, as predicted in Daniel 8.
Feast of Tabernacles	Rest in new earth	Follows completion of investigative judgment.

The Feast of Trumpets, the feast of the first day of the seventh month, is omitted from this line-up. Why? Should it not, too, have an antitypical fulfillment at a specific point in history? If so, when?

My conclusion is that it does, and that the only time prophecy which identifies this fulfillment as to point of time is the 1335 day-year prophecy of Daniel 12:12. In 1843, type meets antitype, and the Feast of Trumpets, which announced the coming of the two final feasts of the Jewish festival

year, takes its rightful place with the other feasts, which have definite fulfillments in point of time as well as in event.

Commenting on the Feast of Trumpets in his book *The Cross and Its Shadow*, S. N. Haskell states: "It is quite evident that, like the Passover, the Feast of Trumpets was both commemorative and typical. It came ten days before the day of atonement, the type of the great investigative judgment which opened in 1844, at the end of the long prophetic period of the twenty-three hundred years of Dan. 8:14. In the type the trumpets were blown throughout Israel, warning all of the near approach of the solemn day of atonement. In the antitype we should expect some world-wide message to be given in trumpet tones, announcing the time near when the great antitypical day of atonement, the investigative judgment, would convene in the heavens. Beginning with the years 1833-34 and extending down to 1844, such a message was given to the world in trumpet tones, announcing, 'The hour of His judgment is come.'"—Page 204.

If we accept the ten days separating the Feast of Trumpets from the Day of Atonement as symbolic, as Elder Haskell does,

we will have to revise his dating from 1843-1844 to 1833-1843 in line with the prophecy of the 1335 days. The antitypical Day of Atonement in 1844 thus following the period of the blowing of the trumpets.

The only information given pertinent to the prophecy of the 1335 days in Daniel 12:12 is "Blessed is he that waiteth, and cometh" to this time. The *SDA Bible Commentary* makes the following application: "The time periods of vs. 7, 11, 12 reach

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Christ

Our Lord

(Concluded)

W. E. READ

Former Editor, "Israelite" Magazine

Some Problem Passages



THERE are some texts of Scripture that are used by certain persons in an attempt to show that our Lord was a created being. Three of these passages will be considered at this time.

"Who is the image of the invisible God, the firstborn of every creature" (Col. 1:15).

"These things saith the Amen [Christ], . . . the beginning of the creation of God" (Rev. 3:14).

"That Christ should suffer, and that he should be the first that should rise from the dead" (Acts 26:23).

The first of these, Colossians 1:15, was considered in the second article in this series, but we will consider it again from a slightly different angle.

There are two particular words in the above texts which should be noted, and a proper understanding of them will assist to a clearer view of what is intended by the writers of both Colossians and the Apocalypse. These words are "firstborn" and "beginning."

a. Firstborn

The words "firstborn of every creature," however, could bear the rendering, "begotten before all creation" and the context shows that it is this which is meant. The

word *begotten* is used of Him as opposed to the word *created*. He is begotten and not created. He is the image, that is the true picture and manifestation, of the invisible God from all eternity. He is that image in which man was first created as a pattern of the true, and in which image man after his fall must be renewed. In that sense He is distinct from all mankind, all of whom have sinned. The words "Son" and "begotten" are the only terms which the limitations of human language and concept can find to express the unique relationship between these two persons of the Trinity. It is beyond human comprehension fully to express or fathom.

A careful study of the context of Colossians 1:15 will make this very clear and plain. It will be noted:

1. He is the first-born from the dead (verse 18).

2. He is the Creator of all things, and also of every creature (verse 16).

3. He has pre-eminence in all things (verse 18).

4. He is the fullness of the Godhead (verse 19 and 2:9).

5. He is the image of the invisible God (verse 15).

6. He is before all things (verse 17).

7. He upholdeth all things (verse 17).

It will be seen then, that rather than being a creature who was created, He Himself is the one who created all creatures.

This thought is reflected in some of the English translations as follows:

Goodspeed—"Born before any creature."

Weymouth—"Firstborn of all creation."

20th Century—"Firstborn and Head of all creation."

Cunnington—"Firstborn before all creation."

Fenton—"The first-born of all creation."

The International Critical Commentary has an informative note on this text:

"The only tenable interpretation of the words before us is 'begotten before *pasakrisis*'. . . . The only ideas involved are priority in time and distinction."¹

Christ is "the firstborn of all creation," which is something quite different from saying that He was made or created. If Paul had wished to express the latter idea, he had available a Greek word to do so, the word *prōtoktistos* meaning "first created." Actually, however, Paul used the word *prōtokotos*, meaning "first-begotten,"

which signifies something quite different.

Note the following quotation from Albert Barnes, which expresses the thought very well:

There can be no doubt that the apostle here has reference to the usual distinctions and honours conferred on the first-born, and means to say that, among all the creatures of God, Christ occupied a pre-eminence similar to that. He does not say that, in all respects, he resembled the first-born in a family; nor does he say that he himself was a creature for the point of his comparison does not turn on these things, and what he proceeds to affirm respecting him is inconsistent with the idea of his being a created being himself. He that "created all things that are in heaven and that are in earth," was not himself *created*. That the apostle did not mean to represent him as a creature, is also manifest from the reason which he assigns why he is called the first-born. "He is the image of God, and the first-born of every creature, for—*hoti*,—by him were all things created." That is, he sustains the elevated rank of the first-born, or a high eminence over the creation, because by him "all things were created in heaven and in earth."

The meaning then is that Christ sustains the most exalted rank in the universe; he is pre-eminent above all others; he is at the head of all things. He is the Son of God. He is the heir of all things. All other creatures are also the "offspring of God;" but he is exalted as the Son of God above all.²

b. Beginning

The Greek text of Revelation 3:14 is *hē archē tēs ktiseōs tou theou*. This means of God and not by God, which would require *hupo*. Actually the word *archē* translated "beginning" carried with it the Pauline idea expressed in Colossians 1:15, 16, and signifies that Christ is the origin, or primary source of God's creation. Compare John 1:1-3: "All came into existence by means of Him; and nothing came into existence apart from Him" (Fenton).

We should remember also that the Greek word *archē* rendered in this text "beginning" has the idea also of precedence in power, sovereignty, being vested with authority, et cetera. It is the element in "archangel" which certainly involves the idea of position and authority.

It is the word used in:

Jude 6	"first estate"
Luke 12:11	"magistrates"
Luke 20:20	"power"
Hebrews 5:12	"first principles"
Colossians 2:10	"principality"

In thinking of the expression "the beginning of the creation of God," we should bear in mind the word *beginning* in other places as it relates to Jesus our Lord.

"In the beginning was the Word" (John 1:1).

"The same was in the beginning with God" (John 1:2).

"Who is the beginning, the firstborn" (Col. 1:18).

"I am Alpha and Omega, the beginning" (Rev. 21:6).

The Father, speaking of Christ, says: "Thou, Lord, in the beginning hast laid the foundation of the earth" (Heb. 1:10).

So Christ our Saviour is the beginning, the Creator of all things. The sense then of Revelation 3:14, could very well be expressed as some translators have done.

R. S. V.: "The beginning of God's creation."

Fenton: "The beginner of God's creation."

Knox: "The source from which God's creation began."

Syriac: "The chief of the creation of God."

Weymouth: "The Beginning and Lord of God's Creation."

A. T. Robertson's comment on this is: "Not the first of creatures as the Arians held and Unitarians do now, but the originating source of creation through whom God works."³

On Acts 26:23—"That Christ should suffer, and that he should be the first that should rise from the dead"—the reading of the KJV presents a problem. If we take the reading in its obvious sense, we would conclude that no one rose from the dead before our Lord Jesus Christ. But we are faced with the fact that several had already been raised from the dead, such as:

The Shunnamite's son	2 Kings 4:36.
The widow's son	1 Kings 17:23.
The widow's son at Nain	Luke 7:11-15.
The daughter of Jairus	Luke 8:51, 55.
Lazarus	John 11:44.

On this A. T. Robertson remarks:

"Others had been raised from the dead, but Christ was the first (*prōtos*) who arose from the dead and no longer dies (Rom. 6:19) and proclaims light."⁴

Some of the translations make this plain: Syriac—"Would become the first fruits of the resurrection from the dead." (This is in harmony with 1 Corinthians 15:20, "But now is Christ risen . . . and become the firstfruits of them that slept.")

Riverside: "That He, first, by rising from the dead, would proclaim light," etc.

20th Century: "And that he was to be

the first, by rising from the dead, to bring news of light."

Weymouth (3d ed.): "By coming back from the dead was then to be the first to proclaim a message of light."

What a blessed truth, that Christ our Lord rose from the dead! He came forth a mighty conqueror and ascended in glory to the highest heaven. By His glorious resurrection He has forever assured our salvation and has made certain also the resurrection to immortal life of all His faithful children.

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² Albert Barnes, *Notes, Expository and Practical, on the Gospels*, on Col. 1:15, 18 (New York: Harper and Brothers, 1850).
³ A. T. Robertson, *Word Pictures With New Testament* (London: Harper and Brothers), vol. 6, p. 321.
⁴ *Ibid.*, vol. 3, p. 451.

Bible Evangelism

(Continued from page 30)

(evangelistic) journeys. No student of evangelism should ever miss the serious study of the Acts of the Apostles for the finest examples of effective gospel campaigning.

There has been much said about "organized evangelism." "Some individuals have complained about 'too much organized religion.' Perhaps certain of those complaints might be justified, for where they come from quarters opposed to religion, their strategy is sound; disorganized religion is much easier to meet and contend with!"⁶

We would put forward by way of meeting this point of complaint the example of New Testament evangelizing which not only used the "team method" but also was organized in pre-evangelistic work and team campaign, plus the follow-up.

When Paul set out to evangelize Ephesus there was a well-organized method of approach. Evangelistic procedures were followed. He sent Aquila and Priscilla ahead by the space of two years to work with interested people. Apollos of Alexandria was then sent to be what we might call public relations man. Then came Paul, accompanied by Timothy, Luke, and others who might be called experts in their fields. Paul had a team of about twenty organized persons in the Ephesus campaign.

We should not overlook the active disciples of Christ and their effective group

work as we explore the New Testament on this subject, for it was this group who were partially responsible for the conversion of Paul, thus showing the tremendous influence and chain-reaction results that can come from *dedicated, compulsive, preaching of a vital message*.

Peter, John, and the rest of the disciples in themselves made a team, of course, although the Lord had sent them out two by two (Luke 10:1). Peter's preaching in the city of Jerusalem and the phenomenal conversions that followed were the direct result of personal conviction that Jesus was the Christ; the results he experienced were undeniably the result of a personalized testimony. This we may add to our prerequisites for powerful evangelizing.

Regardless of the media used, regardless of expenditure, regardless of the personality of the speaker, without a *personal testimony* his theme will be colorless and lacking in vitality that comes only through activation of a personal conviction. Paul said, "I know whom I have believed" (2 Tim. 1:12). This is the knowledge that must be experienced.

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² J. T. Stone, *Winning Men*, p. 69. (Quoting Dr. Zwemer, *Into All The World*.)
³ Martin E. Marty, *The Improper Opinion*, p. 13.
⁴ Malcolm Boyd, *Crisis in Communication*, p. 111.
⁵ Horace F. Dean, *Operation Evangelism*, p. 113.
⁶ Frank Colquhoun, *Harrington Story* (Hodder and Stoughton, London, 1955), p. 43.

The 1335 Days

(Continued from page 32)

down to the 'time of the end' referred to in vs. 4, 9. 'Happy' (see on Matt. 5:3), says the angel, is the person who witnesses the dramatic events of the closing scenes of earth's history. . . . If the 1290 and the 1335 days begin at the same time, the latter period reaches to the year 1843, a significant date in relationship to the great advent awakening in America, generally known as the Millerite movement."—*The SDA Bible Commentary*, vol. 4, p. 881.

The year 1843, then, becomes significant in the line-up of prophetic dates as that year which especially marks the climax of the antitypical Feast of Trumpets and the Feast of Trumpets joins the ranks of the other great festival days that had their fulfillment not only in event, but in time.

Christian Communication

Reaching Beyond Your Pulpit, edited by Frank S. Mead, Fleming H. Revell Co., New York, 1962, 190 pages, \$4.50.

The Outsider and the Word of God, James E. Sellers, Abingdon Press, Nashville, Tennessee, 1961, 240 pages, \$4.00.

These are two valuable books designed to aid the minister in his communications within and without his church. The first book, *Reaching Beyond Your Pulpit*, is an excellent "how-to" anthology for the pastor who desires to broaden the influence of his ministry. It is authored by five men of recognized success in their respective fields of public relations. Hiley H. Ward, the religious editor of the *Detroit Free Press*, describes the pitfalls, procedures, and spiritual profits in skillfully using the press to reach far beyond his pulpit. In a practical way he analyzes the basic procedures for the successful use of the press for local, national, and international coverage. Webb B. Garrison, pastor of the Roberts Park Methodist church in Indianapolis, suggests that free-lance writing offers more rewards than any other avocation or hobby a minister could adopt. Have you ever wished that your sermon, inspired of the Lord, could have a wider influence? A larger audience is the first and perhaps the most important reward to be gained through writing. Beyond the satisfaction of knowing that his message has brought some blessing to others, the pastor finds that the discipline of preparing the message for possible publication is worth while, even if the manuscript never wins an editor's approval. Step-by-step writing counsel, liberally punctuated with truths and cautions, is present in this section. The editors of *THE MINISTRY* would like to recommend a careful study of this chapter, then follow it up with a contribution of merit for the pages of this magazine.

Section 3, "So You Want to Write a Book," is written by Frank S. Mead, who is widely respected as one of the most prominent editors in religious book publishing today and was a former editor of the *Christian Herald*, a homiletic review. The chapter mentioned is a masterpiece. After you have read it you will have a clear insight as to what it means to be an author. What constitutes a good book? How would one go about writing the thoughts of his mind? How would he get it published? The technical counsel in this section will be of great value to anyone who wishes to do writing of any kind.

Section 4 gives study to "Public Relations in Your Community," with ministers of other churches, with social agencies, funeral directors, public schools, fraternal and service groups, social and welfare agencies, and community politics. It suggests how to deal with radical and fanatical causes that may be around you. A portion of this chapter is given to the better writing of Thank-you notes and how to make the right kind of personal calls. This is written

by James L. Christensen, who is the pastor of the Central Christian church of Enid, Oklahoma. He is much in demand around the country as a speaker on the varied aspects of ministerial public relations.

The last section of the book concerns the broadcasting of religion on radio and television, written by Clifford E. Moore, a pioneer in the production of Protestant religious programs. Suffice it to say, your reviewer highly recommends *Reaching Beyond Your Pulpit*. You will find it fascinating reading and it will show you how to expand your ministry through your public relations, the press, books, periodicals, radio, and television.

The second book, *The Outsider and the Word of God*, is a study in Christian communication by James E. Sellers. Dr. Sellers was a former newspaper editor and assistant editor of youth publications with the editorial division of the Methodist board of education. He is a contributing author to many periodicals. This work is a study on how the church may best reach the vast audience of uncommitted persons, both within and outside its membership. We have more or less steered away from that term "outsider," but Dr. Seller uses it to cover all those who turn a deaf ear to the message of the church. He admits that it is not an ideal term, but it does cover the vast multitude beyond or outside the church who seem preoccupied with other voices and other values. He enumerates many practical ways of making contact with the outsider and suggests how to successfully use mass communications in reaching the man in the street. He has an interesting discussion on the question "Should we use a direct or an indirect approach to the outsider?" And he ends his book with an urgent appeal that the church must and should continue to use every media available to man, and should recognize the need of translating the message of the Bible into phrase symbols drawn from the life of the outsider.

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(Concluded)

ESTHER NIXON ATCHLEY

Minister's Wife, Washington, D.C.



THE second part of the "social, emotional you" that is so important is your **DRESSING HABITS**. This has a lot to do with your self-confidence, too. You know, when you look nice, your confidence is stronger and your personality much better.

Ellen G. White has so many things to say about proper dressing habits, and I will quote her words instead of using my own:

Follow the customs in dress so far as they conform to health principles. Let our sisters dress plainly, as many do, having the dress of good, durable material, appropriate for this age, and let not the dress question fill the mind.—*Child Guidance*, p. 414.

Christians should not take pains to make themselves a gazingstock by dressing differently from the world.—*Testimonies*, vol. 1, p. 458.

Dress neatly and becomingly, but do not make yourself the subject of remarks either by being overdressed or by dressing in a lax, untidy manner.—*Child Guidance*, p. 415.

Those who are careless and untidy in dress are seldom elevated in their conversation, and possess but little refinement of feeling. They sometimes consider oddity and coarseness humility.—*Review and Herald*, Jan. 30, 1900.

Simplicity of dress will make a sensible woman appear to the best advantage.—*Ibid.*, Nov. 17, 1904.

We really should not have any trouble living up to these instructions today, for our modern styles are simple and certainly not unhealthful. It is quite easy to dress neatly and becomingly. The hair is so important too. And I think the

same principles should apply here. Without being extreme, it is in good taste to keep our hairstyles somewhat up to date, and becoming—a beautiful frame for a smiling face. It is also important to know what is proper to wear, and when, particularly with shoes and gloves.

As "first lady," you will often be visiting in the homes of the wealthy. At times you will go out to dinner, or to events with such people, and you do not want to seem ill-informed or careless. Nor do you want to try to dress as expensively as they might, but in as good taste.

The third part of the "social, emotional you," I believe, is your **PERSONALITY**, which is closely tied into your feelings of self-confidence.

I feel that too many people accept feelings of shyness, withdrawal, and fear as their natural personality, without realizing that perhaps experiences of childhood might have forced these feelings on them. Indeed, they do not have to keep this personality all their lives, but with understanding and God's help they may emerge, and find a new, thrilling existence, and surely a much more useful and fruitful life. Remember the verse in the Bible that says, "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10). To me, this means "entering into, becoming part of, getting involved with."

Enthusiasm is a delightful part of a charming personality. In the book *Education*, Ellen G. White gives the following illustration of enthusiasm:

On this point there is a useful suggestion in a remark once made by a celebrated actor. The archbishop of Canterbury had put to him the question why actors in a play affect their audiences so powerfully by speaking of things imaginary, while

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

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ministers of the gospel often affect theirs so little by speaking of things real. "With due submission to your grace," replied the actor, "permit me to say that the reason is plain: It lies in the power of enthusiasm. We on the stage speak of things imaginary as if they were real, and you in the pulpit speak of things real as if they were imaginary."—*Education*, p. 233.

The joy we can know in Christ, the freedom from doubts and fears, the faith that guides our lives, should promote real enthusiasm, a happy twinkle in our eyes, and a smile for everyone.

Courtesy is a big part of personality.

The value of courtesy is too little appreciated. Many who are kind at heart lack kindness of manner. Many who command respect by their sincerity and uprightness are sadly deficient in geniality. This lack mars their own happiness, and detracts from their service to others. Many of life's sweetest and most helpful experiences are, often for mere want of thought, sacrificed by the un-courteous. . . .

All the real tenderness and courtesy in the world, even among those who do not acknowledge His name, is from Him. And He desires these characteristics to be perfectly reflected in His children. It is His purpose that in us men shall behold His beauty.—*Ibid.*, p. 242.

The fourth and last part of our social and emotional nature that I want to mention, is our RELIGIOUS LIFE. It is definitely connected to all the others. Indeed, without this part, all the others would be of no avail, and we would not even come close to being successful in attaining anything worth while. I believe our motto in religion should be, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

As "first lady" in our church, we will often have to talk of spiritual things. These things must be real to us from our own experience and understanding. If we will set aside a certain time each day, a time for reading, prayer, and meditation, we will discover that walking with the King is our daily joy and to talk of Him a most natural experience. Perhaps to a busy wife and mother, reading the Conflict of the Ages Series will be the most rewarding. Here, with the overshadowing of the Holy Spirit, we are not simply reading of events that happened or

religious exhortations, but we are seeing how God works for mankind down through the ages. And, as we go back to our work from these "communings" we will find our mind open to the mighty Teacher as He gives us suggestions and impressions on how to do better work, how to talk better, and indeed how to live better.

As we look forward to being the "first lady" wherever our husband is called, let us do it with the determination that we will seek God first, and with His help, be the loving and lovable Christian "first lady" He wants each one of us to be.

Protecting the Christ Child

Margaret E. Fowler

"But you, O Bethlehem Ephrathah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days" (Micah 5:2, R.S.V.).

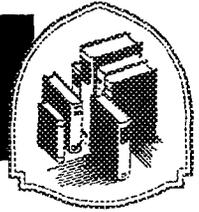
"In those days a decree went out from Caesar Augustus that all the world should be enrolled. This was the first enrollment, when Quirinius was governor of Syria. And all went to be enrolled, each to his own city. And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be enrolled with Mary, his betrothed, who was with child. And while they were there, the time came for her to be delivered. And she gave birth to her first-born son and wrapped him in swaddling cloths, and laid him in a manger, because there was no place for them in the inn" (Luke 2:1-7, R.S.V.).

Thus Micah, many years before the birth of Jesus, foretold the exact place where He, the King of Kings, would be born, and Luke describes the fulfillment of his prophecy. Prophets before him had proclaimed that the Messiah would come, but none of them had given the exact location of the event, only Micah, and he recorded it in the book that bears his name in the Old Testament.

How was it, then, that no one in Bethlehem that night knew of the Saviour's birth? Could it be that God planned it so for Mary's protection? Probably if the place of the Son of God had been known beforehand Mary would have been destroyed before she could bring the Child into the world. The fact that there was no room in the inn could also have been in the providence of God. Who would look for the birth of a king in a stable? In such a humble place He would be safe from His enemies. So God threw a heavenly mantle over the stable in Bethlehem above the cradle of Jesus.

Praise be to God in the highest who looks after His own. He will be the shield and protector of the followers of Jesus Christ against their enemies.

BOOKS -- For Your Library



***Armageddon Around the Corner*, William J. Whalen, John Day Company, New York, 256 pages, \$4.75.**

Every Seventh-day Adventist worker should be familiar with the background and progress of Jehovah's Witnesses. The most helpful information about this organization I have read is presented in *Armageddon Around the Corner*. The author, William J. Whalen, is not a Jehovah's Witness, but a Catholic layman. He has done an exceptionally thorough job of research, and his book is well documented.

The author says that the world's fastest-growing religion is the Jehovah's Witnesses. In 1942 they had 106,000 members—in 1962 the figure was 884,000, a gain of 700 per cent. Actually, the membership is probably somewhat larger than the figure given.

One chapter is devoted to the theology of Jehovah's Witnesses, but mostly the book is a report on the organization and methods of work followed by this religious group. Each convert is put to work. In one year they will spend more than 130 million hours in missionary work, propagating their faith. To get one convert costs 1,900 hours of preaching and witnessing and 400 back calls.

Combined with the personal witnessing is the wide use of literature. Each day in their publishing house in Brooklyn, New York, 30,000 bound books are turned out. In 1960 they distributed 125 million pieces of literature, including books, magazines, and pamphlets.

By reading this book, we believe each minister will better understand the philosophy behind the Jehovah's Witness movement and therefore be more successful in dealing with these people as he meets them in his work. Also we believe that it will be a stimulus to putting more of our church members to work in an aggressive missionary program. The fourteen chapters in this 256-page book will prove interesting and helpful reading to every pastor and church worker.

W. A. HIGGINS

***The Human Problems of the Minister*, Daniel D. Walker, Harper and Brothers, New York, 1960, 203 pages.**

Here is a book written by a pastor, about pastors' problems, frustrations, and temptations. It is designed to help him take a good look at himself through the eyes of another man's experiences in the actual pastoral situation. This is, therefore, no swivel-chair book. Reading it is both delightful and thought provoking, illustrated with actual experiences.

The author deals with such subjects as taking time for the minister's own family life, church administration headaches, the need for self-discipline combined with flexibility, what to do with the pressures of the ministry, how to adjust to competition and ambition among colleagues, et cetera.

Although some areas of activity may not match one's own, in many instances one has merely to substitute the name of his own church to picture his own situation.

Mr. Walker speaks the pastor's language. You will enjoy him if you have a pastor's heart. You might not if you don't! JOHN J. ROBERTSON

***The Greek-English Analytical Concordance of the Greek-English New Testament*, compiled by John Stegenga, Zondervan Publishing House, Grand Rapids, Michigan, 832 pages, \$14.95.**

The publishers of this volume (Hellenes-English Biblical Foundation, Jackson, Michigan, and the Zondervan House as distributors) have rendered a conspicuous service in providing such an unusual volume from ten full years of prodigious labors by John Stegenga, of Jackson, Michigan. The author retired from active business to do this work, living for various periods in Bible lands to acquire Biblical background and linguistic knowledge.

Nothing can substitute for a knowledge of New Testament Greek, but this volume provides hitherto unavailable help for those with little or no such knowledge. With this volume and an *Interlinear New Testament*, one can in short time find every case form of Greek verbs, prefixed and compounded words, with a side English analysis, including English equivalents used in translations. It claims to meet the needs of those only vaguely acquainted with New Testament Greek.

The original meanings of Scripture words lie largely in their case form and the use made of them by the writers of the New Testament. There are dangers in utter dependence on translations, which this work seeks to avoid.

The author based his work on the Textus Receptus (on which our King James Version is based), it having the larger word count, and thus words in later texts such as Nestle's, Westcott and Hort, et cetera, are all dealt with. The plan of placing all words under root stems makes this concordance adaptable to all texts and versions.

For the uninitiated, the author provides several introductory pages including an account of the plan used throughout the book, a list of abbreviations, grammatical terms, definitions of Greek cases, and the Greek alphabet with numerical values, English

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equivalent, and pronunciation. A painstaking person could assuredly study these pages as a profitable prerequisite for the extraction of endless help from this unusual concordance.

The author's "In conclusion" is two pages of touching acknowledgment of God's help, with a Calvinistic undertone that the most convinced Arminian would not wish to gainsay even if he could. A couple of hours spent with this volume convinced me of the truth of the author's claim that "thirty-six thousand six hundred hours was required allotting twelve to fifteen hours to the day and seven days of the week," to complete this stupendous piece of work by a man who justly calls himself $\delta\theta\lambda\omicron\varsigma$ 'Ιησοῦ Χριστοῦ.

H. W. LOWE

Case Book in Pastoral Counseling, edited by Newman F. Cryer, Jr., and John Monroe Vayhinger, Abingdon Press, Nashville 20, Tennessee, 1962, 320 pages, \$4.95.

This work is a unique collection of fifty-six actual life situations and the ways in which practicing pastors thought to solve them. Following each case history are criticisms and comments concerning the method, approach, and counsel given in each specific case. These evaluations are made by leaders in the field of pastoral counseling. Some of these cases represent effective counseling, and show a wholesome result of this skillful endeavor. Others exhibit poor counseling, poor judgment, poor training, and the sad results of this unfortunate combination. Sometimes the counseling pastor himself gives comments on his own work, and evaluates his own procedures and the results obtained.

Each case is prefaced by a brief prologue in which is described the main participants, the atmosphere in which the case has unfolded itself, and the pastor's attitude toward the person seeking counsel. Surely pastors and evangelists can study with profit these clinical analyses from the experience of others. In this they are using a tool long known to physicians, lawyers, engineers, and psychiatrists, all of whom learn from case records collected and analyzed by others in their respective professions. Surely the clergymen can learn one from another by comparing counseling experiences both formally and informally.

The cases discussed in this book deal with one

or more of the major aspects of pastoral counseling. For example: One section covers personal religious and church problems, another grief, suffering, and death.

In section two the question of death is considered and how we should comfort the bereaved. Sections three and four cover nearly all the situations that pertain to human relationship in marriage. Another section deals with family problems, including the trials of the adolescent. Physical illness, mental illness, alcoholism, aging, and the aged are also a part of these case histories, and a whole section is given over to the special problems in counseling.

The last portion of this book concerns itself with the common hazards in counseling, and gives many examples of unskilled pastoral counseling, which, indeed, serve as a lesson for all of us who must meet human life and experiences from day to day. This book will be of real value to pastors who face specific problems in their churches and with individual members. It gives fruitful illustrations for their individual counseling needs. This work would make a good complement to other textbooks on the subject of pastoral counseling. It is an excellent source of illustrative material for lectures in clinical training programs. Even the professional counselor will find information in this book that will help him as he deals with the religious problem of the individual. It is a valuable book.

ANDREW FEARING

Confirmed in Service

(Continued from page 7)

of heart-warming preaching and diligent and pleasant service by our parishioners we would have our 50,000 membership quota by the time of the next quadrennium. It sounds small but "who hath despised the day of small things?" (Zech. 4: 10).

In summary then, our people will have no evil spirits if we confirm them in *worship* by preaching the warm, deep, and abiding love of Christ with moving power. Their spiritual houses will not only be clean but they will be filled if we confirm them in *fellowship*, so that they regard the Advent Movement as the greatest thing on earth and their brethren as princes to be treated courteously and graciously. And their end will certainly be better than their beginning if we confirm our people in *service* so that they themselves have their spiritual radar pointed toward hungry souls, thus keeping their own minds prepared for the second advent of our Lord. May this be our immediate experience in each church in our charge!

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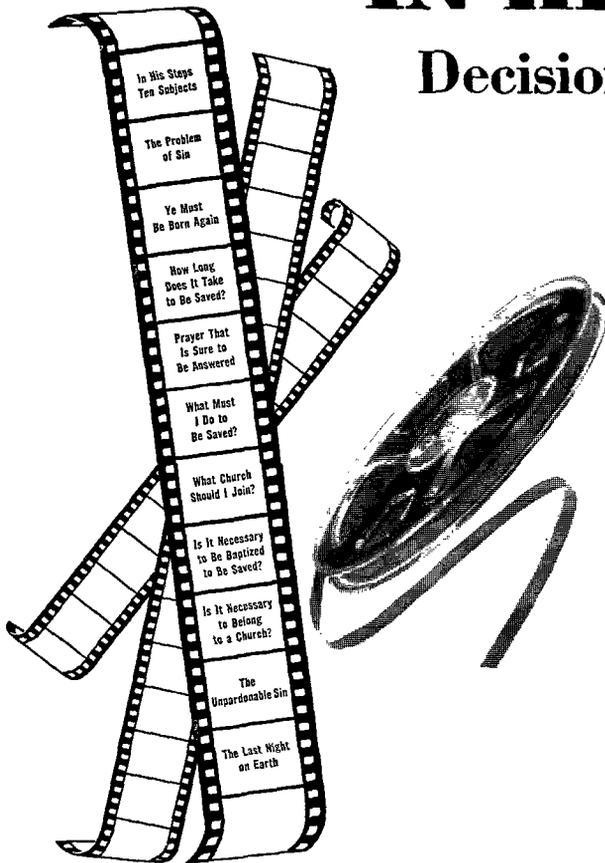
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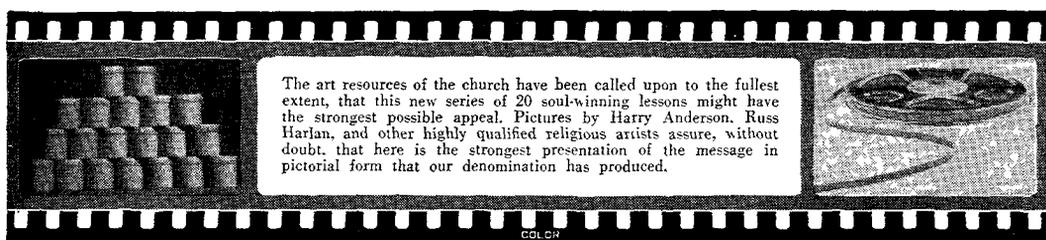
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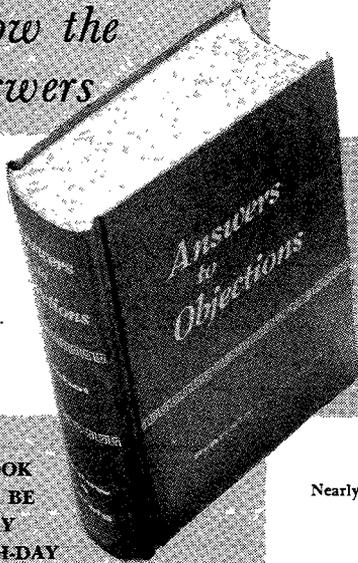
The Beatitudes of Revelation

(Continued from page 11)

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The Christian church did not suddenly arrive at its doctrinal conclusions. Nor may the twelve apostles be said to have possessed truth from the day they were called. Indeed, they were remarkably slow to understand sublimest truth, though taught by the Master Teacher Himself. To them, truth was a progressive revelation. Their conviction of the truth of their movement lay not in the vain assumption that they understood all things fully from the start, but rather that they would seek out truth as for hidden treasure—and follow it wherever its trail should lead, through whatever trial. This was the spirit of the Reformation. We can plead no more than pursuit and acceptance of truth, whatever its demands in terms of previous belief and practice.

We need not blush apologetically if the Christian fathers sometimes drew false conclusions from limited information. Nor is there anything to gain by denying this. Progressive man learns from his failures and successes. It is the Laodicean spirit that proclaims, We have always been right about everything—and always will be. The true church has ever been a growing church. It is this spirit that has sparked *the grand adventure* in search of truth.

E. E. C.

"I BUILT THAT WALL" A TRAIN going north from the English Midlands brings to the traveler's view miles and miles of low, winding stone walls. Over the hills and far away they run. If you were to examine them you would find them mortarless. Dry walls, they call them. A famous man tells the story of walking along a country lane in the English Lake District. He fell in with a man who turned out to be a dry-waller. At one spot the man proudly pointed to a low, well-built wall, and said: "I built that wall. And if it's not interfered with, it will last three hundred years!"

A year ago we read the story of a boy who was wounded and caught on the top of a now infamous

wall as he sought to flee into West Germany. Who built that hate-surrounded wall? Hate-filled men who sought to shut people in, and from both sides hate is hurled over that wall.

Every time men are divided one from the other, a wall is built. Unspoken or spoken innuendoes, bitter words, subtle suggestions, political maneuvering, polite depreciations, unkind criticisms—these are all walls that separate man from man.

Every time someone forsakes the path of rectitude, he is walled off from his fellows. Every time a young Christian loses his faith through the inconsistencies of older men, someone built a wall that shut him out from God.

The embittered, the cynical, the selfish, the defeated, the sinner—these are all walled-off people. But how often it happens that, if the truth were known, these shut-off people are there because you or I or some other man contributed to their sad state.

May we never have to confess: "I built that wall!"

H. W. L.

PIED PIPER THE news is disturbing. There is a preacher shortage. But—why? In accounting for this phenomenon some have blamed everything but the weather. Unquestionably, there are many contributing factors, not the least of which is the decline in respect for the clergy, owing to compromises in morals and manners. The multiplicity of administrative duties also has done little to enhance the image of the ministry. In fact, the concept of the minister primarily as the mouthpiece of Jehovah, whose message and manner converted sinners and chastened saints, has given way to the image of an urbane solicitor—can in hand—a joke of all trades, whose prayers are routine and whose sermons are dull. No wonder there is a preacher shortage.

Preachers incubate in the heat of revival fires. Soul-stirring, spirit-filled preaching fires the young with the desire to preach. Icicle formalism has in it nothing desirable, and hence does not attract. You can't start a fire with a snowball. Show me that pastor whose preaching reflects the *concern* of his heart and I will show you a dozen youngsters under his influence who want to be like him. Let the pastor seek the promised power until his soul thrills to his own preaching, and like the fabled Pied Piper of yesteryear, he will lead to the rostrum a widening stream of ministerial aspirants.

E. E. C.