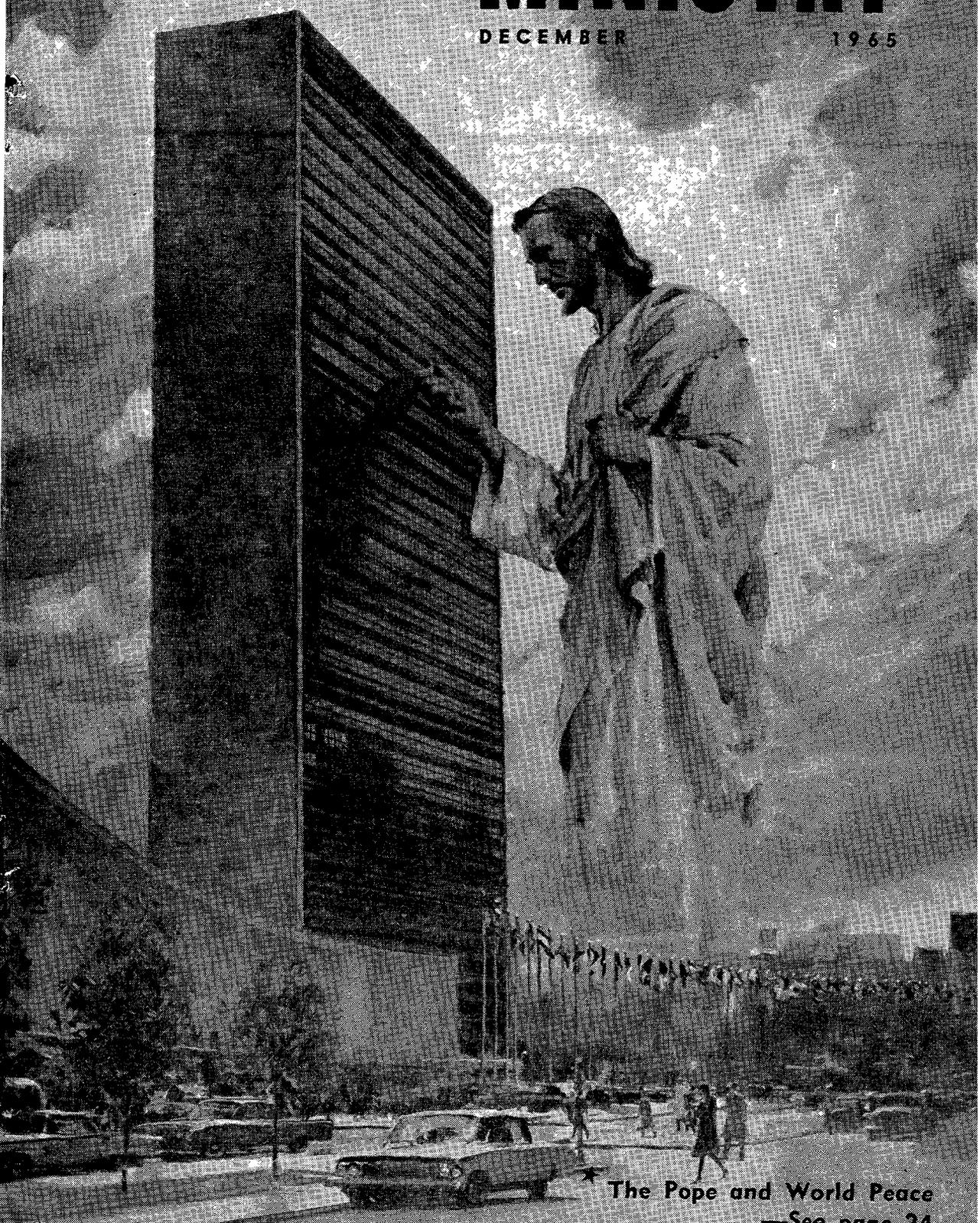


*The*  
**MINISTRY**

DECEMBER

1965



**The Pope and World Peace**  
—See page 24.



## EDITORIAL

# When Deity

## Broke

# Into History

**S**EVEN centuries before the Incarnation Isaiah wrote: "For unto us a child is born, unto us a son is given: . . . and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6). Here is the prophet's forecast of Deity breaking into human history.

Yet when the Son of God came He wrote no life story. In fact, He left nothing in writing. What we know of His sojourn on the earth comes largely from four little books we call the Gospels. But only two of these tell anything about the Saviour's birth. The earliest of the biographers, Mark, makes no mention of either His birth or His childhood. Nor does John, the last of the group. Mark's principal interest seems to be in the *events* of Jesus' life, while Matthew concentrates rather on the *teachings* of our Lord. This erstwhile businessman evidently kept a diary in which he entered from time to time the conversations and teachings of his Master. His record is slanted decidedly for Jewish Christians. The frequency of Old Testament quotations, the importance he attaches to the Mosaic law, his emphasis on the Jewish Messianic hope, reveal clearly the purpose of his writing.

### *From Outcast to Evangelist*

In telling the story of his own conversion he simply states that he was "sitting at the feet of custom." He was therefore a tax gatherer. As such he was socially ostracized; a man who had sold his country, his conscience, and probably his character to the hated Romans—the last kind of a man one would expect to play an important role as an evangelist, much less an ambassador of the new kingdom. But to this man we are indebted for several important incidents

concerning the birth of Jesus, which he linked definitely with Isaiah's prophecy.

Luke, the other evangelist who deals with our Saviour's birth, was the only one of the four who was not a Jew. His is decidedly a *missionary book*, in which Christ is set forth not primarily as the Messiah of Israel but as the Saviour of the world. While Matthew in his genealogy goes back to Abraham, the founder of Israel, Luke goes back to Adam, the founder of the race.

The last of these Gospel writers, John, seems to have had an entirely different purpose in his wonderful account. He begins with the tremendous fact that the One whom we call Jesus of Nazareth was one with the Father from all eternity. Deity "was made flesh, and dwelt among us," or to be more exact, was "tabernacled among us." Here John refers to a kindly custom in the Middle East. When a caravan is preparing to move forward, those who will form the group come and pitch their tents beside one another. If one wants to accompany the group he can make his request and be assured of a welcome. "Pitch your tent here beside ours," they will say, "and be ready to move with us in two days." When the caravan moves, this newcomer

goes along with them as a part of the company. And that is exactly what Deity did when He came to dwell with men.

#### *God's Entrance Into the Human Family*

"Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life. 'The Word became flesh, and tabernacled among us.'"—*The Desire of Ages*, p. 23.

But how the eternal God made His entrance into the human family is told beautifully by Matthew, a businessman, and Luke, a physician.

Paul, the apostle, also adds something to the story when he says: "When the fulness of the time was come, God sent forth his Son, made of a woman" (Gal. 4:4). When Jesus came it was "the fulness of the time" politically. Rome had unified the world. Closed frontiers were things of the past. The time when self-sufficient, antagonistic nations that would eye one another suspiciously was all in the past, for the whole of the ancient world from the Atlantic to the Caspian, from the British Isles to the Nile, from Hadrian's wall to the Euphrates, was now one. All over the world Roman standards were waving, for politically it was one big neighborhood.

#### *He Came Just in Time*

At this Christmas season we do well to emphasize the divine movings in human history. Had Christ come a century earlier the heralds of the gospel would have been impeded by a multitude of national barriers. They would also have been opposed by pirates who made the high seas impassable.

Had He come a century or two later He would have found civilization so preoccupied with the struggle against barbarian hordes from the north that few indeed would have had an ear for "the good news." But He came at a time when Rome held the world in her grip; a peace reigned, albeit an enforced peace. Moreover, the empire had knit the world into a unity by its network of roads. Little did those tens of thousands of laborers who made those highways realize they were preparing a way for God's messengers to carry the most revolutionary news ever heard. When Caesar's legions built those imperial roads of communication, it then became possible

for the gospel to be carried quickly to the very ends of the earth. And the proclamation of the new way of life spread like a prairie fire fanned by the winds of the Spirit.

The hour became auspicious also because Greek was understood throughout the then-known world. Wherever those first preachers went they could proclaim their messages to the people in the exactness of the Greek language, for practically all were bilingual. Greek was known almost as well in the heights of Galatia as on the streets of Athens, in Spain or Northern Africa as well as in Rome.

Another factor was the economic preparation. While some members of the empire were extremely wealthy and magnificence was seen on every hand, yet, beside the luxury of that day was a seething unrest, for poverty stalked the streets.

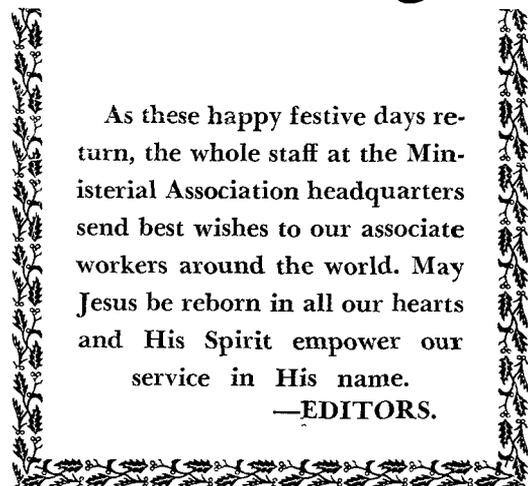
Some historians declare that three fifths of the populace of Rome at that time were slaves, just chattels with a voice, yet with no voice in their government. Everywhere the economic situation seemed to be facing



# Season's Greetings

As these happy festive days return, the whole staff at the Ministerial Association headquarters send best wishes to our associate workers around the world. May Jesus be reborn in all our hearts and His Spirit empower our service in His name.

—EDITORS.



a crisis. War, colossal extravagance, taxation both civil and religious, were crushing the inhabitants of city and country alike, and they longed for deliverance. Anxiety was written deep upon men's countenances. Their hearts were burdened, the world was a prison, and escape was impossible. Yet, in that black hour a voice of hope rang out in Galilee declaring a new way of life. The empire seemed to have sinned away its day of grace, and the freshness and dew of youth had fled. Men and women grew old before their time. Religion offered no comfort, for "the old gods of Rome were either dead or dying." Despite the fact that a whole new batch of deities from the East had been imported to Rome to stir the imagination of men, yet the philosophers of that time made a joke of it all and mocked Olympus where the gods were supposed to dwell. To reactivate the spirit of reverence for the gods, Caesar worship was introduced. "But what could the divinity of Caesar say to a soul stabbed with the remorse of sin?"

These were the conditions that made the gospel such tremendous news in the early decades of Christian history. It was indeed "the fulness of the time." The hour had struck. It was "the day of the Lord." Announced by angels and welcomed by the populace, Jesus Christ rode quietly into the hearts of men.

### *Bethlehem, the Launching Site of World Religion*

The fact that Bethlehem and Nazareth and Calvary became the cradle of the Christian faith was not haphazard. For the launching of a world religion, no place could have been better suited. In the Holy Sepulcher at Jerusalem guides will today point to a spot declaring it to be the center of the earth. A strange and fantastic claim, yet in a sense Palestine is the geographical center, for it links three great continents—Europe, Asia, and Africa. And it was to this land and its people that God sent His son.

At that time Palestine was full of externalized religion, making it something of outward observance rather than of the heart. The scribes had *professionalized* reli-

gion. They were dry ecclesiastics. The Sadducees had *secularized* religion. Skeptical and worldly, they dominated the Temple services. Then there were the zealots who *nationalized* religion, their one consuming ambition being to overthrow Rome and establish Jewry.

But among all these different groups were some, the Simeons and the Annas of that day, who were "just and devout, waiting for the consolation of Israel." The soul of Israel was kept alive by no official party. The real saviors of Israel were often humble, obscure, devout people, such as the shepherds. When the Saviour appeared they recognized Him.

Among those waiting for Heaven's Gift were also wise men, teachers of kings, wise enough to sense their need of a Saviour, yet humble enough to follow a star even to tiny Bethlehem. Someone has well observed that only two classes recognized the Lord of glory when He came—the simple and the learned; the simple because they know they know nothing and the learned because they know they do not know everything. No matter how much we may know, there are always oceans of knowledge beyond our widest thoughts. "Divinity is so profound it can be grasped only by the extremes of simplicity and wisdom."

Then during this happy season let us as wise guides, made wise by the Word, lead our hearers once again to Bethlehem. Help them to ponder anew Heaven's wondrous Gift to a lost race.

R. A. A.

## Our Cover Picture

### *The Prince of Peace*

In his own inimitable style, Harry Anderson, gifted Adventist artist, has depicted a tremendous truth. The United Nations' building in New York, so much in the spotlight as we write these lines, has been visited by many dignitaries, but no guest was ever received with greater honor than Pope Paul VI who came to make an urgent appeal for world peace. Impressive as was the message he delivered to the assembly, we are convinced that no lasting peace can ever come to this storm-tossed world until the coming of the Prince of peace.

Would that all men of whatever race or rank, creed or color might heed the Master's appeal, "Behold, I stand at the door, and knock: if any man [or council of men] hear my voice, and open the door, I will come in to him, and will sup with him." Only as His Spirit moves in the councils of men can there be mutual understanding and forbearance.

David said, "Pray for the peace of Jerusalem." We could say: "Pray for the peace of the world, that the message of salvation might go unhindered to every nation and people."

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HARRY ANDERSON, ARTIST

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**I**N NARRATING the circumstances in which Jesus was born, Luke tells us that Mary "wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn" (Luke 2:7).

This is the first description of the disagreeable attitude of men toward their Redeemer. Christian painters, with the magic touch of their brushes, transformed the rude stable of Bethlehem, in which Jesus was born, into a beautiful porch; but they have not been able to erase the tragic reality contained in the statement "there was no room for them in the inn."

Almost two thousand years have passed and today the world is full of religious systems, crosses, and cults. But, as in the city of David, there is no room for Jesus. Because of this the contemporary civilization agonizes without God and without hope.

As preachers we are made sad because of this distressing situation. And at this time it seems opportune to ask ourselves, "Is there room for Jesus in *my* activities?"

A young man had been preaching in the presence of a venerable divine, and after he had finished he went to the minister. "What did you think of my sermon?" he asked.

"A very poor sermon, indeed," said he.

"A poor sermon?" said the young man.

"It took me a long time to study for it."

"Yes, no doubt it did."

"Did you think my explanation of the text was poor?"

"No," said the old preacher; "in fact, it was very good."

"Well, then why do you say it was a poor sermon? Didn't you think the illustra-



# NO ROOM FOR JESUS!

**ENOCH OLIVEIRA**

Ministerial Secretary, South American Division

tions were appropriate, and the arguments conclusive?"

"Yes, they were very good, so far as they go; but still it was a poor sermon."

"Will you tell me why you think it was a poor sermon?"

"Because," said he, "there was no Christ in it."

"Well," said the young man, "Christ was not in the text; we are not to be preaching Christ always; we must preach what is in the text."

And the old man said, "Don't you know, young man, that from every town and every village and every little hamlet in England, wherever it may be, there is a road to London?"

"Yes," said the young man.

"Well," said the old minister, "from every text in Scripture there is a road to the center of the Scriptures—that is Christ. And, my dear brother, when you get a text your business is to say, 'Now, what is the road to Christ?' and then preach a sermon running along the road to the center—to Christ. And," he continued, "I have not yet found a text that does not have a road to Christ in it. Find that road, then go over hedge and ditch until you arrive at the Master, for the sermon cannot do any good unless there is a rich savor of Christ in it."

Yes, in the cross of Christ is the secret of power in the work of evangelism. Christ must be the absorbing passion of the minister. The apostle to the Gentiles revealed the source of his evangelistic power when in his pastoral letter to the believers in Corinth he said, "For I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2).

Humberto Rhoden, in a strong statement, stresses this truth:

Paul is a book that speaks only of Christ.  
He is a flame that is on fire for Christ.  
He is a genius that only thinks of Christ.  
He is a will that only wants Christ.  
He is a hero who only fights for Christ.  
He is a soul that lives only for Christ, by Christ, and through Christ.

In his vibrant messages and learned teachings there was always an unmistakable and definite place for Christ. There is the secret of his power as an evangelist.

Are we, Adventist ministers, magnifying Christ in our sermons?

An elderly man, after he had listened to the message night after night in an evangelistic series, expressed his enthusiasm about the convincing and logical way the prophecies were presented. But some years later he joined the Baptist Church by baptism. To explain his decision he made the following statement: "With the Adventists I learned to know the beauties of the prophecies, but with the Baptists I learned to know Christ."

This declaration was a severe rebuke to the evangelist, who with his diagrams and illustrations had vividly proved the authenticity of the prophecies but had forgotten to give Jesus the outstanding place He holds within Biblical prophecies.

Some modern preachers present to their congregations a poetical Christ, an eminent

sociologist, a moralist, or a philosopher who consecrated His life to defending the oppressed; not a Christ crucified, not a Christ with the crown of thorns and the robe of humility, but a Christ presented so that He will not be repulsive to the rational mentality of this age.

The following statement is opportune from the messenger of the Lord:

Christ crucified, Christ risen, Christ ascended into the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister that he will present these truths to the people in love and deep earnestness. The minister will then be lost sight of and Jesus will be made manifest. Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. Let all your powers be directed to pointing souls, confused, bewildered, lost, to "the Lamb of God." Lift Him up, the risen Saviour, and say to all who hear, Come to Him who "hath loved us, and hath given Himself for us." Let the science of salvation be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication. Bring nothing into your preaching to supplement Christ, the wisdom and power of God. Hold forth the word of life, presenting Jesus as the hope of the penitent and the stronghold of every believer. Reveal the way of peace to the troubled and the despondent, and show forth the grace and completeness of the Saviour. —*Gospel Workers*, pp. 159, 160.

One learned preacher who quite frequently in his sermons stressed sociology and ethics found on his pulpit one day a piece of paper containing the following words written by a pious deacon: "Pastor, we want to see Jesus." The pastor realized that this phrase contained a silent censure of his scholarly sermons in which there was no place for Christ. The words on this small piece of paper made him kneel with contrite spirit and ask God for the necessary knowledge to feed his congregation. The Lord heard the supplication of the repentant pastor. He returned to the pulpit clothed with new power, with a predominant preoccupation of proclaiming the unfathomable riches of Christ. His messages became so powerful that the faithful deacon, interpreting the sentiment of the whole congregation, put another paper on the pulpit containing these words: "Then were the disciples glad, when they saw the Lord" (John 20:20).

Therefore let us put Jesus in a prominent place in our sermons, so that through the influence of our ministry souls will rejoice in the harmonious beauty of Christ and His learned teachings.

# When Can We Claim Sinless Perfection?

TAYLOR G. BUNCH

Retired Minister, St. Helena, California



WEBSTER defines perfection as being "blameless" and "flawless" with characters "fully formed," "completely developed," "satisfying the highest expectation," and having reached "full maturity." It is stated that perfectionism from a theological viewpoint is "the doctrine that a

state of freedom from sin is attainable, or has been attained, in the earthly life."

We, of course, know that the goal of the plan of redemption is to bring man back to the perfection of Adam before he sinned, and to fully restore in man the character of unfallen beings. This is the goal of the gospel—to restore all that was lost through sin. We are assured that when the gospel has fully completed its mission everything will be restored as fully "as if man had never fallen."

There are scores of texts of Scripture indicating that perfection is the character goal of the gospel, of which the following are samples: "Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments" (1 Kings 8:61). "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Eph. 4: 11-15).

## *Only Mentally Immature Deceived by Offshoots*

It is here made clear that only those who are childish or spiritually and mentally immature can be deceived by apostate and offshoot movements and leaders, and that only mature Christians are safe and will be candidates for the kingdom of God.

In understanding this subject we must recognize that in this life there are different spheres of perfection. Otherwise the puzzling statement "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48) would be impossible of explanation. We know that created beings and especially human beings cannot in any sense be as fully perfect as are the members of the Godhead. How grateful we should be for the divinely inspired commentary of the Bible, the Spirit of prophecy, which gives a wonderful explanation with the statement: "We may be perfect in our sphere, even as God is perfect in His."—*Thoughts From the Mount of Blessing*, p. 77; see *Gospel Workers*, p. 366; and *Selected Messages*, book 1, p. 337.

Jesus used the expressions "be perfect" and "be ready." The only means by which

we can be perfect and be ready at all times is through an experience in both phases of righteousness by faith. Note the following: "The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven."—*Messages to Young People*, p. 35. We are told that justification or imputed righteousness is "the work of a moment" deals only with sin, and therefore with the past (for there are no sins until they are committed), and gives us only "our title to heaven." Through this experience we become candidates for heaven and our names are written in the book of life. On the other hand, imparted righteousness, sanctification, conversion, or spiritual growth is the present and continuous work that "gives us our fitness for heaven" and is "the work of a lifetime."

#### *Grow or Die!*

Spiritual growth begins with justification or the new birth and then, as in the physical realm, continues through life. This is beautifully illustrated in nature and is made clear in the following quotation:

The germination of the seed represents the beginning of spiritual life, and the development of the plant is a beautiful figure of Christian growth. As in nature, so in grace; there can be no life without growth. The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the development of the Christian life. At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement. Sanctification is the work of a lifetime.—*Christ's Object Lessons*, p. 65.

Therefore continual spiritual growth is an important phase of perfection, as illustrated in the realm of nature. The redwood tree General Sherman is said to be the largest living thing on earth. It is 37 feet in diameter and is believed to be at least 2,500 years old. It was therefore a large tree when Christ was on earth. Since its growth has been "the work of a lifetime," it has been perfect during the two and a half millenniums of its existence.

The following are only a few of the many statements that could be quoted to prove that sanctification or spiritual growth is the slow and steady work of a lifetime:

"There is no such thing as instantaneous sanctification. True sanctification is a daily work, continuing as long as life shall last."—*The Sanctified Life*, p. 10. "Sanctification

is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ."—*The Acts of the Apostles*, p. 560. "We are not yet perfect; but it is our privilege to cut away from the entanglements of self and sin, and advance to perfection."—*Ibid.*, p. 565.

"Character building is the work, not of a day, nor of a year, but of a lifetime. The struggle for conquest over self, for holiness and heaven, is a lifelong struggle."—*The Ministry of Healing*, p. 452. "Do your best, and heavenly angels will help you to carry the work on to perfection."—ELLEN G. WHITE in *Review and Herald*, June 1, 1905. "None are living Christians unless they have a daily experience in the things of God and daily practise self-denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life."—*Testimonies*, vol. 2, p. 505.

#### *Continual Reaching After God*

"Sanctification is the result of lifelong obedience. None of the apostles and prophets ever claimed to be without sin. Men who have lived the nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ. . . . There will be a continual reaching out of the soul after God, a continual, earnest, heart-breaking confession of sin and humbling of the heart before Him. At every advance step in our Christian experience, our repentance will deepen."—*The Acts of the Apostles*, p. 561.

What will be the attitude of those who are daily advancing toward perfection? "If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse. Though I were perfect, yet would I not know my soul: I would despise my life" (Job 9:20, 21).

This statement is in full accord with the following quotations: "True holiness and humility are inseparable. The nearer the soul comes to God, the more completely is it humbled and subdued. . . . The more closely and continuously we behold our Saviour, the less shall we see to approve

in ourselves.”—*That I May Know Him*, p. 175. “So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. . . . Let not God be dishonored by the declaration from human lips, ‘I am sinless; I am holy.’ Sanctified lips will never give utterance to such presumptuous words. . . . Let those who feel inclined to make a high profession of holiness look into the mirror of God’s law. As they see its far-reaching claims, and understand its work as a discernor of the thoughts and intents of the heart, they will not boast of sinlessness.”—*The Acts of the Apostles*, pp. 560-562.

As the result of a vision of Christ, the prophet Daniel said, “And there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength” (Dan. 10:8). Commenting on this experience, the servant of the Lord wrote:

All who are truly sanctified will have a similar experience. The clearer their views of the greatness, glory, and perfection of Christ, the more vividly will they see their own weakness and imperfection. They will have no disposition to claim a sinless character; that which has appeared right and comely in themselves will, in contrast with Christ’s purity and glory, appear only as unworthy and corruptible. It is when men are separated from God, when they have very indistinct views of Christ, that they say, “I am sinless; I am sanctified.”—*The Sanctified Life*, p. 50.

#### *Not Able of Ourselves*

The following statements constitute “good news” and “glad tidings of great joy” to all who are experiencing normal spiritual growth toward perfection: “The will must be placed on the side of God’s will. You are not able, of yourself, to bring your purposes and desires and inclinations into submission to the will of God; but if you are ‘willing to be made willing,’ God will accomplish the work for you.”—*Thoughts From the Mount of Blessing*, p. 142. “When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man’s best service, and He makes up for the deficiency with his own divine merit.”—*My Life Today*, p. 250. “Christ looks at the spirit, and when He sees us carrying our burden with faith, His perfect holiness atones for our shortcomings. When we do our best, He becomes our righteousness.”—*Selected Messages*,

book 1, p. 368. “The Father beholds not your faulty character, but He sees you as clothed in My perfection.”—*The Desire of Ages*, p. 357.

#### *Made Perfect When Jesus Comes*

The following text and quotations prove conclusively when only we can claim full perfection: “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Phil. 3:20, 21). This is fulfilled only when Christ returns and the resurrection and translation of the righteous takes place.

“We cannot say, ‘I am sinless’ till this vile body is changed and fashioned like unto His glorious body. But if we constantly seek to follow Jesus, the blessed hope is ours of standing before the throne of God without spot, or wrinkle, or any such thing, complete in Christ, robed in His righteousness and perfection.”—*That I May Know Him*, p. 361.

In *Selected Messages*, book 2, pages 31 to 39, there is a chapter entitled “The ‘Holy Flesh’ Doctrine” in which are the following statements: “If those who speak so freely of perfection in the flesh could see things in the true light, they would recoil with horror from their presumptuous ideas. . . . Let this phase of doctrine be carried a little further, and it will lead to the claim that its advocates cannot sin; that since they have holy flesh, their actions are all holy. . . . It is at His coming that Christ is to ‘change our vile body, that it may be fashioned like unto his glorious body’ (Phil. 3:21).”

“To those who have tried so hard to obtain by faith so-called holy flesh, I would say, You cannot obtain it. Not a soul of you has holy flesh now. No human being on the earth has holy flesh. It is an impossibility. . . . When human beings receive holy flesh, they will not remain on the earth, but will be taken to heaven. While sin is forgiven in this life, its results are not now wholly removed.”

We are told also that “holy flesh” teachings will appear among us again before the end. This is taking place today and is one of the signs that the return of Christ is near. We should remember that only when Jesus comes can we be made perfect.

# Called

## for This Hour

NEAL C. WILSON

President, Columbia Union



"WHEN the principles of our faith are at stake, we shall not hesitate to show our colors, even though we are called singular for so doing."  
—*Our High Calling*, p. 341.

Frequently as I have talked with legislators the question has been asked, "Why are Sev-

enth-day Adventists so keen about religious liberty and freedom of conscience?" Generally my reply has been that it is because Jesus Christ repeatedly emphasized the importance of, and need for, freedom of conscience. Christ taught that certain desirable relationships should exist between members of the human race. Even more important, He affirmed that a special and inviolate relationship should exist between man and the Creator. In this latter relationship no human being could interfere without incurring His wrath.

Christ taught that all should have an opportunity to hear and enjoy the benefits of the gospel. Therefore, he urged that men and governments should accept the divine principle of religious liberty. He further made it clear that in matters of religion no one has the right to coerce or force conscience. One should be permitted to believe or not to believe, to worship or not to worship according as his conscience dictates.

That usually provokes another question: What about social rights, civil rights, economic rights, and academic freedom? Are Seventh-day Adventists interested in these or only in *religious* liberty? It has been a

privilege to point out that while a Christian is naturally interested in all good causes, such things as civil rights are the concern of government, and not the primary concern of the church. As individual citizens, all followers of Christ should work diligently and courageously to do their part in helping the government to work toward the ideal in all these relationships. In such affairs the state not only has a right to interfere but indeed has a mandate from God to legislate in order to preserve peace, harmony, and justice. "The powers that be are ordained of God" (Rom. 13:1). On the other hand, Christ teaches that no one has a right to interfere with man's conscientious relationship with his Creator.

It is to protect freedom of conscience that Seventh-day Adventists, as individuals and as a church, have played such a militant and enthusiastic role. But not all, even of our own members, fully understand these principles, nor the great issues ahead of us. Note these words:

"The time is not far off when the people of God will be called upon to give their testimony before the rulers of the earth." —*Ibid.*, p. 355. We could wish all sensed the importance of these things, but we are told: "Not one in twenty has a realization of what rapid strides we are making toward the great crisis in our history."—*Ibid.*

Adventists have a distinctive message for this hour when liberty and the inalienable rights of individuals are being threatened on every side. At a time when great religious powers and the world at large are giving mere lip service to the principles of religious liberty, we as a people have the unprecedented privilege of drawing the attention of the world to the attack that

is being made on the sovereignty of God, His holy law, and the Sabbath of Creation.

Many bills being introduced today in the halls of legislature appear harmless and laudable, even stressing certain legal rights and privileges. Yet, hidden in what appears to be sincere efforts, often the results of legislators, is the danger that some of these laws will eventually be used against God's work and those who obey Him.

The United States is unique in the way she became a nation. The form of government she has espoused is committed to safeguard the rights of citizens. The Bill of Rights and the Constitution make it abundantly clear that the state exists to serve and protect the individual. But prophecy clearly reveals that these principles will be ignored, and although the separation of church and state is one of the foundation pillars of the Constitution, yet there will eventually be a union of church and state in this country. And Protestants will lead the way, thereby carrying out the designs of the Papacy. Active despotism, oppressive enactments, and repudiation of freedom of conscience will result. And this will become a pattern for all the nations who will follow her example in compelling men to give honor and allegiance to the image of the beast.

We are told by the Spirit of Prophecy that while men are sleeping, Satan is actively arranging matters. The Sunday movement is making its way in darkness. Leaders are concealing the true issues, and many who unite in the movement do not themselves see whether the undercurrent is tending. While the professions are mild and

Christianlike at present, there will come a day when this country will speak and act with all the fury of the dragon.

Knowing these things, surely it is time to flood the world with light and unmask the hidden issues. We have been called to prepare a people to stand in the greatest crisis in human history.

#### *Footsteps of an Approaching God*

"Is there a Christian whose pulse does not beat with quickened action as he anticipates the great events opening before us? The Lord is coming. We hear the footsteps of an approaching God."—*Ibid.*, p. 346.

There are few subjects in which Seventh-day Adventists are more interested and to which they will respond more willingly and enthusiastically than religious liberty. Let us confront our church members with a bold challenge to do something really big. To help us sense the issues and make us aware of the opportunities that are ours, *Liberty* magazine has been prepared. As ministers and church leaders we should encourage our members to get this journal into the hands of the most thoughtful people in our communities—attorneys, teachers, clergymen, businessmen, all who influence the thinking of the public.

We thank God for our leaders in religious liberty, but the time has come when every member can and must be a champion of this cause in his own right!

"Halfhearted Christians are worse than infidels; for their deceptive words and noncommittal position lead many astray."—*Ibid.*, p. 348.

### THE PASTOR'S LAMENT

*Sometimes I get discouraged, when on the Sabbath day  
I see so few who in their pew worship God and pray.  
And then I think of Jesus, when on the cross He died  
And gave His love to all the world, so few were by His side.  
I'll look upon my own vile heart and do my Father's will  
For Jesus asks no more of me than to carry out His will.  
Oh! give me strength, my Saviour, to be a pastor true  
And only think of others as Thou would'st have me do.  
Why should I be discouraged, with Jesus by my side,  
I'll carry on with all my strength and in His love abide.*

—ANNALYNN MARIE VAN DE VELDE

# Subjective and Objective Religion

(Concluded)

OTTO H. CHRISTENSEN



IT is not the purpose of this discussion to trace the history of any one religious movement, but rather to examine various types of religious thinking as they have swung from objectivity to subjectivity, and the reverse, without maintaining a true balance.

Since the Reformation period there has been a general trend toward subjectivity in one form or another. Whether it be rationalism or pietism, and their modern counterparts, the tendency has been toward a humanistic interpretation of right rather than a divine. As Friedmann has so aptly stated regarding the spiritual fanatics: "The fanatics really believe in an immediate revelation through visions and ecstasies, which make them independent of the biblical bases."<sup>1</sup>

Unfortunately, this experience seldom led to the practice of ethical living. It was rather a passive type of religious experience waiting on the Lord. But no church can exist without some standard around which its members may rally. So with the death of Spener and Francke, pietism passed from the practical into the theological, from a healthy view of the religious life, from a close study of the Scriptures, to a totally subjective experience. This paved the way for the development of rationalism as stated by Newman:

So pietism led the current orthodoxy, by this time still less evangelical, into statements so rash as to promote the rise and spread of rationalism. The intense religious enthusiasm and the high moral requirements of pietism, and the stress that

is laid on the supernatural as not merely a thing of the past but as a present-day reality, may have directly promoted the spread of rationalism among those who held aloof from its religious influence.<sup>2</sup>

Hurst confirms this when he speaks of the reactions to excessive pietism and stagnant orthodoxy and their controversies: "The result was a religious indifference—the ready soil for a skeptical sowing."<sup>3</sup>

## *Rationalism—Renaissance's Second Edition*

Although rationalism was an attempt by reason and science to explain the universe and man's place in it and his relation to divine things, it too, like pietism, depended not on a divine revelation from God, tested by the ages, but on the human mind, which is always subject to error. It was merely subjectivity of another type. It was a second edition of the Renaissance, repudiating everything traditional and insisting on freedom of thought in getting at the essence and ground of things. This developed into a rationalistic treatment of the Bible and discredit of the Canon, denying that the Scriptures were intended as a standard of faith and life for all men everywhere. Semler (born 1725) was especially prominent in this and laid the foundation of the later subjective criticism of the Tübingen school commonly called "higher criticism." This departure from the objective standard by way of spiritual subjectivity led the way into secular subjectivity, leaving both on the sea of human speculation and reasoning to answer questions that can only be answered by divine revelation.

## *Science and the Bible*

Since that time rationalism has exhibited itself in many forms. In view of the rapid

advance of science, attempts have been made to harmonize the Bible with "science." But care should always be exercised that we do not confuse facts of science with interpretation of science. Some have felt the gap was too wide to harmonize, while others have attempted compromise by stripping religion of miracle and thus limiting God. All have attributed freedom to man but not to God, while attempting to retain a semblance of worship to God. Perhaps a re-examination of what is meant by God might be essential to clear thinking.

#### *Rauschenbusch and Kant*

Rauschenbusch sought to bring his social thinking and his religious thinking together, and he developed the social gospel that influenced the popular churches for several decades in the latter part of the nineteenth and early part of the twentieth century. The philosophy of Kant forms a background for much modern religious thought. Sheldon has well analyzed in a few words this system: "The deficit of the Kantian system of thought on the side of religion has already been intimated. It applies to this domain an inadequate measure. While it magnifies worthily the grandeur of the moral law, it makes scanty room for the sense of dependence upon God and for the thought of inner enrichment through communion with him."<sup>4</sup>

#### *Existentialism—Secular Pietism*

Let us now briefly note in this trend some of the more modern philosophies of religious thought. Kierkegaard, in the early nineteenth century, who came to be one of the major influences on Protestant theology,<sup>5</sup> was not trying to reject orthodoxy but to create a new approach to it. His emphasis was on relationship to Christ and not on what He teaches. We must approach Him in utter faith, not through doctrine, nor through correct thinking, but through a sort of passive subjectivity, or by a subjective understanding. This is the act of being, independent being, which came to be known as existentialism. Rationalism was dependent on the human mind, whereas existentialism was dependent on the human spirit, a sort of irrationalism. One could almost call it secular pietism. Man stands before God in despair and faith, and this *is to exist*. This idea that existence is the individual subjectivity of the free man has had a tremendous influ-

ence on all later phases of existentialism, whether atheistic under Sartre or extreme individualism under Heidegger. It is subjective, and hence each writer has put his own concept into it. Spier, in analyzing Lavelle, has analyzed existentialists. "As all existentialists, Lavelle does not recognize divine law. Existentialists do not have any room for divine law, because in their thought man alone is his own sovereign law-giver."<sup>6</sup> No matter how much they may differ among themselves, all existentialists have one thing in common, namely, that man is absolutely autonomous.

#### *Neo-orthodoxy*

More recently there has developed a new approach known as neo-orthodoxy, of which Karl Barth is a representative. It includes such men as Emil Brunner, Reinhold Niebuhr, the late Paul Tillich, and Rudolph Bultmann with his emphasis on demythologizing the Scriptures. It has superseded modernism as the dominant theology of the liberal school of the mid-twentieth century. These men are united in their opposition to modernism and also to fundamentalism. From the term neo-orthodoxy one would expect a revival of the Reformation ideal with a balance of subjectivity and the objective standards of the Word. However, as to the writing of Scripture they teach that their witness can never be the basis and object of faith, but only the means of faith. We do not believe in Christ Jesus because we first of all believe in the story and the teaching of the apostles, but by means of the testimony of the narrative and their teaching we believe, as they do, and are in a similar state of freedom. Faith in Jesus Christ is not based upon a previous faith in the Bible, but it is based *solely* upon the witness of the Spirit.<sup>7</sup> (Italics supplied.)

#### *Revelation or Record of Revelation?*

To them the Bible itself is not a revelation but rather a record of revelation. The Scripture is not authoritative in itself, but in neo-orthodoxy, authority is attributed to the experience of the interpreter (a strictly subjective experience); that is, the truth is revealed to the individual through the means of the written Word. Thus it is almost, if not altogether, completely subjective.

#### *Pietism and Pentecostalism*

On the opposite end of the pole, and yet very near in its concept of the Bible and the Spirit, is the modern movement known

in general as Pentecostalism. This is a further confirmation of the paradox previously mentioned—that rationalism grew out of pietism. The two streams seem to have the same source, cause, and background. Both developed as a result of stagnant orthodoxy. The Reformation had died and orthodoxy had developed into mere formalism. A reaction by the spiritual element brought on pietism with its ecstatic emotionalism, of which Pentecostalism is its modern counterpart, whose followers are entirely dependent on direct revelation for their philosophy of life, with the Bible as secondhand. In this situation, as John Wesley said, a man cannot tell whether his inward feelings are divine. This has been demonstrated by the variety of Pentecostal churches, none agreeing with the others. Truth can only be known when tested by an objective standard.

#### *What Is Freedom?*

As the reaction of the spiritual element of society brought on pietism and Pentecostalism, so a reaction by the more secular element brought on rationalism, then higher criticism, Kantian philosophy, existentialism, neo-orthodoxy, and other modern religious philosophies of a subjective nature. But all had one thing in common—namely, a desire for human freedom, freedom from an objective divine authority outside of themselves. In one group it is manifested by freedom of the spirit; in the other by freedom of the mind.

Having reviewed the religious trends, we see clearly that true religion, which involves man's relation to a Supreme Being, must be guided by this Supreme Being, and this guidance must be tested by some standard outside of his emotional experience. In other words, if there is a God whom we worship and whom we serve, He must be above and beyond ourselves, and to prevent each one from thinking his own analytical mind or ecstatic emotion to be supreme, man must be given an objective standard outside of himself by which he may test his subjective spiritual emotions or his philosophies of life and thus protect him from erroneous concepts. If man must be allowed freedom to think, then a God who is supreme and over us and all-wise must have the freedom and authority to give guidance to that thinking in harmony with His superior knowledge. There must be divine inspiration tested by time and exper-

ience. Otherwise man would be cast on a sea of despair, and he could only cry out, "Where am I? What is truth?" And only his own echo would answer. If we worship God we must expect this; yea, we must demand this of Him, or man becomes his own god, with himself the supreme being.

#### REFERENCES

- <sup>1</sup> Robert Friedmann, *Mennonite Piety Through the Centuries*, p. 79.
- <sup>2</sup> Albert Henry Newman, *A Manual of Church History*, vol. 2, p. 532.
- <sup>3</sup> John F. Hurst, *Short History of the Modern Church in Europe*, p. 59.
- <sup>4</sup> Henry C. Sheldon, *Unbelief in the Nineteenth Century*, p. 15.
- <sup>5</sup> George L. Hunt, *Ten Makers of Modern Protestant Thought*, p. 51.
- <sup>6</sup> J. M. Spier, *Christianity and Existentialism*, p. 54.
- <sup>7</sup> Emil Brunner, *The Christian Doctrine of God*, pp. 33, 34.

### "Church Members Never Die"

"Church members never die—they just fade away."

An Atlanta pastor, the Reverend William H. Greenway, associate pastor of Fortified Hills Baptist church, made this statement in his church bulletin—then modified it a bit.

Now and then a church member passes on, he admitted, "but the pastor conducts many more funerals for those outside the membership than for those within it."

He said that some church members "might as well be dead as far as being a help to the church is concerned. . . . They never come! They never express an interest! They never give! They have just faded away, back into Backslider's Land."

Mr. Greenway said the flock has other members who do their "fading away" only in summer, when they take to the lake or the picnic ground and are not seen again until Monday morning "when they do not dare give their boss the same excuse they give the Lord."

His bulletin to the congregation concluded with: "Church members never die—if they are Christians, for Jesus said, 'Whosoever liveth and believeth on me shall never die.' But in a day when their witness and support is needed as never before, many of them surely fade away."

Sir Oracle said, "If you were walking from the well carrying a bucket of water, and someone jostled against you, there could be spilled from the bucket only that which it contained. As you walk along the way of life, people are constantly bumping into you. If your life is full of ill nature, bad temper, and ugly disposition, those things will be spilled from it. If it is full of kindly spirit, you will spill a smile or some pleasant remark. You can spill from your bucket only that which it contains."

# "Lots" on Your Mind?

WILBUR K. NELSON

Department of Religion, Pacific Union College



A STRIKING advertisement from a realtor in the midst of a booming land development might read:

"Come on in: We have lots on our mind!"

A concern of the realtor is to be alert on property values. The buying and selling of lots is his daily business. He is expected to have lots on

on his mind. The minister isn't.

The precious lessons of sacrificial ministry outlined by Christ in his hillside sermon include many pointed warnings for present-day apostles tempted to speculate in so-called real estate.

We must walk in heavenly places. We must know the topography of the holy city. For us especially it was said, "Where your treasure is, there will your heart be also" (Matt. 6:21).

## *Comfortable Preachers*

Our generation of workers are the best paid, the most secure financially, and the most physically comfortable group of gospel ministers in the history of Christianity. We have regular wages with numerous benefits undreamed of by the fishermen of Galilee. In our day we may step from automated homes to jet propulsion to air-conditioned offices. "Doing good; living well" could characterize our life pattern. Thanking God for what we have, praying for more, maintaining an illusion of poverty lest the treasury withhold marginal benefits might typify some of today's disciples. We all agree our income is modest. An attendant in a filling station in America, with no experience beyond a paid week of training, possibly draws a higher

salary than you with your broad experience and an alphabetical accumulation after your name giving evidence of years of academic toil. Is it then "wrong" to have an extra home or two, a few small investments, "lots" on our mind. Certainly I would not venture such a judgment. But, brethren, "is it time to receive money, and to receive garments, and oliveyards, and vineyards?" (2 Kings 5:26).

## *Gehazi Lost an Opportunity*

What a chance was Gehazi's! The mantle that fell from the fiery chariot upon his master could one day have been his. But he lost it. In an hour of unexcelled evangelistic opportunity that might have led a whole nation to God, Gehazi had "lots" on his mind. Just in case ministerial employment failed, it would be mighty wise to own a vineyard, reasoned Gehazi. Swift was the stroke of God's hand, dramatically recording for all ages the displeasure of the Almighty for self-serving ministers: "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever" (2 Kings 5:27).

Sanctified, balanced thinking is a great essential of the ministry in this urgent final hour of history. How grateful we are for our comforts, but how tempting it is to desire to have them multiplied. God-ordained blessings for His cherished servants are interwoven in the prophetic movement of the last days. With these come a sacred trust of undivided dedication to the work of Christ. The destructive devices of the devil as reflected in the Gehazi mentality remain a danger in our day. Let it not be heard: "Our pastor, bless his heart, is a likeable fellow, but you know he has been working on his house for the past year, and we really go home from the

church hungry. And now he has bought the lot next door."

We were not called to speculate in a subdivision to sell the saints.

In admonition of the preacher who has "lots" on his mind, the great apostle who toiled with tears and sacrificed all for Christ has written:

"These men are heading for utter destruction—their god is their own appetite; their pride is in what they should be ashamed of; and this world is the limit of their horizon. But we are citizens of Heaven; our outlook goes beyond this world to the hopeful expectation of the Savior who will come from Heaven, the Lord Jesus Christ" (Phil. 3:19, 20).\*

Lots on your mind? Yes—

Lots of sinners yet to reach,

Lots of souls truth to teach,

Lots of sermons yet to preach,

Lots of prayer devoted each.

NOTE: Extensive counsel on this topic is found in the *Comprehensive Index to the Writings of Ellen G. White* under "Business Speculation" and related topics. The counsel is succinctly summarized in *The Acts of the Apostles*, page 366: "The minister who is wholly consecrated to God refuses to engage in business that would hinder him from giving himself fully to his sacred calling."

\* From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.



The Reedsburg, Wisconsin, SDA church.

## President

## Conducts

## Evangelistic

## Meetings

Beginning April 18, Pastor James Snell and I conducted evangelistic meetings for three weeks in the Reedsburg, Wisconsin, Seventh-day Adventist church. There was no hall available in the town so we used our own church, which is an attractive stone building in a superb location.

We floodlighted the church and had a good advertising sign on the corner of the lot. Therefore no one could fail to see the meeting place. We used radio spots (for our opening only), handbills, newspaper advertising, and ads in the local shopping guide. The latter was by far the most effective and the cheapest advertising.

Reedsburg is a town of about 4,000. There are 55 members of the church. Our average attendance was 78. The cost of the campaign to the conference was \$274.

Our first baptism was on May 29 at which time four were baptized. Others are receiving pastoral help.

We do not feel that three weeks is long enough for a campaign in Wisconsin, but this was all the time we could spare from our other work. Brother Snell and I greatly enjoyed the time together. Holding one campaign a year greatly refreshes my knowledge of the conditions our men in the field are meeting and gives me an empathy with them I would not otherwise have. Perhaps it is helpful to the young workers also.

R. E. FINNEY, JR.  
President  
Wisconsin Conference

# The Prospects in Our Midst

GEORGE E. KNOWLES

Evangelist, Oregon Conference



Jesus reprimanded the Pharisees for their cold professionalism. He said, "Ye compass sea and land to make one proselyte," and yet they neglected potential prospects in their very midst. The Ethiopian eunuch had become interested in the truth and "had come to Jerusalem for

to worship." Evidently he was lost among the crowd of worshipers at the Temple. Could it be that no one recognized him as a stranger in their midst? There is no evidence that anyone volunteered their friendship or offered to answer his many questions. It was not until he was on his way home that Heaven intervened and dispatched a disciple to intercept the desert traveler.

A percentage of those who respond to invitations to evangelistic services turn out to be good prospects, but a much higher percentage of those who on their own initiative join us at our regular worship services are good prospects. We are careful to gather names and to follow up interest at evangelistic services, but what about those who come into our midst to worship?

In one city a husband and wife not of our faith became convicted on the matter of the Sabbath from the study of their Bible. They closed their business on Sabbath and began visiting Sabbathkeeping congregations in search of a new church home. After learning their story on our initial visit we looked in the church guest book. We found that they had registered as visitors on several occasions, but no representative of the church had ever visited them and evidently no one had gotten

well enough acquainted with them to discover their interest.

## Call on Visitors

Many busy pastors find time to make a brief call on all local visitors to the worship service during the week immediately following. Other pastors have a well-chosen committee who visit such names and then report to the pastor the result of the visit. Where a church newsletter is used, the names of local visitors should be added to the mailing list. Visitors often come with out-of-town Adventist relatives who are house guests. Such folks often have been receiving our missionary literature and turn out to be good prospects.

A young widow who had been reared an Adventist but who had married out of the faith started back to church after the death of her husband. She was lonely and confused. The church did not take the initiative of being friendly. After several visits without finding a satisfying fellowship, she ceased attending. The very fact that she resumed church attendance for a period of several weeks indicated that she felt a need and had a desire to return to the faith of her childhood. "When you find a wandering sheep, call him to the fold; and leave him not until you see him safely enfolded there."—*Evangelism*, p. 292.

## Organized Hospitality

Some of our churches are organized in such a way that the church reception committee has enlisted the support of sufficient women to offer a Sabbath dinner invitation to every visitor attending the worship service. Often these invitations are not accepted, but it means a lot to the visitor to be invited. The hosts and hostesses gain much valuable information

to relay to the pastor regarding prospective members as a result of this simple plan of hospitality. This is organized hospitality, but organization becomes essential in large congregations, and if the plan is skillfully executed, the guests need never know of the organization behind the scenes. On Sabbaths when there are not enough visitors to send to all the homes prepared to offer hospitality, a real blessing can come as the result of encouraging those prepared to entertain to invite a family in the church with whom they have never really become well acquainted.

One fine family was garnered in as the result of the use of the above plan of organized hospitality. They had been attending various Adventist churches unnoticed in a large city for a period of seven years. It was taken for granted that they were members, but they had never been baptized. The husband operated a fleet of trucks. He was literally waiting for an invitation to be baptized. He made the necessary business adjustments so that he could keep the Sabbath. His family joined him in baptism and they all have given strong support to the program of the church.

In one rapidly growing church is an elderly couple who send a neatly handwritten greeting card to each visitor who registers in the guest book, inviting a return visit.

An alert and dedicated minister's wife noticed a woman weeping during the closing hymn of a worship service. The minister's wife made her way to the side of the woman and slipped her arm around her understandingly. After the service it was learned that the visitor had a brother who had recently become a Seventh-day Adventist. The brother in turn had won the son of the visiting woman. The son was attending one of our boarding academies. We later learned that the week this experience took place was the Week of Prayer at the academy. This woman's son had made his mother the special object of his prayers during the week. God had touched her heart, and she had made her way to church for the first time. How fortunate that there was someone there that Sabbath morning who was watching for souls. This contact was followed up, and another soul was gained for God's kingdom.

### *Choose Receptionists Carefully*

Those who greet the visitors in the church foyer on Sabbath morning should be carefully chosen. Their dress and deportment should be representative of our message. They should be alert and should cultivate the ability to remember names and faces. I have seen the same guests being greeted as strangers by the same receptionists week after week. This is embarrassing. Special attention should be given to notice those newly baptized. New members should not be classed as visitors. They need to be made to feel that they belong. The receptionist should demonstrate by a happy countenance and a cheerful disposition a sincere interest in people. Never should conduct in the church foyer be boisterous. The receptionists should not become absorbed in conversation with one another. Theirs is an important work. They are to watch for souls as they that must give an account.

Many pastors show by their presence in the foyer on Sabbath morning that they feel this is the most valuable place they can be as their people come into the sanctuary to worship. The pastor will want to personally greet those with whom he has visited during the week and to whom he has extended an invitation to visit Sabbath school and church.

### *Neglected Young People*

A sometimes neglected group in our midst are the teen-age children of Adventist parents who for some reason have not been baptized along with the rest of their age group. There is usually a problem in such cases that will need personal attention. Each succeeding year that such young people remain unbaptized, the chances of their ever becoming members will be reduced. Often the father is not a member, and the young person is torn between loyalty to two parents who differ religiously. It is a challenge to win the confidence of such young people and to lead them to the Lord.

One successful pastor budgets ten minutes for the junior division and ten minutes for the youth every Sabbath morning during the opening exercises of Sabbath school. The department leaders know just what time the pastor will be there and work it into their program accordingly. During the lesson study time this same pastor teaches an inquirers' class. Each Sab-

bath morning he meets with the three groups in the Sabbath school that have the greatest potential for baptisms. This plan enables the pastor to keep in touch with another neglected group—the young people in the church who do not attend church school. The pastor's interest in this group will be a factor in encouraging them to get into church school.

A mother who has been reared as an Adventist will often bring or send her children to Sabbath school on Sabbath morning without attending herself. By the department leaders and teachers checking to see where the children in their departments come from, a wayward parent can often be reclaimed for the church.

A prominent attorney who had taken one of our Bible correspondence courses told me that he had made at least ten visits to worship services in one of our churches in a neighboring city. There are many who, like Nicodemus, are not yet ready to come out publicly to manifest their interest in the truth in their home communities, but they are interested nonetheless. Such cases need to be handled with the greatest tact.

A minister of another faith who will be a baptized Seventh-day Adventist by the time this article appears in print told me of two occasions when he visited the Adventist church in different cities because he was becoming interested. On another occasion he visited one of our Book and Bible Houses. He was interested and felt drawn to our people, but he was not yet ready to declare his interest openly.

#### *Personal Contact Necessary*

In most such cases, a personal contact with a Seventh-day Adventist is a necessary step in maturing such an interest into a settled decision for the truth. We need to tactfully take the initiative in such situations. "Many are on the verge of the kingdom, waiting only to be gathered in."—*The Acts of the Apostles*, p. 109. This work of gathering demands initiative on our part as workers.

When a stray cat or dog comes to your door it is usually a sign that it is hungry. If you feed it, it will stay around. The analogy is obvious. When visitors come to your church on their own initiative, it usually indicates a spiritual hunger. Give them warm fellowship and spiritual food.

As we search the highways and the hedges for prospects, may we never neglect the prospects in our midst.

## Worldwide Bible Reading

More than 20 million persons all over the world will participate this year in the Worldwide Bible Reading program of the American Bible Society.

Worldwide Bible reading, now in its twenty-second year, is observed annually between Thanksgiving and Christmas as a spiritual bond to unite the peoples of the world. The theme for 1965 is "Faith for a New Age."

Each day, all persons participating read the same verse from the Bible. Selections are printed in advance on bookmarks and distributed by the society without charge to churches, hotels, libraries, stores, banks, and to people who request them.

This year, the first selection will be Psalm 1, to be read on Thanksgiving Day, and the last selection, to be read on Christmas Day, will be Luke 2:1-20.

Bookmarks are available by writing to the American Bible Society, 450 Park Avenue, New York, N.Y. 10022. Also a booklet containing the Christmas story may be obtained without charge from the same source. The booklets cost \$3.00 a hundred.

#### *The Amplified Bible*

All the beauty of Holy Scripture, much of it lost in translation for some twenty centuries, is magnificently revealed for the contemporary reader in *The Amplified Bible*, from the Zondervan Publishing House, Grand Rapids, Michigan.

Until recently, only ancient language scholars have been able to enjoy all the splendor and full meaning of the Bible. The Old Testament was written in Hebrew and Aramaic, the New Testament in ancient Greek.

Then a group of outstanding Biblical scholars undertook an intensive study, utilizing new findings in Holy Land archeology and improved translation techniques, to reveal these hidden treasures for all laymen. And in 1958 *The Amplified New Testament*, which has sold more than 1 million copies, was completed.

Enlarged and expanded, as the title conveys, *The Amplified New Testament* made passages more readable, understandable, and eloquent, without changing the text. Incorporating additional words and phrases, this new translation released all the shades of meaning locked in the original Hebrew and Greek. World church leaders praised this achievement, and Dr. Billy Graham recognized it as "the best study Testament on the market. It is a magnificent translation. I use it continually." Thus encouraged, the scholars went on to amplify the Old Testament in two volumes. And now all three have been consolidated into a single, 1,485-page volume—*The Amplified Bible*.

*The Amplified Bible* is now available at bookstores, for slightly less than \$10.00 in durable cloth binding.

# Evangelism Does Work in New Zealand

W. ARTHUR BAINES

Pastor-Evangelist, New Zealand

**A**LMOST halfway up the west coast of the North Island of New Zealand lies the thriving city of New Plymouth, population 33,000. Situated in a rich dairying district and noted for its beautiful gardens and parks, with snowcapped Mt. Egmont (8,260 feet) in the background, New Plymouth has gained a reputation among tourists as one of the beauty spots of this country. To this city, in March of this year, came L. J. Cherry and his evangelistic team, comprised of F. C. Barfoot, W. A. Baines, and Ray Swendson, song leader.

### *Eyes and Ears Full*

Assisted by the local church, the team prepared to let New Plymouth know that

a series of evangelistic meetings was about to begin. We used every avenue of advertising that was possible. Thousands of personal invitations were sent out; every home in the city was handbilled. One woman who attended mentioned how she received an invitation in the letter box; next a colporteur selling religious books told her of the meetings; then came a personal invitation through the mail. In her local newspaper she saw the meetings advertised, the title of the subject being "Dead Men Do Tell Tales." As she boarded the bus to go downtown she noticed further advertising above her head. When she reached the city an automobile passed her with a placard fastened to its top. High banners on



2,200 out of 33,000 population hear the message in New Plymouth. Advertising like this does pay.



Police said: "What have you got to draw a crowd like this?"

prominent buildings and even portable signs on the sidewalks advertised the lectures. As she passed down the street she stopped at what appeared to be a television set showing slides of beautiful New Zealand, and sure enough, there on the screen appeared slides advertising the meeting "Dead Men Do Tell Tales." So she became one of the two thousand who reserved a seat for the opening night.

Pastor Cherry conducts three sessions at the beginning of his series, and we were thrilled to see 2,200 in attendance on the opening day and night sessions. New Plymouth has never seen anything like this before, and the local police called in to direct the traffic were heard to remark, "What have you got that draws a crowd like this?" Eight hundred names were handed in for literature, and 1,600 returned to hear the second lecture on Daniel 2.

On our sixteenth night the attendance was over one thousand, and we still have five hundred coming on Sundays in two sessions. More than 150 come on Wednesday night, and on Sabbath afternoons another 150 gather for a Bible-marking class.

Members of the team are out studying almost every night of the week.

Pastor Cherry has been caring for the country interests, endearing himself to the people by his clear and simple presentation and friendly personality, and the team have added their warm welcoming smiles and friendly handshakes; but above all, we have committed this series of lectures to the care of God and the influence of His Holy Spirit.

When the subject of baptism was preached a call was made for those who desired to join a baptismal class, and forty indicated their desire to do so. We trust that many more will receive the joy and light of this last-day message and be added to the church to await the return of our Lord.

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To understand and obey the laws by which God governs this world is the way to peace; to ignore or defy them is the way to destruction.—*John Ruskin.*

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# Integrality of "Togetherness"

*In the Apostolic Pattern of Dynamic Intercession*

WILLIAM MC GHEE

[Prepared for and at the request of members of his prayer fellowship group at Andrews University, Berrien Springs, Michigan, Summer Session, 1965.]

**F**ELLOW member and worker, are you concerned with a problem of powerless personal experience? Do you feel a need for an infilling of the Holy Spirit in your life in these last days?

If so, let us look once again to Pentecost!

There is a corollary to apostolic intercession at Pentecost which has been strangely overlooked. If this corollary were followed through, we believe it would bring to the church unprecedented dynamic renewal enabling the church to complete her world mission in this generation! It is this:

### *Pentecostal "Togetherness"*

*In Total Corporate Prayer.* The believers were not only "together" in spirit and doctrine and possessions but together *physically* at the place of prayer. *All* attended. *All* prayed. All "with one accord devoted themselves to prayer, together with the women" (Acts 1:14, R.S.V.). "When the day of Pentecost had come, they were all together in one place" (Acts 2:1, R.S.V.). None were "too busy" to pray. All were waiting. Prayer meeting was not left to Peter or a few apostles. They did not receive the Holy Spirit by proxy. Apostle and layman, women and children, master and servant—all participated. As a result, they all received a personal infilling of the Holy Spirit and went forth to witness.

Think of the implications! What a change this "togetherness," followed through, would make on our campuses, in churches, institutions, and missionary thrust! But some say Pentecost was different. It demanded a special intercession for its time. Beloved, has the day for special intercession passed? Do we not face

a world challenge greater than did the apostolic church, a greater crisis demanding an *emergency* status? Some may say: "We are in the waiting stage; we must not maneuver the Holy Spirit." True. But here is the issue:

Is not "togetherness" as relevant to the church waiting for a second Pentecost as it was to the apostolic church waiting for the first Pentecost?

"The time has come for a thorough reformation to take place. When this reformation begins, the spirit of *prayer* will actuate *every* believer." "Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? . . . *Companies* of Christian workers should *gather* to ask for *special* help. . . . Especially should they pray that God will baptize His chosen ambassadors in mission fields with a rich measure of His Spirit."—*Christian Service*, pp. 42, 252. (Italics supplied.)

*In Common Concern for Souls.* Having received overcoming power the believers prayed for witnessing power (Acts 1:8). They went in to pray; they came out to preach. They "did not ask for a blessing for themselves. They were weighted with the burden of souls. The gospel was to be carried to the ends of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out."—*Ibid.*, p. 252. They did not wait in idleness; they witnessed daily in the Temple (Luke 24:53).

### *Action Brought the Unction From on High*

"There are some who, instead of wisely improving present opportunities, are idly waiting for some special season of spiritual

refreshing by which their ability to enlighten others will be greatly increased. They neglect present duties . . . while they look forward to a time when, without any effort on their part, they will be made the recipients of special blessing."—*The Acts of the Apostles*, p. 54.

*Concerted Action Now.* "When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure."—*Christian Service*, p. 253.

*This Corollary Does Work.* In my pastoral experience of more than twenty-five years overseas and in the homeland I have actually witnessed the dramatic and electrifying effects of such concerted prayer action; and so, having witnessed it, I humbly pass on to you today a methodology that will, in my opinion, contribute mightily toward a renewed church as she launches forth to complete her singular mission to the world "in this generation."

#### *Methodology for Achieving "Togetherness" Today*

1. Pray "through" in your closet for overcoming power; then pray for witnessing power.

2. Intensify your Bible and Spirit of Prophecy study. Begin to memorize key doctrinal texts for a coherent presentation. But do not wait to gain complete mastery of all subjects before making a start in seed sowing.

3. Link yourself to the lay activities of your school or church, using the humanitarian (Isa. 58) approach. Team up with our medical missionaries and experienced workers first. Cultivate rapport with your own status group in the community.

4. Attend the prayer meeting or campus prayer band. Pray in your circle at every opportunity.

5. Report personally, orally, your soul-winning, seedsowing experiences in the missionary and prayer meeting at every opportunity. Make prayer requests. Have prayer projects.

6. *Caution:* Be patient! Do not be negative but positive! You may have to wait on some at times. There will be inertia in some to overcome. But work with and through your pastor or principal. Do not begin unauthorized "togetherness" meetings in homes or other places. Do not be critical, for this is the way of offshoots

and schismatics. Pentecost was not divisive; it was a blessed union of heart with heart and concerted action. If the pastor or principal does not get around to reorient his prayer meeting, or band format, to your idea as soon as you would wish, wait him out. Keep working, praying. God will change what needs to be changed in due time. When you will have brought your first soul to the pastor for baptism, his spirit will be united with your spirit.

#### *A Word to the Pastor, Evangelist, Medical Worker, Chaplain, etc.*

Would you see your church prayer meeting or band grow to capacity, a focal point for a full-blown evangelistic reaping campaign, lay activity, and soul winning increased one hundred times? Every-member participation is the secret. Here's how:

1. Make Total Action Now your theme in the prayer or MV meeting.

2. Do not take more than twelve minutes (after song service) for preliminaries and devotional. Make it a prayer fellowship, not a preaching service.

3. Devote at least twenty-five minutes, or more, for testimonies from lay soul winners, young and old. Have prayer projects—writing names requested on the board and checking them off as prayers are answered. Be definite in prayer.

4. Sing a hymn and during the last stanza let the congregation or student body form in small prayer bands, leaving a pew or row of seats between each.

5. Allow at least fifteen minutes for prayer. This avoids pressure. All should be given opportunity to pray. The small band of *not more than five or six* achieves this. The Holy Spirit cannot be importuned "by the clock." With proper spacing and subdued voices there need be no confusion in the sanctuary or chapel. Use adjacent rooms where available.

6. Do not reassemble for a closing song; let each band depart as they finish praying. Flexibility here relieves pressure that may kill the spirit; not all groups will take the same amount of time for prayer. Some will have burdens. They may intercede longer without fearing they will hold up the closing of the meeting.

7. Incorporate into your 10-minute missionary service on Sabbath brief missionary experiences personally told by members of "togetherness" groups.

(Continued on page 38)

# *THE POPE*

## *and WORLD PEACE*



THE visit of Pope Paul VI to the United States is one of the most significant happenings of this century. The purpose of his coming was made clear from the beginning. He came on a peace mission to make an appeal before the United Nations—a truly laudable objective. It

was hoped his coming would not only foster good will but also help to hold in check the forces of hate that threaten the annihilation of civilization. Observers in the city of Rome emphasized another reason

for his coming. Such a visit, they said, would build up his image and enhance his prestige as an international figure, something he feels is vital, especially as the successor of the public-spirited and somewhat revolutionary Pope John.

Whatever the underlying reason, the timing of this visit was perfect. For twenty years high-minded leaders have struggled to avert a third world war. Many times it has seemed we were on the verge of a global outbreak. The constant clash of ideologies has kept the United Nations disunited. Now comes this impassioned appeal from this high religious dignity, something strikingly significant in the light of Bible prophecy. But many are wondering whether



A general view of the 90,000 persons who attended the Mass for Peace celebrated by Pope Paul VI in Yankee Stadium, New York.

# PEACE



President L. B. Johnson and Pope Paul as they conversed on world problems.

the Pope can succeed where the statesmen failed. What does the future hold for the world?

Sixty years ago Adventist preachers were unpopular among both Christians and non-Christians alike, for their sober messages were a contrast with the tenor of the times. Jubilant predictions of peace were being heard on every hand. It is never easy to be a lone voice declaring a message different from others. The present generation may find it hard to realize that the dawn of the twentieth century was hailed by most folk, and especially by some leaders in the churches, as the prelude to the millennium when peace would reign for a thousand years.

### *Weapons Into Plows*

It was understood that the Secretary of State for this great nation, in keeping with the hoped-for universal peace, had a number of paperweights cast in the form of miniature plows. These were made from old steel weapons gathered from the battlefields of the War between the States, which had been such a bitter conflict a few decades earlier. These little ornamental

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**R. ALLAN ANDERSON**

Ministerial Association Secretary  
General Conference

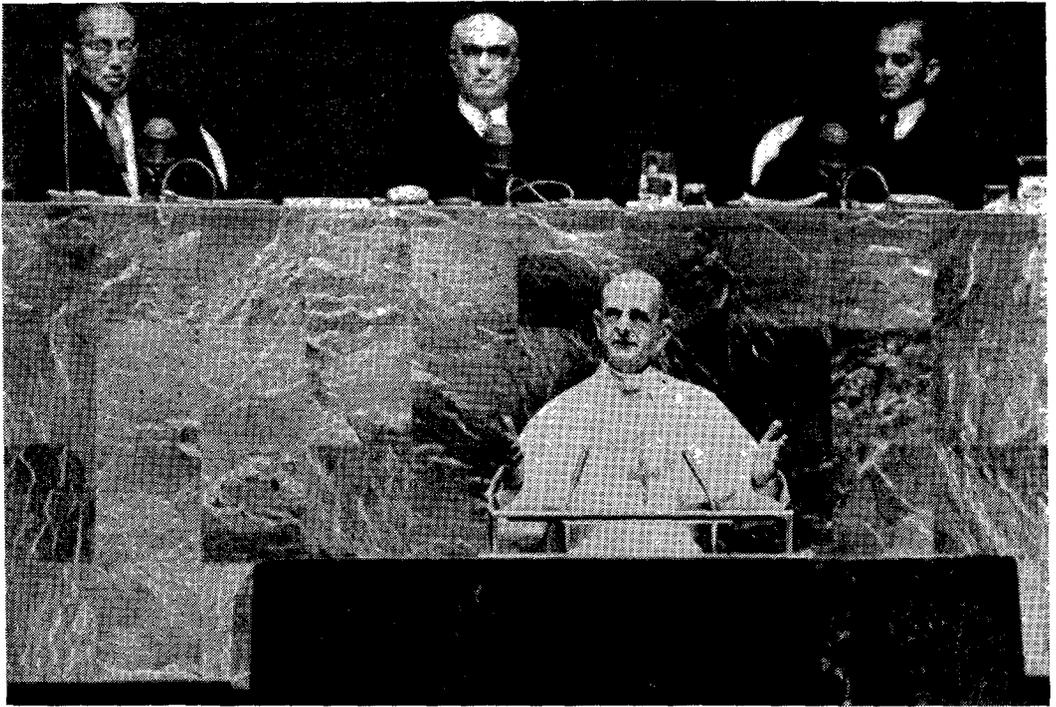
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plows were actually symbols of peace and were sent to the Secretaries of State or their equivalents in most of the leading nations of the world. Graven on these were the familiar words from Isaiah, words used again by Pope Paul in his appeal to the United Nations: "They shall beat their swords into plowshares . . . , neither shall they learn war any more."

### *Peace Come to Stay*

A covering letter carried greetings from the United States and emphasized the confidence that peace had come to stay. It was a gentle gesture of good will and reflected perfectly the spirit of the times. This happened the first two weeks of June. Little did anyone dream that before the end of that same month, June 24, 1914, the shot heard round the world would be fired and that in less than three months twenty-nine nations would be in death grips.

The president of the General Conference, A. G. Daniells, was visiting Australia in the early days of World War I, and we were thrilled by his messages as he stirred great crowds with the same prophecies he had preached in those same cities fourteen years before. Nothing essential had to be changed except to emphasize that the prophecies concerning the break-up of great empires were no longer predictions; they were the things that filled the head-



A precedent is set in the 20-year-old history of the United Nations when a world religious leader makes a plea for peace before the General Assembly.

lines of the newspapers around the world.

Few of our ministers today are able to recall those deadly days, for a new generation of preachers has taken the stage. But in 1914 the world was tragically disillusioned. Instead of peace there was war, and that was a *world war*. Some journalists declared that the battle of Armageddon had already begun. But that war came to an end in 1918 and a new era was ushered in with peace pacts and programs by the score, each assuring the masses that such a war could never happen again, for we had fought "a war to end war." "Men are now too wise to fight," they said. "All can now look forward to peace and prosperity." Some had reservations, however, but the popular pulpiteers joined the jubilant chorus of voices and began anew to preach peace and safety and the setting up of the kingdom of God on earth.

In spite of popular opinion our Adventist evangelists continued to proclaim their messages declaring there would be no real peace until the coming of the Prince of peace, and that His coming was drawing very near. Some of us who lived in Europe during those jittery years be-

tween the two great world conflicts remember the enlarging plans that were laid, the League of Nations being the focal point of interest, for that organization had been created to preserve peace.

During those same years, February 11, 1929, the "Roman Question" was settled. This restored to the Pope his sovereignty as a ruler and opened the way for him to have a voice in world affairs. How different his role now from what it had been since 1870! A payment of nearly \$90 million was made to the Church by the Italian Government, which also ceded to the Pope St. Peter's, the Vatican and its environs, the basilica of St. John Lateran and the Lateran Palace, as well as the Villa Castel Gondolfo where the Pope could relax. Thus the Papal State of Rome was re-established on a grant of land less than one square mile. The pope was no longer a self-styled "prisoner in the Vatican" where Pius IX and his successors had spent fifty-nine years in what was recently referred to as "a period of Papal pouting"; he was free to come and go as he pleased. But it remained for the present pontiff to venture more than a few miles from the Vatican.

We well remember the shock that came to the bishops attending the Second Vatican Council when the occupant of the Papal chair announced his decision to visit the Holy Land, "to tread on soil made sacred by the feet of our Lord." That visit to Palestine made history, for this was the first time any reigning pope had ever journeyed to Jerusalem. How enthusiastically he was welcomed by both Jordan and Israel! Many expressed hopes that his coming might ease the tensions so real in that part of the world. Others, including the Patriarch of the Eastern Orthodox Church, urged the Pope to use the powers of his high office to bring about world peace and inspire some kind of union of religions.

#### *"No More War—Never Again"*

Now the Pope has come to New York, and the police estimate that 4,000,000 people saw him during the fourteen hours he was in the city. Scores of millions also witnessed these spectacular events on television. His address before the United Nations as well as his celebration of the mass in the presence of 90,000 people in Yankee Stadium has been flashed to the earth's far ends. As we listened to his earnest appeal for peace and noted the wholehearted applause by all the delegates present, we realized the importance of this visit on public opinion in almost every country of the world. Repeating the impressive words of the late President Kennedy, "Mankind must put an end to war or war will put an end to mankind," the Pope said, "There must be no more war—never again." The effect of his appeal has been tremendous. He spoke, of course, not only as the head of the largest segment of Christendom but also as a sovereign, a ruler of a kingdom, small to be sure (only 180 acres), but a kingdom that exerts an influence wider in extent than any other in the world. His coming to America has been hailed as a world event. And it is. His opening words before celebrating the mass were taken from Scripture: "'This is the day which the Lord hath made, let us be glad and rejoice in it.' This is a day we have looked forward to for centuries, the day when the Pope could set foot on American soil."

From our very early beginnings Adventist preachers, through the study of prophecy, have declared that Roman Catholicism

will rise to the place where she will ultimately become the voice of the religious world. For many decades there was no indication that such a thing would or even could ever happen. The study of prophecy also convinced us that the United States before our Lord's return will increase in prestige until she becomes the most influential nation in the world. As such she will play a leading role in bringing about the full and final exaltation of the Papacy.

As this journal goes to press, the shaping of events leading to these conditions is very clear. Fellow preachers, we have not followed cunningly devised fables. The prophecies of God's Word, which are "a light that shineth in a dark place," should mean more to us today than ever, for we can surely "see the day approaching."

The Roman Catholic Church is not only willing but eager to assume the role of mediator in world affairs, and many of the strongest leaders of the nations, including some even within the Communist block, are looking to Rome hoping that so important a personage as the Pope will be able to find a way through the confusion of our time. Everything seems favorable for this religious and political power to move into her destined role.

#### *Deadly Wound Healed*

A century and a half ago the Papacy was reeling from the effects of the "deadly wound" inflicted by the Napoleonic wars, and a further humiliation awaited her when under Garibaldi's revolution Italy was united.

When Victor Emmanuel II moved in to occupy Rome, September 20, 1870, that brought the complete downfall of the Papal States. But those losses were largely restored under Mussolini's rule when the Concordat was signed by Cardinal Gaspari and Mussolini, February 11, 1929. Since then she has been increasing in international prestige and power. Her rapid rise from defeat and almost political obscurity to the place which she holds today has scarcely any equal in history. Soon the "deadly wound" will be completely healed, and then as the Scripture says "the whole earth" will go after her "in amazement and admiration" (Rev. 13:3).\*

These prophetic truths Adventists have been declaring for many decades. Nor has there ever been any equivocation on the

*(Continued on page 36)*

# How to Adapt Truth

Evangelism in Changing Africa

JOHN M. STAPLES

Department of Religion, Solusi College, Bulawayo, Rhodesia



SUCCESS in evangelism depends to a large degree upon the ability of the evangelist to present the timeless and never-changing message in the framework and setting of a changing world. He must speak in context. His approach and his methods must be relevant to the times, cir-

cumstances, and customs of the people among whom he is working. They must be clothed in the garb of the people, otherwise the message will be thought of as odd, of foreign importation, and therefore not for them. If we expect people to sit up and take heed, the presentation of the message must be such as will cause them to do so.

This does not mean compromise or seeking common ground with heathenism, as some are advocating today. It was my privilege not too long ago to attend a conference of theological tutors who had come from various parts of Africa. One of the lecturers, a Nigerian professor, spoke each day on this theme, endeavoring to show that the concepts of the heathen and the Christian on subjects such as God, man, the world, morality, evil, et cetera, are not so different and that there should be a closer working between the missionary and the leaders of pagan worship. He deplored the fact that the missionary regarded the non-Christian as one who had no light at all, and felt that the missionary should take him where he finds him and lead him from what he has to a fuller knowledge of God as revealed in the Bible. He said, for instance, that we should not tell these people that their gods of wood and stone are useless, but use them as a means of teaching them more about the true God. He went so far as to say

that we should enter their temples, use their shrines and ju-jus, to lead them to the truth about the living God. There may be a grain of truth in this approach, but one can see the danger of such a teaching. This idea, however, is becoming quite popular in certain circles, especially among those of the ecumenical movement. One writer has this to say:

The missionaries came with Christianity but missed the open gate for Christianization. The message was not applied to the existing forms of worship. . . . They would have won many people by transforming the old belief into the new and by changing the way of approaching Almighty. . . . Something must be done [to establish contact] between the old belief and Christianity. Connect both—there is the key to enter the African door and the African's heart.—BENGT SUNDKLER, *The Christian Ministry in Africa*, pp. 110, 111.

We believe there is a better way of appealing to the people of Africa, and the experience of the past few large campaigns has shown it to be sound. This way creates widespread interest and clears many misconceptions about Christianity that anti-Christian propagandists have used so effectively for far too long. We who live and work in Africa are fortunate in having so much Biblical information about this country and thus have an advantage over others who are working in countries not mentioned in the Bible. Our method and approach is to make use of Biblical and secular history. This appeals to both Christians and non-Christians alike.

We feature countries of Africa mentioned in the Scriptures and show the important part they played in God's plan for the salvation of man. The method also capitalizes on the strong feeling of nationalism that is prevalent in Africa today. The campaign title being used for the effort now in progress here in Malawi is "Africa and

the Bible." The motif—a map of Africa with an open Bible across it—appears on all pieces of advertising. (See picture.)

It might be of interest to readers if I should give the titles to some of the subjects, with a little résumé of what is presented with each. In my last campaign I used each of the following subjects on Sundays, and they have always drawn large crowds.

### I. *Africa in the Bible* (Opening subject of the series)

Because of its size and the fact that it was the seat of one of the earliest civilizations of mankind, Africa or parts of it has occupied an important place in affairs of the world. To the Christian student of the Bible, Africa also occupies an important place, for it was on this continent that God early endeavored to establish a knowledge of Himself. The word "Africa" is not mentioned in the Bible, but several countries of Africa are—Egypt, Libya, Ethiopia.

#### 1. *Egypt*

After the Flood the descendants of Noah spread in different directions. Mizraim, grandson of Noah, moved down to Africa and there established the Egyptian nation. Clever people soon developed a high form of civilization. Excavation by archeologists reveal cities, temples, shops, houses, schools, et cetera. When Abraham came to Egypt (Africa) he found a civilization 1,000 years old. Schools taught arts and sciences—writing, mathematics, astronomy, art, medicine, et cetera. *But these people were heathen, worshiping many gods represented by birds, animals, reptiles.* To them God tried to bring a knowledge of Himself through contact with His people. Abraham, Joseph, Jacob, Moses, and later the Israelites in Canaan had contacts with Egypt.

Greatest of all to visit Africa was Jesus. He was born in a neighboring country but fled with his parents. What a privilege to have been host to Him! How proud Africa should be today to know it offered refuge and protection to the Saviour of the world. No other country has that honor.

#### 2. *Libya*

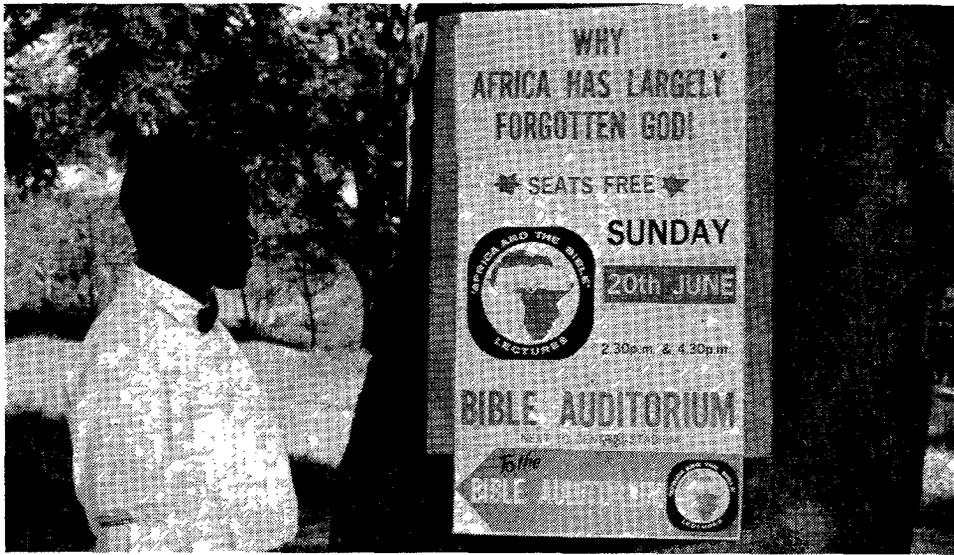
Mentioned directly several times in the Bible (Eze. 30:5; Acts 2:10). Jesus had another direct contact with Africa through a man from Libya (Matt. 27:32). Cyrene was a city of Libya west of Egypt in North Africa. What an honor to carry the cross

of Christ! This honor was not given to a Jew but to a Gentile, not to a white man but to a black man. How we wish that Africans today would take up the cross of Jesus!

#### 3. *Ethiopia* (Also known as Cush, Nubia)

Ethiopia is frequently mentioned in the Bible in connection with rivers (Zeph. 3:10); precious stones (Job 28:19); and great place of trade (Isa. 45:14). Many products came from central Africa—gold, silver, ivory. 1 Kings 10:22 suggests that Solomon got much of his wealth from Africa. The Queen of Sheba is believed to have come from Ethiopia. Acts 8:26-30 tells the story of Philip and the Ethiopian eunuch.

The result of all this contact with Africa was that the knowledge of the true God of Christianity became firmly established in Africa. During the time of the apostles Christianity spread from Egypt down the Nile into Ethiopia, and its influence is seen today in the Coptic Church of both countries. It flourished for hundreds of years along the North African coast in territory now occupied by nations of Morocco, Algeria, Tunisia, and Libya and



The above advertising was very effective.

reached its height between A.D. 180 and 430, with hundreds of bishops and three popes coming from Africa. This early African church produced some great scholars—Origen, Tertullian, Cyprian, and Augustine—and this was 400 years before missionary efforts began in Britain. One thousand years before the Bible was translated into English it was translated into several African dialects, such as Sahidic and Boharic. From all this, two most important facts emerge which we need to know:

a. Christianity, the religion of Jesus, is not foreign to Africa, not something new

brought by the white man within the past one hundred years (see Acts 2:10; John 3:16).

b. God is interested in Africa. Look what He has done to reveal Himself to this nation. Recapitulate the above facts. Now appeal to the people of Africa to turn to God. Africa will respond (Ps. 68:31; Zeph. 3:10).

## II. *Does Africa Need a New Religion? Has Christianity failed?*

Among changes taking place in Africa is the attitude toward Christianity, the re-

ligion of Jesus. Christianity has been associated with the European, and now that he is leaving in some parts, Africans feel he should take his religion with him and leave them free to return to their national and tribal gods. A growing number of younger intellectuals feel that Christianity has had its chance in Africa, and that it has failed and is out of date. They consider that they should look for a new religion. Conclusions like these are based on wrong assumptions such as:

1. People of Africa are different.

This is not true (Acts 17:26). The change wrought by sin is the same in all peoples.

2. Needs of Africans are different.

If all are the same, then their needs are the same. What is good for one is good for the other. Cultures, backgrounds, may be different, but basic needs are the same.

3. Religion of Jesus is the religion of the European.

Briefly review some of the facts of "Africa in the Bible" and discuss the true purpose of religion—to bring men into contact with God by removing the barriers that separate and establishing fellowship and communion with divine reality. No other religion accomplishes this. How is it done? In three ways:

a. By a perfect revelation of the object of man's search—God (Heb. 1:1-3; John 1:1-3, 10, 14, 18). At first partially, later fully and finally in Jesus. What Jesus was, God is.

b. By the removal of the barrier between man and God. This was the purpose of Jesus' coming (Isa. 53:5; 59:2; John 1:29; 1 Peter 2:22-24).

c. By perfect reconciliation. Man now in favor and fellowship with God. Now in spirit, later in reality (Acts 3:19-21).

How can anyone say Christianity is out of date? Why has Christianity seemed to fail? Many have found it in conflict with their own carnal desires. Others have tried to adapt it so suit themselves. Thus it has lost its vitality.

The trouble is with the human heart (Jer. 17:9; Mark 7:21; Rom. 8:7). Christianity through Jesus gives a new heart (2 Cor. 5:17). Christianity has not failed. Africa needs no new religion, for no other religion can remove the barrier of sin and bring man into fellowship with God. Of course, the religion of the true God may be new to some. The call of the hour is for men and women to arise and *live* Christianity. This is the only hope of Africa. Christianity has been proved effective for Africa. Illustrate—Christian martyrs of North Africa and Uganda.

### III. *When Christ Returns to Africa* (Second Coming)

He has been here before as a babe. At that time He came as the Saviour of the world. When He returns He will come as King of kings and Lord of lords.



Part of the group who attended the Bible-marking lectures.

#### IV. *Why Africa Is Changing so Quickly* (Signs of the Times)

One of the astonishing facts of our time is the rapidity of change in Africa. Changes that have come to other countries have been more gradual. What is the meaning of it all? Why has it come now? Why so quickly? Answers can be found in the Bible (Dan. 12:4). Through these rapid changes God is calling men to understand we are living in the "last days." This message has come to other countries. People of Africa must also know. This is the real reason that Africa is changing so quickly. Unless we see this in what is taking place around us, we will miss the message God has for us. Jesus cannot come until Africa has heard and is prepared for His coming. Can we be sure that we are living in the last days? Then follow with a discussion of modern inventions and other signs that confirm the fact that we are living in the last days.

#### V. *Why Africa Has Largely Forgotten God*

Africa, together with other countries, has largely forgotten God. Even those countries that have known Christianity for hundreds of years and are professedly Christian are not really so—England, America, Russia, et cetera. In our study on "Africa and the Bible" we found that knowledge of the true God and Christianity came to Africa in early times. The result was that Christianity became firmly established in Africa (see *The Great Controversy*, pp. 63, 577). What happened? Why is the situation so different today? God gave man a gift at the beginning by which to remember Him. His gift was the Sabbath (Eze. 20:20). The loss of the Sabbath resulted in loss of the knowledge of God (see *The Great Controversy*, p. 438). Then follow with a discussion of the Bible Sabbath reform coming. Many from Africa will accept the Sabbath reform message to be preached in the last days (see *Prophets and Kings*, p. 189).

#### VI. *Africa's Greatest Son*

Present the story of Moses and his choice to serve God rather than become a king of the mightiest African empire of the world.

#### VII. *God's Plan for a Better Africa*

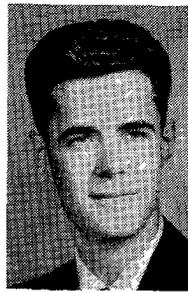
We greatly admire and respect all who are working for better conditions for their people—those working for a better Africa.

(Continued on page 46)

# Emphasis

RICHARD J. BARNETT

Minister, Chesapeake Conference



A LEADING radio network has a feature program called Emphasis. Interspersed throughout the day, the program is a report on varied subjects and situations. As I heard this program introduced recently on my auto radio and heard a topic of general interest presented, I began

to do a little checking up on my own program as a minister, to see if I was really giving emphasis to the right things.

Our denomination was raised up in response to prophecy and hence has a specific work to accomplish. Therefore the Seventh-day Adventist Church is unlike any other church by virtue of its mission. Because of this fact we view ourselves not as just another denomination but as a worldwide movement endeavoring to prepare the world for the advent of our Lord.

#### *Sabbath, Nonimmortality, Sanctuary*

Doctrinally there are three distinct truths that, perhaps more than any other, set us apart from Protestantism at large, namely, the Sabbath, the doctrine of the nonimmortality of the soul, and the doctrine of the sanctuary with all its ramifications. But it is our *mission* that really makes us unique. Because of the nature of this mission and its urgency, the work of the Adventist ministry is to be far different from that of other Protestant ministers. Ours must ever be an aggressive evangelistic program. We should never be content to maintain the status quo, as the servant of the Lord will bear out:

All are now deciding their eternal destiny. Men need to be aroused to realize the solemnity of the time, the nearness of the day when human probation shall be ended. Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power.—*Testimonies*, vol. 6, p. 16.

### "Administrivia"

Today the trend in the Protestant ministry is basically to oversee their congregations and administer the work of the church. But *our* time should not be taken up with the minutiae of church work; we should not be bogged down with "administrivia."

They [our ministers] should feel that it is not their duty to hover over the churches already raised up, but that they should be doing aggressive evangelistic work, preaching the Word and doing house-to-house work in places that have not yet heard the truth.—*Evangelism*, p. 382.

The average clergyman today feels that it is part and parcel of his work to be an understudy for the psychologist, spending much of his time in the work of counseling. Our work as undershepherds will require that we give guidance to our people in their problems, but we should not put the emphasis here. This phase of activity will consume a lot of time if we permit it, and will put a crimp in our direct soul-winning endeavors which "is to occupy more and still more of the time of God's servants."—*Ibid.*, p. 17.

There is a danger that in this day when our church has, to a large degree, become departmentalized we will lose the emphasis of soul winning and be caught up in the trend of the ministers of other faiths and find a "high church" attitude creeping up on us with regard to our position as pastors. When this happens our ministry loses its evangelical flavor.

With the many activities that Adventist workers become involved in, whether they be the Five-Day Plan, welfare activities, public-relation enterprises, or the various promotional campaigns we have as a church, each in himself must have strong evangelistic overtones, or we as workers will have little by way of real fruitage in souls to show for the effort expended.

We have all been given differing talents. The Scriptures bear this out. God has placed in our church, as in the early church, those who are to be evangelists (Eph. 4:11). These may be people who have a strong talent for either personal or public evangelism, but the fact that God has given

some this gift does not excuse those with the gifts of being pastors and teachers from doing the work of evangelism. Because other ministers can preach better than I does not mean that I should cease from preaching. God accepts and blesses the talent we use for Him, even those that are somewhat feeble. Because we may feel that we are not "cut out" to be public evangelists does not mean that we should cease from conducting any public evangelistic meetings. God will honor our courage and the abundance of our faith even if the talent is lacking.

### Teen-agers Preach

Two teen-age boys in a nearby church recently conducted a one-week series of meetings in an average-size church. They had been baptized themselves only a few months before and had never done anything by way of public speaking or soul-winning work before. God honored them with ten decisions for Christ that will certainly result in at least six baptisms. One of those indicating his desire for baptism was none other than the father of one of the boys.

Aside from public evangelism, the evangelistic emphasis can still be given by pastors on a personal basis by conducting Bible studies in the homes where they may gain access by following up leads of interested people entrusted to them.

In *Christianity Today* we find this pungent statement:

There is at least one other requirement for effective evangelism. It is a burdened, concerned heart. It is possible to become so involved in the administration of a church—promoting a program, raising a budget, organizing committees—that we forget the purpose of the church. Regardless of what else a church may be doing, if it is not winning souls to a saving knowledge of Jesus Christ, it has failed.

The present appeal is that no matter what specific area of denominational employ we may be engaged in, or what our own particular talents may be, we can carry out our mission as a church only as we as individual workers put first things first in our ministry, and that means putting the emphasis on evangelism in everything we do in the cause of God.

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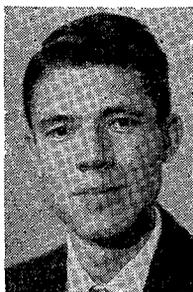
Nothing is a waste of time if you use the experience wisely.

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# *The Linguistic Connection Between Daniel 8:14 and 11:31*

DESMOND FORD

Bible Department, Avondale College



A FUNDAMENTAL principle of hermeneutics is to focus upon a problem verse all parallel passages of Scripture. This principle has not been fully applied by Seventh-day Adventists to that verse which above all others in Holy Writ makes us a distinct people with a message

that is both distinctive and vital.

It is claimed by our critics that Seventh-day Adventists base their unique doctrine of the investigative judgment upon a faulty translation of Daniel 8:14. "On what grounds," it is asked, "do Adventists continue to link Daniel 8:14 with Leviticus 16:19 and 30 when they are aware that the Hebrew words translated 'cleansed' and 'cleanse,' respectively, are different and not to be equated?"

It is the suggestion of this article that the above contention with reference to the Hebrew original is easily answered by using the parallel passage to Daniel 8:13, 14, namely Daniel 11:31. Let us compare the verses and their contexts.

And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake,

How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed (Dan. 8:9-14).

He that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious holy land, which by his hand shall be consumed. . . . And with the arms of a flood shall they be overthrown from before him, and shall be broken; yea, also the prince of the covenant. . . . And his heart shall be against the holy covenant. . . . And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. . . . And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days . . . even to the time of the end. . . . And the king shall do according to his will . . . and shall prosper till the indignation be accomplished: for that that is determined shall be done. . . . He shall come to his end, and none shall help him (Dan. 11:16-45).

It is no peculiar quirk of Adventist interpretation that holds that the theme of each passage is identical, that the prophecy of Daniel 8 is enlarged in Daniel 11. In each instance we have a blasphemous, conquering power coming against the people of the holy covenant. The Prince of the covenant, His sanctuary, and the worshippers are described as being cast down, but in each instance the promise is given that such iniquity shall not triumph forever, inasmuch as God has determined to vindicate His people and truth, and pour out His indignation upon the idolatrous and persecuting oppressor. Such vindication, however, is not to take place till "the time of the end" (Dan. 8:17; 11:35, 36) after 2300 days.

The point that should be particularly noticed is that the cleansing of the sanctuary (promised in Daniel 8:14 after the description of the sanctuary's profanation) is also the answer to the polluting of the sanctuary of strength mentioned in Daniel 11:31. By considering the significance of the Hebrew word for "pollute," and by studying its synonyms and antonyms, much light is cast upon the meaning of the word translated "cleansed" in Daniel 8:14. It cannot be overemphasized that Daniel 11:31 is saying in different words the same thing as Daniel 8:9-13, and that therefore a broader understanding of Daniel 8:14 may be secured through this second and enlarged description of the situation that makes "cleansing" necessary.

The Hebrew word for "pollute" in Daniel 11:31 is *chalal*, and its chief synonyms are *chaneph* and *tame*. (*Gaal* is another.) Each of these terms is translated "defile," "pollute," and "profane," and each is found in connection with the sanctuary or the holy land to which the sanctuary belonged. Study of the following verses makes it clear that the three Hebrew words here stressed were sufficiently synonymous to be used interchangeably by one of Daniel's near contemporaries, Jeremiah.

Jeremiah 2:7—Ye defiled [*tame*] my land, and made mine heritage an abomination.

Jeremiah 3:1, 2, 9—Shall not that land be greatly polluted? . . . Thou hast polluted [*chaneph*] the land with thy whoredoms and with thy wickedness. She defiled [*chaneph*] the land.

Jeremiah 16:18—They have defiled [*chalal*] my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.

The context shows that in each instance wickedness, particularly that form associated with substitute worship—idolatry, was viewed as "polluting," "defiling," "profaning," the land God hallowed by the sanctuary that had once housed the symbol of His presence.

We would next inquire as to the antonyms of these words. What Hebrew terms suggest the undoing of the defilement and pollution suggested by *chalal*, *chaneph*, and *tame*?

Numbers 35:33 and 34 employs two of the three Hebrew words under discussion, and also an antonym.

So ye shall not pollute [*chaneph*] the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed [*kaphar*] of the blood

that is shed therein, but by the blood of him that shed it. Defile [*tame*] not therefore the land which ye shall inhabit.

These verses speak of the defiling of the land, as did the verses in Jeremiah. Two antonyms are suggested here for *chaneph* and *tame*, even *kaphar* used in verse 33, and *taher* used throughout the whole Old Testament as the most common antonym for *tame*.

Key words of Leviticus 16 are *kaphar* and *taher*, the words just noted as being in certain contexts, the antonyms to the words expressing pollution and defilement. We would emphasize, therefore, that a linguistic tie-up between Daniel 8 and Leviticus 16 does exist inasmuch as the former centers upon the sanctuary's defilement and the latter upon its purification. So much is this the case that many scholars believe that MSS using *taher* rather than *tsadaq* in Daniel 8:14 may yet be found (see the *Interpreter's Bible* on this verse). For the same reason, Gesenius, in referring to the translation of *tsadaq* as "cleansed," makes the comment that this rendering "is not inapt." No doubt he had in mind the linguistic associations existing between the various Hebrew terms mentioned in the preceding. *The Pulpit Commentary* says, "All the versions translate as if the word had been some derivative of *taher*."\*

Why then does Daniel 8:14 not use the word *taher*, the typical word for the cleansing? The revelator's use of Daniel 8 in his apocalyptic presentation of the great controversy between Christ and Satan (Rev. 12:4, 5, cf. Dan. 8:10, 11) suggests the answer. The question found in Daniel 8:13 is one that recurs throughout Scripture, and indeed it is one that has been voiced by human lips since sin began. It is an inquiry as to when God will arise and vindicate Himself, His people, and His truth by rewarding righteousness and punishing iniquity (see Ps. 13:1, 2; 94:3; Hab. 1:2; Rev. 6:10).

Thus the question in Daniel 8:13 is actually as follows in intent: "How long before the pollution of the sanctuary is atoned for, how long before its defilements are removed, its wrongs righted, its authority vindicated? How long is it to be before substitute systems of worship, idolatrous systems, shall be exposed and God and His people triumph? When will the power of the wicked be broken and the everlasting kingdom of righteousness

be established?" The closing chapter of Daniel, with its description of the setting up of the eternal state, shows that such, indeed, were the thoughts in the mind of the inspired prophet.

Obviously we would expect in reply a term broad enough to meet all that is required by such a comprehensive question. J. P. Justesen's article *Meaning of Tsadaq* gives abundant evidence that only one Hebrew word involves all that this situation demanded. That word is *tsadaq*, and it is found in the niphil form in the reply of Daniel 8:14. *Tsadaq* includes all that is implied by *kaphar* and *taher*, but goes beyond both to express vindication and salvation. When the psalmist requested that he be cleansed from sin he used *taher* (Ps. 51:2), and justification includes such cleansing (Isa. 53:11).

Had only the scandals of the time of Antiochus Epiphanes been in the mind of Daniel, as some non-Adventist Bible students claim, then in writing Daniel 8 he could have used the term *taher*, which would have been sufficient to have expressed the righting by the Maccabean heroes of those temporary wrongs. Instead of *taher*, however, we find in Daniel 8:14 a word that is more forensically weighted than ceremonially, and this is entirely appropriate when we recollect that Daniel 8:14 parallels both the judgment scene of Daniel 7:9 and 10 and the situation calling for judgment described in Daniel 11:16-45, especially verse 31. Only the judgment with its complete revelation of all the deeds of Christ and antichrist and their followers will vindicate God before the universe (Eph. 3:10; Rom. 3:4; Rev. 15:5; 16:5, 7). This judgment is not merely the investigative phase but also includes the executive phase, when the antitypical Azazel and his hosts will be led away to destruction after having confessed God's justice before the witnessing universe (Phil. 2:10, 11). Such was the teaching of Adventist pioneers based upon Daniel 8:14 and Leviticus 16, and such an interpretation is amply supported by modern linguistic exegesis.

\* While it is true that *taher* is chiefly used in ceremonial contexts, it should be kept in mind that the whole ceremonial of the sanctuary was a lesson book without moral issues. The ceremonial defilements contracted by the Israelites were symbolic of the contagion of sin that has rendered all people in need of the cleansing blood of Christ. Thus *taher* in some contexts specifically has to do not merely with ceremonial uncleanness but also with moral cleansing (see Job 4:17; Ps. 51:2).

## The Pope and World Peace

(Continued from page 27)

part of our preachers in presenting these things, for our interpretation of the three angels' messages of Revelation 14:6-10 and 18:1-4 have always involved the restoration of Papal authority, culminating in a world religion. The rapidity with which some of these prophecies are being fulfilled should stab us wide awake. But it is easy to become so accustomed to the rapid change of the international scene that we fail to discern the importance of what we see. It is possible to become so blinded by the glare of oncoming events that we miss the landmarks that tell us where we are. "Blessed is he that watcheth" is one of the beatitudes of the Revelation. An oft-repeated sign on one of our interstate highways reads: "Stay awake and stay alive." But if one is going to *stay* awake he must first *be* awake. Are we as awake as were our forefathers? Jesus said: "Do not let your minds be dulled . . . so that great Day closes upon you suddenly like a trap. . . . Be on the alert, praying at all times for strength to pass safely through all these imminent troubles and to stand in the presence of the Son of Man" (Luke 21:34-36).†

Never was there a time so propitious for the presentation of our risen Lord, particularly in the setting of the great prophecies of Revelation. Our own members as well as the public need to know the meaning of the things they read and hear. They and our heavenly Father expect much of us in these critical days. John Wesley used to say, "I like to read the newspapers to see how God is running the world." Is that how we read the newspapers? What do we see as we look out upon the world? To His disciples the Master said, "Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matt. 13:17). "But blessed are your eyes, for they see: and your ears, for they hear" (verse 16).

To us as heralds of the coming King comes this counsel: "Those who stand before the people as teachers of truth are to grapple with great themes. . . . We are to keep abreast of the times, bearing a clear, intelligent testimony, guided by the unc-

tion of the Holy Spirit."—*Evangelism*, p. 151.

May God help us as ministers and teachers of the Word to measure up to our responsibility.

\* *The Amplified New Testament*. Used by permission of The Lockman Foundation.

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



## VIEWPOINT

I WAS glad when I saw an article in THE MINISTRY on offerings, but was disappointed to note that the writer was suggesting only 5 per cent of the income to be laid aside as offerings. I thought there may be some, pastors and others, who might try to hide behind this suggestion of a General Conference brother and feel that they were giving all required of them.

I was a treasurer of several missions in the mission field and was able to see how some gave much and others little. Then I studied what the *Testimonies* had to say on the matter. For twenty years I have followed the suggestion of the messenger of the Lord that we should give at least as much as the Israelites gave for their work, which was small while ours is great (See *Patriarchs and Prophets*, p. 527), and I am not any poorer; much to the contrary. I have preached about this plan in Mexico, and in that section they are now the most liberal-minded of our believers, the most active and consecrated, and they say they would never return to the old plan of giving, haphazardly, whatever may be in their pockets at offering time.

I feel sure that if we would let more of our people know what the *Testimonies* say about how much we really ought to be giving the Lord, they would be happy to know and give accordingly. Some may object, but they would not give more anyway. Let us preach more about this plan and write about it more plainly, and I am sure there will be good results. May THE MINISTRY continue to mold the plans and life of our workers as the day of God approaches.

Truly your brother in the Lord,

H. A. B. ROBINSON, *Retired Missionary*  
Keene, Texas.

## Record Attendance at Mormon Pageant

This year's Mormon Pageant on historic Hill Cumorah in Palmyra, New York, traditional birthplace of Mormonism, set a new attendance record of 205,000 for five performances.

Opening night drew 25,000 persons, and the closing performance attracted 60,000 to the spectacular outdoor dramatization of scenes from the Book of Mormon and the life of Jesus. A cast of 400 persons in colorful costumes moved up, down, and across the steep slope of the hill in 90 minutes of continuous action during which there were no pauses for scene changes.

Lighting, costumes, and sets were new this summer, the twenty-eighth year of the annual pageant.

"I feel somewhat like Rip Van Winkle," commented Elder George B. Hinkley, of Salt Lake City, one of the Council of Twelve Apostles who travel the world to supervise Mormon activities. Hill Cumorah had greatly changed since he last saw it in 1935 after returning to the United States from missionary duty in England.

"At that time," he explained, "the missionaries were holding an annual meeting. They put on some historical sketches that in a small way led to the first Hill Cumorah Pageant in 1937. The Hill was then bare. Now it is covered with trees except for the staging area. It is amazing for me to come here now and find these spectacular sets, the dressing rooms, the two-story administration building, the large information bureau for the public, the intricate lighting system, the thousands of seats, and the 400 actors dressed in elaborate costumes."

The trees of which Elder Hinkley spoke conceal buildings and equipment, and the actors as they wait for their cues. Lighting and other equipment in the staging area is placed behind shrubbery. Five miles of underground wires power the lighting and sound system. The five-track stereophonic sound system has loudspeakers seven feet high.

A reservoir of 175,000 gallons supplies the brilliantly lighted curtains of water which give a shimmering, dreamlike quality to scenes showing visions of Jesus. According to Mormon belief, these visions appeared to prophet Nephi in the New World more than 500 years before Christ.

Among other scenes are those which show a prophet burned at the stake, the destruction of a wicked city, leaping dancers in a pagan court and the finale in which Jesus in robes of dazzling white appears to float slowly from the top of the hill toward the upstretched arms of the entire cast.

According to the Book of Mormon, a band of Israelites came to America centuries before Jesus lived and founded a great civilization to whose inhabitants Jesus appeared after rising from death in the Holy Land. This civilization eventually fell because of its decline into wickedness, the Mormons say, but its story was recorded on golden tablets buried in Hill Cumorah and divinely revealed to Joseph Smith some 1,400 years later in 1823.

# Word Simplicity

ERNEST LLOYD

THE outstanding characteristics of the words of Jesus are simplicity and wisdom. The great truths that He teaches are wise and deep, providing food for mind and soul for men and women of all races. And the words that convey those wonderful truths are so simple that he who runs may read. Simplicity and wisdom—this is a combination not commonly found in human utterances. I remember reading in an old book that the excellence of the Scriptures arises from a surprising mixture of simplicity and majesty. And our Lord united these two characteristics in all His teachings. In this age of complexity there is a constant danger that we forsake simplicity and yield to those things that are complicated, involved, and are conducive to controversy and confusion.

The apostle Paul was concerned over this matter, and he reminded the church at Corinth that the simplicity of Christ's gospel was in danger (and it still is) of being lost in a multitude of words and in a maze of controversy and discussion. See 2 Cor. 11:3. The essential elements of the Christian faith are few and easily stated. Paul knew that true Christian religion had to be a very simple thing because it was intended for all classes of people among all nations. We know this is just as true today. The adaptability of the gospel to the universal need of mankind is a proof of its divine inspiration.

"The common people heard him gladly" because He spoke the truth simply. Our Lord taught simple goodness. He was simple goodness personified. Goodness and simplicity dwell together. Sin is a subtle thing, intricate, involved, and leads men and women into a maze of trouble. "The bad are the most sophisticated, and the good the least." Satan is full of subtlety, and is "the father of lies" (John 8:44, R.S.V.).

How simple was Christianity in the days of the apostles! How simple were the words

and teachings of the Master! When He came to live among men religion was very complex and elaborate. The leaders of religious thought were much in controversy. The ceremonial services were tedious and burdensome to the people. Many were longing for deliverance from it all. Jesus came and simplified religion. Small wonder that the common people were made glad by His simple declarations of life-giving truth.

Our Lord mingled with the common people, addressing Himself to their common sense and the common need. His words were simple, words with which the people were familiar. He did not use any big theological words. His words were *light, life, joy, peace, faith, rest*. What vital words! "I am the *bread* of life," "I am the *door*," "I am the *light* of the world." How understandable His words were to all who heard Him—simple words that cover life's great essentials, the things that all hearts desire most.

"The world's Redeemer did not come with outward display, or a show of worldly wisdom. . . . Christ reached the people where they were. He presented the plain truth to their minds in the most forcible, simple language. . . . No one needed to consult the learned doctors as to His meaning."—*Gospel Workers*, pp. 49, 50.

## Integrity of "Togetherness"

(Continued from page 23)

8. As soon as fruitage ripens hold trophy meetings. Nothing will electrify your flock or student body more!

9. When the time is ripe conduct an intensive two- or three-week, every-night reaping effort in the church with every member praying each night for decisions.

10. At the baptismal service recognize the lay member who helped win the candidate.

*Won't this be worth it?* "In visions of the night, representations passed before me of a great reformatory movement among God's people. . . . The sick were healed. . . . Hundreds and thousands were seen visiting families and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a genuine conversion was manifest. . . . The world seemed to be lightened with the heavenly influence."—*Testimonies*, vol. 9, p. 126.

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**“Vast Changes” Forecast in British Church Relations**

“Vast changes” in relations between churches of all main denominations in Britain during the next 30 years were forecast in London by the Reverend Kenneth Slack, who recently resigned after ten years as general secretary of the British Council of Churches. Mr. Slack is now minister at St. Andrew’s Presbyterian church at Cheam, in Surrey southwest of London. He forecast the changes in a specially contributed article on church relations in *Baptist Times* in which he says they will be “much vaster than any yet in this Century.”

Anglicans and Methodists: “We may take it that the next 30 years will see a steady growth of intimacy between the Church of England and Methodism. The next decade should see the establishment of ‘Stage One,’ i.e. intercommunion; the following 20 years should see its completion in ‘Stage Two,’ the achievement of organic union. This will be a cataclysmic event in church relations. It will alter all else.” Mr. Slack agreed that there were those who opposed union on the basis of the present proposals, but added, “It seems plain that the Church of England’s leaders and those of Methodism are determined that closer relations shall come about.”

Congregationalists and Presbyterians: Mr. Slack referred to the “enthusiasm” with which proposals for union between these two churches had been met at their respective assemblies, and added, “I believe that the union of these two churches will take place in the next seven years, and that thereafter there will be eagerness to embark on conversations with the Church of England and Methodism.” He said he himself had taken part in the conversations between these two churches and also mentioned that, in fact, the Presbyterian Church of England was already engaged in conversations with the Church of England through sharing in the Anglo-Scottish Anglican-Presbyterian conversations.

Roman Catholics: “In regard to Rome the speed of change is so vast that who can predict what will happen in 10 years, let alone 30? Certainly I think

we shall see many of the old acerbities and fears disappear. We shall see great growth in cooperation between Roman and non-Roman Churches without any doubt. The kind of relations that the latter Churches enjoy through, say, the British Council of Churches, will increasingly obtain between them and the Church of Rome. Anything beyond that is not over the horizon as yet—but will it be in a decade or so? I honestly do not know.”

**Catholic School Expansion Scheduled in Australia**

A multimillion dollar Roman Catholic school building program in Australia, particularly in New South Wales and Victoria, was announced by Norman Cardinal Gilroy, Archbishop of Sydney. He said that according to present plans, to be expanded later, 88 new schools are expected to be constructed, most of them in the Sydney archdiocese. Other building programs include four schools in Melbourne. The Australian federal government is providing some millions of pounds for construction of facilities for secular subjects in both state and private, or church, schools. In addition, the newly elected New South Wales government had pledged to pay a portion of the interest on loans contracted by Catholic and other private schools for building purposes.

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## BOOKS

**Great Expository Sermons** compiled by Farris D. Whitesell, Fleming H. Revel Company, Westwood, New Jersey, 1954, 190 pages, \$3.50.

This book will be of particular interest to the skilled as well as the novice in expository preparation of sermons. These sermons have been chosen for this volume because of their unusual expository quality. They are given in full and are graded as to worth by the compiler and editor in the same way he tests the sermons of his seminary students—title, introduction, organization, exposition, argument, illustrations, application, imagination, intuition, style, and communication. Some of the sermons come from the masters of a generation past and others from preachers who are contemporary, such as James F. Stewart, D. Martyn Lloyd-Jones, Paul S. Rees, Harold J. Ockenga, Allen Redpath, and Helmet Thielicke. Preceding each message is a biographical sketch of its author and a brief analysis of the sermon itself.

ANDREW FEARING

**The Sabbath Today, A Reply to A. G. Hobbs,** Roy B. Thurman, Southern Publishing Association, 92 pages, 50 cents.

This 92-page booklet has been written by one of our leading pastors who was formerly a minister of the Church of Christ and a graduate of their Freed-Hardeman College. It is a reply to A. G. Hobbs, a prolific and able evangelist for the Church of Christ. This book is the finest material presently available for our Church of Christ friends. Well over 100,000 copies of Hobbs booklet *Is the Sabbath Binding Today?* have been distributed. It would be well to place Thurmon's answer to Hobbs in the hands of those who have been misled by the latter's reasoning.

Thurman has followed the plan of answering Hobbs point by point in order. He has with clear, pointed, but kind logic repudiated every assertion Hobbs has made. He uses quotations from Alexander Campbell in his refutation. This booklet is invaluable in aiding members of the Church of Christ in their search for truth. The powerful witness and testimony of one who is a former minister in their ranks is irrefutable. The spirit in which it is written is undeniably Christian.

J. R. SPANGLER

**Foundations for Purposeful Church Administration,** Alvin J. Lindgren, Abingdon Press, New York, 1965, 302 pages, \$5.50.

This is the book of a decade. In the field of church administration it will, without doubt, rank among the classics. A sound philosophy of church administration is set forth that is worth the time of any busy minister to consider carefully.

The author emphasizes that purposeful church administration must be both God centered and person oriented! He writes, "What happens to persons (or what does not happen) in the life of the church is of prime importance. Here is a measurement to be applied to all areas of church life. The church must never forget that the object of its every activity is a concern for what happens to persons."

Most books in the field deal with *how* the specific jobs are to be done. This book comes to grips with the *why* and the guiding principles required to attain the administrative goals of the church. It is both logical and practical in its scope.

Dr. Lindgren says, "The church administrator seeks to bring coherence into this myriad of activities through linking each to a common purpose and relating them in a mutually supportive way to one another. For this reason it is imperative that the church administrator be familiar with the following steps in the administrative process, as applied to church administration: (1) Recognition of need, (2) Planning, (3) Organizing, (4) Stimulating, and (5) Evaluating." Some excellent suggestions are given in how to evaluate the program of the church.

Dr. Alvin J. Lindgren is professor of church administration and director of field education at Garrett Theological Seminary, Evanston, Illinois. He is a Methodist minister and has a wide background as both a pastor and district superintendent. His hobby is conducting financial drives for local churches, many too small to afford professional help.

CHARLES M. MELLOR

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## Inflation Changes Value of Human Body

Inflation changes sermon illustration concerning the worth of the human body. According to Charles Allen Thomas, retiring board chairman of the Monsanto Company, the basic chemical elements in the human body are worth only about 99 cents on the open market. But he stated that the nucleic acids and enzymes in the body cannot be evaluated. He told a stockholders' meeting in St. Louis that "each of us possesses more than a pound of these materials and I am happy to say that at present-going prices, these chemicals today have a market value of approximately \$800."



## NEWS BRIEFS

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

### 50 Per Cent Drop in Growth of Canadian Nuns Reported

A 50 per cent drop in the number of new Canadian Catholic nuns during 1960-1965 in comparison to the previous five-year gain was reported at the eleventh annual assembly of the Canadian Religious Conference in Ottawa, Ontario. Father Fulgence Boisvert, O.F.M., the conference's secretary, said that in the last five years the number of nuns increased only by 1,600. From 1940 until 1960 the average five-year gain had been at least 3,000.

### Israeli Scholar Is Offered Post of Chief Rabbi in U.S.S.R.

A well-known rabbi in Jerusalem confirmed reports that he had been approached repeatedly during the last two years by Soviet authorities to serve as chief rabbi in the U.S.S.R. He is Dr. Zvi Harcavy, 58, director of the central library of the Israeli Chief Rabbinate in Jerusalem. Russian born, he has been in Jerusalem since 1926, and was ordained a rabbi by the late Rabbi Katz of Petah Tikva.

### Billy Graham Says Riots a Symptom of the Revolt of Man Against God

Evangelist Billy Graham, while in Denver, Colorado, for a 10-day crusade, said there is no doubt that hunger, poverty, unemployment, and frustration are behind the riots in Los Angeles. But he added that the cause of that riot and others around the country lies even deeper. "It is symptomatic of the revolt of man against God," he told the press as he arrived from Los Angeles. "It is not white man, Negro, red or yellow, but all races in rebellion against God and against morality. This rebellion has always existed, but extensive press, radio, and TV coverage has brought it to public consciousness in a way you couldn't do 1,000 years ago."

### Theologians Criticized for Using Bewildering "Complicated Jargon"

Too many theologians speak in a "complicated jargon" that bewilders their students, 100 Lutheran

Church-Missouri Synod teachers of theology were told at a workshop at Concordia Seminary in St. Louis. The Reverend Samuel I. Golterman, assistant executive secretary of the synod's board of higher education, said that if this trend continues, the churches will need two full teams of theologians. "One team will do research and the other will translate it into people-talk."

### Assemblies of God Faces First Clergy Shortage

For the first time in its 51-year-history the Assemblies of God faces a shortage of full-time ministers, the church's general superintendent told the denomination's biennial General Council held in Des Moines. The Reverend Thomas F. Zimmerman said that in 1956 some 2,400 students were enrolled in Assemblies of God ministerial training colleges. In 1964 the figure had dropped to 2,200. "A few years ago a larger percentage of our youth felt called to the ministry," he said. "It is noticeable that our present broader emphasis includes other pursuits in life." He urged parents to encourage their children to plan for a career in the ministry and said that the General Presbytery, governing body of the church, had appropriated a \$25,000 student loan fund to be used by the denomination's seven Bible colleges. Aid will be given on the basis of need.

### Quakers Report Vietnamese Misery Worse Than That of World War II

Misery and suffering in Vietnam as the result of 25 years of war surpasses that found in Europe during and after World War II, a Quaker survey team reported following a three-month Vietnamese mission. "In Europe and Africa in 1946 we saw suffering," the Quaker representatives said, "but the misery of the people was tempered by hope. The people of Vietnam, after a quarter of a century of almost uninterrupted war, in which they feel themselves to have no stake, see only the promise of worse to come. Both sides are now employing tactics that numb the soul." They found people united in a deep yearning for peace and a weariness of the conflict, but with differing opinions as to how the war might be brought to a conclusion. "There is no front, and the front is everywhere. The village never knows in the morning if this will be the day when death comes from the air, and never knows at evening whether this will be the night death comes with stealth. Living in this situation produces a constant agony that is hard to describe."

### Defense Siren Tests Urged as a Reminder to Pray

A movement to have civil defense sirens in practice drills serve as a signal for Americans to pray is being promoted by the president of Visions, Inc., a world missions group in Spokane, Washington. The Reverend Clay Cooper of Spokane said the "pray at the sound of the siren" movement could result in a "united weekly wave of prayer" across every American community. "Let us hear a call to

prayer in the siren as our forefathers once heard a call to worship in the old church bell, and who can tell how quickly and profoundly the forgiving Lord of mankind will intervene in human affairs."

### Mass in Abbey Will Be First Since the Reformation

Roman Catholic mass was said on the grounds of historic Glastonbury Abbey near Bath, England, on July 4 for the first time since the Reformation, through an ecumenical gesture by the Anglican Bishop E. B. Henderson of Bath and Wells. The occasion will be the annual pilgrimage of local Catholics in honor of English martyrs. During mass the apostolic delegate will crown the statue of Our Lady of Glastonbury. Father John McNamara, parish priest of St. Mary's church, described Bishop Henderson's offer of the use of the grounds as a "practical gesture of ecumenism done in a manner kindly and gracious." He said, "We look forward to our first mass for centuries in this hallowed place."

## How to Adapt Truth

(Continued from page 32)

God has such a plan too. The greatest discovery of life is to find that for 6,000 years God has had such a plan (Acts 3: 19-21).

These are only a few suggestions of what might be done to slant the message to Africa. Further helpful material will be found in the little book *For a Better Africa*, written by R. J. Wieland and published by the East African Publishing House, Kendu Bay, Kenya. Brother Wieland and I have worked together on some of these sermon titles, and his book will be found to be a useful aid to evangelistic workers in Africa.

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**Editor**  
ROY ALLAN ANDERSON

**Associate Editors**  
E. Earl Cleveland  
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**Managing Editor**  
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**Copy Editor**  
J. Ina White

**Art Editor**  
T. K. Martin

**Consulting Editors**—Reuben R. Figuhr, Walter R. Beach, Theodore Carcich, Richard Hammill, Edward Heppenstall, R. Leo Odom.

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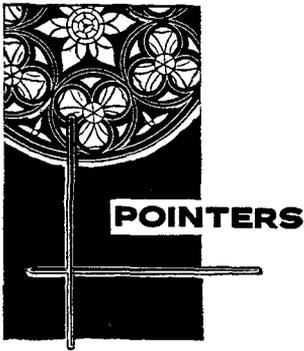
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"SUCH AS I HAVE" cast preacher meant to that lifelong cripple! Organized religion had not and could not do anything for that wilted beggar at the gate of the Temple. But now, in the name of the One who had been rejected by the nation and crucified by the world a few weeks before, this cripple leaps for joy and enters the Temple praising God. Think of the astounding witness that healed man bore to the multitude. Things could never be the same in Jerusalem again.

Though Peter and John lacked many things we might regard as essential to the ministry today, they certainly did not lack power or persuasion. The words of the Lord were real to them—"Ask what ye will *in My name*." What tremendous power there is in that name! To speak the name of Jesus was no mere slogan; it represented all the power of Heaven. Through that name those preachers became conquerors, even more than conquerors. What they had we need. And there is no greater need than a rediscovery of the virtue and victory of that name. We sometimes sing about the "sweet name" and the "dear name" of Jesus, but what we need to experience is the power resident in that *strong* name—power to destroy the works of the devil and deliver those whom Satan has bound. When we can say with certainty, as did those first evangelists, "Such as I have give I thee," then the church will move forward in conquest. God haste that day!

R. A. A.

**LAST STAND** DISAGREEMENT need not always be disagreeable. Most of us are just human enough to want our opinions to carry. But because people differ in terms of experience and training, their opinions do not always concur. Disagreement has led to war, divorce, broken friendships, and the dissolution of spiritual, economic, and other social ties. A negative reaction to opposition may indicate the following: (1) Excess self-respect, (2) a childish immaturity that must have its way, (3) ignorance of God-ordained limitations of human rights, which require that we extend to others what we expect of them. Temper tantrums, sharp words, and threats to abandonment are symptomatic of the above-listed ills.

A man is not a martyr because he stands alone. He may be a fool. Majority rule that respects mi-

nority rights is still the safest form of government—secular or religious. This system requires free exchange of opinion prior to the vote and conscientious cooperation thereafter. Sound policy can be perfected only when sifted through many minds. To maintain a positive though philosophical attitude when voted down is the desired posture.

Nor is there any glory for the quiet one whose sole function on the board is to endorse the will of the powers that be—or of the hopeful. With an eye only for his own security he never takes a stand. He is content with "Whatever the brethren think." Would someone remind him that he is also one of the brethren!

This is no plea for longer committee meetings. A case may be made for shorter speeches, and a greater variety of speakers. But the peril of any organization is a self-opinionated Maverick who, when the committee has done all, still stands! This writer would not dare to reflect on the glory of Custer at Little Big Horn, but some historians still question his judgment.

E. E. C.

**THE LABORERS** THERE is much to do but few to do it. Jesus said it this way: "The harvest truly is plenteous, but the labourers are few" (Matt. 9:37). A glance at denominational worker rolls would indicate many, though not enough, employees. The challenge of the text is less an appeal for numerical expansion than for increase in individual productive capacity. *The burden of our Lord is that each minister become a laborer.* These, said Jesus, are few. There is inherent in the text a defined difference between being a laborer and being busy. "Mark this, O ye heralds of God! You cannot hasten the millennial glory by making the Church of Christ a vast soup kitchen, or club house, or lectureship platform, with gospel attachment. . . . Go, preach."—HERRICK JOHNSON, *The Ideal Ministry*, p. 22. Yes, the living man must confront the living lost with the living Word. The hardest job in the world is persuading sinners to become saints. Men are constantly being "promoted" out of it. If this trend continues, the laborers will always be few.

The solution here is to accord to the *soul winner* all the privileges and status granted any other branch of church activity. While the evangelist is not a status seeker, he is human. Hence, he finds it amazing that his profession is extolled in word but treated as a side line *in fact*. Be it remembered that the evangelistic thrust of the major Protestant bodies has been stymied in this same ditch.

But the minister himself has a responsibility here. He may accept activities that are evangelistic in a secondary sense, but he should preserve some time each year to confront the unsaved with the gospel of Christ.

The field is white with grain. But the laborers to harvest the crop are few. Let us pray the Lord of the harvest to send forth workers, then let us arise and go ourselves!

E. E. C.