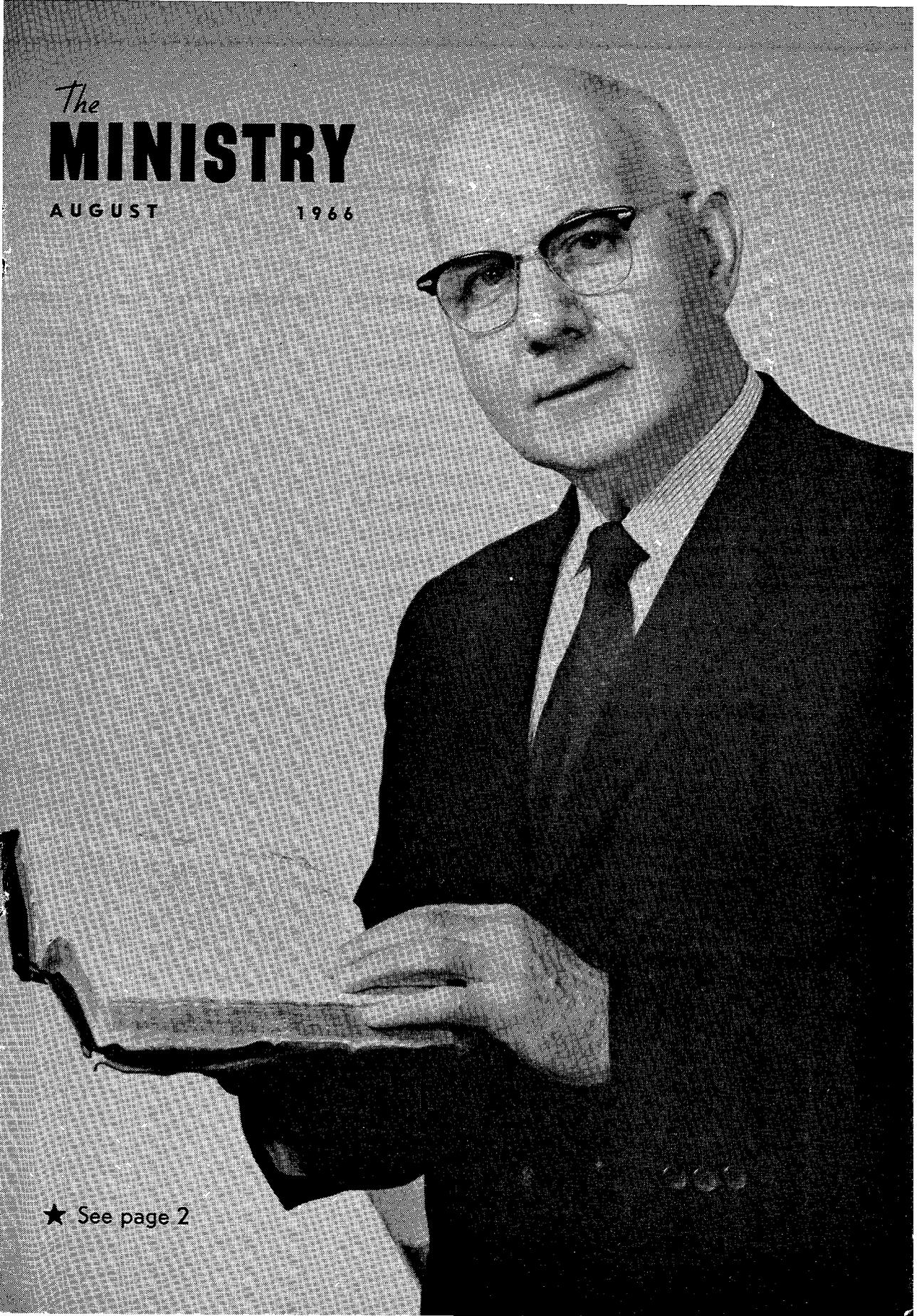


*The*  
**MINISTRY**

AUGUST

1966



★ See page 2

# Double Burden for 47 Years!

J. R. SPANGLER

Associate Secretary, Ministerial Association, General Conference

**A** YOUNG Royal Australian Air Force lieutenant along with 1,500 other men was ready to embark on the old S.S. *Ulysses* bound for England. The first world war was at its height. Just before boarding the ship he and his younger brother locked hands in silence. A deep and strong love bound their hearts together. In a few moments the "all aboard" order was shouted. The moment of separation had come. The older brother, eyes riveted on his younger brother, said, "Roy, I'll do your part at the front if you'll do my part in the work of God." A quick good-by wave was given as he boarded ship. They were never to see each other again. One year later Roy received a cablegram informing him that his brother was killed in an accident during formation flying. Immediately the mantle of two men's responsibility fell upon the younger brother. Up until this time he had thought of making music his career, but the parting statement of his soldier brother was destined to change his whole life program.

### *The Chief*

Roy Allan Anderson, affectionately

known by us as "the chief," was that younger brother. He has never forgotten or failed to fulfill that pledge made in 1917 to the one who is awaiting the call of the Lifegiver. Shortly after this experience

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### Cover Picture

\*R. A. Anderson with his well-worn Bible sets the pattern for the Adventist minister.

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Avondale College began fitting him more definitely for the ministry as well as providing the opportunity for him to meet Myra Wendt who for 46 years has shared his joys and sorrows. Following their marriage in 1920 they spent seven soul-winning years in New Zealand. One of their converts was L. C. Naden, now president of the Australasian Division.

### *From 1,400 to 3,500 Seats*

In 1927 the Andersons returned to Australia and began evangelistic work in the capital city of Brisbane. The 1,400-seat

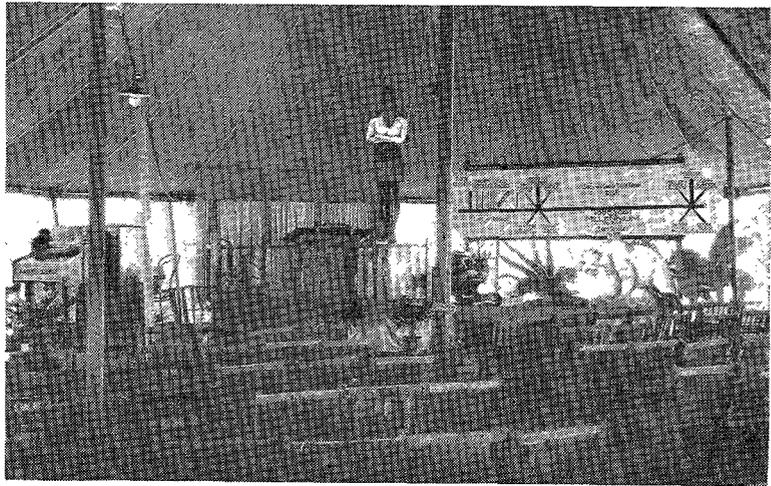


A pioneer not only in evangelistic methods but in mode of travel.



The airatorium's predecessor used by R. A. Anderson in Napier, New Zealand.

The interior of the tent reveals charts and cutouts which he used so effectively.

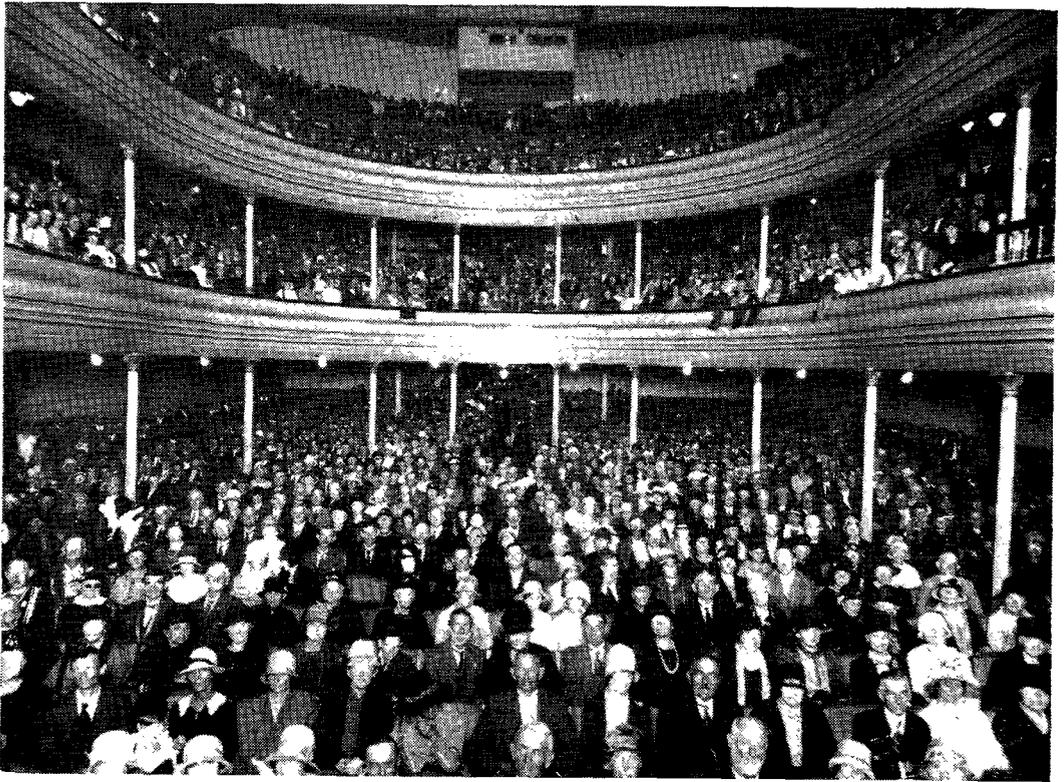


theater soon proved too small. A 2,200-seat theater was secured, but after several weeks they were compelled to vacate, owing to theater remodeling plans. Now the question was, Where could they go?

A prominent businessman of the city knowing their predicament tested their faith by saying, "Remember, my friend, there is only one way to go and that is up. If you believe what you are saying and if you are confident that it is true, then you must go to His Majesty's Theatre—the opera house. It is the largest and finest in the city and will attract the very best people." The chief's youthful faith was tested to the limit. How could he ever begin in a place like this? Faith overcame fear, and meetings were begun in this strategic and important location. Two and a half years later capacity crowds were still listening to the Advent message.

#### *Daniells, Australia, and England*

In 1928 A. G. Daniells visited Australia and attended one of the Sunday night meetings when more than one thousand people were turned away. He talked very candidly to the chief and said, "I believe the Lord wants you in another area of the world." Eighteen months later a call from the General Conference came for the Andersons to work in London, England. In 1930, when the world was plunging into the depths of an awful depression, this 34-year-old Australian Adventist preacher began his work in England. The Lord's Spirit was mightily poured out upon his labors. Remember, these were the days of depression, but the people attending the meetings supported the work year after year, as practically no budget was received from the conference. (One year \$75 was advanced by the conference committee.) Those who know the



In His Majesty's Theatre, Brisbane, 1927. Its 3,500 seats were filled with interested listeners to Pastor Anderson's message. Over 1,000 people were turned away.

chief best know that his strong faith in God's power and leading is a personal quality to be desired far above budgets and equipment. Where there is vision, the people prosper!

#### *La Sierra College*

Six and a half years later they were invited to connect with the Pacific Union Conference. Activities included strong public evangelistic work, chairmanship of the La Sierra College Bible department, graduate work at the University of Southern California, and being loaned to the Inter-American Division for a large evangelistic campaign in the city of Kingston, Jamaica. This latter experience undoubtedly enlarged the vision of the ministers and evangelists of the British West Indies Union. Today we have more centurion evangelists in that area of the world than in any other.

#### *Ministerial Association*

At the 1941 General Conference session he was elected as a staff member of the Ministerial Association. This involved

teaching, editorial work, and ministerial training. Eventually seminary extension schools were developed, and during the years he has participated in twelve or thirteen of these training programs held in most of the world divisions. Forty-three of his 47 years in active ministerial service have been spent largely in training other ministers—either in the ministry or in one of the most effective of all programs, large field schools of evangelism. These field schools of evangelism have found him conducting meetings in three of the largest cities of the world—London, New York, and Tokyo. For twenty-five years his work in the Ministerial Association has molded the thinking and enlarged the vision of our world ministry.

#### *Won by Music*

The gift of music seems to be a heredity feature in the Anderson family. The late A. W. Anderson, father of three ordained ministers, was an accomplished musician. Therefore music has played an important part in the life of our subject. During his

ministry he has compiled several songbooks and had a part in the development of the *Church Hymnal*. One of the unique features of his evangelistic work was the use of a choir, many of whom came from a non-Adventist background. A group of anywhere from one hundred to two hundred singers became a part of the soul-winning program. At least twice every year an oratorio with orchestra and choir was rendered. This not only attracted the public but gave the musical organization a real challenge.

On my recent visit to Australia a faithful member attending the Adelaide camp meeting told me his experience of being in one of the chief's choirs. Then he naively said, "I never could understand why he wanted me in the choir, for when we first met I could hardly sing a note." I asked him, "Don't you really know the reason?" His response was negative. Then I told him that this was the chief's method of getting him into the truth.

During a period of ten years a careful account was kept of the non-Adventists who joined the choir, and the results showed that more than 95 per cent of them were later baptized. This method surely proves that singing is not just an adjunct to evangelism, it is evangelism in the highest sense!

#### *Personal Experiences*

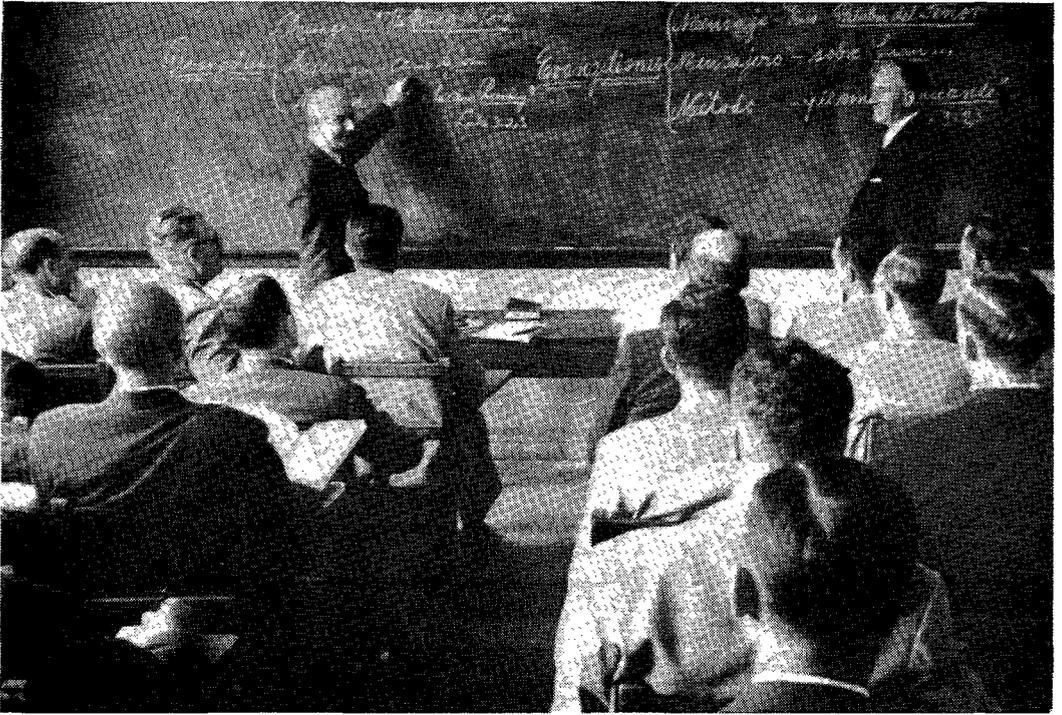
A story of this type would not be complete unless I related a few personal ex-

periences. My first contact with the chief was during a Week of Prayer held at Washington Missionary College (now Columbia Union College) during the school year of 1941-1942. The musical part of the Week of Prayer revealed new songs such as "Spirit of the Living God," "There's a New Day Dawning," "Turn Your Eyes Upon Jesus," "It Is Morning in My Heart," "He Lives," et cetera. We had never heard these songs before. The entire student body was lifted by song during and following this week of spiritual emphasis. My senior year found me in one of his classes in pastoral training. Here we were taught to do street preaching, first in the classroom and then outdoors. I remember helping to erect a Daniel 2 image under a tree in a Washington park. Some distance away another outdoor preacher was surrounded by a crowd of several hundred. But our arrival with the help of our image magnetized our competitor's crowd and in a short time we reigned supreme as far as numbers were concerned! Other training featured extemporaneous elocution. Five-minute speeches were assigned, the subject of which was announced to us while walking from our seat to the platform. To capture the results of this experiment on paper is impossible, only tape recordings could suffice.

Following graduation, I was assigned to be a part of his evangelistic team in a large campaign held in the key city of Cleveland, Ohio. A young intern does not begin to



The portable baptistry and a choir were integral parts of this evangelist's public campaigns.



Walter Schubert translates for R. A. Anderson in 1945 in the Extension School held in Montevideo, Uruguay.

realize the impact made upon him by a successful evangelist until years later. No policy of the church could ever supersede that of placing young workers with older qualified ministers. This policy, if unswervingly followed, would assure success to many an intern who otherwise might become discouraged or accept mediocrity as a standard.

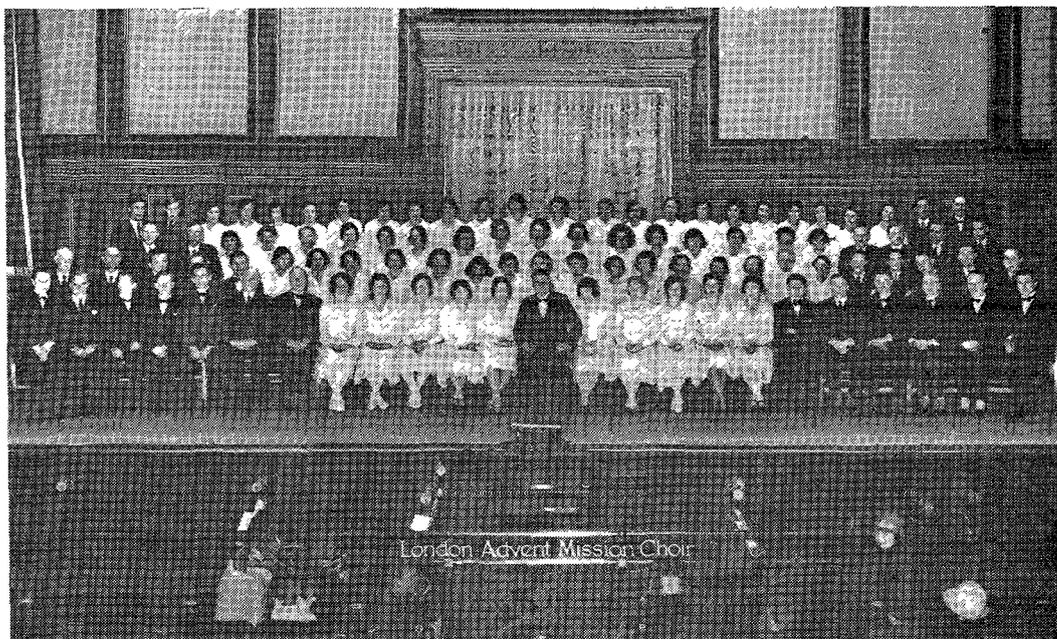
The vision I caught, the ideas, methods, and experience gained during the Cleveland evangelistic programs, helped me more than any theoretical classroom training. Perhaps the greatest enlightenment received was during the house-to-house visitation program patterned after the apostle Paul's method. The chief's tact, kindness, and patience helped me to realize the opportunity and value of personal work. Time after time we would be placed in difficult positions when a wrong answer could have lost a soul. To watch the skillful handling in bringing the concerned individuals to a decision has been one of the most precious experiences of my entire ministry.

As associate evangelist in the 1951 New York Carnegie Hall campaign more lessons were learned. The staggering perplexi-

ties and problems of this giant metropolis forced us to our knees time and time again. One unforgettable expression of the chief is, "Let's have *some prayer*." The load carried by him during these campaigns was extremely heavy. The physical endurance exhibited proved that he was more than an evangelist; he was a shepherd—a shepherd-evangelist. One of his philosophies was that every evangelist should be a shepherd or a pastor of the flock and every pastor should be an evangelist. True evangelism always springs from the shepherding instinct. His book *The Shepherd-Evangelist* centers on this theme.

#### *Visual Aids*

Another strong feature of his evangelistic program was the use of visual aids. A large blackboard was ever an indispensable item (see picture). Not only did this hold the attention of the people, but it made the truth clear and plain. He played a major role in developing the cut-out type of visual aid such as the beasts of Daniel 7. Thousands who have been led by him through the waters of baptism can never forget the force of spoken words mingled with impressive eye-catching devices.

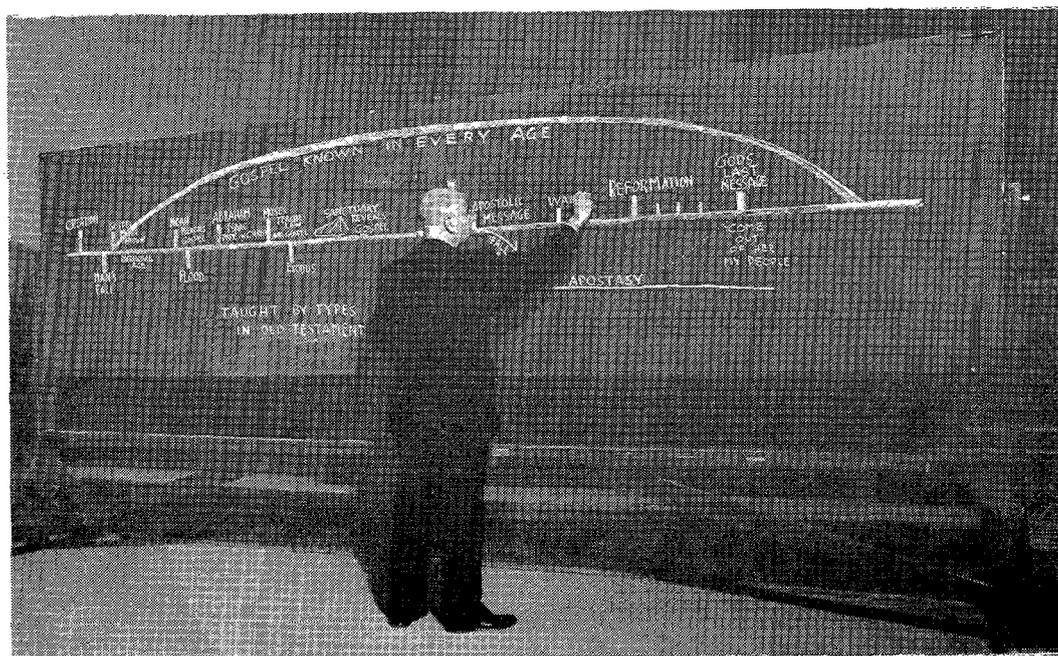


Another fine choir organized by Pastor Anderson in 1932 in London's Wood Green Empire Theatre.

*Author*

Besides the hundreds of articles for THE MINISTRY and other magazines, he has authored the books *Unfolding the Revelation*, *Preachers of Righteousness*, *Secrets of the*

*Spirit World*, and *The Shepherd-Evangelist*. A full-message three-volume set for the public is now being printed by the Southern Publishing Association. In recognition of his theological contribution to the Ad-



The indispensable No. 1 visual aid—a portable blackboard. This was used in Portland, Oregon, campaign.

ventist Church, Andrews University honored him by conferring the Doctor of Divinity degree upon him in 1964.

It is difficult to climax this brief and incomplete story of a person whose messages have gripped the hearts of both the earnest and the rebellious, and it is more difficult to say farewell to one who has inspired hundreds of young men to become ministers and to remain ministers. As Roy Allan Anderson leaves the Ministerial Association we realize something of the debt we owe him for his sympathetic, understanding

heart. His coin of genius was not only his ability to preach and write, but his bigness of spirit, his capacity to love and accept a person as a person. Never vulgar, coarse, or rude. Ever ready to lend a sympathetic ear. Never capitalizing on others' failures. Always a true Christian gentleman.

If I were writing these words with no higher motivation than merely to extol and praise a human being, I would be condemned. But to intimately know the chief means you know One better for having known him.

# *The Positive Side of Ecumenicity*

FREDERICK DIAZ

Pastor, Latin-American Church, San Francisco



WHILE we as a people cannot go along with the basic philosophy of ecumenicity, we certainly can take advantage of the dialog between Roman Catholicism and the separated brethren, or Protestants. It is to a certain extent unfortunate that much of what we read in our journals

is somewhat overcritical of the ecumenical movement. That is, we tend to stress what is patently clear: We cannot and will not, by virtue of our distinct and unique doctrines and beliefs, and also the inspired counsel that we have received through the pen of the servant of the Lord, be part of a movement for the unionization of religion. This would effect a breach in the wall of separation between church and state, and the end result would be the ostracism and eventual persecution of dissident minority groups.

In becoming overcritical and judicative, no matter how much in the right we might be, we are not being "wise as serpents, and harmless as doves." To begin with, not all the theologians engaging in dialog with

Rome are being duped. Many of them are sincerely concerned over the spectacle of disunity in Christendom. They know something is desperately wrong and that modern forms of Christian religion are becoming more and more meaningless and irrelevant in this materialistic age, which has deified science and technology. Some *do* go off on a tangent and create a new theology of their own, but many are deeply and genuinely concerned and remain somewhat orthodox, honestly seeking an answer. We do wrong if we simply sit in the periphery ridiculing these men who, while they may grope and stumble in ecclesiastical darkness, are nonetheless basically honest, dissatisfied men, seeking for a solution. And, furthermore, do we not teach and preach and write that many leaders of other denominations will in due time find the truth," the genuine article? How *will* they if the genuine article is way off in a remote and tenebrous corner?

The key word in Roman Catholic circles today is said to be *aggiornamento*, which is Italian for "updating." While the so-called *aggiornamento* of the Catholic Church has been, as we all realize full well, no more than superficial, not affecting one iota the fundamental dogmas that are still the heart

and center of that politico-religious body, we as a people could derive a few lessons therefrom. May I boldly suggest a Seventh-day Adventist *aggiornamento* or updating, specifically with regard to our attitude toward the ecumenical movement?

At this point allow me to summarize in a clear fashion what I have attempted to say thus far: While we cannot join the ecumenical movement, let us be sagacious and take advantage of the spirit of confraternity reigning in the religious world today. This we can do safely without sacrificing one grain of precious doctrine or compromising in any way whatsoever.

Perhaps the whole problem with us is that we think too small. We have a small-church complex and tend to think accordingly—in minuscules rather than majuscules. The time has come, and I believe this with all my heart and soul, for us to awaken to the tremendous fact that we are part of a dynamic movement that *must* attain to gigantic, world-encircling proportions and *literally* be brought to the attention of all mortals. John's declaration in Revelation 18 that he saw a powerful angel come down from heaven "and the earth was lightened with his glory" was not hyperbolic, inserted in the text for dramatic effect. He was describing a literal, global religious movement which we sincerely believe to be ours and which we know, by the grace and power of God, will grow stupendously and that very soon! What a solemn thought!

How big, then, is your estimation of the church? This is the first and most important step in our suggested Adventist *aggiornamento*. Let us quit thinking of ourselves in the diminutive and begin thinking in the superlative! A church with an inferiority complex cannot witness effectively. We must jump into the arena of modern theological thought and controversy, and actively and boldly endeavor to spread our views.

Never was there a more propitious time for the dissemination of truth than right now. The Lord is permitting events in the political, social, and religious fields to shape up in such a way that we may stand out distinctly and uniquely before the world. We must take advantage of this opportunity. The time for the big forward thrust and the big breakthrough is *now*. This may well be the great moment of truth for the world. We must sink the two-

edged sword of the Spirit down to the hilt and into the heart of the world. This is no time to dillydally or beat around the bush. We must bring out the best and most effective artillery from our arsenal and use it—judiciously and tactfully, of course, but nevertheless with dispatch.

Rome, regardless of what motive she may have in so doing, is increasingly turning back to the Bible. Even a Roman Catholic-Protestant version of the Bible has been devised. Throughout the world the mass is being celebrated in the vernacular languages rather than in a dead tongue. The emphasis now is not on simply hearing the mass but on having the laymen participate more actively in it. The sermon is becoming increasingly important. In some Catholic circles even Protestant hymns are being sung such as—incredible as it may seem—Luther's "A Mighty Fortress." In short, the Roman Catholic Church has adopted many liturgical features that have been characteristic of Protestantism for centuries. It has also declared itself, publicly at least, in favor of religious liberty for all men. All this has favorable implications for us. No one can deny that it is easier to communicate with a Roman Catholic today than it was several years ago. Even in such places as Colombia and Spain, where the most militant and most rabid form of Catholicism exists, Protestantism has taken a few steps forward because of the ecumenical spirit.

We are a people of the Bible and of prophecy, and in a time when the Holy Scriptures are being lifted up to a higher level, we can point out the precious truths they contain for all men.

Looked at in this light, ecumenicity is not *all* bad. God can turn it to our advantage. It is up to us to study it objectively and to determine in what way we may prudently use it for the advancement of our cause, which will go forward anyway, with or without a "Super Church." All we stand to lose is our popularity, and this in the long run may prove to be quite salutary in some complacent circles.

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### Criticism

There can be no more conclusive evidence that we possess the spirit of Satan than the disposition to hurt and destroy those who do not appreciate our work, or who act contrary to our ideas.—*The Desire of Ages*, p. 487.

# *The Sabbath—New Concepts on Its Importance*

(Part 1)

ERIC D. SYME

Religion and Biblical Language Department, Pacific Union College

**W**HILE listening to a sermon by E. E. Heppenstall I was particularly impressed by one statement he made. He emphasized that we do not need to reorient or reshape our message as much as we need to approach the essential categories of that message with a new spirit. The point is that we do have a message that is unique.

A few years ago Walter Martin and Donald G. Barnhouse visited the General Conference brethren for discussion on our religious beliefs. At the conclusion of their inquiry, they took our hand in Christian fellowship on the basis that we share with them the same evangelistic hope. But they also made clear that they continued to think of the Sabbath, as well as some of our other unique concepts, as extraneous to the centrality of the gospel. If we cared to retain such peripheral issues, that was all right, provided we remained within the broad compass of the Christian witness.

### *More Weight Than It Can Bear*

The reason why they take this position is, of course, perfectly obvious. They are well aware of the evidence we present from the Old Testament concerning the authenticity of the Sabbath as we believe it. But, they feel, our arguments regarding Christ and the Sabbath are somewhat inadequate. Frankly, I am inclined to agree with them. I do not see that it is a proof of Christ's permanent acceptance of the Sabbath to cite that it was His custom to worship in the synagogue on the Sabbath day. Where else and on what other day would a Jew be likely to worship? Neither does it seem a very cogent argument to present the state-

ment of Jesus that His disciples should pray that their flight from Jerusalem under siege should not be in the winter nor on the Sabbath day. If one wished to disagree, one might argue, as these men do argue, that certainly the Jews would be keeping the Sabbath when Jerusalem would be invested by the Roman armies, and that Christ was merely referring to this fact. I do not say that our argument is not valid. Rather, I would say, it is being asked to carry more weight than it should bear. There are much stronger evidences for the Sabbath in the record of the life of Jesus Christ and in His relationship to the important question of the Sabbath.

### *Life in Four Dimensions*

When God first created man, He made him a four-dimensional creature: mental, physical, social, and spiritual. For his physical development he was given the care of the garden. For his social background he was blessed with the companionship of a wife and family. For his mental growth he must learn restraint—in the midst of an abundance of possibilities he must respect God's injunction to refrain from eating of the tree of the knowledge of good and evil. For his spiritual development God gave him the Sabbath. And the essential point is that the Sabbath was given for man. It was given in order that man should develop spiritually.

When the Sabbath was restated amid the splendors and majesty of Sinai, it was restated on a national basis. Instead of a rabble of slaves escaping from their Egyptian masters, the children of Abraham were being transformed and molded into a na-

tion. The Sabbath was not given to them within this new national framework.

#### *Evil Results From Sabbath Breaking*

The prophets, Jeremiah in particular, made it very clear that one of the great tragedies of the Jewish people as a nation was their failure to keep their Sabbaths. One of his more pathetic statements was that the Lord would give the land seventy years rest that it might keep its Sabbaths while the people should go back again into captivity, this time in Babylon. After their return from that period of renewed bondage, when again they were violating the Sabbath, Nehemiah emphatically told them to keep the Sabbath, to avoid at all costs its continued violation, because it was due to this very sin that evil had come upon their fathers.

The centuries that followed the close of the Old Testament canon brought bitter experience to the Jews. They learned in the fiery crucible of national persecution and foreign invasion that the way of the transgressor is hard. In the three centuries before the coming of the Christ, the great problem to the nation was the all-pervasive Greek culture. Everywhere throughout the ancient world Hellenism was the dominant mood. Syrian conquerors sought by force to impose this alien way of life upon the Jews. Despite heroic resistance under the Maccabees, the gradual infiltration of Greek ideas and customs continued apace throughout the land. The process was accelerated by the Hellenization of the Jews of the dispersion.

#### *Unfortunate Elitism*

By the time of Christ the Pharisees had become the defenders of the national traditions. Like all minority groups thrust into a defensive position, they became the more intransigent and unyielding with every fresh wave of Hellenic culture. To the popular mind in Palestine, the Pharisees became the embodiment of all things Jewish. They were the defenders of the faith, the interpreters of the law, and the preservers of the fundamental values which had made the Jews a nation. Since the Sabbath was central to Jewish religious and institutional thinking, the Pharisees were particularly concerned to defend its sanctity. They hedged it around with hundreds of laws, each new one more impossible than the last to observe. However well-intentioned men and women might be, they

were utterly powerless to keep the Sabbath in any reasonable way. Those who didn't understand the law were the ignorant, and this group included the vast majority of the people. Within their own nation, the custodians of the Jewish law had developed an unfortunate elitism, and everyone outside the traditional party was regarded as the accursed of God. There was no vision, there was no vastness of concept within Judaism as it was usually practiced by the time of Christ. Into this situation Jesus came and entered into His work of ministry.

In Mark 1:32 we read: "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him."

It is clear from this text that at the beginning of His ministry, Christ was very careful to avoid acts of healing upon the Sabbath. He knew that once He broke the Pharisees' rule He would arouse tremendous opposition from within their ranks. It was sound strategy for Him to proceed slowly at first, and to gradually unfold the course of His reforming ministry. Yet we have the record in the Gospel of John, chapter five, that when Jesus, some few months later, came to the paralyzed man lying beside the pool of Bethesda, He healed him on the Sabbath day. Quite obviously He could have done this on any one of the other six days. A man crippled for thirty-eight years—Christ had no immediate urgency to heal him on that one day. He could have waited one more day. The very fact that Jesus selected this man, and healed him on the Sabbath day, indicated that Jesus was using this incident as a test to inaugurate a program of Sabbath reformation. The reaction was immediate. The Pharisees moved upon the man and through him upon Jesus. "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day" (John 5:16).

#### *Deity and Sabbath—Focal Points*

In defending Himself, Jesus claimed that His Father had never ceased working and that He was working too. In other words, His defense was: "If an act of heal-

ing has taken place, then you can hardly deny that this act requires the agency of God. If I have been the instrument used in the performance of this act, and you are condemning Me for violating the Sabbath day in healing this man, then are you prepared to be consistent and logical and to blame God who used Me? Are you separating the Sabbath from God Himself?" Of course, they had no answer. And since they had no answer, they persecuted Him, not only because He had "violated" the Sabbath but also because He claimed to be One with His Father. And these were the two focal points of the opposition that rapidly developed against Christ in the land of Judea.

"After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him" (John 7:1). Since this verse applies to a period that comes several months after the Bethesda incident, we might justly ask ourselves: Why were the Jews in Jewry seeking to kill Him? As a matter of fact, Jesus asked them this same question. He said: "Did not Moses give you the Law? Yet you all break it. Why are you trying to kill me?" (John 7:19, N.E.B.).\* Since they were condemning Him, presumably for violating the law, this was a just question. The crowd retorted that He was possessed of a devil. Jesus then said: "Once only have I done work on the Sabbath, and you are all taken aback. But consider: Moses gave you the law of circumcision . . . and you circumcise on the Sabbath. Well then, if a child is circumcised on the Sabbath . . . why are you indignant with me for giving health on the Sabbath to the whole of a man's body? Do not judge superficially, but be just in your judgments" (verses 21-24, N.E.B.).\*

### **Christ Risked Career for True Sabbathkeeping**

At this point in His career, opposition to Jesus focused on His manner of Sabbathkeeping. The Sabbath itself was vitally important both to the Christ and to the Jewish leaders. Where they differed was how it should be kept. Can anyone argue that the Sabbath is a minor issue when Christ was prepared to risk the success of His ministry on the detail of the interpretation of Sabbath observance? Why, if the Sabbath was so unimportant, would Jesus risk the whole activity of His career by doing something that would bring against Him the

consolidated opposition of some of the most powerful groups within the nation?

### ***Sabbath or God at the Center?***

In Mark 2:23 we have the record of Jesus and His disciples walking through a cornfield somewhere in Galilee. Evidently spies among the crowd following them were taking careful notice of His actions, for it was the Sabbath day. When the disciples took some of the corn, rubbed it together in their hands and ate it, the spies immediately challenged them. In reply, Jesus stressed the fundamental principle which we have already noticed, that the Sabbath was made for man, not man for the Sabbath (verse 27). But He also emphasized that the Son of Man, being Lord of all men, is Lord also of the Sabbath day. That atoning grace of our Lord Jesus Christ, expressed in His taking man's body, and dying man's death so that mankind having faith in Him might be raised to heavenly pinnacles of grace and glory, makes Him Lord of all men. The Son of Man is our Lord, our King, because He is of our nature. Thus He is Lord also of that Sabbath which was made for man. The Sabbath and its observance falls within the larger compass of man's redeemed relationship to God through Jesus Christ his Lord. Only within this understanding can the Sabbath be truly kept. Its observation outside this framework will lead to an oppressive legalism—joyless and tyrannical—and to an idolatry which has the Sabbath rather than God at the center of its worship. This was the fundamental error of the Jews. It can equally be our mistake within our own church life if we, too, fail to catch this larger vision.

*(To be continued)*

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

### **Five Per Cent Believed to have Heart Disease**

About 5 per cent of the people in the United States aged 18 to 79 have suspected or definite coronary heart disease, according to a survey made by the U.S. National Center for Health Statistics. At all ages the disease is more prevalent in men than in women, in divorced men than in married men, in retired men than working men, in women who keep house compared to women who work outside, and in families with incomes over \$10,000 annually compared to families with incomes of less than \$10,000.

# Getting Along With People

C. L. TORREY

Retired General Conference Treasurer



FOR with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again" (Matt. 7:2).

In one mission field where I worked it was necessary to bring young men into the office and train them to be future treasurers in our respec-

tive organizations. It usually required a period of from four to five years.

The day came when they were qualified technically to carry responsibilities. As a young worker left the office I passed on to him counsel that I knew would be helpful in his future work, saying something like this:

"Now, Oliver, you have been with us five years. You have applied yourself well by diligent study of accounting techniques, and you have put these theories into practice in our office. You have now been called to a responsible position, and I have confidence to believe you will be successful in the accounting work in your new office.

"But may I remind you that there is something even more important than the techniques of accounting and the solving of office problems. It is the art of getting along with people, that is, the workers and others with whom you will be associated. Sometimes you will receive hard letters. You will be criticized for something that perhaps you have never done or even thought of doing, but always remember that if you live in the midst of human beings, you are sure to be criticized. If you are human, you won't like it, no matter how much you say that you welcome criticism. What you really mean is that you welcome any sort of criticism other than the kind you get.

"However, it will come—gently or

roughly, kindly or cruelly—for critics have a way of getting their shot at you. It may be your inferiors, your equals, or your superiors, your family, your boss, your fellow workers, members of the church, friends, acquaintances—somebody is sure to think you less than perfect, and they will not mind saying so. Now the question is: How will you take it? Will you become discouraged, angry, bitter, or will you be a good soldier and see it through regardless of circumstances?"

I remember remarks made by Kenneth J. Foreman on this same subject, "How will you take it when difficulties and perplexities beset you?" He summed it up in this way:

## *Take It Without Hysteria*

"Don't get 'steamed up' about it. This particular bit of criticism may be true or false, justified or not; but you can't tell which until you stop breathing so hard and glaring through your spectacles. Get yourself together now. Criticism is part of your wages. Didn't you ever hear of 'supervision?' If you have a boss, you have a critic. Criticism may be worth more to you than your pay check.

## *Take It Without Hatred*

"Don't leap to the conclusion that everybody who criticizes you, hates you. The person who loves you most dearly and has the highest hopes for you may be your severest critic. (And why not?) Indeed, the Bible teaches us that the One whose love for man is greatest, is also the One who never spares the lash. And even when criticism is inspired by hatred, jealousy or pure meanness, as it often is, it will do you no good to hate back. Even when it is inspired by your worst enemies, if all it does is to make a hot hater of you, then your enemy has had his way with you—he has made you worse instead of better.

### *Take It Without Humiliation*

"Don't feel crushed by unfavorable words. All good people, all great ones, have been criticized. You are no outcast. If you were, no one would bother to point out your faults. To have failed once does not mean that you are a failure. You can hold up your head again. Take it without humiliation.

### *Take Criticism With Humility*

"Perhaps we like to think of ourselves as perfect. Well, we're not. And as long as we think we are perfect and unimprovable, we will never be better than we are. God (as we know) is man's severest critic; but the one class of persons for whom even God appears to have no hope is the kind of person who is too proud to admit the evil that is in him. We will never learn anything if we won't be taught. We will never climb any ladder if we mistake the bottom rung for the top.

### *Take Criticism With Honesty*

"That is, look squarely at it. Don't look the other way and try to think of something else. Look at it, analyze it. Consider the sources, for one thing. Maybe the critic really didn't know what he was talking about. Maybe he has it in for you and would call you names no matter what you do. Maybe what he says is completely 'off the beam.' Very well, then you can cheerfully and honestly forget all about it. But if you are honest, you will be willing to admit that some of your critics do know what they are talking about. They are experts and have the right to judge. Their motive may be love for you, or they may be in love with perfection. Be thankful for this. The poorest friend in the world is an easy-going critic.

### *Take It With Humor*

"But even when the critics are neither mean nor unjust, keep your sense of humor. It will not only cushion the shock of vicious detractions, it will help you see the rightness of a fair verdict against you. For humor, essentially, is a sense of detachment, it is the ability to get off and look at yourself. And if you have a true gift of humor, no one else can ever seem quite so funny and absurd as you do to yourself. You may even learn, in time, to be that wisest of all persons, a critic of yourself."

### *Self-criticism*

"Instead of being critical of others, I believe there is value in turning the spotlight on ourselves and spending time in self-criticism. Unfortunately, some may have formed the habit of criticizing their leaders, associates, fellow church members, friends, and acquaintances. This always reacts adversely on the critic himself.

It is easy to criticize. Anyone can do it. But it takes a big man or woman to work with others and not criticize them to others. Whispering and backbiting is a terrible scourge. It is a poison that brings discouragement and kills the spirit. If anyone has anything to say, let him face the person with the criticism. If this plan is followed, I guarantee there will not be any more whispering or criticism or backbiting.

Why not direct our indignation upon ourselves and exclaim, "Am I as good a man or woman as these people I criticize? Do I work as hard, as intelligently? Do I have the courage to do things they do, the things that invoke my criticism? Am I willing to assume the responsibility of doing a disagreeable task? If I were in that person's place, could I do any better?"

Honest answers may become embarrassing. The self-inquisitor should then demand, "Why don't I improve myself instead of trying to improve others? Why don't I become angry when I contemplate my own stupidities? Why don't I develop the qualities in myself that I demand in others?" If we could see ourselves as others see us, it might be a revelation.

A good thing to remember  
And a better thing to do  
Is work with a construction gang  
And not a wrecking crew.

### *The Gift of Friendship*

Instead of spending time in criticism we need to cultivate the gift of making friends, if we would be successful in any line of work we undertake, especially in winning souls for God. One day while listening to the radio the following success recipe was given: "Make new friends systematically." I commend it to you. "Every day seek to make a new friend or cement an old friendship. With them, you will be able to expand and enlarge your success and your influence, but we must make and maintain friendships—new and old. You know friendship is like a garden—it must be watered and weeded about every day for the

best results. Only in this way will be produced more of the flowers and fruits of fortune. You must pick the flowers and fruits daily and scatter them judiciously for the friends you have and the friends you need. Do it again the next day and the next."

The Christian doesn't flatter but he does cultivate the habit of noticing and emphasizing the worth-while qualities of his friends and overlooking the less desirable habits and traits of character.

Recipes for success in God's work may seem too oft repeated, tiresome, and monotonous, as may be illustrated from the unusual effect of a choir doing its best with a repetitious anthem, with the soprano singing: "Take a pill," which is echoed by the altos, "take a pill," then thundered by the basses, "take a pill." Then as a surprise ending the whole chorus concludes, "Take a pilgrim journey to the sky."

Nevertheless, in spite of seeming repetitions let me offer one or two pointers on a take-it-or-leave-it basis, and please be kind enough not to say as did Coleman Cox, "I hate to have some people give me their advice when I know how badly they need it."

"This is success: to be able to carry money without spending it; to be able to bear an injustice without retaliating; to do one's duty even when one is not watched; to keep on the job until it is finished; to accept criticism without letting it whip you."—ALEXANDER COOPERATOR.

Success calls for hard work, action—plenty of it. The story is told of a young minister who wanted to be successful and so went to a veteran Seventh-day Adventist minister and administrator, the late Charles Thompson, for advice. The still vigorous but aging pastor listened attentively to the young man's somewhat lengthy questions, then turned to go, shooting back the terse advice, "Keep your heels hot," and walked briskly away to attend to other business.

If the words "Do your best" seem trite, the following from an unknown author is pertinent and profitable:

"Did anybody ever do anything as well as he could? Did a man ever build the best house it was possible for him to build? Did any man ever write the best book he was capable of writing? Did the merchant ever run his business to the ultimate of his capacity? Almost everybody gives a little less

than he has. Some men come close to their limit and they are the men we admire and look up to. Some men don't. They sort of slouch through. There isn't so much difference between people as the greatness of Abraham Lincoln and the unimportance of John Doe would make you think! John Doe would be a right big fellow if he buckled in and did the best that was in him. Failure to do doesn't mean lack of ability. Mostly it means you don't use more than half the tools you have in your chest."

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## Check Your Accident Insurance Policies

Periodically each few years I correspond with insurance companies who have issued policies to me. I was surprised with the answers from two out of three of the companies which had issued me small premium accident insurance coverage. I asked each one of them the same questions. One of the questions was meant to find out whether the company would pay in case of an accident if I would also have a similar policy with one or more other companies.

One answered that they would pay but they needed to have the information about the name and coverage of each of the other companies. Another answered that they would need to have the names and coverage of the other companies and would consider it and then inform me after their board had met. In this case it turns out that their board met and has accepted my situation and by letter has agreed to pay their coverage even though I have similar coverage in other companies. The third company, however, flatly refused to pay if I continued to hold similar policies issued by other companies. This company had been willing to accept my premium payments for several years without ever informing me of such condition, and should I have suffered an accident during that time, I and my family would have been shocked to discover that this nationally famous company would not pay a dollar of the expenses, in spite of the fact that they had never informed me of such a limitation, nor was such information in their policy. Naturally I canceled that policy.

Through the years I have reasoned that it was better to have two or three small coverage policies with various companies rather than to put all of the "eggs in one basket" and have a higher coverage in a single company, the idea being that if the latter should decide not to pay the coverage or to pay only partial coverage, I would have no alternative but to accept whatever was available from that single company. I thought there would be a better chance of receiving coverage if two or three companies instead of one would have to make the decision.

It may be well for you to investigate your accident policies.

C. G. CROSS

# Why Do You Preach?

F. E. FROOM

Pastor, Southeastern California Conference

**D**O YOU stand in the pulpit on Sabbath morning because you are employed by a certain conference to pastor your church or district? Is your reason for occupying the eleven o'clock hour based upon the fact that in your ordination service you were counseled to "preach the word"? Do you preach the gospel because it is your job, your duty?

Scores of similar questions could be asked in all seriousness. Actually this is a tremendous question. *Why do you preach?*

Could your answer be on this wise: The Lord Jesus Christ spoke to me and invited me to follow Him. Later He laid the burden on my heart that I should become a colaborer with Him—yes, a preacher. I responded with all my heart and soul. When I entered into the work of the ministry, with the apostle Paul I said, "This one thing I do." From the very day that I responded to the call to preach, this high calling has been the one desire of my heart.

Every class that I studied, every book that

I read, everything that I did was a specific investment in the greatest interest of my life—preaching for the Lord Jesus. And since I formally entered the ministry all my experience, every contact, everything I have done has been a contributing factor to my betterment, my advancement in the cause of Christ, my developing to be the best preacher for God that I can be.

Where do I fit into this picture? Is my experience 50 per cent? or 90 per cent? or 98 per cent? Is God satisfied even with 98 per cent dedication and service for Him? When Paul fully began to see himself as he really was—a man lost in sin—in almost utter despair he cried out: "O wretched man that I am!" If the picture ended here the night would be long and black! But in Romans 8:1 this preacher of righteousness and of glorious victory through faith in Christ was able to say: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Goodspeed uses the expression "those who are in union with Christ Jesus." The preacher must be in "union" with Christ else his utterances will be as "sounding brass, or a tinkling cymbal." The *union* with Christ in the experience of the preacher is the same as his parishioner as far as the new birth is concerned. He is truly a *new man* in Christ. Not only is he born again, but he should be the embodiment of everything that is noble, perfect, and right as an ambassador of Christ, His emissary to a world lost in sin.

Preaching is not just a profession—it is a proclamation. Preaching is not just a job—it is justification of self and sinners. Preaching is not just a duty—it is a declaration of the principles of righteousness. Preaching is not just a process for caring for the saints—it is a plan of God for saving sinners.

Preaching is the greatest work ever committed to man. It demands *all* there is of one to defend the faith, to battle with the devil for God's children, to lead a lost sinner to Christ, and to guide the feet of youth toward His eternal kingdom. Preaching is a full-time job—seven days a week—for actually one can never take a real vacation. Even during the two weeks off from regular responsibility a minister is often called upon to serve. A true preacher for Christ is serving his fellow men both in the church and out all the time.

Preaching is a privilege. Some might consider it a burdensome task. Yes, the burdens do become heavy, but a true man of God brings them to the Saviour of the world and He gives him rest. He says, "My yoke is easy, and my burden is light." Fellow bearer of good tidings of great joy, does not the Christ of the cross cheer you and comfort you in every hour of need?

A true minister of Christ must do his work because there is a tremendous compulsion in his soul. Everything else in the world is secondary. He has such a burden for the lost that all he does is directed to the one goal of winning souls for the Master. Every activity of the church in his busy, overflowing program must be motivated with the one all-consuming passion to save the lost both *out* of the church and *in* the church.

Jesus looked over Jerusalem and wept. Do we look at sinners and weep in our hearts for their soul's salvation? We must have the compassion of Christ for a lost world—the souls in our field of labor. A true preacher of the gospel will cry out with Paul, "Woe is unto me, if I preach not the gospel!"

The rewards of selfless service are greater than earth's highest award. To lead a soul to the foot of the cross, to see him make a full surrender of his life, to get down on his knees and hear him pour out his heart's burden, confessing his sin and asking for forgiveness, is one of the greatest joys that all too many Christians never experience. Then to stand together after your prayers and look into his face and see the joy of a new and living Lord in his life is a thrill that dwarfs the genius of man.

Actually it is a foretaste of that triumphant hour when preacher and people will stand on the sea of glass and look into the lovely face of Jesus. Only then will the sacrifice and investment of our lives in service reach the zenith of joy and satisfaction as we recall the toilsome labor that will seem nothing in the light of His glory and grace.

Are you filled with a compulsion to preach the everlasting gospel? Is there a motivating force in your life that calls for a new dedication to full, all-out, unreserved service to Christ your King? Should not the words of Jesus be the only purpose for proclaiming the story of the cross: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3)?

Fellow preacher, does your heart burn for the souls of those committed to your charge? Are you fully desirous that your people shall really know Jesus Christ?

Do we really know *why* we preach? Surely we must agree that we preach because primarily we are responding to the call of Christ to go and seek and save the lost.

Jesus said to go. His task was to "preach the gospel to the poor; . . . to heal the brokenhearted, to preach deliverance to the captives, . . . to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19). This is our task, our responsibility, yes, our privilege.

By God's grace and through His love we shall triumph for His cross as we press forward in faith to proclaim the unsearchable riches of Christ Jesus.



## "Of Utmost Importance"

Having spent four summers as a student literature evangelist and five years as a regular literature evangelist prior to becoming a minister, I know the other side of the picture. I feel that our pastors have a real responsibility to encourage the workers who enter the literature ministry by building their prestige in the church and by taking time to gather and use the names of interested people that the literature evangelist visits. This is of utmost importance. There should be a good rapport and good communication between them. The pastor should make it his business to contact the literature evangelist often about his work. The fresh impressions of the people visited by the literature evangelist should be reviewed by both pastor and colporteur from time to time.

Many times the literature evangelist is the only religious worker of any denomination who has called on certain persons in the community. Usually this is the only Seventh-day Adventist worker who has ever called on the individual. That is why it is so important that frequent reports should be made to the pastor by the literature evangelist concerning the interests found. These interested ones have proved to be some of my best prospects for Bible studies. The pastor and literature evangelist should not be interested only in those who buy books but in every soul who seems to be hungering for truth.

—EUGENE R. TAYLOR, *Pastor  
Sheridan and Buffalo  
Wyoming Conference*

# Truth Will Triumph— Will You?

J. G. KERBS

Publishing Department Secretary, South African Union



THOSE who should have been foremost in honoring the Master by their faith were put to shame by an "outsider" who said, "Speak the word only, and my servant shall be healed" (Matt. 8:8). The Roman army officer's faith was rewarded. Then turning to "them that followed,"

Jesus declared, "I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth" (verses 10-12).

They "*shall come*" was the promise. And "the children of the kingdom"? "Cast out"? "God forbid!" was the horrified response of the Jews to this suggestion often made by Christ (Luke 20:16). But it happened. The Gentiles received the crucified and risen Messiah with an enthusiasm never equaled by the children of light. God did not cast away *His* people, but only those who would not become *His*, being "hardened," (Rom. 11:7 margin) were "broken off" "because of unbelief" (verses 20).

Are we, Seventh-day Adventists, upon whom "is shining the accumulated light of past ages," in similar danger as was Israel (*Testimonies*, vol. 8, p. 115)?

## Truth Will Triumph

"The truth is soon to triumph glori-

ously," declares the servant of the Lord (*Testimonies*, vol. 9, p. 135). "There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work."—*Testimony Treasures*, vol. 2, p. 363.

"Do not worry," we are comforted. "The work is under the supervision of the blessed Master. . . . All parts of the work—our churches, missions, Sabbath schools, institutions—are carried upon His heart. Why worry?"—*Ibid.*, p. 353. God is well able to "finish the work, and cut it short in righteousness" (Rom. 9:28). Notice that "*he* will finish the work." "A short work will *the Lord* make upon the earth." Speaking of the final ingathering of souls, which could and should have taken place long ago, the inspired pen makes it clear that God is the Master Worker and can do more in a moment than we can in a lifetime.

The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side.—*The Great Controversy*, p. 612.

## How Long, O Lord?

At a recent camp meeting, we were thrilled by the reports of faithful lay work-

ers. Vacation Bible schools, literature evangelism, welfare work, audio-visual Bible studies, youth evangelism—all featured prominently. The joys of Christian service were evident on every face. Yet a number of times came the hopeful, yet somewhat regretful, expression, “The final results are not yet known.” In the heart of every missionary worker could be found the occasional outcry, “*When shall I see the fruits of my labors?*”

“I’m afraid to quit,” said a lifetime literature evangelist, though admitting that each month of sixteen years had brought a struggle “to make ends meet.” He has labored in the same small city for this entire time, though suffering much opposition because of religious prejudice. There has been sickness in the family and other difficulties to test their faith. Their eldest son had been killed instantly on the highway a short time before.

All of this—and the fruits? He knows of only four or five people who have had the courage to accept the truth that he has so faithfully presented through the years. In his heart, I am sure, is the plea, “How long, O Lord? How long? How long before the harvest, the end of suffering, the resurrection of the righteous, and the reunion of families?”

### *Shall We Triumph Too?*

A young mother, now a faithful branch Sabbath school evangelist, knelt in prayer, an intense longing in her heart for Jesus to come. It seemed that a voice spoke to her, “Marie, if you want Jesus to come, you’ll have to do something about it.” “The truth is soon to triumph gloriously, and all who now choose to be laborers together with God will triumph with it.”—*Testimonies*, vol. 9, p. 135. (Italics supplied.) While reaching for the crown of life, we must never reject the cross of service.

What does it mean to be “laborers together with God”? Is it engaging in what we call “missionary activities?” Distributing literature, feeding the hungry, preaching, teaching, and healing? This is all included, but listen: “Only when selfishness is dead, when strife for supremacy is banished, when gratitude fills the heart, and love makes fragrant the life—it is only then that Christ is abiding in the soul, and we are recognized as laborers together with God.”—*Christ’s Object Lessons*, p. 402. (Italics supplied.)

### *A Valuable Lesson*

On a journey from Cape Town to Johannesburg, God taught me how limited was my concept of working for God. Trying to go to sleep in an already overcrowded, smoke-filled compartment on the train, I was much annoyed when the sixth man stumbled through the door smelling strongly of liquor. I was disgusted and felt that he should sleep elsewhere if he insisted on drinking. I must confess that I felt like telling him so and thought of asking the conductor to remove him. No, it’s not wrong to hate the smell of liquor, but I was having difficulty realizing this liquor was not in a bottle but in a child of God, a candidate for His kingdom. Finding it hard to separate the liquor from the man, I was inclined to cast both out.

God was not long in bringing me to repentance. The night was not pleasant, but I determined to do what I could to help this man. The next day, when alone, we had a long talk. He wept as he told of starting to drink only seven years before, of how he had lost family and job as a result. Now he was on his way to Johannesburg to seek help at a hospital for alcoholics. A man needing help—even seeking help—and I would have cast him out of my presence!

To add to the needed rebuke, only days after I arrived in Johannesburg, I received a letter which began thus: “Dear Mr. Kerbs, Many thanks for your kindness to my son on the train.” The son of a praying, worrying mother! And I, who claim to be seeking the lost, a worker in God’s cause, was almost unready to help him whom God had brought to me!

“To bend every energy toward some apparently great work, while we neglect the needy or turn the stranger from his right, is not a service that will meet His approval.”—*Ibid.*, p. 384.

### *Activity Not a Test*

Could it be that in the midst of our activity God is often unable to find room to work? One former worker admitted his mistake: “While my heart was in the Master’s service, the Master wasn’t really in my heart.”

“So many are full of busy plans, always active; and there is no time or place for the precious Jesus to be a close, dear companion.”—*Testimonies*, vol. 6, p. 393.

No, the busy-ness and greatness of our labors are not the test of their worth. "Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God regards more with how much love one worketh than the amount he doeth."—*Ibid.*, vol. 2, p. 135.

### God Is Able

A youth of twenty-two years telephoned one of our pastors requesting baptism. He had never been to the Seventh-day Adventist church before, but because of books purchased from a literature evangelist he was already paying tithes and keeping the Sabbath.

"Which church do you belong to?" asked a woman of a student canvasser. The answer, "Seventh-day Adventist," brought forth an interesting story. Not long before, related this woman, the Lord had shown her in a dream a persecuted people fleeing from the city. In her dream she seemed to inquire, "Why are these people being persecuted?" "Because they are worshipping on Saturday, the true Sabbath," came the reply. She awakened her husband and startled him with, "Saturday is the Sabbath!" Since the visit of the student literature evangelist the man has changed his employment that he might keep the Sabbath.

If God can give a dream to one, can He not give a dream to 10,000 or 100,000 in one night?

### Why Not Now?

Yes, God is well able to finish His work speedily. We will yet see thousands of strange faces in our congregations, but "the Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden."—*Ibid.*, vol. 6, p. 371.

What a tragedy! Can it really be true that the great Lover of souls "does not now work to bring many souls into the truth"? Are we standing in the way of the great final ingathering?

We are told that even "workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness"—*Testimonies to Ministers*, page 300, and that "conversions to truth will be made with a rapidity that will surprise the church, and God's name alone

will be glorified."—*Selected Messages*, book 2, p. 16.

Have we seen this day? In most cases we are "surprised" at the meager results in spite of strenuous effort! "The Lord would do great things for the workers, but their hearts are not humble."—*Evangelism*, p. 333. "The reason why . . . [we] accomplish so little is that . . . [we] do not walk with God. He is a day's journey from most of . . . [us]."—*Testimonies*, vol. 1, p. 434.

The truth will triumph. God's people will come from the East and West. Nor is it God's plan to "cast out" "the children of the kingdom." Only the refusal to abide in Christ and to allow Him to abide within will finally force from the lips of a soul, "The harvest is past, the summer is ended, and . . . [I] am not saved" (Jer. 8:20).

God "brought us out . . . , that he might bring us in" (Deut. 6:23). Let us each one arise and shine and be the people we ought to be, that the harvest may be reaped and together we may "sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8:11).

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### Romney Says Americans Must Return to Faith in God

Gov. George Romney of Michigan, often mentioned as a prime Presidential candidate for Republicans in 1968, put aside politics in Louisville, Kentucky, to challenge Americans to return to the faith in God and the principles that made this nation great. Mr. Romney, a Mormon, told a large audience that "the real difference between our system and the Communists' is in the realm of the spirit . . . and in (our kind of) faith."

The United States doesn't have to be a free society to achieve affluence, he said. But it does have to be free—and to face and conquer a basic problem of rebuilding character through faith—to be truly great. "Too many Americans have fallen victim to the easy life. Too many have convinced themselves that there is no God," Mr. Romney said. "As a result (of lack of faith) Americans are reaping a bitter harvest of family disintegration, communal strife, juvenile delinquency, adult immorality and debauchery, and senior citizen aimlessness. If all we want is material wealth, comfort, luxury, and affluence—things money can buy—we have no reason on earth for preferring our free way of life to communism." But the men who founded this nation did not pledge their lives to "three square meals a day, nor to a tri-level house in the suburbs, nor to a chicken in every pot. To the contrary, they laid everything they had squarely on the line for principles," he declared.

# Limiting

# Infinity

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SOMETIMES a word in a text appears to stand out from its fellows in such a forceful way as to arrest the attention, challenge the mind, and launch a train of thought that is both stimulating and instructive. Such a word is found in Psalm 78, verse 41, which says, "Yea, they turned back and tempted God, and limited the Holy One of Israel."

The word is "limited." Translated from the Hebrew word *tavah*, which, in its primary sense, implies a marking out, a scratching, or the setting of a mark, it suggests the setting of limitations. From this primary usage the connotations of the word have been extended to mean "to provoke," or "to grieve." We have, then, in Psalm 78:41 leveled against Israel the accusation that they had provoked or grieved the Holy One by setting limitations on His power and wisdom.

The language of Scripture describes the Holy One of Israel as almighty and infinite, beyond human comprehension, and beyond computation. How is it then that such a One can be limited by the creatures of His own making?

## *Limited to Personal Attainment*

In point of time the first attempt to limit Infinity came as plans were being made to create a new world—this world. The simple account is recorded in Isaiah 14:13, 14, where the intent of Lucifer is expressed in these words, "I will exalt my throne above the stars of God: . . . I will be like the most

High." The whole flood tide of sin and defiance began when one being limited the Infinite God to the scope of personal attainment, and having thus cut God down to a manageable size in his own estimation, he proceeded into open rebellion.

A seed of doubt was sown in the mind of Eve in Eden, which quickly grew and bore fruit, as shown in Genesis 3:6. For it says there that "when the woman saw that the tree was good for food, . . . and a tree to be desired to make one wise, she took of the fruit thereof and did eat." So the Omniscient One was limited to the scope of human desire and wisdom. Such reasoning produced not only shame and sorrow to the original pair but a murderer in their immediate family and a succession of evil that filled the earth with violence until there was no remedy, and men, who had endeavored to limit the Infinite, beheld a symbol of omnipotence in the irresistible waters of a great flood.

Time moved on, and once again men multiplied on the face of the earth, and in their pride and shortsightedness they scratched out on the shifting sands of time the limitations within which they would allow the God of heaven to operate.

## *Limited by Deceit*

Then from the confines of the mud walls of Ur of the Chaldees, God called a man to go out into the infinity of the open spaces, where he could lift up his eyes, unobscured by the clamor of commerce and the conformity of society, and behold in all its wonder the immeasurable handiwork of God. So Abraham obeyed, and by faith went out and tried to demonstrate to the world the infinity of God. But even he, the father of the faithful, placed limitations on the God he represented. He limited Him by his cunning and deceit when he feared that his attractive wife would be taken from him, and then, in the face of an apparently unfulfilled promise, he again limited God to the processes of natural law, expecting that Ishmael would be accepted as the child of promise.

## *Limited to Nationhood*

And what of Israel the chosen race, delivered by a mighty hand, preserved by miracles and established at the crossroads of the nations to be an unanswerable argument to the power and might of their God? The glory of their Temple, the significance

of their religious ceremonies, and the wonder of their civil administration, all established by infinite wisdom, were nullified by the limitations they placed upon God, until from a great heart bursting with anguish came the bitter lament, "But my people would not hearken to my voice; and Israel would none of me" (Ps. 81:11).

They cried, "Give us a king to judge us," and limited the Holy One to a state of nationhood. They danced around a golden calf proclaiming, "These be thy gods, O Israel, which brought thee up out of the land of Egypt," and thus reduced God to the size and shape of an inanimate object made by their own hands. They carried the ark of the covenant into battle, indicating that God was limited to the confines of a golden box that could be borne upon their own shoulders.

So they turned back and tempted God and limited the Holy One of Israel until the nations round about believed that the God of Israel was in fact contained in a golden box, and was no better than the gods of wood and stone that they themselves made and worshiped.

#### *Limited to Human Law*

So it happened that "when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law" (Gal. 4:4, 5). But His people, having become smug and comfortable within the insulated cell of their restricted and misdirected vision, limited this Holy Child that was the Only Begotten of the Father, pronouncing Him to be the carpenter's son.

He came to His own and His own received Him not because He refused to conform to the limited program that they had prescribed for Him. How often would He have gathered them together as a hen gathers her chickens under her wings, but they would not, but rather, they delivered Him to a civil governor to be judged, condemned, and cast aside. They said, "We have a law, and by our law he ought to die" (John 19:7). The law of the Eternal had become their law, to be administered within the limitations of human interpretation.

#### *Limited Geographically*

The Omnipresent One was limited geographically to the area occupied by the post of a cross, and held there by nails wrought and driven by the hands of men. He was

enclosed by the cold stone walls of a borrowed tomb, sealed with the seal of Rome, and surrounded by a darkness equal to the darkness of the minds of a people who considered that the Holy One of Israel could be held captive by the rocks of His own creation, and restrained by the military might of an earth-bound power.

The custodians of the oracles of the Almighty had, by their chosen course, confined God within the compass of a man's mind, and had limited Him to the function of a rubber stamp, expecting that He would submissively endorse that which they planned and proposed.

Obviously such a state of affairs could not continue, and it is not surprising that God finally removed the responsibility and the privileges of witness from those who had so persistently provoked and grieved Him by setting limitations on His power.

But what of the chosen people, the royal priesthood, who were then commissioned to produce the fruitage of the limitless resources of Omnipotence? And more particularly, where do we stand today with respect to the charge laid in Psalm 78:41 against the chosen people of the old dispensation?

#### *Unlimited Faith Needed*

The majesty and magnitude of God, incomprehensible as it is in its fullness, is nevertheless revealed in part in many sublime and inspired passages of Scripture, which together constitute a mighty challenge to all who profess to be followers of the Christian faith, for God says in Isaiah 43:12: "Ye are my witnesses . . . , that I am God."

The performance of this act of witness calls for an unlimited faith, a faith that goes beyond the compass of personal attainment and wisdom, which is not restricted by natural desire or the limitations of natural law. Nor is it satisfied with the mere celebration of formal religion or the outward observance of a code of law.

It calls for a faith and a devotion that are not governed by impulse, comfort, or convenience, nor one that can be restrained or intimidated by secular authority or military power. It is not dependent upon economic security or astute management, and is not assessed in terms of magnificent buildings or a grand and efficient organization.

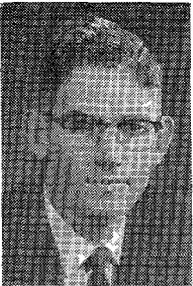
It is a vital, living faith that makes an

*(Continued on page 36).*

# Getting the Five-Day Plan Over in Detroit

E. J. FOLKENBERG

Secretary, Temperance Department, General Conference



WE HAVE just finished the Five-Day Plan in the Ford Auditorium in Detroit. One thousand smokers took the course. We have also made some significant discoveries in Detroit that may well alter the entire future of the Five-Day Plan. Here is the Detroit story.

One year ago the General Conference recommended a Five-Day Plan for Detroit prior to the General Conference session, to create a favorable impression on the public mind for the coming session.

We rented the Ford Auditorium, an \$8 million marble building, home of the Detroit symphony orchestra and scene of the finest cultural programs in the city, and available for a rental fee of \$350 a night for the main floor, which seats approximately 1,800 people. A Five-Day Plan of this size sounds presumptuous until you realize that there are more than 4 million people in the greater Detroit area.

Our setup team consisted of J. P. Winston, Gorden Engen, A. K. Phillips, E. N. Wendth, E. H. Atchley, and R. D. Moon, in concert with local Adventist pastors in the city. Church members distributed 30,000 brochures. The Detroit Council of Churches sent announcements and brochures to nearly 800 local churches. The film *One in 20,000* was shown to more than 13,000 high school students, and brochures were distributed so that they could invite their parents.

Working closely with a Detroit public relations firm, we had a field day with radio,

television, and the newspapers. We were interviewed on numerous TV programs, spent three and a half hours on one popular radio interview program, and held a successful news conference at the Capital Press Club, which was covered by television, newspapers, and radio stations.

The Wayne Council on Smoking and Health threw its weight behind the program, distributing tens of thousands of brochures via the American Cancer Society and the American Heart and Tuberculosis societies, with mailings made to prominent physicians throughout the city. Teams of Adventist ladies manned multiple phones for registrations, because we were charging \$1.50 per person to cover the cost of materials used.

Dr. Ellsworth Wareham, professor of surgery at Loma Linda University, who attained national prominence with his heart-surgery team in India and Pakistan sponsored by the U.S. State Department, arrived to lecture on the medical aspects of the program. Dr. Alton Ochsner of New Orleans was slated to appear on the program as well. Our publicity campaign ran well. We were cordially received by all news media. Brethren Winston and Atchley made a dramatic impact upon the public school system. They moved from high school to high school showing the film *One in 20,000* on a tight schedule, earning the gratitude and praise of high school officials throughout the city.

## *We Hit a "First"*

There was only one thing wrong. In spite of the daily barrage of newspapers, TV, and radio, people were not responding! In Detroit we hit a "first" by appear-

ing on the front page of the Detroit News with its 1 million circulation, in a pre-program story. When I was introduced to the city editor he said, "Mr. Folkenberg, I have been waiting a long time for you."

He went on to say that when we held the program in Battle Creek, a friend of his took the course and wrote a story for the Battle Creek newspaper which he had read with great interest. He said to himself at the time, "If that program ever comes to Detroit, I'm going to publicize it."

That city editor was a man of his word! We remained on the front page during Wednesday (before the Saturday evening program) through all six editions of that great newspaper. But still there was only a trickle of registrations coming in.

Here were the problems we faced:

1. The prestige of the denomination rode on this program in the city of Detroit. It was to be preparation for the coming General Conference session.

2. In an auditorium seating 1,800 people on the lower floor, how would 350 people appear huddled in the first five rows?

3. Drs. Ochsner and Wareham were interrupting their heavy schedules to participate in the Plan.

4. Major health agencies of the city had thrown themselves wholeheartedly into this program. How would it look with only a handful of people to show for our efforts?

5. How would newspapers and television react to such a small attendance?

6. *By Thursday evening (prior to the program beginning on Saturday evening), we still had only a few hundred people registered.*

I had not been involved in a Five-Day Plan for nearly a year. I had been out of touch with a possibly diminished public interest in programs to help people stop smoking. In my travels round the field I had heard many pastors describe the presence of a spirit of fatalism pervading the minds of people who still smoked. I realized that millions of people had stopped smoking following the Surgeon General's report, and those who had not been able to stop may have developed a fatalistic attitude. But I had not come up against this problem for nearly a year. But believe me, I found myself eyeball to eyeball with the problem in Detroit, with only twenty-four hours to go until program time, with only a bare handful of registrations. Suddenly it was the "testing time."

### *A Rapid Survey*

Realizing that something was seriously wrong and that we had only a matter of hours to correct it, I dashed out of the Statler-Hilton and down the street and began rapid survey on the main streets of Detroit. Spotting a hapless smoker on the street I would ask, "Have you heard about the Five-Day Plan in the Ford Auditorium tomorrow evening?" He would usually reply, "Yes, I've heard of it. It's all over the newspapers, radio, and television." My next question was, "Have you thought about attending?" About eight out of ten smokers replied, "I'd like to stop smoking, but I'll just gain weight." *At least 80 per cent of the smokers declared they simply couldn't overcome tobacco and battle obesity at the same time.* It was too much of a struggle. One man said, "What's the difference if I die of lung cancer, emphysema, or a heart condition caused by overweight?" Smoking is being looked upon today as one of the most effective ways to control weight.

### *A Crash Publicity Program*

When the impact of these replies hit me, I realized we would have to move rapidly if we were to salvage the Detroit Five-Day Plan. We immediately moved in on radio, television, and the newspapers with the following story: "In view of the fact that so many people who stop smoking begin to gain weight, you will be interested to know that during each evening of the Five-Day Plan in Ford Auditorium, a weight-control program will be presented entitled 'Weighing What You Want to Weigh.' This will be a part of each evening's program during the Five-Day Plan. It will show you how to make proper weight a normal way of life, without the need for crash programs or special diets."

Newspaper, television, and radio people immediately pricked up their ears and said, "Now, that really makes sense." But time was running out fast! There are often significant delays between placing an announcement and its appearance on TV or in the newspapers. What happened?

### *The Results*

When news of the weight program began to reach the Detroit public (a small segment in view of the lateness of the hour), there was an immediate reaction. Telephones suddenly came to life. The

whole idea made sense to people. It answered the questions they were asking. It removed fears or objections to the program, and the results were very apparent. At certain time we walked on stage before one thousand of Detroit's finest citizens, eager, expectant, and as warm an audience as I have ever addressed. They were there for dual help on smoking and obesity, and were seemingly twice as receptive to everything we said. And I will here make a prediction. If we had featured the weight-control program on the 100,000 brochures that were distributed, and if we had publicized it from the very start, we could have jammed that auditorium with three thousand people who were looking for help in the two vital areas of smoking and obesity.

*The weight-control program we presented each night in Detroit not only rescued the Five-Day Plan but helped to make it a huge success!*

I had taken to Detroit a copy of the new, single-concept film series *Weighing What You Want to Weigh* in the 16 mm. size, which was actually a proof print of the series. I had intended to use only a few parts of it during the fifth night as a visual aid to the lecture Dr. Wareham would present. But after counseling together, we decided to show two segments of the film each evening, discussing it publicly and reviewing its various points on the blackboard after each showing. It was an overwhelming success. The audience was delighted over the weight-control aspects of the Five-Day Plan, and the film generated as much interest and questions as the Five-Day Plan.

By the time you read this the new film series, *Weighing What You Want to Weigh*, will be distributed to key points throughout the field, for use in the new projector which shows instant movies. We were projecting a distance of nearly 160 feet onto a 20-foot-square screen, and consequently used the huge arc-light projection equipment in the Ford Auditorium.

You can readily see that the new series, *Weighing What You Want to Weigh*, has a warm spot in my heart. It did wonders for our Detroit Five-Day Plan in a dramatic way. It helps to answer the questions people are asking. It can be shown independently as a series on its own or in connection with the Five-Day Plan. It is timely because obesity is America's number one health problem, according to the U.S. Public Health Service.

### *Results in Detroit*

Into that beautiful auditorium every night poured a thousand people who were so warm and receptive that they accorded us a standing ovation at one point in the program. The physical arrangements of registration were smoothly handled by Brother Phillips, temperance secretary of the Michigan Conference. Every night that audience experienced a changing image of the Seventh-day Adventist Church. They read in their daily papers accounts of marvelous deliverance from tobacco and obesity as written by one of the top writers for the *Detroit News*. There were no complaints about the \$1.50 registration fee for materials used. Their \$1.50 registration was of double value because the program dealt with both smoking and obesity. Each participant received the little weight-control pamphlet entitled "Participant's Guide to Weighing What You Want to Weigh." Never have we received such warm audience appreciation for a program. I can only say that the new weight-control program has added fascinating, thrilling dimensions to the Five-Day Plan, and makes a double impact upon people wherever it is shown.

This is the Detroit story. We thank God for another arrow in the quiver of medical missionary action. We rejoice because this new series on weight control is a sophisticated tool, beautifully photographed, yet simple in its message. The Lord is wonderfully blessing in the preparation of tools we can use to answer questions people are asking.

I thought you would be gratified to hear the Detroit story because of the implications it has in your own field of labor.



**18 Million "Kick" Cigarettes—  
Yet 4,500 "Start" Each Day**

Mature Americans are ridding themselves of the cigarette habit at an accelerated pace, according to the former U.S. Surgeon General, yet 4,500 young people are introduced each day to smoking. In a speech at College Park, Maryland, former Surgeon General Luther L. Terry said 18 million U.S. citizens gave up smoking over a 28-month period—a span that linked cigarette smoking to the incidence of lung cancer. Now a vice-president of the University of Pennsylvania, Dr. Terry said the growth of tobacco sales can be attributed to the 4,500 young people who, each day, begin the habit.

# The Sons of Reformation

ARTHUR W. SPALDING

The days of the patriarch Israel were drawing to a close. The eyes that had scanned with keenness the Promised Land now were dim; the arm that had drawn the bow against the Amorite lay lax. But still his mind was clear, and on this day of the Final Blessing it was inspired by the Spirit of God.

Jacob called before him his twelve sons, men grown, every one of them fathers and some of them grandfathers. They had passed the days of their youth, wild and stormy for most of them, and they had come out into a haven of peace. Yet the thoughts and the deeds of their lives were written in their characters, and would be transmitted to their posterity. Good and evil were commingled. The good might be confirmed, the evil might be conquered; that was the task of ages to come, a fight to be fought by every individual member of every tribe. And that the issues might be of record, the sons of Israel were to be told by the Spirit of God, speaking through their father Jacob.

## *Reuben*

The words of Jacob to his oldest son: "Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power" (Gen. 49:3). What a eulogy is this! Wouldn't you like to have that said about you? "the beginning of my strength," "the excellency of dignity," "the excellency of power." That is the character which, of right, was Reuben's, with which, indeed, he was endowed. But it was spoiled by a fatal defect. What was that? We read it in the next words: "Unstable as water, thou shalt not excel."

You know how unstable water is. Have you ever tried to build anything upon wa-

ter? Suppose you put down some water as the foundation of a house, does it stand up sturdily and firmly?—No. What does it do?—Why, it runs away, downhill, curling around every little molehill in its way, always seeking the easiest course, and always going downhill.

That is like Reuben. He had good qualities. He was amiable, kind-hearted, ready to relieve in distress; but he had no backbone, no grit and determination to go through hard things. He always sought the easiest way. It was so in his personal life: he was not master of his passions, he could not say No to his appetites; and because of that, he was led into terrible and vile sin. That defect nurtured in his private life showed also in his public acts. He could not be decisive, he could not stand against the opposition of his fellows.

You remember the time when his brother Joseph was sold as a slave. Those nine cruel men, urged by Simeon, seized the frightened lad, and were about to kill him; but Reuben could not bear that. He wished to deliver Joseph; but how did he go about it? He was the oldest of the brethren; his was the right of leadership. He might have struck his fist into his hand, and said to those men: "No; you shall not hurt one hair of my brother's head. I will send him home safe to his father."

But, no, Reuben could not do that. Unstable as water, he could not lead; he must seek an easier way. So, like water curling around its molehills, he skirted the difficulty, and made, as he thought, a better, an indirect plan. "Let us not kill him outright," he urged; "here is a dry pit; let us put him in there and leave him. He will perish, but his blood will not be on our hands." But he intended when his brothers had gone, to

come and pull Joseph out and send him home.

So they listened to him, and thrust Joseph into the pit. Reuben went away to hide his feelings. While he was gone, his brothers, at Judah's suggestion, sold the boy to a passing caravan of Ishmaelites; and Reuben, upon his return, was smitten with the fact that his timorous effort at rescue had failed. His easy way had made a harder situation.

Yet again he sought to avoid straight consequences. He might now have gone to his father and made a clean breast of the matter; but that was too difficult a role for Reuben. His brothers succeeded in drawing him into their scheme of deceiving their father as to the death of Joseph; and twenty-two years of sorrow were to pass before the evil was cured.

I have no doubt that Reuben carried influence, had weight, sometimes. That is the nature of water. Put it under certain conditions, and it can turn mill wheels and set great machinery to work. But it always does it *going down*. And that is the nature of the Reubenite. "Hail fellow well met," he is often the evil genius of the gang, the one whose proposal of a drink, whose graceful flourish of a cigarette, whose invitation to a den of vice, carries his companions with him. But he cannot find a way to carry people with him upward; he is too watery, too wishy-washy. He may get into a passion, like a flood of water, and sweep things away in his rage; that is a characteristic of weak people. But his passion is damaging, not constructive.

"Well," you ask, "are people like that going into the kingdom?" We have a good many of them in the church, a whole tribe; but something is going to happen to them before they get into the sinless kingdom of glory. I don't know, my friends, that any of you belong to the tribe of Reuben. But if in your own soul you know that you do, if you feel your weakness in dealing with your appetites, your passions, your difficulties; if you sorrowfully acknowledge your-

self a Reubenite—take heart! God will make you over.

Listen! There is something else about water. Weak, unstable, downward-tending as it is, it can be wondrously transformed. Shut water up in a boiler; put fire under it; make it hot, and hotter, and *hotter*, and *HOTTER*, and what happens?—Why, that water turns to steam. And has steam power?—None greater. It has a thousand times the power of water, and it exercises it *going up*.

And that is just what will happen to the Reubenites who are to go into the kingdom. Let God take us, and put us into a situation where the trials are more terrible than we think we can bear; let His fires of affliction grow hotter and hotter; and if by His grace we will stand to it, long after we think we shall die in it—then the change of character will be made. Our weak points will become our strong points, our downward tendencies will become upward tendencies, our force will be exerted for God rather than for the flesh. We shall be changed from weak, watery Reubenites into forceful, steamlike Reubenites, in whom the good qualities of kindness and helpfulness will show forth in perfect ministry to others.

The Reubenite may not be myself. I may be strong, upright, and inclined to be stern (strict, of course, I call it) with those who show weakness of character. And I observe that Reubenite dodging issues in public life, and falling down before the temptations of His appetite or his passion in private life. Maybe he has a weakness for drink or tobacco, or drugs, and sometimes, in an hour of temptation, down he goes. Or maybe, suddenly and to my horror, I hear that he has been caught in sensuality; his weak will and conscience, overcome by his passions, have let him down into social vice. And I crease my lips into a firm, straight line of virtue, and I lift my hands in horror, and I shake my head, and I say, "He's gone to the devil!"

But what is the law of the kingdom? "A

## HEAVEN IN THE LIFE

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"'Tis not change of pace, but glorious principles well practiced that establish heaven in the life and soul. An angel will be happy anywhere, and a devil miserable; because the principles of the one are always good, of the other, bad. From the center to the utmost bounds of the everlasting hills, all is Heaven before God, and full of treasure; and he that walks like God in the midst of them, blessed."—Thomas Traherne in *Minister's Tuesday*.

new commandment I give unto you, That ye love one another; as I have loved you, that ye love one another." Has Jesus given him up? Did Jesus cast the first stone at the woman taken in adultery? Did He thrust the recreant Peter down to despair? No; no! He, the pure, the true, was the first to hold out His hand. "I condemn thee not," He said. And even as He loved them, the erring, so He loves the weak and fallen today. And so He asks you and me to love them, and help them, to stand by them. And by that love we shall rescue and save them, and bring them up to the place where they stand, in the transforming power of Christ, strong where once they were weak.

#### *Simeon and Levi*

"Simeon and Levi are brethren; instruments of cruelty are in their habitations" (Gen. 49:5). The particular crime that called forth this denunciation was the treacherous slaying, by these two brothers, of the men of Shechem; but their conduct at other times was in keeping with this description. The two brethren were not wholly alike. We may discern in Simeon a zeal which was debased, by a passionate nature, into wrath and treachery; in Levi, we may see a stern sense of right, which, under evil influences, led him less to the checking of his own wrongdoing than to cruel and savage punishment of other offenders. Zeal and loyalty, when infused with love, are among the most valuable traits in the Christian character, and God makes use of them. But without that prime principle of love, whereby, Jesus said, "shall all men know that ye are my disciples," they have the terrible results that cause the Spirit to cry: "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united."

There are bloody pages of church history ascribable to the Simeonites and Levites of Christ's body, who, with sincere zeal, but without the knowledge which can come only through love, smote infidel and heretic with terrific destruction. They thought they were doing God service; but the sentence of the Spirit is, "Cursed be their anger, for it was fierce; and their wrath, for it was cruel."

To-day in the church of Christ there are potential inquisitors whose spirit, unless conquered by the love of God, will lead them into the condemnation of Simeon and Levi.

Levi, however, underwent a great change. Like John the beloved disciple of Jesus, who, from being a "son of thunder," came to be the apostle of love, Levi was so transformed that his impregnable loyalty made the bulwark rather than the danger of Israel. In the apostasy at Sinai, when Israel went into the worship of the Egyptian bull god, Serapis, the tribe of Levi, with few exceptions, stood loyal to Jehovah, and it was rewarded with the trust of the perpetual tuition of Israel. "They shall teach Jacob thy judgments, and Israel thy law" (Deut. 33:10). The roll of Levi's great ones is second only to that of Judah. What heroic memories in the wars of God are recalled as we name Jochebed, Moses, Aaron, Phinehas, Samuel Abiathar, Jehoiada, Jeremiah, the Maccabees, John the Baptist! Love added to loyalty softens the sternness of an adamant nature into the sweetness and the firmness of the teacher.

If, then, we find in our midst today—as we shall—those who have a zeal not balanced by knowledge, or a forbidding sternness that would call down fire from heaven upon the erring and the froward, let us not forget that still they may be members of God's Israel, and that He is concerned to convert and employ them. How often we are called to grieve over the intemperate words or ill-advised acts of some member of our church who has thus brought discredit upon the cause of God! But let us leave the condemnation of Simeon to God, while, with the love wherewith Christ has loved us, we pray for him, and seek to help him, by word and example, into a zeal that is according to knowledge. Again, with what a shock we sometimes run full tilt into a Covenanter breed of church father, whose rigid code and contemptuous hatred of the lightness of youth seem certain to drive the younger or the less solid members of the church to despair and rebellion! But let us not forget that God can change Levi, and that His instrument of love may be exercised for that purpose through us, if we remember our Saviour's commandment, "That ye love one another; as I have loved you."

Let Simeon and Levi also consider their course; for only by the entrance of the loving Christ, who will drive out their passion and their cruelty, can they ever become full members in the church God knows as His own.

*(To be continued)*

# Speak Up!

LOUIS F. CUNNINGHAM

Retired Minister



A MINISTER'S congregation is made up of people whose needs vary. One listener cannot be counted on to receive the same blessing as another from the same sermon, but all may be helped to some degree. They have a right to expect that.

In every large group there are some who love the message and whose hearts are receptive. They listen attentively, but more often than should be, they receive little to encourage them to return. But they do return, and they are faithful, and they give liberally—and they are still overlooked.

This is the sizable group of believers whose hearing is impaired and not as acute as the average. They observe the preacher and are sure he is full of his subject. No doubt it is uplifting, for others are attentive and responsive. These neglected ones feel that the Spirit of God is present, and for that they are grateful. But, try as they may, they cannot hear what is being said, or at best they hear only snatches of the sermon. What they hear may be good, but it is not connected—not for them. How pitiful it is to see them as they hang their heads, hoping that their disappointment will not be noticed and also that it will not be this way next time.

### *Investigation Helps*

Now and then it might be helpful for the minister to ask one or two of the hard of

hearing privately whether they are able to hear him. They usually appreciate such consideration. There are churches equipped with personal hearing aids. These are a benefit, but the hearing of some is not so badly impaired. They are able to hear some ministers quite well, but others only with difficulty, or scarcely at all. Here, then, is a problem that some preachers should take to heart. For these disappointed ones have souls to be warmed and fed. They, like others, look forward to the Sabbath service with the hope that they will be strengthened anew for the cares of another week.

### *Ample Capacity*

More likely than not the minister who fails in this respect has ample capacity. He is physically equipped to be heard, since he does not need to shout his message. Actually, loudness for its own sake may do more harm than good. If the speaker will project his voice at the beginning of the sermon by focusing on someone in the back pew, the volume will be automatically set to the need. Even where an amplifier is used, the hard of hearing will say that they want the words to be distinct. This means that the mouth will open with the lips flexible for sharp and clear enunciation of every syllable. The rate will not be too fast or too irregular. The volume may vary some, but it should not fade as the minister nears the end of the sentence.

These simple suggestions are not enough for those with serious speech difficulties. Few if any of our workers are in that category. But that there is room for improvement there is no doubt. The consecrated servant of God will want his study, his prayers, and his words to bear fruit. And he will seldom find a more appreciative listener than the hard-of-hearing worshiper, who rejoices that his minister has something to say and says it in a way to be heard by those who listen a little harder than the rest.

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“So we have nothing in ourselves of which to boast. We have no ground for self-exaltation. Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us.”—*Steps to Christ*, p. 63.

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# Understanding the Two Covenants

C. G. TULAND

Pastor, Illinois Conference



PERSONAL religious experience based on an intimate personal relationship with God cannot be transmitted in the form of a legacy, it has to be acquired individually. There is no substitute for it. It cannot be performed by others for us. The church cannot bestow it upon us as a grant. It is not given through the acceptance of a dogma, even if it is Biblically correct. Obedience to the commandments

and the performing of rituals cannot earn it. The believer is continuously in a precarious position because he has to distinguish between religious form and religious life. He may attain unto a constant renewing, growing, and unlimited life with God, or he may slip into something possibly quite similar in semblance: a stereotype religiosity, a worship in form only. The latter is an insidious, ever-present danger as it appears to be religion, even though it is only a shell without life. To a certain extent this judgment can be passed on the church, too, for a church may degenerate to a point where she finds her fulfillment in numerical growth, material possessions, intellectual and religious pride, while she really is retrogressing spiritually and forgetting her main concern—the salvation of the individual. The Word of God offers numerous instances where the church is warned. See Revelation 3:17, 18 for one of them.

The relapse into formality was one of the great concerns of the apostle Paul. He rebuked the churches in Galatia: "How can you revert to dead and sterile principles . . . ? Your religion is beginning to be a matter of observing certain days or months or seasons or years. Frankly, you stagger me" (Gal. 4:9-11, Phillips).<sup>\*</sup> Thus it was necessary to explain to Jews and Gentiles alike the principles of man's salvation as an act of divine grace alone. The apostle also indicated the correlation between God and man in this experience. Since man's obedience and keeping of the commandments could not contribute to his justification, if it was grace alone, why then, obedience? Thus there is established the fine balance which excludes obedience

as a means of *earning* salvation but makes true obedience the natural fruit of salvation by grace. Human insufficiency is replaced by divine omnipotence as the only power to make man ready for the kingdom of righteousness. Man accepts that provision by faith, and as an expression of that new relationship with God he completely surrenders his life to his Redeemer.

To illustrate this sublime truth—salvation by grace alone—the apostles in different ways explained the meaning of the old and the new Covenant through their relationship to one another. Too many Christians, inside and outside of our denomination, have failed to grasp the meaning of the two covenants. In order to understand some of it as a means of gaining a deeper religious experience and of learning to know God better through Jesus Christ, we enter upon the following study.

A covenant, in the ancient Near East in general and in Old Testament times specifically, was a solemn promise and/or agreement, often confirmed by an oath. Its verbal formula was generally supplemented by a symbolic action expressing the new relationship of the contract partners, or the eventual punishment in case of violation by one or both parties. Covenants were customary between individuals, kings, or countries to regulate their social, political, or other relationships. They were made on the basis of equal or subordinated position, were dictated or voluntarily agreed upon, and contained clauses and conditions. The Old Testament mentions covenants between human partners as well as those between God and man (Gen. 21:27; 31:44; 6:18; Acts 7:8, et cetera).

In this study we are primarily concerned with the so-called old and new covenants or testaments, the definition of terms to be considered later on. In all camps of Christian denominations there is still much misunderstanding about the most elementary significance of the covenants, their re-

lationship with law and salvation, and other problems. If one asks the question: "When did the *old* covenant begin?" most people acquainted with the Bible will say: "On Sinai, when the law was given." That would be a correct answer. But if one continued: "When did the *new* covenant begin?" the answers vary considerably. Some will say: "When Christ was born," or, "When He began to preach," or, "When He died on the cross," or, "When He went to heaven." Well, none of these answers is correct, although one text is sufficient to clarify the situation. If the question as to the fundamental differences between the two covenants is raised, the answers are similarly nebulous.

The text referred to above is found in Jeremiah 31:31-33, which not only contains the basic elements of both covenants but also offers the clues for understanding their differences. It even provides the essential technical and legal details of the covenants.

The *old* covenant:

1. Time: [When] "I took them . . . out . . . of Egypt."=Sinai.
2. Covenant partners: "I . . . with the house of Israel, and . . . Judah."=God and Israel.
3. Covenant objective: "I . . . will be their God, and they shall be my people."=Sonship.
4. Covenant conditions: "My law."=Obedience.

Using the same passage which is repeated in Hebrews 8:8-10 the *same* elements are found for the New Testament, except for the difference in time.

1. Time: "The days come, . . ."=a prophetic point of time.
2. Covenant partners: "I . . . Israel and . . . Judah"=God and His people.
3. Covenant-objectives: "I will be to them a God, and they shall be to me a people."=Sonship.
4. Covenant conditions: "My laws."=Obedience.

For the present, therefore, except for the time element, there is no apparent difference between the two covenants: the covenant partners are the same, the covenant objective is the same, and the covenant conditions are the same.

However, the writer of the Epistle to the Hebrews states that God did not consider the first covenant to be faultless (Heb. 8:7). It could not be God Himself, for He is

perfect (Deut. 32:4). Neither could it be His law, for that, too, is perfect (Ps. 19:7). There was nothing wrong with the objective of the covenant which aimed at making fallen man a child of God again. Thus, there is only one possibility left—the human contract partner. He—that is, the people of Israel—did not fulfill his part of the agreement, which was perfect obedience to God's law. And that thought is emphasized in Jeremiah 31:32, "My covenant *they* brake," and Hebrews 8:8, for "finding fault with *them*." The true cause for the collapse of the old covenant, therefore, is the moral weakness of man. And we should also realize that this factor continues through the whole history of mankind. Left to itself humanity cannot possibly lift itself to such a standard of perfection. No covenant based on the promise of perfect obedience of man—as was the case at Sinai (Ex. 19:8), "All that the Lord has spoken we will do"—could produce better results than the first one. The solution had to be found by God Himself without compromising the principles of His eternal justice.

Christians usually do not realize that sin, and with it salvation, created problems not only for mankind but for God as well. The death of Adam and Eve would have been a simple execution of God's pronouncement that the transgressors of His command would have to die. But God wanted man to live in order to justify the righteousness of His government before the universe. Thus He had to uphold His death sentence and still save man from death. That the universe participates in this problem, even in judging the words and actions of God in this matter, is expressed by the apostle Paul: "That thou mayest be justified in thy words, and prevail when thou art judged" (Rom. 3:4, R.S.V.). And the apostle presents likewise the "divine dilemma," if we may use this expression, that "it was to prove at the present time that he [God] himself is righteous and that he justifies him who has faith in Jesus (Rom. 3:26, R.S.V.). The theological implication of this pronouncement, the incarnation of God's son, the vicarious death of Christ, and man's salvation through acceptance of God's gracious gift, cannot be elucidated in this discussion, but these are the fundamentals of the new covenant to which Paul makes reference. They contain the basic provision for an effective covenant by which God can achieve His goal—to bring right-

eousness back to man without sacrificing the principles of His eternal moral law. It can be expressed in a simple way: "What man cannot do by himself, I will do for him." Let us now read the promises of the new covenant: "But this is the covenant . . . : I will put my law within them, and I will write it upon their hearts" (Jer. 31:33, R.S.V.). A similar description of God's action in behalf of man is found in Ezekiel 36:26, R.S.V.: "A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh." These promises are a divine provision covering not only a transformation of man but also God's participation in it. It is that part, of which the apostle speaks in Hebrews 8:6, that "the covenant he [Christ] mediates is better, since it is enacted *on better promises.*"

We have already raised the question as to the time the covenants began. According to Jeremiah 31:32 the old covenant was made at Sinai, when Israel left Egypt. But if the new covenant, as the majority of Christians believe, began with the death of Christ on Calvary, the question naturally arises: Was there no covenant beginning with the fall of man until the exodus from Egypt? Was there no covenant relationship between God and humanity during that period? There are several texts answering this question. First, there is a reference to a covenant of God with Adam: "But . . . [like] Adam they transgressed the covenant" (Hosea 6:7, R.S.V.). The most interesting statement comes from the apostle Paul: "This is what I mean: the law, which came four hundred and thirty years afterward, does not annul *a covenant* previously ratified by God" (Gal. 3:17, R.S.V.). The purpose of this statement is very clear. By "the law" Paul refers to the covenant of God with Israel on Mount Sinai (*ca.* 2553 A.M., or 1451 B.C.). The other event referred to took place 430 years before the exodus in connection with Abraham (Gal. 3:18). At that time God made a covenant with Abram. The important point in Paul's statement, however, is that even the covenant with Abraham was not new, it was merely *a ratification* of an already previously existing one.

#### *Reason for Divided Animals*

A brief review of the text in Genesis 15 indicates that the Lord during His meeting

with Abram ordered him to bring certain animals and to slaughter them, *כרת karath*, to cut (hence the literal meaning "to cut" a covenant), and to lay each half over against the other (Gen. 15:19, 10). When the contract partners walked together between the divided animals they demonstrated one significance of the ritual: he who violates the terms of the covenant shall experience the fate of the slaughtered animals (Jer. 34:18, 19): "And the men who transgressed my covenant . . . , I will make like the calf which they cut in two and passed between its parts."

The specific importance of Abram's covenant with God was, however, that God did not ask Abraham to walk with Him between the animals; it was God alone who did so (Gen. 15:17). This is a fundamental distinction, making this Abramic covenant entirely different from the one on Sinai, for it symbolized the unilateral obligation on God's part. He alone made Himself responsible for the fulfillment of the covenant, which included the birth of a son by Sara, a multitude of descendants, and an inheritance of the land of Canaan (Gen. 15:5, 18).

Another important aspect of Abram's covenant with the Lord is the already mentioned fact that it was not a new covenant, but only the ratification of an already existing one (Gal. 3:17). Paul explains that there was a twofold fulfillment of God's prophetic utterance regarding the promised son: "Through Isaac shall your descendants be named" (Rom. 9:7; Gen. 21:12). That was the first fulfillment. The ultimate meaning of the promise, and the only one by whom all the nations would be blessed, is given by the apostle Paul in Galatians 3:16, R.S.V.: "'And to your offspring,' which is Christ." If God, therefore, ratified a covenant with Abraham, the ultimate realization of which was in the "seed," the question arises as to which was the original covenant and the point of time it was made. Was there ever a covenant similar in nature to that made with Abraham? God's address to the serpent in Eden contains a reference to such a "seed of the woman," who although wounded by the evil one should overcome and destroy him (Gen. 3:15). There is obviously a progressive development:

1. The original covenant—with Adam.
2. Its ratification—with Abraham.
3. Its fulfillment—in Christ.

## THEY SAW A FIRE OF COALS THERE

*That fire of coals! What thoughts, what thoughts of shame  
Rush through my mind. That night, that dreadful night!  
And He is here, by me, and does not smite  
His wayward sheep—does not reproach or blame.  
Three times His love and person I denied  
As by that fire of coals myself I warmed,  
But by this fire, His person now transformed  
He comes to me, though He is glorified.  
I stand beside the Galilean sea,  
Where first He called to me by my own name,  
And His disciple then and there became—  
But, oh, I've followed so imperfectly.*

*“Simon, son of Jonas, lovest thou Me?”  
(Without Thy love, my service will be vain,  
Without Thy love, I may deny again. . . .)  
“Simon, Simon, . . .”*

*Three times, denied—“O Lord, forgive, I lied!”  
Three times, confessed—my love in truth—expressed.*

STANLEY COMBRIDGE  
Layman, South England Conference

In this covenant, too, there is one outstanding principle: its *nature*. Its fulfillment rests on the promises and faithfulness of one partner alone—God. Though in two cases there was a violation by the other part—“Adam transgressed the covenant,” and Abraham sought its fulfillment by natural means — it did not change the faithfulness of God.

### *What's the Difference?*

This brings us to the question of the nature and the relationship of the two covenants to each other. The Hebrew word for covenant is *berith*. There appears to be no philological differentiation in Biblical usage between the *old* and the *new* covenant. Neither does the term, in the understanding of our study, indicate any distinction between their character, whether one was a contract and the other one a unilateral promise. The same holds true in the Greek, where *diathēkē* can mean arrangement, agreement, covenant, a disposition by will (Liddell & Scott, vol. 1, pp. 394, 395). Yet both words in the Scriptures require a distinction of character and application. In the case of the *old* covenant they designate an agreement or a contract based

on conditions and stipulations: obedience, in this instance emanating from human efforts, “*We will do it.*” But they failed. Then God offered the *new* covenant, which like the first was made by two parties, but resting on a completely different relationship. True, the stipulation was perfect obedience, as in the first, but it was God who made Himself responsible in lieu of human achievement. He demanded man's complete dedication, accepting man's surrender as a token of accepting the righteousness offered to him. That the validity of the *old* covenant depended upon the fulfillment of its stipulations by two parties, but in the *new* covenant by only *one* (the other party accepting its share by faith), changed a basic *characteristic* of the covenants but not the covenant relationship. It is significant that wherever the apostles use a parallel for the explanation of the *new* covenant, it is the one made with Abraham, not that of Sinai (Acts 3:25).

### *From Contract to Will*

The most important difference between the *old* and the *new* covenant can be established by using *two* different words in English. But how can we justify this, when the

Hebrew as well as the Greek use only one? It is simple and logical, for it can be established on the basis of the context in which the Hebrew or Greek word appears. The writer of the Epistle to the Hebrews clarifies the situation. He speaks of Christ as of the *diathēkē*, *Kainē* which in most versions is translated as new *covenant* (Heb. 9:15; 12:24). Then he continues: "So that those who are called may receive the promised eternal *inheritance*" (Heb. 9:15). But an inheritance does not ordinarily come to a person by way of a contract, but through a last will, or testament. This thought follows immediately: "Since a death has occurred . . ." This sequence of statements establishes the meaning of *diathēkē* in its New Testamental application. Inheritance in consequence of another person's death is not any more based on a contract but on a last will, a "testament." This thought develops with the seventeenth verse: "For a will takes effect only at death, since it is not in force as long as the one who made it is alive." Thus the old "*covenant*," the contract in the books of the Old Testament, becomes a new *testament*, a will to become valid with the death of Christ. The context has furnished the natural application and self-interpretation. To restate our contention: while the covenant relationship between God and His people remained unchanged, the change took place in the character of the covenant. It became a last will, a testament, which became valid with the death of the Testator, Jesus Christ, on the cross of Calvary. The *contractual* nature of the old covenant was changed and took on a *testamental* character in the new covenant.

There are still several other details to be considered. In Hebrews 9:15 it is stated that under the new covenant, that is "testament," also those are redeemed who were under the *first* covenant, that is the old one from Sinai. The unrealizable stipulations of the old covenant were not only replaced by better ones in the new, but the "better promises" took care of those who had died under the first covenant having faith in God's mercy, even though they could make no claims on the basis of human achievement. For further clarification and implementation of God's plan read Romans 3: 21 to 5:11 possibly in Phillips' translation. The situation, then, is as follows:

1. The new testament (covenant) became *valid* with the death of Jesus.

2. Thus the new covenant is not a bilateral contract as commonly understood, but a "testamentum," a last will.

3. The testament, or last will, is retroactive, for it includes also those who failed to fulfill the conditions of the old covenant which was a bilateral contract.

4. Since the new "testament" was issued with the fall of man, its validity embraces all of believing humanity from the beginning.

With this we have established the element of time concerning the new covenant, its beginning and its extent. Christians are often confused because of the use of *old* and *new* covenant which seems to imply that the old one was older and the new one more recent. However, as we have seen, the old covenant began only at Sinai, or approximately 1451 B.C., and ended with the death of Christ, c. A.D. 31. We have already answered the question as to the existence of a covenant before Sinai. We have established that there was a covenant between God and Abraham, based on the same principles as the new covenant, and of which it is said by the apostle Paul that it was merely a ratification of another even older one. This latter covenant we have discovered in Genesis 3:15, when the Testator of that last will, Jesus Christ, promised to bring the frail children of dust back to undefiled sonship to His Father. He foretold His victory over the evil one, but also His sacrifice in order to achieve it. And when He died on Calvary that testament of the Son of God became valid for all who since the beginning of time placed their hope in God alone.

The last great chapter of this salvation has still to become a reality. It will take place on that day when all of God's children will stand before His throne to hear: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

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A wise man profits by his own experience. A wiser man profits just as much by the experience of others.

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MUSIC

# Jazz Charges

## Emotions\*



MELVIN HILL

Chairman, Music Department, Union College

A PERSON may know what music pleases him, but unless he has valid criteria to measure musical values, he should realize that his is a personal and not a critical judgment. The extensive use of radio and TV in our homes, in restaurants, doctor's offices, and the like has introduced a tremendous influence

We cannot say whether jazz is good or bad on the basis of its history, its use of syncopation, or for any of the other factors just pointed out. These arguments are used as a basis for denouncing jazz, but I do not think that they are valid. I think that a preferred procedure would be the use of reasoning based upon research and fact.

that has brought about very liberal attitudes toward popular music, jazz, and contemporary styles.

Our entire musical philosophy should be one of endeavoring to please the Holy Spirit. There are two important questions to be answered in developing your own critical judgment in your choice of music. Let us deal with the first of these in this issue.

### *Music Classified*

A very ancient and a very modern way of classifying music is according to its influence upon those participating in it, whether in an active or a passive manner. What do certain types of music really do to us?

The reigning type of popular music heard today stems from the Beatles—loud, with a heavy beat, amplified instruments, wailing voices, and other factors familiar to all of us. (Other words to describe today's music are jazz, swing, hot, and so on.) We shall use jazz as a composite term.

Jazz is condemned as being sinful. It is true that it originated in the honky-tonks of New Orleans, but does that make it bad? Does the use of syncopation make it wicked? Beethoven also uses syncopation in his *Moonlight Sonata*. Maybe jazz is bad because it uses combined rhythms. But so do Stravinsky and Chopin. Perhaps the condemnation stems from the way the musicians arrange themselves on the stage, and the kind of mutes they use.

### *How It Affects You*

Jazz can be attacked successfully when you honestly evaluate *how it affects you*. What does it do to your emotional balance, and does the music along with the words suggest ideas that are wholesome and actions that are proper? *Music is what happens inside us as we listen to it*. Music affects our emotions, our emotions influence our thoughts, and our thoughts are responsible for our conduct.

Music is only one way in which emotions can be aroused or modified, but it is a very important one. Under the right conditions and circumstances, it is perfectly proper to arouse emotions of strength, or of joy, or of love in ourselves and in others—through any means available, including music. It must be remembered, however, that emotions cause us to act. Therefore, as emotional tensions mount within us, we want to be certain that we have an adequate means of releasing these tensions in a way that is acceptable to God and to society.

The kind of music used almost exclusively in night clubs, in taverns, in dance halls, in the parlors of houses of prostitution, and in strip tease joints is jazz. Why? Only because the kind of music used assists in the successful operation of these establishments. It helps to bring in customers, who forget themselves by taking advantage of their natural liking for musical sounds.

That Satan would seek to use the gift of

music for his own devilish purpose is not surprising. What good thing has the Lord given us that Satan has not been able to pervert in order to degrade the human race? I cannot imagine a Christian person who is naive enough to discount the devil's use of music; yet questionable music pours in a torrent from the radio, TV, and record players into supposedly Christian homes, hour after hour and day after day. Many times when questioned, I have heard people say, "I have the music on, but what is playing is not important. It is just for background."

We cannot shut out music; this is an established fact! It is possible to shut out speech and not hear what is being said. We can refuse to permit noise to distract us. Music, however, enters our brain on a subverbal level and has an influence on us whether we realize it or not.

The physical changes that occur within our bodies as we listen to music have been measured. Music actually does raise or lower blood pressure, depending upon the type of music. It changes the resistance of the body tissues to the passage of electric current as measured by the galvanometer. Brain waves are altered from their usual pattern, papillary reflexes change, and a host of other physiological changes take place as we listen to music.

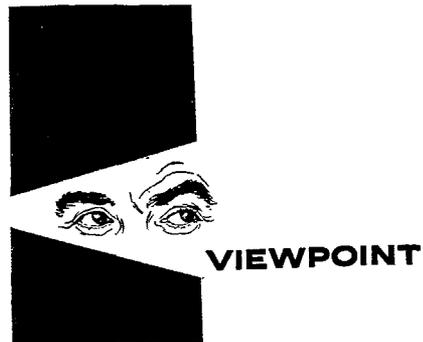
There are also statistics which indicate that the more a person listens to music the more it affects him. This is especially true in the extreme types of music. It can become like a drug, with the addict demanding greater and greater quantities—and just as the drug addict requires more and more potent drugs, so do the devotees of jazz require more and more extreme music as time goes on.

In choosing music for your personal use, it is well to ask yourself first this important question: How does this music and the manner in which it is performed affect me? I ask myself the same question when approving music for campus functions, music recitals and programs, and tours. I ask myself this question concerning both sacred and secular music. I know the answer isn't always the same as others would give, but knowing that research has indicated that music affects most people similarly, confidence is generated to observe certain standards.

If there is emotional and physical concentration, we must be concerned with Ellen G. White's injunction that "when turned to good account, music is a blessing; but it is often made one of Satan's most attractive agencies to ensnare souls."

(To be continued)

\* Taken from the *Clock Tower* (Union College paper).



[Note: Your comments and constructive criticisms are invited. Whether it be praise or disapproval, our only requirement is that it be done in the framework of a Christian spirit. All items under this heading reflect the personal views of the respective writers and not necessarily those of this journal or the denomination at large.—EDITORS.]

It was indeed a personal pleasure to see the picture of Pastor T. S. Valen in the May, 1966, *Ministry* among other outstanding men in contemporary Adventism. There is no Norwegian minister who, since 1937, has done more to promote the cause of God. Both as a conference president and as a (formally retired) worker he has with unflagging zeal concerned himself with the salvation of his countrymen. In season and often out, he has been urging his fellow ministers to attempt what the majority too often felt was impossible or too hard. By personal example, more than any other he has proclaimed the Advent gospel in the cities and countries of his land. Also as an author he has prompted many souls to study and follow the Word.

LEIF Kr. TOBIASSEN  
Andrews University

## Limiting Infinity

(Continued from page 22)

ordinary earthen vessel (2 Cor. 4:7) the depository of the fabulous treasure of the eternal kingdom, and displays this treasure in such a way that the excellency of the power of the Infinite becomes wonderful, and desirable to the passer-by, and causes sinners to exclaim in sincerity and humility, "What must I do to be saved?"

If only we in our enlightened age could lay aside the scratching tools of our devising with which we have marked out the limitations of the Holy One of Israel, and allow Him to demonstrate through us the unlimited scope of His power, the work would be finished in a blaze of glory, and we would soon be home in the kingdom prepared from the foundation of the world for those who love their God.

# Empty

## Pulpits

(Part 1)

HAROLD L. CALKINS

Pastor, Temple City Church, Arcadia, California

AN ARTICLE in the June 8, 1965, *Wall Street Journal*, "Empty Pulpits," states: "A severe shortage of clergymen has left almost 69,000 Protestant and Jewish congregations in the United States without a full-time minister or rabbi. . . . Even more alarming to religious leaders are indications the scarcity will soon get worse." This warning is sufficient reason to explore the possibility of such a shortage in the Adventist Church and to evaluate the effect upon our own of a shortage in other churches.

The Southern Baptist Convention reports that in 54 of its colleges preministerial student enrollment has fallen sharply from 6,061 in 1957, to 3,514 in 1964. Probably by no coincidence, 200 additional Southern Baptist pulpits were vacated between 1961 and the present, these vacancies now leaving 3,000 of their churches without a full-time minister.

Hoisted by Methodists at their last General Conference was this help-wanted sign: "Needed: Young men with courage and devotion to take on the challenge of the Christian ministry." Their board of education says they urgently need 2,400 new ministers each year but are currently getting only a little more than 1,000. The report calls for a "church-wide program of enlisting men and women for the Christian ministry."

Other churches express a similar need. The Lutheran Church in America says: "The supply of pastors is less than 50 per cent of the need for new parish pastors." One of the old universities of Switzerland,

which used to be a renowned center of theological studies, had only one student registered in theology last year. The United Presbyterian Church states that the number of candidates for their ministry must be doubled by 1970. The American Association of Theological Seminaries says: "The Protestant ministry is not keeping up with the growth in population, the growth in the number of church buildings. . . . The denominations . . . must develop an effective strategy of recruitment that will keep the seminary enrollments abreast of this responsibility to the people of the United States and Canada."

"We just plain don't have enough clergymen. The honest and shameful truth is that the Episcopal Church doesn't reproduce its own ministry. If it weren't for men who come into our church from other communions, nearly half of our parishes would be without priests," says Roderick S. French in his book *Don't Miss Your Calling*.

In 1851 there was one clergyman to 1,043 persons; in 1921 the proportion had fallen to one for 1,567, and in 1951, to one for 2,111. If we take clergy under sixty-five, the proportionate fall is even more alarming—one to 2,006 in 1921, and one to 3,263 in 1957 (from Table 15 in *Facts and Figures About the Church of England*).

This dearth of ministers, even in some of the more affluent denominations, indicates that there are an increasing number of hungry sheep in need of shepherds. What a challenge to a mission-minded church! Is the Seventh-day Adventist Church prepared to meet this challenge? It would be heartening if at such a time as this our seminary were graduating more young ministers than we need annually.

To meet the need for a rapidly expanding force of workers is an earnest concern of every Adventist leader. Overseas as well as in North America, the need for well-balanced, well-trained, dedicated young men is acute.

For the Seventh-day Adventist Church, H. W. Klaser, then statistical secretary of the General Conference, in May of 1961 presented a detailed report of the unions in North America, showing 2,806 ministers in 1960 and a projected need for 3,541 in 1970, or an increase of 735 for the ten-year period. As of the third quarter of 1965, the statistical department reports 3,365 ordained and licensed ministers, in-

cluding those in departmental and institutional posts. This indicates that 559 of the projected 735 have already been employed in the first five years of the above period. Apparently the growth rate is faster than anticipated.

The Klaser report anticipated a yearly need for Adventist ministers of 211 in 1970. Rather than being visionary, as some have felt, that estimate apparently errs on the side of conservatism, since more than two thirds of the projected increase has already been effected in the first half of the ten-year period.

The shortage now, according to the head of one of our college theology departments, is for *experienced* pastors. This means we did not train and employ enough interns ten or fifteen years ago to meet today's need. That the mistakes of ten or fifteen years ago have not been corrected is indicated by another college Bible teacher who says the conference presidents in his area do not see any shortage of candidates, and furthermore, that the school is worried about finding sponsorship for all of a large upcoming class. It would seem that if there is a large group graduating in any one year, we should thank the Lord for it and be certain that every gifted young man is given an opportunity to get the experience that will qualify him to fill the need for experienced men in a few years.

If 211 new ministers will be needed each year by 1970 to cover growth and replace those who are taken by death, retirement, or change of work, this means we need to more than double the number of interns now being hired each year. There are now 226 internships available in North America, but these are three-year internships. The first two years cover the Bachelor of Divinity training, and the third year is at work in the conference that calls them. Actually, then, the internship plan brings about eighty new workers into the organization each year. Some others have come into the work from teaching, literature evangelism, singing, et cetera, who may or may not have an adequate theological

## GOSPEL TENTS

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training. The need to increase our working force is apparent now, and according to the above figures, will be critical in a few years.

In 1967, Pacific Union College expects to graduate a class of thirty-five; La Sierra twenty; and Union College 32. These men would finish their Bachelor of Divinity in 1969 if we can find ways to sponsor them and hire them when they have finished.

In the spring of 1965, of the thirty graduates in theology at Pacific Union College, twenty were granted internships, or conference sponsorships. What effect this will have on the thirty-five who look forward to graduation in 1967 is an important question that bears on the supply of ministerial candidates for the future. As a denomination we must face the fact that the only source of experienced ministers is inexperienced men plus time. Nor should we forget that many young men will later serve as Bible teachers, administrators, chaplains, et cetera, and that ministerial training is vital to leadership in these posts. Hence, the need to do what some conferences are already wisely doing—taking on more young men than the internship plan at present provides for.

Additional scholarships would undoubtedly help encourage more young men to consider the ministry, although this is not the greatest issue. Oberlin Theological Seminary not only stepped up recruiting but in 1962 began offering four \$1,500 one-year scholarships to students from any college, and eleven one-year \$1,000 grants to students from colleges in the Great Lakes area. In spite of these inducements the number aspiring to the ministry dropped from seventy-five then to sixty-two now. Six or seven

## REPENTANCE

"A Christian isn't a man who never goes wrong but a man who is enabled to repent and pick himself up again after each stumble." That is a clue to the real nature of repentance. Repentance is not something you do now and let it go at that; repentance is turning in from self and sin to God today—and tomorrow—and the next day. Repentance is in changing your life's direction again and again and again.—C. S. Lewis.

years of college and seminary does place an impossible financial hurdle before some families.

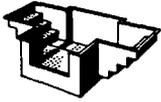
More important issues are suggested in the *Wall Street Journal*: "Nobody pays much attention to ministers anymore"; and "Clergymen have less influence in today's society than they did in simpler, more rural America of the past."

It is true that the minister's work is demanding. The pastor is the work horse of the denomination. Some of his tasks are not pleasant. Certainly he is worthy of his hire—of the feeling that he is influencing men for Christ and thereby bettering society. I'm convinced that Adventist ministers receive more of this remuneration than the average minister. But this problem is underscored by the report from Union Theological Seminary in New York, that only 65 per cent of its graduates become pastors now, against 75 per cent in the early 1950's. At least 120 seminary graduates of other faiths have gone into the Peace Corp and many more into the Anti-Poverty program. This would indicate a continuing interest in humanitarian work but a disillusionment with either the aims or the methods or with the rewards of the ministry. Perhaps they are disillusioned with good reason. If so, this is a grand opportunity for us as a church to be prepared to step into the vacancy and point souls to our message.

Some there are who have said, "Unless one is preparing to be a minister or a teacher, or doctor, or a nurse, our schools do not have much to offer—as though there had been a disproportionate emphasis upon these callings. On the contrary, these three fields are perhaps the most urgent needs of our denomination at this time. This is specifically the purpose of our schools.

In a society that supports more bartenders than clergymen, we have certainly not oversold youth on the importance of preaching. Engineering now outranks medicine in popular appeal to young men. Business, law, the building trades and selling, claim their fair share of Adventist youth. Many fall into some available work which holds no challenge for them simply because they have never been guided or encouraged to choose and prepare for a more challenging profession.

In a survey of 1,978 ministerial students in 57 theological schools of 20 denominations, 630, or nearly half of the 1,471 who

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replied, credited a minister as the first or most important influence to enter the ministry. The mother was given as the prime influence by 17 per cent, the father by 11.2 per cent (but 15 per cent of those answering were sons of ministers, so the average father was still less influential).

The secret of more ministers lies largely with pastors and parents as the most effective recruiters.

There is much every Adventist minister can do to increase the number of future ministers. By our lives we can inspire youth to follow us. Every young person is to some degree a hero worshiper. By our friendship, our sermons, and personal help to them, we can merit their imitating us. Many a boy decides while in the primary or junior department that he would like to be a minister. We encourage juniors to sit as close to the front as possible, where they can become more personally involved in what happens in the pulpit. On hikes, camping trips, and in home visitation, one can ask boys about their plans for life-work.

*(To be continued)*

#### How Becky Mapped Route to Church

Never underestimate the power of a literal-minded child. Becky Shandrick, seven-year-old daughter of the Reverend Albert J. Shandrick, listened intently as her father chatted with a man painting a store front. The pastor closed the conversation with an invitation to services at Zion Lutheran church. "Well," the painter replied, "you'll just have to draw a chalk line for me so I can find it." The next day, Becky was at work with a box of chalk. On Sunday, the painter followed the seven-block line she made, and took a seat in the church.



## SHEPHERDESS



THE first lady of America, Mrs. Lyndon Johnson, is seeking ways for us to beautify America. She would like to take the slum sections out of our great cities and see magnificent public and commercial buildings erected. To see more flowers, green shrubs, and more lovely trees is

the sincere wish of a good and a noble woman.

Now, it is natural that women should seek ways to beautify their homes, their towns, their schools, their churches. I think Adventist women should be interested in this sort of thing too, and do something to cooperate. But the principal role of Adventist women is to be beautiful in character, to bring courage and faith and love and patience and purity to the front for the world to see. Mrs. Johnson will not succeed totally in her goals of making America beautiful, laudable as those goals are; but Adventist women will succeed in their basic goals. In fact, God uses a Christian woman as a symbol of His church purified and refined in the last days. Here is the text: "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27). This is the bride of Christ.

In Revelation 12:1 the church is represented as a pure woman, clothed with the sun, the moon under her feet, and a crown of twelve stars on her head. This is the church beautified by God's transforming grace.

President Lyndon Johnson is striving most sincerely and laudably for the creation in the United States of "the Great Society." We have read about it in newspa-

# Women in Times of Crisis

(Concluded)

D. A. DELAFIELD

Associate Secretary, White Estate, Inc.

pers and magazines. In *The U.S. News and World Report* for March 8, 1965, appears the record of an interview with the eminent scholar Dr. Robert E. Fitch, dean and professor of Christian ethics at the Pacific School of Religion in Berkeley, California. The interview is titled, "Is America Ready for a 'Great Society'?" Dr. Fitch is not so sure. "There have to be three things present for greatness to be achieved," he believes. "One is an air of freedom. A second is an air of adventure. Third is the confidence that comes from faith." Then he said, "By 'faith' I mean a great vision of the realities of life and of the significance of what one is doing."

This discerning Christian admits that we do have in the United States today the first two qualifications of greatness—an air of adventure, and an air of freedom. But he doubts that we have the confidence that comes from faith. And as I read the interview I thought of the words of Jesus: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). Do Americans really have a clear concept of what constitutes "the realities of life"? Do they have an awareness of the significance of what they are doing? Do they really understand what is going on in the world? Do they know why they are here? And what about their destiny?

The last question in the interview with Dr. Fitch was as follows: "Can you have a good society without good people?" His answer: "I'm quite sure you cannot. And that's why this particular crisis, this spirit-

ual crisis of the American people, disturbs me profoundly."

Dr. Fitch admits that Americans are an adventuresome people. He rejoices that we have freedom in the United States. But he looks around for morality—real morality—in good, Christian people. He doesn't see it; at least, he doesn't see enough of it to qualify this nation for greatness, or for a really "Great Society."

What is the trouble with America? He mentions several things: "First, the breakdown of authority in this country—the annihilation of authority, the abdication from authority on the part of those who ought to be exercising it." And what does he have in mind by authority? "Primarily," he says, "moral authority." He argues that business executives, teachers, pastors, political leaders, all authorities, need to have moral power and to thus exercise moral authority. They need to be good people. All the other authorities are in vain without this.

How did this erosion of authority come about? Among other things he pinpoints certain "allegedly democratic and egalitarian theories," or teachings, also "relativistic teachings," which say in effect that there is no objective standard of right and wrong, truth and falsehood, in the world. Everything in life is relative to the American culture in which we live and move.

High school youth of America are adrift on a sea of uncertainty, but they are not to be blamed for being so uncertain about moral standards and authority. Dr. Arnold J. Toynbee wrote as follows:

I believe we have no certain knowledge of what is right and wrong, and, even if we had, I believe we should find it just as hard as ever to do something that we knew for certain to be right in the teeth of our personal interests and inclinations. Actually, we have to make the best judgment we can about what is right, and then we have to bet on it by trying to make ourselves act on it, without being sure about it.—*This I Believe*.

In *The Christian Century* of May 14, 1958, appeared a commencement address delivered by Milton Mayer, who had to admit that only the gift of God could save the college graduate from being corrupted by an immoral society. Here are portions of his speech:

As you are now, so I once was; as I am now, so you will be. You will be tempted to smile when I tell you that I am middle-aged and corrupt. You should resist the temptation. Twenty-five years from now you will be ineluctably middle-aged and,

unless you hear and heed what I say today, just as ineluctably corrupt. . . .

I once heard Robert Hutchins tell a graduating class that they were closer to the truth that day than they would ever be again. I did not believe him. But I have seen most of the members of that class since, and I regret to inform you that Hutchins was right. Mind you, he did not say that they were close to the truth; he only said that they would never be so close again. . . .

If my own history and the history of the race is instructive, this commencement is for nearly every last one of you the commencement of disintegration.

Dr. Fitch says this erosion has been going on for a long time. And what do you end up with? He says the only authority left is "me." That is, the isolated individual. "And for a while that seems fine. I do as I feel, and I do as I wish. But naturally I'm going to bump into another 'me' who doesn't think and feel the way I do, and there's going to be a little clash, and then we are up against trouble."

Then Dr. Fitch quotes Glenn Tinder of the University of Massachusetts, associate professor of government in that school. Dr. Tinder introduces another aspect of the problem called "the illusion of the isolated individual, that he can exist in a little vacuum all by himself."

What all of this amounts to is a denial of the teaching of the New Testament that "none of us liveth to himself, and no man dieth to himself" (Rom. 14:7). Everybody has an influence. We cannot seal ourselves off in a little compartment and expect to live. If everybody were that way there would be no society, let alone a "Great Society." The Heaven-ordained center is God. But since the fall of man the selfish ego of men has become the center. Wrote Ellen G. White, a woman who knew the cause of crises:

Under God, Adam was to stand at the head of the earthly family, to maintain the principles of the heavenly family. This would have brought peace and happiness. But the law that none 'liveth to himself' (Rom. 14:7), Satan was determined to oppose. He desired to live for self. He sought to make himself a center of influence. It was this that had incited rebellion in heaven, and it was man's acceptance of this principle that brought sin on earth. When Adam sinned, man broke away from the heaven-ordained center. A demon became the central power in the world.—*Counsels to Parents and Teachers*, p. 33.

Dr. Fitch is in demand at colleges where he speaks on the subject of sexual morality. He says of the students:

The one thing that they pretty universally be-

lieve in is something they call intimacy. This is that part of sex that is private, strictly private. The idea that sexual behavior should have public consequences in the way of babies and families and property and income taxes and buying groceries and civic responsibilities doesn't seem to enter their heads. It's just this little private intimacy.

Some of the youth just want to be a little vacuum all by themselves, doing as they please, without responsibility and without respect for authority.

This isolation extends even to religion. Dr. Fitch declares that he has seen many a group which will say, "Well, we don't like churches. We don't like worship. After all, religion is a very private and personal matter. It's nobody else's business. It's just between me and God."

Well, religion is personal. But if it is nothing but personal it is something new in history. "There never was any purely personal religion, in the whole history of the world, except for a few isolated mystics."

"Isolation," according to this authority, "is becoming the fashion even on the dance floor. You don't dance with a partner any more. Everyone gets off by himself to do the twist or the watusi. It doesn't matter whether anyone else is around or not.

"So privacy in sex, in property, in religion, in dancing—this is part of the pathos of modern man, hugging his own little isolated ego."

Where did this bizarre way of thinking and acting in our American society come from, anyway? There was a Seventh-day Adventist woman who wrote of these crisis times and she told us years ago what would come.

In the *Signs of the Times* of April 21, 1890, Ellen G. White forecast with amazing accuracy the trend in public morals and the causes of the decline in the old virtues. "Society is now in a state of demoralization," she wrote, describing conditions of things in her own day. But she predicted, "This will ripen until the nations become as lawless, as corrupt, as were the inhabitants of the world before the flood."

So the expression "Society is now in a state of demoralization, and this will ripen until the nations become as lawless and corrupt as were the inhabitants of the world before the flood," must have sounded to the gay and reckless spirit of the 1890's like the pessimistic voice of a prophet of doom.

What are the facts? Has this statement anticipating the ripening or rotting of public morals, made seventy-five years ago, been fulfilled in American society? If it hasn't, how then can we explain the gross homosexuality which has become such a major problem to be coped with only by skillful psychiatrists and preachers of religion? What explanation can be made for the fact that hundreds, yes, thousands, of teen-age girls are annually sent home from our high schools pregnant and unmarried.

Mrs. White's statement in the *Signs* was made in the setting of an article dealing with the dangers that threaten youth of the last days prior to Christ's return. The setting of her prediction was in a comment on the prophecy of Christ, "When the Son of man cometh, shall he find faith on the earth?" She observed:

He saw how real Christianity would become almost extinct in the world, so that at his second advent he would find a state of society similar to that which existed before the flood. The world would be engaged in festivity and amusement, in theatrical shows, in the indulgence of base passions. Intemperance of every grade would exist, and even the churches would be demoralized, and the Bible would be neglected and desecrated. He saw that the desperate revelries of the last days would only be interrupted by the judgments of God.

She also told us what would be the causes that were basic to our lack of "greatness." In the *Signs of the Times* of April 21, 1890, Ellen G. White analyzed the basic reasons for the demoralization of our society. "The degradation that is found in the world today," she wrote, "is largely due to the fact that the Bible no longer exerts a controlling influence upon the minds of men. It has become fashionable to doubt." But why does the Bible cease to exert a "controlling influence upon the minds of men"? Mrs. White offered the following explanation, commenting on the antinomian preaching of certain ministers of her day:

The law of God has been made void by those in sacred office, and what can be expected of those who have listened to their sophistry and error? What can be expected of the youth who have come under the influence of those who have cast away the law of the Lord of hosts and have despised the word of the Holy One of Israel? It is no wonder that the Bible has come to be lightly regarded.—*Ibid.*

Sixteen years later, in the *Signs* of November 21, 1906, she wrote that "transgression has almost reached its limit. Confu-

sion fills the world, and a great terror is soon to come upon human beings. The end is very near. God's people should be preparing for what is soon to break upon the world as an overwhelming surprise." Already the terror of the atom bomb has been unleashed on Hiroshima and Nagasaki, and this two decades ago. What "overwhelming surprise" awaits the world next?

So Dr. Fitch said that faith was needed if we were to be a people who had confidence and therefore the qualifications of greatness. But, said Paul, "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). So with God's Word and law discarded by men, there is no authority and thus no faith or confidence.

You can see that the world is in a crisis now. But the bigger crisis will be tomorrow. What will Vietnam lead to? We thought that Korea would lead us to World War III. Will the winds of strife be held in the Vietnam crisis? Who knows? But the surprise of our lives will come one of these days and the events we have so long expected will be upon us. In that hour Christian women, God's women, will not fail.

In these exciting times what is needed is women who will take time to become holy women, who will beautify themselves by receiving the righteousness of Christ by faith. Mary sat at Jesus' feet and learned of him. Martha, her sister, was busy with many things. "Tell my sister to get up and come out into the kitchen and help me get dinner ready," she said to Jesus. "Martha, Martha," replied the Master, "Thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:41, 42).

It is not possible for women or men to come to crisis times without preparation and still be courageous. So will you women pray for the men of the church, for the men who hold office in the General Conference, and in our conferences, and missions, and institutions around the world? Will you pray that a revival may start? Let us become more spiritual, more dedicated. Let us embrace Christ as Lord and Saviour and enjoy that confidence which comes by faith and the study of God's Word.

Then Jesus will give us all courage in the crisis ahead. But right now God would have the women in the church, the wives of denominational leaders, all who are here today, draw from the great Fountain of life

courage and greatness. God is waiting for us all to find in Him the grace we need in the crises of life.



## BOOKS

*Life of Christ*, Fulton J. Sheen, McGraw-Hill Book Co., Inc., price \$6.50. Paperback, Popular Library, \$ .95.

In my opinion every Seventh-day Adventist who would like to have a better rapprochement to his devout Catholic friends should read this book. It is superb from a literary standpoint and inspiring devotionally. In his introduction to this Christ-centered book the author indicates that it was written during great suffering and trial, which brought "a sweet intimacy with the crucified Christ."

Bishop Sheen reveals an enviable knowledge of the whole Bible, and shows himself to be well aware of the fact that the Old Testament enfolds the New, and the New unfolds the Old. If the reader can overlook a few typically Catholic statements, he will find this book to be strongly evangelical. The chapter on Nicodemus, for instance, is a fine presentation of the New Birth, and sometimes sounds surprisingly like the last two writers one would expect to be reminded of in a Catholic book: Ellen G. White and Martin Luther. Here is a passage which sounds as if it could have come from *The Desire of Ages*: "The first birth makes us children of our parents; the second makes us children of God. The emphasis is not on self-development, but on regeneration; not on improving our present state, but on completely changing our status" (Page 86). And this statement sounds like Luther: "Nicodemus saw that the Divine life in man is not just a question of *being*; it also involves the problem of *becoming*, through a power that is not in man but only in God Himself" (Page 88). Luther's way of expressing a similar thought was to say that this life is not righteousness, but growth in righteousness, not health but healing, not *being* but *becoming*.

Here are a few of the almost innumerable statements (many of which are reminiscent of Ellen G. White) that gripped me as I read this excellent book:

Divinity shines forth whenever His human nature is humbled (Page 103). (Divinity flashed through humanity—E.G.W.)

The attributes of His suffering humanity will be necessary for His identification. Hence, after His Resurrection He kept the scars (Page 167).

Charity is to be measured, not by what one has given away, but by what one has left (Page 161).

The closer a person approaches God, the less worthy he feels. . . . In the presence of the holiest of creatures, the soul becomes self-accusing and brokenhearted with the weight of its defects (Page 163).

Without the Way there is no going; without the Truth, there is no knowing; without the Life, there is no living (Page 165).

Satan may appear in many disguises like Christ, and at the end of the world will appear as a benefactor and philanthropist—but Satan never has and never will appear with scars. (Preface.)

Once man is convinced of his own sinfulness, he cannot be convinced of his own righteousness; once a man is convinced that Christ has saved him from sin, then he is convinced that Christ is his righteousness (Page 360).

As Adam lost the heritage of union with God in a garden, so now our Blessed Lord ushered in its restoration in a garden. Eden and Gethsemane were the two gardens around which revolved the fate of humanity (Page 370).

It was to a virgin woman that the birth of the Son of God was announced. It was to a fallen woman that His resurrection was announced (Page 473).

Born of a virgin womb, He was buried in a virgin tomb, and as Crashaw said: "And a Joseph did betroth them both." Born in a stranger's cave, buried in a stranger's grave, both human birth and death were strangers to His divinity (Page 469).

The manger and the cross thus stand at the two extremities of the Saviour's life! He accepted the manger because there was no room in the inn; He accepted the cross because men said, "We will not have this Man for our king." Disowned upon entering, rejected upon leaving, He was laid in a stranger's stable at the beginning, and a stranger's grave at the end. An ox and an ass surrounded His crib at Bethlehem; two thieves were to flank His cross on Calvary. He was wrapped in swaddling bands in His birthplace, He was again laid in swaddling clothes in His tomb—clothes symbolic of the limitations imposed on His divinity when He took a human form (Pages 14-15).

RUTH G. SHORT

(The paging is from the paperback edition.)

***The General Next to God*, Richard Collier, Dutton & Company, 320 pages, \$4.95.**

This is the story of the Salvation Army and William Booth, its founder. Unless you wish to be made uncomfortable, it would probably be better for you not to read this book, for it tells of heroic and self-sacrificing Christianity on a scale that would make most of us blush for shame at the small sacrifices we have made.

But I have found it one of the most inspiring books I have read for a long time. Richard Collier keeps this book moving at a fast pace, and once you start to read it it is difficult to stop. While it is not theology in print, it is theology in practice. It is a story of riots and persecution, of scorn and ridicule, but of ultimate triumph, an example of which was seen when, at the funeral of William Booth, Britain's Queen Mary sat beside a woman of the streets who had been converted in a Salvation Army meeting.

R. E. FINNEY, JR.

***The Ten Commandments: A Study of Ethical Freedom*, Roland S. Wallace, Eerdmans, 1965, 181 pages.**

In a day when advocates of the "new morality" denounce a literal interpretation of the Ten Commandments as impertinent to modern society, Roland S. Wallace's book is a refreshing contribution.

He asks: "Is it justifiable to make the Ten Commandments the point at which we try to relate the gospel to the important ethical questions of today?" and answers in the convincing affirmative.

The book consists of fourteen sermons (some commandments receive a two-chapter treatment), and teaches modern applications of the law of God. To strengthen his conviction that the Ten Commandments have a place in modern theology, he interprets them in terms of their relation to the New Testament gospel and their relevance to modern ethical problems.

The first chapter is a study of Biblical themes that contribute to an understanding of God's law. He sees the Ten Commandments not merely as a rigid set of rules but as a guide to "ethical freedom"—that is, liberty from sin—that has a sound ethical foundation. The book clearly portrays the Christian's obligation to shape his life after the God-given pattern.

His interpretation approaches a strict fundamentalist position. The commandments are not merely a good norm to which we should aspire; they are the law of God, which we should keep as an expression of our gratitude for the "glorious liberty" which we claim.

An advantage of this book is its simplicity of style. Minister and layman alike can appreciate and use the material in it. It is homiletical and obviously is intended to appeal to parishioners. Yet the author primarily means it to be a tool for the preacher. His aim seems to be to apply the meaning of the Ten Commandments to the present. He does this aptly, and for this reason the book is indeed a helpful tool for preachers who are always looking for ways to make religion relevant to modern society.

In any book on the Ten Commandments one can expect to find interpretations with which some theologians would disagree. In the main, however, this volume would be profitable reading for anyone who wishes to understand more completely the profound meanings of the law of God.

CHUCK SCRIVEN

THE MINISTRY



## NEWS BRIEFS

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

### Harris Poll Shows 97 Per Cent of Americans Believe in God

Fifty-four per cent of adult Americans claim they attend church services at least once a week; 50 per cent report they say grace at most meals in their homes; 97 per cent profess a belief in God; and 72 per cent believe in life after death, according to a Louis Harris poll of a cross section of the population. Those "deeply religious" include a disproportionate number of Southerners, women, Catholics, and Negroes. Lowest level of religious interest was reported from Eastern States. Catholics are most faithful in church attendance; 74 per cent go at least once a week. Women of all faiths attend more regularly than men; 62 per cent of the women but only 46 per cent of the men claimed to go weekly. Lowest records of church attendance were found among Easterners and residents of large cities and suburbs. Attendance is higher in the South and Midwest, particularly in small towns and rural sections. Belief in afterlife scored 72 per cent. It ranged from a high in the South of 84 per cent to a low of 58 per cent in the East. Seventy-eight per cent of Midwesterners and 73 per cent of Westerners professed belief in an afterlife. In rural areas this belief was found among 79 per cent of the people; in small towns, 78 per cent; in suburbs, 68 per cent; and in cities, 66 per cent. Only 1 per cent of Americans say they are atheists, and 2 per cent, agnostics. Eighty-three per cent say they contribute financially to a religious cause.

### POAU Leader Tells Adventists "Separation" Is Threatened

The annual convention of Seventh-day Adventist churches in the Carolinas was told that "individual religious liberty is threatened today by church groups who seek tax funds for support of religious institutions." Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State (POAU), Washington, D.C., said "the trend today is to expect more and more from the government in the operation of church institutions. Along with this aid comes more and more government control. Our personal liberty to worship God according to the dictates of

conscience and to carry on the ordained work of the church is based," he said, "on the principle of separation of church and state. Any breaking down in this wall of partition is a trend in the wrong direction."

### Vatican Radio Notes "Miraculous" Survival of Religion in U.S.S.R.

Vatican Radio, broadcasting a commentary on "the religious situation in the Soviet Union," observed that religion in Russia "has managed to survive miraculously despite everything that the persecutors can do. This is perhaps one of the most interesting phenomena of our times," said the station. "Young people in Russia," it continued, "have begun to form clandestine religious groups, meeting secretly in private houses, reading the Bible in small groups, or listening to religious records. They have the same pure faith and attitude as that when the church was in the catacombs." The commentary dealt with an international symposium on religion in the Soviet Union held recently in Munich, Germany, under sponsorship of the Institute for the Study of the U.S.S.R. The broadcast noted that the meeting was attended by Protestant, Catholic, and Orthodox scholars and other churchmen.

### Former SBC Head Says "Death of God" Concept Is Philosophy, Not Theology

A former president of the Southern Baptist Convention declared in Detroit at a denominational pastoral conference that the "God is dead theology" isn't theology at all but is "a frustrated humanism." Dr. Herschel H. Hobbs of First Baptist church in Oklahoma City, Oklahoma, told some 5,000 pastors that "our age is plagued with pseudo-theologians . . . who are in reality philosophers posing as theologians. . . . Much that goes under the name of modern theology," he said, "is philosophy which disregards the Bible altogether

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or else uses it merely as a springboard for a leap into agnosticism." Predicting that the death-of-God philosophy will die, Dr. Hobbs declared that preachers must "believe something" and find their basis of faith in the Bible. "Perhaps the most vicious of its [the Bible's] enemies," he said, "are those who would reduce the message of the Bible to a vaporous existentialism whose pronouncements are balloons floating aimlessly through the air with no rootage in history, or the demythologizers who approach the Bible as though it were a storehouse of half-truths or of ancient superstitions."

### Ecumenical Service Marks Catholic Use of "R.S.V."

A Catholic edition of the Revised Standard Version of the Bible was launched at a simple service in Westminster Cathedral which was given a distinct ecumenical flavor by the presence of Anglican and Protestant leaders. The Bible's appearance marks the end of a process of preparation begun in 1953. It is a complete edition, and the first translation from the original texts made available for English Catholics since the Reformation. John Cardinal Heenan, the Catholic primate of England and Wales, who presided at the service, expressed joy that "at last we have a reasonably common text to share with our fellow Christians."

### Salvation Army Evangelism Tested on Times Square

The Salvation Army launched a 38-hour open-air evangelistic meeting on a corner of the Times Square area to reach the weekend crowds with the gospel of salvation. Some 500 uniformed Army speakers and musicians were to participate in 24 relay teams, working a two-hour shift. The mission included traditional Army brass band, short sermons, prayers, testimonies, and sidewalk congregational singing. Services were held from a curb-side Army mobile unit, with one side of the vehicle opened as a pulpit.

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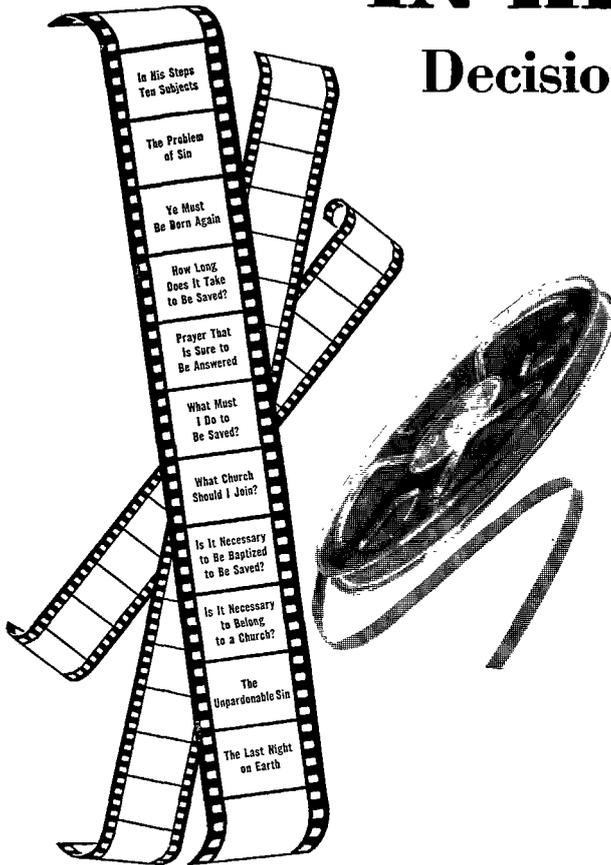
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# WELCOME!

Just as this issue of *THE MINISTRY* goes to press, we are happy to introduce our newly elected General Conference Ministerial Association secretary, N. R. Dower. For some time we have known that our beloved leader, R. Allan Anderson, would be retiring at the Detroit session. We have already expressed our sincere regret at the loss of his inspiring leadership, but we rejoice that the one chosen to fill his place comes with such a fine background of field experience.

Elder Dower began his ministry as a pastor-evangelist. After ten years of outstanding success he was called to the presidency of the Texico Conference in 1946. In 1950 he became president of the Texas Conference. For the past nine years he has served as president of the large Washington Conference. His attitude toward the

men he led can be summed up in the question he would invariably ask, "What can I do to help you be more fruitful and effective in your ministry?" His realistic and practical approach to the daily problems faced by his men in the conference will be of real benefit to our ministerial forces around the world.

Those who have been associated with Elder Dower are well acquainted with his qualifications. His dignity is mingled with the spirit of friendliness. His humility is based not on self-depreciation but on a right estimate of self as God sees us. His kindness adds up to more than mere words. His integrity and energetic Christian leadership commands the respect of all. As a president his main emphasis was ever on soul-winning ventures. He loyally supported any effort that resulted in souls saved. This aggressive, evangelistic outlook caused a true minister

to understand the purpose of his calling. Those who have had the privilege of visiting his camp meetings and workers' councils know the strength of his leadership. We are confident that in this new role of Ministerial secretary, the Lord will bless Elder Dower and use him abundantly.

This welcome would not be complete unless it included Mrs. Dower, the former Miss Kay Carlson. Her natural charm has endeared her to the heart of many a minister's wife. Her deep personal interest in the spiritual welfare of souls has aided Elder Dower in his ministerial labors. Truly, she is a model shepherdess whose description can be summed up in the words of Proverbs 31.

Another important change in our staff is the election of G. E. Vandeman as an associate secretary. The development

of the It Is Written program actually began some years ago when Elder Vandeman was one of our staff. During these formative years it was felt best for this new evangelistic concept to operate independently of any department. However, one action at this last session reunited the program and its staff with the Ministerial Association.

Plans for the expansion of this wonderful soul-winning method will be announced later, but in this issue we want to give our former colleague a hearty welcome home.

The tasks and responsibilities of the Ministerial Association are both varied and exacting. With the assurance that God is leading, we solicit your earnest prayers that our new leader, Elder Dower, and we who are associated with him during the forthcoming quadrennium will be empowered by the Holy Spirit to accomplish greater things for the Master than ever before.—EDITORS.



Pastor N. R. Dower