

The
MINISTRY

SEPTEMBER

1966



An Administrator's Prayer

Dear Lord:

- ▶ Help me to be myself what I desire others to become—a born-again, practicing Christian. Any reputation as a leader must be commensurate with this highest of all callings.
- ▶ Help me to exercise the greatest tact, to be thoughtful and kind as Jesus was with those His life touched. Help me never to be rude, never needlessly to speak a severe word, to never give needless pain to a sensitive soul.
- ▶ Help me to be courageous, cheerful, zealous, and possessed of a holy enthusiasm for my work.
- ▶ Give me a conscience that feels sharply the sin of inactivity; and enable me to make gateways of opportunity through the walls of protection that tend to shut me from the world.
- ▶ May I never ask, "Is it safe?" "Is it politic?" "Is it popular?" but always, "Is it right?"

- ▶ Help me to increase the value of every other man around me.
- ▶ Help me to be big enough to overlook slights, whether they are intentional or unintentional, to forgive and to forget injuries.
- ▶ Give me grace never to retaliate or be vindictive—above all, Lord, never permit me to use my influence or my position to get even with someone who has opposed or wounded me.
- ▶ Help me never to needlessly create issues with my fellow workers.
- ▶ May I avoid pettiness. Let me be willing to yield on points that do not involve principle.
- ▶ Help me to treat those “under me” with as great respect and deference as I treat those who are my superiors.
- ▶ Help me never to pass the blame down but to accept my responsibility when things go wrong.
- ▶ Help me never to ask others to do what I am able but unwilling to do myself. Let me exercise leadership by example even more than by precept.
- ▶ Help me always to rejoice fully in the success of a brother, even when it may have been at my expense.
- ▶ Forbid that I should ever feed upon the husks of other men’s failures or folly. If I have nothing good to say about a brother, Lord, help me to keep my mouth closed.
- ▶ Remind me often every day that “he that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.”
- ▶ Give me patience under fire, and help me to remember the words of the wise man, “A soft answer turneth away wrath: but grievous words stir up anger.”
- ▶ Help me always to give in graciously when my brethren do not see light in my plans or proposals. Only when principle is at stake let me “stand for the right though the heavens fall” (*Education*, p. 57).
- ▶ Help me not to act impetuously or on snap judgment. May I ever remember that emergencies demand and should receive immediate attention and action, but most decisions are better taken in the atmosphere of prayerful reflection.
- ▶ When dealing with the erring may I act with love, mercy, and true justice—in the same spirit I would wish to be treated myself, always remembering to consider lest I also be tempted.
- ▶ May I use the Lord’s funds wisely—they are not mine but Thine, and many of those coppers came through long hours of toil and self-denial.
- ▶ Help me never to become so engrossed with the motions of administration that I lose sight of my highest calling—soul winning. Remind me frequently that I am in this life only to prepare myself and others for the life to come.
- ▶ Help me to be a man of prayer and a man of the Word—never let my encouragement of others in these two most important requisites of spiritual success be mere precept. Let every day begin and end with Thee.
- ▶ May I never believe that any task, with divine help, is impossible.
- ▶ Help me never to give less than my best to Thee and to Thy work—“good measure, pressed down, . . . and running over.”
- ▶ May I always make Christ first, last, and best in everything.

Amen.

ROBERT H. PIERSON
President, General Conference of Seventh-day Adventists



EDITORIAL

THE 1966 Ministerial Convention and Revival held in Detroit, Michigan, is now a matter of history. The combined impact of Spirit-filled sermons, panel discussions, and demonstrations of evangelistic and pastoral ideas and concepts will never be forgotten. Beginning Monday night, June 13, and ending on Thursday afternoon the sixteenth, three full days were dedicated to helping pastors and evangelists in their soul-saving work. Both delegates and those who came on their own were present.

Record Attendance

The attendance at this pre-session surpassed all previous records. The spacious ballroom A of Cobo Hall, with its window paneling facing the Detroit River, was our meeting place. Arrangements were made for 2,500 chairs, but the opening night indicated that this would be insufficient for the rest of the meetings. Three thousand chairs were put down, and even then people stood during some of the meetings. Not only were attendance records shattered, but the way the ministers and their wives stayed by the meetings during the day was gratifying. Meetings began at 8:15 in the morning and ran through until nearly 10:00 p.m. There was little time between services, but the eagerness on the part of all to gain inspiration and ideas was a definite sign of dedication on the part of our worldwide ministry.

Set the Pace

Perhaps a paragraph from a letter written to us by our newly elected president, Robert H. Pierson, sums up the effectiveness of the convention. "Certainly the Lord blessed in the preministerial convention and revival at Detroit, and I know this had a great deal to do with the good spirit that prevailed during the session." Scores of ministers expressed to us their feelings regarding this pre-session. There was general

Ministerial

Pre-session

Best Ever!

agreement that these meetings were the best in our history.

Music Hath Charms

Charles Keymer, the director of music for the entire General Conference session, assumed the additional responsibility of organizing the Ministerial Convention and Revival musical program. The selections chosen were outstanding and meant much in providing a spiritual atmosphere for the spoken word. The power of music was never felt more strongly than at our pre-session. We wish to express deep appreciation to those who planned and participated in this part of the program.

Prayer Spells Success

Untold hours of preparation and prayer went into the planning of this session. Our leader, R. A. Anderson, expressed time and time again that unless the Spirit of God took control of these meetings, all the effort and energy expended would be in vain. He personally called the staff together for special seasons of prayer for God's leading in the selection of both men and topics. Those who were invited to participate shared this burden with us, and the results proved to be a blessing to everyone who attended.

Holy Spirit Theme

We in the Association had a burden that this pre-session would center around the theme of the need for the power of the Holy Spirit in the lives of the Adventist ministry today. From the keynote speech to the final appeal, this theme was para-



A touching moment during the farewell remarks.

mount. We pray that the impressions received at this meeting will grow into a mighty movement of power.

J. R. SPANGLER

SOME EXCERPTS
from a
FAREWELL TRIBUTE
given to
R. A. ANDERSON

I CONSIDER it an honor and a privilege at this time to speak for my fellow Ministerial Association secretaries when I say that in our presence tonight is a man of spiritual stature who has had much to do in influencing our lives. He has been, through all these years, a completely dedicated, committed, and consecrated minister. His Biblical scholarship, his passion for souls, and his friendship with all his fellow ministers have strengthened and encouraged our lives for all time.



Singing evangelists attending the Ministerial Preession, including the Voice of Prophecy and Faith for Today quartets, added much to the enjoyment of the meetings by their music.

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Before many of us knew him, Roy Allan Anderson was prepared, developed, and used by God in successful evangelism throughout the Australasian Division. From there he was called to the city of London. People of London today remember him with great affection. In church after church that I visited in the London area I was informed that this was Pastor Anderson's church or they were Pastor Anderson's converts. When I visited the large Holloway church I was told that this had been Pastor Anderson's evangelistic center. Affectionately they pointed to the pipe organ and told how he loved to sit down at the console and play. It was from that rostrum that he led his large choir and preached the message he loved.

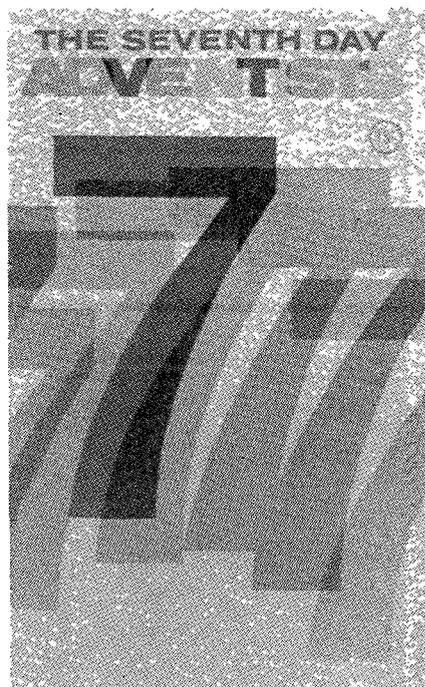
Shortly after his arrival in the United States of America he was invited to head the department of religion at La Sierra College. He accepted this responsibility and felt it was a great opportunity to train evangelistic theologians. Many successful soul winners of the present time recall those days of their early training. After four years at La Sierra College he was called at the General Conference session of 1941 to associate with Elder L. E. Froom in the Ministerial Association. He was particularly to foster evangelism and to give a more effectual field training to our theological students the world over. Nine years later at the General Conference session of 1950 he was invited to be the secretary of the Ministerial Association and editor of *THE MINISTRY* magazine.

He is truly a man of unusual spiritual stature, an outstanding exponent of doctrinal and expository preaching, but most of all a humble servant of God, deeply in love with his Master and desiring to serve Him faithfully.

It has been a great privilege for us to have been closely associated with him in the Ministerial Association. Our own ministry has been strengthened, our souls have been warmed, and our lives blessed by this association and communion. We have appreciated his balance, his counsel, his friendship, his prayers. He will never be forgotten.

He is going to be missed by all of us. We here in this General Conference session wish to express our appreciation for the twenty-five years of dedicated ministry he has given to us, his fellow ministers.

ANDREW FEARING



In the April, 1966, issue of *THE MINISTRY* magazine we published an article by William J. Whalen, a Catholic writer, which dealt with the Seventh-day Adventist Church. We had a very fine response to this article and several requests asking for permission to reprint this material. We placed in the July, 1966, Viewpoint column of *THE MINISTRY* a suggestion that if there was enough demand for reprints we would take this up with our publishers. In the meantime, one of our good readers sent us a copy of the above pictured booklet titled "The Seventh-day Adventists," which sells for fifteen cents and can be secured from the Claretian Publications, 221 West Madison Street, Chicago, Illinois 60606, Pamphlet Department. This is an official publication of the Roman Catholic Church. On the back page you will find the following information: Nihil Obstat: Rev. Thomas Joyce, C.M.F. Eccl. H. D. Censor Deputatus; Imprimatur: Most Rev. Cletus F. O'Donnell, J. C. D. Vicar General, Archdiocese of Chicago; October 15, 1965.

"The Nihil Obstat and Imprimatur are official declarations that a book or pamphlet is free of doctrinal or moral error." We feel that this little booklet could be widely distributed to our Roman Catholic friends to help them better understand the teachings and beliefs of the Seventh-day Adventist Church. It is attractively printed with a multi-colored cover. Perhaps larger quantities could be secured at a reduced price.

Please send your order directly to the Claretian Publications and not to the Ministerial Association office.—EDITORS.

Shall We Present Christ in the Five-Day Plan?

DANIEL R. GUILD

Ministerial Secretary, Southeast Asia Union



As I was passing through one of our centers on the way to hold a Five-Day Plan demonstration school for workers, a pastor who has observed several Five-Day Plans, said to me, "I don't believe this Five-Day Plan is held on the correct basis. Here you have a

group of people before you night after night for five nights and you don't tell them that the way to victory over the tobacco habit is the Lord Jesus Christ. What will you say when you are confronted with this in the judgment day?"

Taking an entirely opposite point of view, another pastor recently said to me, "We should conduct these Five-Day Plans with no other aim than to help people. Seventh-day Adventists should do more of this type of community service. There should be no hooks! We should conduct these plans even if we never converted anyone from them. To hold them with the objective of getting converts is selfish."

Which of these men is correct? Both, or neither?

Why a Five-Day Plan?

What is our purpose, our aim, our objective, for conducting a Five-Day Plan? Is our aim to project a good public relations image, to help people overcome a habit and thus live longer, to relieve suffering, to produce a better humanity, to prepare men's minds to receive spiritual truth, or to make converts?

Good publicity should, of course, not be our motive for conducting a Five-Day Plan.

But publicity as a by-product is cause for rejoicing, for the Five-Day Plan does give a true image of what Seventh-day Adventists truly are—interested in a better life for all men, both here and hereafter. Projecting a true image of God's true church will aid men to choose the right road to heaven and unite with that church.

Giving people a vision of better living and the hope of a longer life through understanding our health message is a work of the highest order. Sympathy toward the sufferer, the desire to give men a longer and happier life, can be an expression of Jesus' love, which should and does fill the heart of a true Christian.

But such love can never dead-end with this life; it must push on toward giving man eternal life. How narrow, selfish, short-sighted, we would be to concentrate on the transient now and to ignore the timeless tomorrow. True love for humanity will always aim at lifting a man's sights higher than ten more years of life, and focusing his sights on eternity. Such an aim is not selfish, but sensible.

Speaking of health evangelism through our sanitariums, Ellen G. White counsels: "It should ever be kept prominent that *the great object* to be attained through this channel *is not only health, but perfection*, and the spirit of holiness, which cannot be attained with diseased bodies and minds."—*Testimonies*, vol. 1, p. 554. (Italics supplied.)

Mrs. White specifically warns against consuming the time of our youth with health evangelism in restaurant work "if there is no ingathering of souls."—*Ibid.*, vol. 7, p. 120. "We have no right to bind our young people up in a work that yields

no fruit to the glory of God."—*Ibid.*

The question is not, Shall we use the Five-Day Plan as an avenue to reach souls? but, How can we win souls through the Five-Day Plan and at the same time rightly interpret the gospel? How can we get our hearers to see that the same love which causes us to desire a longer, happier life for them also motivates us to desire eternal life for them?

The suspicious, carnal heart may not discern love in a Christian's dedicated desire to reach every man's heart with the gospel. But let us not say, "No hooks"; rather let us say, "Hide the hooks well."

We dare not stop with the humanitarian aims of a social gospel. In every activity of life the underlying objective for the evangelical Christian is to "make disciples" (Matt. 28:19, R.S.V.). "Medical missionary work is in no case to be divorced from the gospel ministry."—*Evangelism*, p. 519. "The union of Christlike work for the body and Christlike work for the soul is the true interpretation of the gospel."—*Ibid.*, p. 514. Our health message is "a great entering wedge, whereby the diseased soul may be reached."—*Call to Medical Evangelism*, p. 7.

A Question of Tact

If the Five-Day Plan is to be "a great entering wedge" to "break down prejudice" and a "right hand" to "open doors" to the gospel, common sense, good judgment, and well-known principles of soul winning demand that we begin on common ground and move along no farther or faster than our hearers are prepared to go. The question is not, Shall we present Christ? but, How shall we best present Christ?

Through the influence radiated from a godly minister speaking as a psychologist, and a godly physician speaking as a health educator, we present Christ in the Five-Day Plan. Through indirect statements of faith in Christ and Christian principles, the physician witnesses. Through pointing men to a higher power and teaching men to ask for divine aid, the minister witnesses for Christ.

And yet, some wonder, do we go far enough?

One More Step

To open the way for more effective follow-up and to avoid possible misunderstandings that I will refer to later, perhaps it would be desirable to lead our hearers

one step nearer to the goal of becoming disciples.

Those familiar with the basic approach in the Five-Day Plan know that the minister speaking as a psychologist deals with the smoker mostly on the human level. On the first and second night we tell the smoker that "an entire change can be made in the life through the right exercise of the will." Then we go on to explain that the right exercise of the will is choosing not to smoke, then repeating over and over "I choose not to smoke." By repeating the choice not to smoke, the person attempting to overcome the tobacco habit exercises and strengthens the will until finally a new habit pattern is firmly established.

Dealing on the Moral Plane

Since we are dealing with non-Christians and with those who do not understand what true Christianity is, we are justified in dealing on the moral plane. The right exercise of the will and perhaps the only possible exercise of the will for such a person is repeated choosing, positive thinking, human effort, constant vigilance. And this approach is psychologically sound. Many a moral man, through right thinking and the sheer force of the will, has changed his thought patterns, his emotional habit patterns, and reorganized his entire personality.

As we of course know, for the mature Christian the right exercise of the will is an entirely different matter. When Ellen G. White writes, "Through the right exercise of the will, an entire change may be made in your life" she is speaking on the spiritual plane. And for the Christian the only "right exercise" of the will is "yielding up your will to Christ," for "He will then work in you."—*Steps to Christ*, pp. 47, 48. For the Christian the right exercise of the will is not choosing, trying, and strengthening the will by exercise; but choosing, surrendering, and strengthening the will by yielding it to God's strength, asking Him to take complete control of the will and the entire life.

Since we are not dealing with the habit of a mature Christian, this moral approach to changing a habit through *exercising* the will is justified. However, for the mature Christian such an approach to overcoming a sinful habit would be sheer legalism, for the Christian is living in the spiritual realm.

On the second night, when the religious

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factor is introduced for the first time, we refer briefly to prayer. Then on the third through the fifth nights the smoker is told to add prayer to his own determination and his own efforts, and that God will give him the power to carry out his resolutions. We also instruct the smoker to place his habit patterns under the control of the kingly power of reason and then pray and ask God to make up the difference. We promise: "You can absolutely live above it (the tobacco habit), and by using your will *in addition to Heaven's* power, you need never smoke again."

Self-centered Seeker Welcomed

Dealing with men where they are, we deal with our hearers not as we would with mature Christians but as men who are beginning to understand only the first glimmer of Christian principles. The self-centered heart of man is attracted to religion and prayer because of what religion and prayer can do for him. And the Saviour welcomes even the self-centered seeker, turning no one away, nurturing every glimmer of desire, gradually giving insight, and matur-

ing the desire tainted by self into love for Him. When these former smokers later reach maturity in Christ, they will of course discover that "as Christians we believe that prayer only helps in overcoming any perplexity, temptation, or trial when we are ready to follow God's will completely."

Resetting the Compass

Since we may have some Christians in our audience who are just now being convicted regarding the tobacco habit, in order to avoid their misunderstanding the foundations of our faith, possibly on the fifth night we should explain the essence of true Christianity. To make follow-up a little easier, since we are hoping to lead many of our hearers into a full surrender to Christ, perhaps we should reset the compass to some extent on the final evening.

In the closing talk it might be well for the minister to make a statement something like this:

"There are two ways to conquer the tobacco habit—an easy way and a hard way. Which of the two ways we choose affects only the habits of the mind and of the emotions, not the physical aspects. The things Dr. _____ has been telling you are helpful regardless of which way you choose to overcome this habit of your mind and of your emotions. So when I say there are two ways to stop smoking, I am speaking not on the physical level but on the level of habits, thought processes, emotional patterns, exercise of the will.

"The one way I have been explaining to you for the past four nights. You may be shocked when I tell you that I have been emphasizing the hard way. I have been telling you to battle the habit by choosing, by exercising and strengthening your will through constantly repeating 'I choose not to smoke.' We have placed the burden on you and on your abilities.

"Now we have also been suggesting that you call upon God for help. And He is willing to help the one who calls on Him.

"But there is another way to stop smoking. This other way requires a reorganization of the whole personality. That sounds hard, but in essence it is an easier way and a more certain way to permanent victory.

"I do not want to press this way upon anyone, but I would like to explain it to you with your permission. Would you like me to tell you what that way is? (Ask for hands to be raised.)

"Now you know that Dr. _____ and I are both Christians. Those of you here tonight who are Christians of course know that the Christian exercises his will differently from the way we have been asking you to exercise it. For, you see, the evangelical Christian believes that for him the right exercise of the will is to yield the will totally, wholly, and completely to a divine power. When that divine power, Christ, takes hold of the will a miracle takes place in the life.

"Suppose I as a Christian wish to stop smoking because I see all of its harmful effects on my body. To me my body is God's dwelling place. I see it is God's will for me to stop smoking. So I simply pray, 'O God, it is my desire to stop smoking, and I know it is Your desire for me too. I have surrendered my will and my whole life to You; now please take away the desire and give me victory.' And with that simple request, as I rely upon God's strength, He acts. He takes possession of my will and my entire life. As I keep constantly in touch with my Saviour, the desire diminishes, my habit patterns quickly and surely adjust themselves.

"For the Christian who is ready to follow God's complete will, prayer is a power, a key to divine help for overcoming any perplexity, temptation, or trial. As Thomas Benton Brooks has well said: 'If you would have God hear you when you pray, you must hear Him when He speaks.'

"To the evangelical Christian this is the easier way to stop smoking. To some of you good people in our audience it may seem the hard way. We do not want to force our religion on you, we are not here for that purpose. Our immediate purpose is to help you fulfill your desire to stop smoking. But we did feel we should give you an insight into the way the Christian would tackle the tobacco habit."

Such an approach might well serve as an entering wedge to lead into the fold those helped by the Five-Day Plan. And we will not be accused of legalism by a deep-thinking Christian who may be in our audience if in the manner suggested we explain that a mature Christian when overcoming a habit "exercises" his will by surrendering his will to Christ.

For a Permanent Result

For most people human power unless absolutely surrendered to and under the complete control of divine power can never

bring about a permanent cure to the tobacco habit. As Mrs. White so aptly states it:

"The plan of salvation is not understood to be that through which divine power is brought to man in order that his human effort may be wholly successful. . . .

"Without the transforming process which can come alone through divine power, the original propensities to sin are left in the heart in all their strength, to forge new chains, to impose a slavery that can never be broken by human power."—*Evangelism*, p. 192.

During the Five-Day Plan the intensive appeal to man's inbred fear of death becomes a strong motivating factor to the smoker who is making an all-out assault on the tobacco habit. Through watching the film *One in 20,000*, the smoker identifies with the hero, and his fear of death is intensified; through the facts and statistics vividly presented by the doctor and in the film *Time Pulls the Trigger*, the fear of death is further intensified. But when the fervor cools, when the memory of statistics dims, and the impact of the films begins to wane, how permanent will the victory be?

As one young man put it, "Mom hadn't smoked for months, but then she had a fight with dad and she started smoking again." Another man began to smoke again because his sweetheart jilted him. When his brother appealed to him not to begin smoking again, the man replied, "Cigarettes are the medicine I need."

The chemical addiction to tobacco seems to pass in about four to five days; the physical habit can be conquered in a few weeks' time. But the emotional habit patterns often remain unchanged. And when an emotional upset comes, it is back to an old habit that under trying circumstances in the past has brought emotional release.

So for most people complete victory over the tobacco habit becomes permanent only when the human is completely controlled by the divine. This fact alone should lead us to intensify our desire to impart a mature concept of prayer and a full knowledge of Christ to the participants of the Five-Day Plan.

A revised program on the fifth night is at least worth a try.

The ladder of life is full of splinters, but the splinters prick us only when we're sliding down.



PERHAPS you have heard or read one version of the old story of the two somewhat deaf men and their efforts to communicate: "My, it's windy today, isn't it?" said one to the other as they were traveling along. "Well, no, I think it's Thursday!" replied the other. "Well, so am I,"

agreed the first. "Let's stop and get something to drink!" These two men were *talking*, but unfortunately they were definitely not *communicating*.

The vital question that this little story must force upon our attention as ministers

audience to which these parables of Jesus were directed was made up of peasants, fishermen, herdsmen, and humble tradesmen. For the most part, it was the "common people" who "heard him gladly" (Mark 12:37). These common people, who made up the majority of the population of this very tiny nation, lived under the heavy subjection of Roman conquerors. Their everyday lives, their living conditions, and their environment might be somewhat familiar to anyone who knows the Middle East of today, but how entirely foreign they are to a person who is accustomed to the sophistication of modern suburbia in America.

Contemporary Communication

We are ready to admit the need to put

Are We Communicating?

RUSS SPANGLER, JR.

Pastor, Alberta Conference

is: Are we merely talking or are we communicating? There is a fundamental difference; and it is the communication that is of utmost importance today. We cannot afford to *talk* on and on in repetitious circles, in platitudes, and in clichés. Rather, we must *communicate* the "glorious old gospel truths" in a language that is both meaningful and understandable to the modern man of the late twentieth century.

Our Example

Fortunately, we have our Supreme Example to follow in this very area. Jesus was unquestionably a master of contemporary communication. The stories that He told were immediately recognizable and identifiable by the people to whom He spoke, because they dealt with things that they knew and understood. The sowing of grain, the catching of fish, the tending of sheep, laboring in the vineyard—these were all activities with which the people to whom Jesus spoke were very familiar.

What we have to remember is that the

ourselves in the position of the hearers that they may better understand the Biblical message. This is a fundamental principle of Biblical interpretation. Ellen G. White says:

Let us in imagination go back to that scene, and, as we sit with the disciples on the mountain side, enter into the thoughts and feelings that filled their hearts. Understanding what the words of Jesus meant to those who heard them, we may discern in them a new vividness and beauty, and may also gather for ourselves their deeper lessons.—*Thoughts From the Mount of Blessing*, p. 10.

This principle, if followed, will certainly help to bring about a better understanding of a given Biblical passage. But how is the minister to communicate the truth of its message to his congregation? A congregation that may be made up of students, businessmen, engineers, doctors, and professors. These are people who live and breathe in a generation that worships the many achievements of science and falls down at the throne that has been raised to the god of money in the business-dominated society

that is part and parcel of our life.

To communicate gospel truth in such an age is a formidable task, and we must not be afraid to analyze archaic methods and expressions, and must not shirk from substituting new or different vehicles, if they will work more effectively. All we need to do is to think of what Jesus would say if He were speaking to this generation. His illustrations and parables would no doubt be taken from contemporary areas of interest to His hearers. R. A. Anderson, in his book *The Shepherd-Evangelist*, gives us just such an example:

We can well hear Him say to a group of mechanics, "Neither do men fill up the gasoline tank, and then permit a short circuit to run the battery down; for no battery that is dead can start an engine. To produce a spark, the battery must be charged. . . . To draw power from the throne of God, you yourselves must be charged by the Spirit of God."—Page 351.

It is a natural law of human nature that people will most enjoy hearing something with which they are familiar. To use illustrations that are readily grasped by the majority of the congregation because they are something out of their own experience is the sign of a speaker who will be appreciated. More than that, he will be *understood*.

Modern Parables

Yet, how seldom it is that we hear modern parables to fit our new space-age society. If we readily admit the need to put ourselves back in the position of the hearers to better understand the original stories, should we not also be ready as ministers to interpret and translate them for our hearers today.

How can we be content to merely retell the ancient stories when we know that many people in a modern congregation cannot understand these stories to mean what they were intended to mean at the time they were given. To sponsor misunderstanding, or even to fail to bring understanding, is to fail to communicate. The minister today must remember that his hearers include the visitors in his congregation, his evangelistic audiences, a few members of the "rebellious—Pepsi generation," as well as his own well-orientated Biblical Adventists. Then he will recognize that effective communication of the truth of Biblical messages to all of these people may sometimes necessitate, for illustrative purposes, a bringing up to date of the

vehicles and modes of expression. This could result in complete communication.

"Modern parables," "new modes of expression," and "bringing up to date," are phrases that should not be regarded askance or thought to be based on the supposition that the Bible is completely out of date and out of touch with this age. The Bible and its message, like its Author, is eternal. It will be meaningful forever. It is not the message that should, or needs to be changed; it is the method in which the message is expressed that can with profit occasionally be brought up to date.

The meaning of the parable about the good Samaritan, for example, is clear to all. It is an ageless message concerning the need for being a neighbor, for having love for everyone. The meaning becomes even clearer, however, as we place ourselves in the historical context and try to understand the hatred, the bitter, jealous hatred, that existed between the Jews and the Samaritans. We say "try," because it is impossible to fully appreciate the entire situation from our detached viewpoint in space and time. Would not this story regain some more of its significance and actually be better understood in certain parts of the world if it were occasionally told along the following lines.

There was once a certain businessman who was called upon to undertake an important and confidential trip for the company, from Birmingham to Montgomery. While he was on his journey his car was rapidly overtaken by another car and he was forced off the road at gunpoint. The robbers then proceeded to strip both his brief case and his wallet; in fact, they took everything of value, including the confidential documents. The man's attempts at resistance were rewarded by cruel blows, so that when the gangsters left, he was nearly dead.

Now, by coincidence, among the many cars that rushed by, one contained the minister of one of the largest churches in Birmingham. His was a rich and affluent congregation. He was well regarded and highly thought of. As he drove by the scene of the tragedy he, too, noticed the poor man, and realized what must have happened, but already his speed had carried him by. Also, he rationalized, it would be better for him not to become involved—probably some sort of underworld incident, or perhaps it might turn out to be too sordid an affair

for his valuable public image, and so he speeded on his way.

A few more cars rushed by, preferring not to risk stopping or bother, and then there came another minister. He was not so well known, nor was his church so large, but he, too, was in a hurry. He did pull over to the side and glance at the situation; he even wished he could help, for his church was well recognized for its welfare work, but he was already overdue at a conference meeting—besides he could send an ambulance out from the next town—and so he too, hurried on.

But then a Negro truck driver came along to the place where the man was lying, and at the sight of him was touched with pity. He quickly stopped his truck, snatched his first-aid kit, and without a thought as to the consequences or the questions that people might ask him—a Negro, beside this badly beaten white man—he ran to help. He carefully bound up the man's wounds and carried him over to the truck and then drove to the nearest hospital. There he made arrangements to have the man treated and cared for. He even made financial arrangements and promised to stop in again on his return trip, to see what further help he could give.

Now, which of these three, do you think showed himself to be a neighbor to the businessman who fell among thieves?

Message Is Important

Admittedly, this story is just a figment of a Northerner's imagination. But is it not entirely possible that there are incidents taking place in the world today that would do even more to communicate effectively the all-important message of the good Samaritan story.

One would certainly want to remember that the good Samaritan story in the Bible, according to *The Desire of Ages*, was a true story that had actually taken place. However, this is just another reason why it makes a good example. Even though we recognize it as a true story, its message and its real truth are not lost in an adaptation of its setting. The same thing could be done with many Biblical stories, parables, and illustrations without any harm to the truth of the original story, and perhaps with a great deal more identification and understanding made possible to our modern congregations.

A plea for better communications does

no violence to the content of the message. Not too many years ago it was necessary for North American Indians to send their messages by smoke signals. Today, if desired, man could instantaneously "communicate" a picture—of the Indian sending his message—to almost any place in the world. Methods of communication have changed dramatically in the past generation; so have the people who have understandably put their faith in the great new achievements of science. Therefore, since it is one of the primary tasks of the minister to be an effective communicator of God's Written Word to these people, he may find it helpful to keep up to date. It may necessitate new methods of what the Moody Institute of Science is rightly calling Space-Age Evangelism, but if it accomplishes the goal of reaching more people with a better understanding of the good news of salvation, then it will be worth while.

We can no longer be content to merely "talk." We must face up to the challenge that comes from every side today—that the church is failing to reach the people of the space age. We must constantly be in search of better methods and ways of fulfilling our duty to *communicate* the gospel message to the people of our century.

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

Love of Pleasure

"Fun" dollars or money spent on sports and recreation resulting from our expanding population, plus the increased leisure time, are now estimated at \$40 billion a year, says Charles Sievert in the New York *World-Telegram and Sun*. Spectator sports are gaining with each passing year, the latest survey of Triangle Publications, publishers of *The Morning Telegraph* and *Daily Racing Form*, reveals. Racing remains the Number one spectator sport; it reached a record 67 million attendance, with a gain of 3.7 million last year. Trotting accounted for 26 million. Attendance continues to climb for both baseball and football in spite of television. Some 622 colleges chalked up 23.3 million attendance at their grid-iron games, for a gain of more than a million last year. The National Football League clicked 4.2 million on its turnstiles, while American Football League had 1.7 million. Participant sports last year had 60 million playing volleyball; 38.5 boating; 33 million fishing; 32 million bowling; 20 million billiards; 7 million golf; 8.5 tennis.

R. N. S.

God Chose Hebrew

JOHN V. OAKLANDS

Pastor, West Australia Conference

WHEN "holy men of God spake as they were moved by the Holy Ghost," God chose as a medium of inspiration a beautiful, rhythmic, and powerfully expressive language. That language was spoken by Moses, Israel's great leader; by David, the shepherd-king and sweet singer of Israel; by Isaiah, the gospel prophet; by Daniel, who served in the courts of Babylon and to whom God revealed the secrets of the future; and by many others who were God's chosen instruments in recording the inspired messages of the Old Testament scriptures. To read the actual words of these great men of old is a thrill that never leaves one. Since having learned to read their fascinating language, I have gained many hours of real enjoyment, delight, and inspiration, and under the direction of the Holy Spirit a deeper insight into the meaning of their God-given utterances. And this I am sure all of you have found true who have made this impressive language a definite part of your life.

A true understanding of Hebrew cannot be found by merely mastering grammar and vocabulary, as vital as these may be. If we would appreciate the literary beauty of many Old Testament passages and more clearly grasp the meaning of their messages, then we need also to understand what the Germans call *Sprachgefühl*, or the feeling of the language. This will come to us only as we read, and have more practical experience with the subtleties of Hebrew. Hence the use of grammars, lexicons, expository dictionaries, commentaries, et cetera, can never substitute for a knowledge and study of Hebrew. Rather, these aids make such study more important, satisfying, and illuminating.

Difficulties an Excuse

Some point to the difficulties encountered in the study of Hebrew as an excuse for not studying the language. It is true that every language has its peculiar difficulties—no doubt God meant it to be that way. Should this not rather challenge us to come to grips with such a valuable and practical aid to the study of God's Word? On the other hand, having studied several languages—both ancient and modern—I would find myself in agreement with those who declare that, with the same amount of effort put forth, it would take less time to learn Hebrew than Greek, German, French, or Spanish. It would appear that the main difficulties with Hebrew lie in the fact that it is an Eastern and not a European language. Therefore, its thought patterns, vocabulary, and grammar are so different—but delightfully so! One seems to be entering a new world of thought and expression. The mysteries of the Scriptures previously read only in English begin now to unfold. Yes, it is a tremendous thrill to read the Word of God in Hebrew.

For the minister the practical values of the study of Hebrew are many. For example, when we merely read a translation of the Bible we become dependent upon the knowledge of others and upon their interpretations of the original text. Can we as ministers afford to do this? If we are only able to read a translation can we be really sure that we have the correct interpretation of a given passage? Some aspects of Hebrew, such as the intensive force of the *piel* and the *pual* and the causative idea of the *hiphil* and the *hophal*, are virtually lost in translation. But once we have studied Hebrew, even the translations take on new value for us. The following quotation from a Hebrew scholar will help us to realize some of the problems faced by translators of Hebrew, the advantages to be found in being able to read this beautiful medium of communication, and why God chose such a vehicle of inspiration:

The language of a people is the product of its history, its geographical position and its resultant cultural contacts. The basic importance of the verb and the derivation of nouns from it, which is characteristic of Hebrew, is not peculiar to it alone; it is to be found in many languages. But the notable absence of abstract words, the practice of using a metaphor from everyday life in place of an adverb of manner, the use of an auxiliary verb rather than an adverb to describe how an action was done repeatedly, or quickly, or slowly, etc., and the signifi-

cant fact that not a few nouns have a primary and secondary meaning, such as those which mean nose and anger, heat and wrath, weight and honour, height and pride, smoothness and flattery, etc., and other characteristics which might be noted, give a colourfulness, a directness and a concreteness to Hebrew which make it a vigorous and effective instrument of communication and make it difficult for anyone using the language to wrap his thought in verbal obscurities or to darken it with complicated modes of expression of uncertain intent. It has a brevity which is arresting, a clarity which is often challenging and, as used in rhythmic form, sonorities which are deeply impressive.—A. B. DAVIDSON, *Introductory Hebrew Grammar*, pp. 6, 7.

Seventh-day Adventists believe in the current application of the Old Testament. We should be the head and not the tail in Old Testament studies. We need to be keen students of the original tongues that we might more accurately and ably present and defend the truth for these times. With a knowledge of the original languages comes the ability to speak with authority and confidence when explaining God's Word to others. Furthermore, those for whom we labor will have added confidence in us as ministers.

A young man once told me how he had attended Bible classes at his church and how the minister had given the studies directly from the Greek New Testament. This inspired him with great confidence in the authority of his minister and his church. It also led him to take up the study of Greek. Nothing less than that should be expected of God's ministers who teach and preach present truth.

In order to enable them to read the original writings of Ellen G. White and thus to achieve a more accurate understanding of her teachings, many whose mother tongue is other than English undertake to learn English, while many of us who use that language as our native tongue seem to care little about reading the original languages of God's Word. For the minister, be he teacher, pastor, or president, a knowledge of Hebrew will be worth every effort. Whether teaching the Sabbath school lesson, preaching a sermon, or giving a Bible study he will then be able to speak authoritatively. He will also be able to give many more original thoughts and to glorify God with accurate, clear, fresh, inspiring presentations of truth.

Its Practical Values

A knowledge of Hebrew will also bring many rich blessings in daily devotional

reading. Through such enrichment of the Scriptures will come added incentive for Bible study and a deeper appreciation of Bible truth. It will also make more meaningful various works on theology and archeology—indeed many of them can hardly be read, much less appreciated, without a knowledge of Hebrew.

It is unfortunate that many have been turned from Hebrew because of the way in which it is taught. Possibly the textbook is dry and uninteresting, and the exercises puerile. If the language is "sold" to us, if we begin early to taste its practical values, if we are taught by interesting modern methods, our interest is stimulated and we more readily master the subject. If actual reading from simpler passages of the Old Testament were introduced within the first few weeks, I fully believe that many more of our ministers and evangelists could be enjoying and profiting by a study of Hebrew.

While I was at college the teacher of Bible languages asked me to help a student who was well behind with his Greek. I discovered that he had quite a dislike for Greek. After reviewing some basic grammar with him I asked him to read sections of 1 John in Greek. Soon he was excitedly exclaiming, "Me, reading Greek!" It was late in the year, and he had an uphill battle. After the examinations he came to me and confessed, "I failed the exam but I have come to love Greek." I somehow felt that my efforts were amply rewarded. To arouse interest in and inspire love for Bible languages, much depends upon the manner and method employed.

Some might object that age is against them—and perhaps it is. When I took a year of Greek at the Adelaide University in South Australia we had in our class a doctor, an eye specialist, who was more than seventy years of age. That same year he was also making good progress in university German. I asked him why he was so interested in taking up such studies so late in life. "Just to improve my mind," he replied. For him it was a mental discipline. Is there not a far greater incentive for Adventist ministers to take up the study of Hebrew?

But, you ask, with such a busy program where do I find the time? And ministers are busy people. However, I do know of others who have probably had equally busy parishes and heavy pastoral responsibilities

who have employed their spare moments (waiting for appointments, et cetera) with this type of study and have found it amply rewarding. The important thing with language study is to do a little at regular intervals rather than much spasmodically. Carry your Hebrew grammar, your vocabulary lists or cards, your Hebrew Testament with you, and if you will average from two to three hours a week, with dili-

gent application you should be able to master the essentials within twelve months—and what a thrill this will give you!

Yes, many hours of satisfaction and joy await the student of Hebrew, not to mention the accompanying thrill of being able to read the actual words written by “holy men of God.” When God first gave His Written Word to man He chose Hebrew. Do we value that choice?

More Meaningful Baptisms

R. C. WILLIAMS

Ministerial Association Secretary
North Philippine Union Mission

BAPTISM by immersion is the public announcement that the service of Satan has been forsaken and adoption into the heavenly royal family consummated. It is important that we make this a beautiful, solemn, and impressive occasion. This is first of all for the sake of the candidate taking this crucial step, second for those who have not yet made their decision, and third for those who have already been baptized but who will be blessed through a re-dedication.

Study volume six of *Testimonies to the Church*. The Lord has given some wonderful counsel to us as a people on the subject of conducting baptismal services:

“There is need of a more thorough preparation on the part of candidates for baptism. . . . None can depend upon their profession of faith as proof that they have a saving connection with Christ. We are not only to say, ‘I believe,’ but to practice the truth.”—*Ibid.*, pp. 91, 92.

“Parents whose children desire to be baptized have a work to do, both in self-examination and in giving faithful instruction to their children. Baptism is a most sacred and important ordinance, and there should be a thorough understanding as to its meaning.”—*Ibid.*, p. 93.

“The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism. It should be understood whether they are simply taking the name of Seventh-day Adventists, or whether they are taking their stand on the Lord’s side. . . . Before baptism there should be a thorough inquiry as to the experience of the candidates.”—*Ibid.*, p. 95.

“Bring the requirements of the gospel to bear upon the candidates for baptism.”—*Ibid.*, pp. 95, 96.

“The one who administers the ordinance of baptism should seek to make it an occasion of solemn, sacred influence upon all spectators. . . . Nothing is to be made common or cheap, or placed on a level with common things. . . . In every church, baptismal robes should be provided for the candidates. This should not be regarded as a needless outlay of means. It is one of the things required in obedience to the injunction, ‘Let all things be done decently and in order.’ ” 1 Cor. 14:40.—*Ibid.*, pp. 97, 98.

“Everything connected with this holy ordinance should reveal as perfect a preparation as possible. The vows which we take upon ourselves in baptism embrace much. . . . Our life is to be bound up with the life of Christ.”—*Ibid.*, p. 98.

“He [the baptized believer] is to live to the Lord, to use for Him all his entrusted capabilities, never losing the realization that he bears God’s signature, that he is a subject of Christ’s kingdom, a partaker of the divine nature. He is to surrender to God all that he is and all that he has, em-

playing all his gifts to His name's glory."—*Ibid.*, p. 99.

By God's help let us as ministers give earnest study to the preparation of our candidates for baptism. Let us be positive in our minds that they are converted and are giving evidence of such. Plan well in advance every detail of the baptismal service so that it will be smooth, sacred, and impressive. Do not hurry through any part, but make it worshipful and long to be remembered. Keep the children under control and quiet lest they disturb the beauty of the occasion.

When we have done our very best to make this service what heaven desires, angels will be present and the Spirit will hover near to enrich each soul.

Evangelism *in* *Cuddapah*

W. H. MATTISON

Ministerial Secretary, Southern Asia Division

CUDDAPAH, a small town in India, famous for its flagstone, has six Christian churches. Our message has been preached off and on in this town for fifteen or twenty years. But the Spirit of God worked mightily in 1965.

In October I had the privilege of joining the efforts of Pastor Devaprasad. From the beginning the pandal was packed with more than four hundred people, and remained so during the three weeks of meetings. Each Sabbath there was a baptism. So far this year twenty-seven have been baptized and prospects are bright for another ten to fifteen by the end of the year.



On Sabbath, December 11, Pastor W. M. Moses, president of the Andhra Section, accompanied me for a return visit to Cuddapah. A church of thirty-two members was organized, and what an enthusiastic church it is in its first love of the message. Now the believers look forward to a church membership much larger in the year 1966, possibly one of one hundred or more, and they also plan to have their own church building.

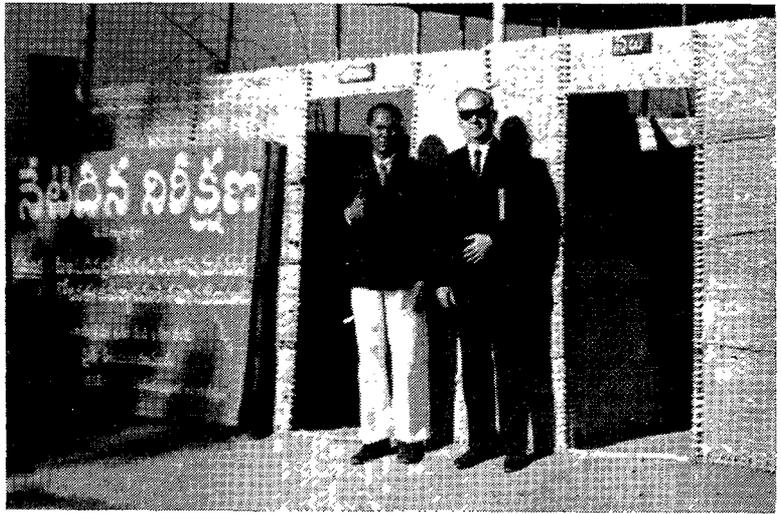
On Sunday, December 12, there was a celebration dinner for friends and members to which more than 150 people came. The members spent the previous night preparing for their guests, and also acted as servers of the dinner.

As I ate with them in the beautifully decorated pandal, which had been dedicated for the organization service, I could not help believing that their bright dreams of a strong church, housed in a permanent building, would soon be fulfilled.

Christian villages around Cuddapah have also begun to search after the meaning of the Advent message. Many of the people have attended the meetings. In one such village eighty families have invited us to hold meetings there. In another, a family who have a special worship room in their home are already worshiping in it on Sabbath instead of Sunday.

Brother Devaprasad and M. Prakasha Rao have plans for meetings later to bring to fruition the great interest shown by those searching for truth in Cuddapah. Let us pray that the Spirit of God will be felt working in this area.

Left: Devaprasad, Moses, Mattison, and Prakasha Rao at the time of the organization of the Cuddapah church.



Right: At the entrance to the pandal (tent-like structure) where the meetings were held.



Inside the pandal and some of the crowd who attended.

Lower left: One of the twenty-seven who were baptized as the result of this campaign.



THERE ARE FIVE REASONS, TEEN-AGERS TELL US, THEY EXPERIMENT WITH NARCOTICS:

1. Curiosity—seeking an unusual thrill or just to know what it feels like.
 2. Ignorance—they go along with the crowd but are not aware of the dangers.
 3. A desire to be accepted—to cover up feelings of inadequacies or rejection by parents.
 4. Escapism—to pacify guilt, inferiority complexes, or deep emotional problems.
 5. Victimized—adolescents who easily conform and are led by social pressures to experiment or be called “chicken.”
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Seventh-day Adventists and the *PAROUSIA*

ROBERT L. ODOM

Research Consultant



"How do you Seventh-day Adventists arrive at your understanding of the Greek word *parousia* as used in the New Testament Scriptures?" This question is asked by people who think that Christ's return to this world to take His people unto Himself will be a secret invisible af-

fair, and that only the righteous few will be aware of it when it occurs.

The Greek noun *parousia* is used twenty-four times in the New Testament Scriptures. In the King James Version it is twice translated into English as "presence" and twenty-two times as "coming." The Greek lexicons usually define the term as a "being present," "presence," or "arrival." Seventh-day Adventists do not deny this. What we reject is the notion that Christ's being present, presence, or arrival when He returns to earth must be spiritual, impersonal, secret, invisible, and must occur in such a manner that only the few righteous souls alive on earth at that time will be aware of it. There is nothing in the word *parousia* itself to indicate or even to intimate this.

Paul wrote from Ephesus to the believers in Corinth: "I am glad of the coming [*parousia*] of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied" (1 Cor. 16:17). What reason can anybody give for supposing that the coming (*parousia*) of those three men to the apostle at Ephesus was so secret, invisible, and impersonal that nobody else but Paul was aware of it?

The same apostle wrote to believers in Philippi to tell them that he expected to visit them, "that your rejoicing may be more abundant in Jesus Christ for me by my coming [*parousia*] to you again" (Phil. 1:26). Is there any good reason why Paul's coming to them again could not be literal, personal, and visible, or why only a few persons among them could be aware of it when it should occur?

To the same group of Christians Paul wrote: "Wherefore, my beloved, as ye have always obeyed, not as in my presence [*parousia*] only, but now much more in my absence, work out your own salvation with fear and trembling" (Phil. 2:12). The apostle's coming to Philippi had not been a secret, invisible, impersonal one when he labored there as an evangelist. The story (Acts 16:12-40) reveals that the whole city became exceedingly well aware of it.

Paul let the Corinthian church know what some of its members thought of him, saying: "For his letters, say they, are weighty and powerful; but his bodily presence [*parousia*] is weak, and his speech contemptible" (2 Cor. 10:10). Does this mean that the apostle's "bodily presence [*parousia*]" had not been literal, personal, and visible, and that only a few of those Corinthians were aware of it, when he labored a year and six months among them (Acts 18:11)?

Peter, as one of the twelve apostles, wrote assuringly: "We have not followed cunningly devised fables, when we made known unto you the power and coming [*parousia*] of our Lord Jesus Christ, but were eyewitnesses of his majesty" (2 Peter 1:16). When Christ came to this world approximately nineteen centuries ago, His

presence was literal, personal, and visible. Men saw Him in the flesh, heard Him talk, conversed with Him, and beheld Him at work. They literally nailed Him in the flesh to the cross. John, one of His disciples, wrote of Him as One "which we have seen with our eyes, which we have looked upon, and our hands have handled" (1 John 1:1). Furthermore, he has warned all against the Docetic doctrine of those professed Christian teachers who denied that Christ had come in the flesh (1 John 4: 2, 3).

The disciples of Jesus asked Him: "What shall be the sign of thy coming [*parousia*] and of the end of the world?" (Matt. 24: 3). In His reply the Lord said:

"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming [*parousia*] of the Son of man be. . . . And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (verses 26-31).

According to that statement by Christ, one of the signs of His coming (*parousia*) would be the propagation of the notion that it would be a secret affair, as something that would not be visible and openly manifest to the world's inhabitants in general. He warned us against that deceptive idea, and declared emphatically that His coming (*parousia*) will be as openly manifest and visible to all as is a great flash of lightning that illuminates earth and sky from the eastern horizon to the western. All of earth's living inhabitants will be aware of it when it occurs, for "then shall all the tribes of the earth mourn, and they shall see the Son of man coming." Not only will it be attended by a display of "power and great glory" but also by audible sound effects, for the angels will be sent forth "with a great sound of a trumpet" to gather the redeemed unto their Lord.

Christ said also: "But as the days of Noe were, so shall also the coming [*parousia*] of the Son of man be. For as in the days that were before the flood they were eating

and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming [*parousia*] of the Son of man be" (verses 37-39).

The Flood that occurred in the days of Noah was not a secret, invisible affair known only to a few righteous persons. It was literally a catastrophe of global proportions, one that covered the highest mountains with water and destroyed nearly all plant and animal life on this planet (see Gen. 7:18-23). While it is true that only a few righteous persons (eight of them) were saved from among the living at that time, certainly the many who perished were well aware of the presence of the Flood when it came.

Paul wrote that "as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming [*parousia*]" (1 Cor. 15:22, 23).

Will the coming of Jesus and the resurrection of the righteous dead be a secret, invisible affair? The apostle goes on in that same chapter to say, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible" (verses 51, 52). This harmonizes with what Christ said, as noted before, that at His coming He would send forth His angels "with a great sound of a trumpet" to gather His people unto Himself. It agrees also with the statement which Paul wrote to another church:

"We which are alive and remain unto the coming [*parousia*] of the Lord shall not precede them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:15-17, margin).

These various passages from Holy Writ indicate that the coming (*parousia*) of Christ to earth again will be literal, personal, universally visible, and even audible. "Behold, he cometh with clouds; and every

(Continued on page 31)

Who Has the Answer?

RUSSELL KRANZ

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"And ye will not come to me, that ye might have life."—*John 5:40*.

Everywhere but the right place!
How foolish man is. Poor, blind, stumbling.

Everywhere but the right place!
What a paradox!

Questions burn within his soul. Big questions torment him sick, gnaw at his vitals, will not let him go. Not casual little things like, "Is it going to rain on Sunday?" or, "Do you think Charles will like my new car?" but nasty big ones that thud home with a thump.

Why is there murder?

Why revolutions and wars?

Why does man exist?

Why is there matter, and stars, and earth—and mind?

Why are we born, and must die, can die at any moment, must certainly die sometime, sooner or later? Or as Camus asks, "Why are we here, all of us condemned to death?"

Questions, big questions, that cry for an answer. Conundrums that need to be solved. Riddles demanding a reply.

"And ye will not come to me, that ye might have life."

There's the rub. Man, desperately desiring explanations, goes everywhere but the right place; thinks he can find what he wants in test tubes, experiments, instruments, and photographic plates. "What we need," he says, "is objective data. Too often we assess these problems subjectively. We need more reliable methods of weighing and measuring. Let us be detached, impartial, exclude feelings, and make impersonal observations and experiments. Scientific method gives us the facts."

But does it?

What is a fact anyway? The *Oxford Dictionary* says it is "something that has really occurred or is actually the case." In view of this definition, which of alleged facts are facts?

Is Science a Religion?

Recently the Duke of Edinburgh said that science is fast becoming a sort of religion. Another writer has commented that "one of the characteristic assumptions of the twentieth century" is "the belief that science and scientific planning are able to change human nature, to develop and perhaps even to perfect it."¹ People have thought that science is an open sesame to paradise. It is about time the average man lost some of his superstitious reverence for scientific method and realized that it certainly has its limitations.

Do you know, for instance, that verification, the crucial step in science, is based on a logical fallacy? The logical form of normal scientific verification goes like this: "A implies B. B is true. Therefore A is true." Or to put it more simply: "If John was in the fight he must have bruises. John has bruises on his body. Therefore John was in the fight." For this kind of reasoning to be valid and convincing one would have to show that in this particular instance there were no other ways by which John could have come by those bruises. That is a rather difficult task.

The great Oxford logician, Joseph, pointed this out as far back as 1916: "So long as there may be more theories than one giving the same consequences, the agreement of the facts with one of them furnishes no ground for choosing between it and the others."²

"Warm Sea, Mud or Slime"

Scientists try to get around this difficulty by experimenting not once or twice but dozens of times. So the form becomes not "A implies B" but "A implies B1, B2, B3, B4, B5, et cetera." Now, the hypothesis has been affirmed so many times that the matter has been established beyond reasonable doubt. Only a miracle of coincidence would give a different result. But who would be prepared to base knowledge on an assumption as primitive as this? This is a world in which the miracle of coincidence does occur. Scientists tell us so. In fact, coincidence lies at the core of the whole Darwinian hypothesis. Professor Andrade, F.R.S., admits: "The origin of life, the genesis of the first living cell is a scientific mystery. Perhaps at some time on some puddle of warm sea, mud or slime, when the earth had cooled sufficiently, the necessary elements found themselves juxtaposed by chance under favourable conditions of energy supply and a cell was formed."³ Charles Eugene Guye, a Swiss mathematician, has shown that the odds against the five elements that go to form protein (the essential constituent of all living cells) coming together in the right place at the right time are as high as 10^{100} to 1.⁴

In view of this it might be rightly asked, Who really believes in miracles?

But emergent evolution as expressed by Morgan, Alexander, and Bergson is based not only on coincidence; a miracle of coincidence is required at every level, as the gaps are explained in terms of novelty.

Universal Convictions

Undoubtedly scientific method has produced valuable results in various fields, but its limitations are most evident when we come to consider man. Science has probably done more than anything else to abolish the supernatural and establish a mechanistic view of the universe. A behavioristic view of life regards man merely as body. But when confronted with the opportunity to experiment on persons, scientists hesitate. Why? If experimentation is sacrosanct, why not experiment on man—the same as on guinea pigs, and mice? Why not induce cancer as well as overcome it? Why not deliberately engage in psychological and moral experiments in which sanity is impaired, homes broken up, and infidelity practiced?

The worldwide revulsion to the horrible practices of German doctors at Buchenwald, Belsen, and Dachau, showed that there is a universal conviction that human life is precious.⁵

Science knows absolutely nothing about the "Dignity of Man," but, "there is throughout Western intellectual history a feeling for what is commonly called 'the dignity of man.' . . . Main Western tradition has very firmly separated man from the rest of nature, to which it refuses to give the special status of sharing in the moral struggle."⁶

The mirage of objective data set apart, above, and over the subject has been severely criticized in the past few years. Existentialists, who believe "the personal is the real," have led the criticism. Now, if science is strictly impersonal, it is powerless to help us in the most important area of our existence—that of personal experience. In fact, the thoroughgoing determinism of scientific method strips personal experience of all meaning. If God is left out of reckoning in cause-effect relationships, there can be no freedom of the will, no choice, decision, and action, no feeling of responsibility.

We know enough of our personal experiences to realize that we do feel responsible for our actions, but responsibility means absolutely nothing to science.

"I Itch"

One might well ask at this state: If science says nothing about moral responsibility, why are so many nuclear scientists haunted by a sense of moral responsibility for atomic weapons? Doesn't their attitude reveal either a lack of faith in scientific method or perhaps a realization of its limitations? Maybe it demonstrates their innate faith in something (or somebody) greater.

Scientific thinking will never allow us to make reliable value judgments. In fact, it cannot lead us to appreciate value at all, in ethics or esthetics. Morality means precisely nothing. The whole conception of goodness and badness breaks down. As C. S. Lewis said: "If Naturalism is true, 'I ought' is the same sort of statement as 'I itch' or 'I'm going to be sick.'"⁷ Paul Roubiczek has pointed out that "if I am not responsible, murder is simply a fact to be prevented when harmful to society and to be used

when beneficial to it, but not to be judged as a crime."⁸

Morality—Meaningful or Meaningless

Thus morality becomes meaningless. The significance of all this is being pressed home with new vividness each day. Man is realizing that the problems of the present age are existential and moral. The difficulties of the moment are not likely to be solved in the laboratory. The cause of our present age of crisis has nothing to do with photographic plates and experimental techniques. Delinquency, dishonesty, racism, homosexuality, pornography, and above all, the sinister black shadow of nuclear oblivion—these are the really worrying concerns. Scientific method cannot meet their challenge. This is a matter of subjective rather than objective concern. "While the enigmas of nature are solved one by one, each man becomes to himself a greater enigma, and there is more and more chaos in our own inner lives and in human affairs. Are we still able to solve moral problems? It would probably be more important than ever before to develop morality since we are confronted with an entirely new situation. Nuclear warfare may interfere with human existence, with the mystery of life and death, to an extent never thought possible before. The power to interfere with man's character brings with it a new and very great responsibility. All such problems, however, are outside the scope of science; we cannot begin to grasp their true meaning as long as we rely on abstract thought alone."⁹

"It's Humans I Can't Stand"

Sophisticated scientific man cannot solve moral riddles for the simple reason that they are personal. But "science is never concerned with the individual as such. It deals in laws and generalizations; it does not distinguish between one drop and another of the same acid in its laboratories, or between one instance and another of any instinct or sentiment in its psychological analysis. This is the main reason why a purely scientific education is liable to be a poor preparation for life which always consists largely of human intercourse."¹⁰ Peanuts put the problem more simply when he said: "I love mankind. It's humans I can't stand."

Even the scientific humanists are beginning to recognize this. Kingsley Martin admits the inadequacy of his own beliefs



VIEWPOINT

[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.]

Just want to say a word of appreciation for *The Ministry* magazine, which has been getting better all the time—and I especially appreciate the fact that more emphasis is being placed on evangelism and the various types of evangelism. I think this is the way it should be, and in this way the work of God will be finished sooner.

R. A. BATA
Secretary-Treasurer
Kentucky-Tennessee Conference of SDA

when he says, "We are no longer able to say that science is leading to Utopia. . . . Men are more nationalistic, violent, stupid, than they thought they were. We control the earth and the air, but not the tiger, the ape and the donkey inside ourselves."¹¹

It is often forgotten that scientists approach their work with attitudes of mind that are of a religious rather than a scientific nature. Even before and while pursuing scientific method they display honesty, integrity, hope, enthusiasm, identification with the experiment, cooperation, and patience. Science cannot exist without value judgments. "These then are the hallmarks of our tradition. And they force me to the conclusion that this tradition is ultimately based on, and derives its final sanction from, moral convictions which are often unrecognized, but none the less imperative."¹²

It has been pointed out that in the very first place the scientist arrives at his hypothesis by flashes of insight, intuitions, imagination, and most important of all, by a certain leaping ahead of the evidence.

This is an act of faith—not dissimilar to what the theologians speak about. F. R. Tennant reveals this in *The Nature of Belief*: “Inductive science is founded on an act of faith, and belief in its deliverance has a subjective cause. It has been sometimes said that where reason ends, faith begins, but the truth turns out to be that where faith ends, reason begins so far as generalized knowledge of the world is concerned.”¹³

“Why”

I have already said that morality is meaningless if scientific method is our only recourse to knowledge. Everything becomes meaningless. While natural science provides answers to the pressing question How? it is quite useless in solving the more persistent Why?—and remember all those nasty big questions begin with the prefix Why?

A sense of “being got at” pervades all our really deeply haunting personal experiences. We seem to be confronted with some wider spiritual reality. It is almost as though Something or Somebody much larger than we are is trying to break the glass and ring the fire alarm. Millions of aching hearts and groping hands want to find an answer to the desire for meaning. Whether our lives are actually meaningless, the quest for meaning is undeniable. The heart hunger of multitudes confirms it.

“God-shaped Hole”

Here lies an enigma.

Sages and wise men of the ages, poets, playwrights, artists, philosophers, preachers, and prophets have led the search. Their trek spans millenniums. Their voices echo from Job to Plato, Paul to Augustine, Aquinas to Luther, Kant to Kierkegaard, Berkeley to Billy Graham. And a great unnumbered throng of simpler folks have followed. Little children have prayed at their mothers’ knees; burdened housewives; condemned criminals; farmers, sowing the seed and watching the green shoot; nurses in the delivery room gazing in wonder on the miracle of another birth; weeping widows at the funeral of one whom they loved and lived for—all have searched for meaning. Martin, the humanist, agrees that there is a “God-shaped hole inside a large number of us.” He came to this conclusion after attending church services in Communist Russia and was amazed to find millions still believing beneath their breath—after forty-five years of anti-God propaganda.

“The desire to believe continues even when the objective fact is disregarded. . . . People feel the need of a ritual and of traditional words on the occasions of birth, marriage and death.”¹⁴

But according to science, the whole quest is meaningless. All this adds up. All this speaks in a way that science cannot. All this seems to say that human experience demands absolute values that cannot be gained in a scientific sort of way.

“Who?”

It is time man woke up to himself. Sure, science may be able to give him feather beds and foam-rubber mattresses; six-lane highways and rejuvenated thyroid glands; dishwashers and doughnut machines; but we still have war, and greed, and black badness in our hearts. With all our knowledge we are getting nowhere fast. Running “like hell to hell,” that’s about it. There was a statement earlier in this article that said “the really big questions that gnaw at a man’s vitals, torment him sick and will not let him go are neither Whats? nor Hows? but Whys? This is not strictly true, for although he doesn’t really know it, man’s greatest query is WHO? And if science cannot answer Why? never in a million years can it tell us anything about WHO?”

The Christ said, “Without me ye can do nothing.” How like the fool, man is—stumbling everywhere but the right place.

“And ye will not come to me, that ye might have life.”

I wonder why?

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NATHANAEL was a clerk in the African court near one of our mission stations. When Nathanael accepted the Sabbath truth he was confronted with some very real problems. He was given the choice of either working half a day Sabbath or losing his position. In the face of op-

position and persecution, Nathanael handed in his resignation rather than continue to break God's commandments. He stood firm for God in the face of a major test. God blessed him, and the judge soon called him back to take an even more responsible position in the court that did not require his presence on the Sabbath.

I wish Nathanael's story ended on this high note of loyalty. Unfortunately it does not. Later this man who had stood so nobly for the Sabbath truth left the message—a victim of a more subtle approach of the evil one. On the side he began buying and selling property and grain. This new side line later caused him not only to lose his job in the court but to grasp for more and more of this world's goods. His love for the message was choked out.

Two centuries ago the apostle Paul was well acquainted with the perils of a divided allegiance. He made his own course of action clear in the Epistle to the Philippians. "*This one thing I do,*" the man of God declared, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

In Paul's ministry there was no place for side lines, no time for activities that might detract from his first work—that of proclaiming the gospel of Christ to a needy world. The divine imperative rested heavily upon him; it was the all-consuming passion of his life. There was no question in his mind whether he was "serving man's interests or God's" (Gal. 1:10, Phillips).*

Paul's Inspired View of the Ministry

Paul considered himself one of "God's consecrated messengers" (Eph. 3:6, Phillips). He was "appointed and commissioned . . . not by man but by Jesus Christ and God the Father" (Gal. 1:1, Phillips). The apostle declared that ministers were

"This One

ROBERT I

President, General Conference

"called to be Christ's men" (Rom. 1:7, Phillips.) They were to be "cooperators with God himself" (2 Cor. 6:1, Phillips). Paul knew rightly that the ministry is no business—it is a calling, a divine calling, the highest calling to which man can aspire. There is a great difference between a business and a calling.

Pastor Haddon, the first Christian minister among the Maori people in New Zealand, knew the difference between a business and a calling. After he had spent twenty years in the ministry, some local politicians decided he was an ideal candidate to stand for the Lower House of Parliament. They presented their proposal. Back came a telegram posthaste: "*Appreciate flattering offer to become member of Lower House. Regret unable to accept as I am already a member of the Upper House.*" A minister of the gospel is indeed a member of the Upper House. This high calling permits of no division of time for lesser activities. Today, as in Paul's day, it must be "*This one thing I do.*"

Gospel Ministry a Full-time Calling

When a man accepts a call to the ministry he is responding to a full-time responsibility. In explaining the various duties falling upon young Pastor Timothy, the grand old man, Paul, admonished his son in the gospel, "Give thyself wholly to them" (1 Tim. 4:15). Dr. Phillips makes Paul's words even more demanding, "Give your whole attention, all your energies, to these things."

"The One Thing I Do"

PIERSON

of Seventh-day Adventists

The Lord's messenger underscores the fact that the Advent ministry permits of no outside interests: "Ministers should have no engrossing interests aside from the great work of leading souls to the Saviour."—*The Acts of the Apostles*, p. 365. For God's ambassadors there is no such thing as an eight-hour day or a forty-hour week.

I knew a young man who was just starting out in the ministry. It was during the days of depression, when openings in the work were few, salaries low, and expenses high. This young pastor-teacher was struggling along on \$65 a month, \$35 of which his wife earned helping to teach the local church school. There was a new home to furnish, a car to purchase, and clothes were needed after a financial struggle to earn his way through college.

Bill—we'll call him—had a daily broadcast on a local radio station in addition to his other duties. The officials at the station kept their eyes on the young preacher, and one day approached him with an offer. "Why not come and join our staff?" they pressed.

Bill thought of mounting expenses, the thin shoes, the patched trousers.

"You have heard me speaking over the air," he objected, "and know that I do not work on Saturdays."

"Yes, we know all about that," was the reply, "and we know you would not give up your work as a pastor. But you come and work for us half time and you can go right ahead and do your other work." Then

an attractive figure was suggested to close the agreement.

Bill wavered only a moment. In his heart he well knew that God would not permit him to divide his time as a gospel worker. It was "This one thing I do" with this young man. God has blessed him through the years for his stand.

The Hour Is Too Late

According to a story I once read in the *Review and Herald*, one of our veteran workers, after a long fruitful ministry, was filling in an application for sustentation. In those days there was a question to be answered: "Have you ever done any other work?" The elderly man of God filled in the blank—"I have only done the Lord's work!" What a beautiful testimony—"I have only done the Lord's work!"

Standing upon the threshold of the eternal world as we are today, ought this not to be the sincere testimony of every minister in the Advent Movement? Prophecy is fulfilling all about us at a breath-taking rate. We have but a few moments of time, as it were, to finish the important task the Lord has entrusted to us. It requires every moment of our attention. "The energies of the minister are all needed for his calling."—*The Acts of the Apostles*, p. 365.

"Necessity is laid upon me," Paul once wrote, "yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16). If the apostle felt this compulsion driving him on in his day, with what urgency should the messenger of the Advent view his responsibility two millenniums later? As I heard W. R. Beach once say, "The Christian ministry is a possession, not a profession." When the urgency of the hour fully *possesses* us there will be no time for side lines. With Paul we will declare with emphasis, "*This one thing I do!*"

Side Lines Cause Men to Neglect the Lord's Work

Many years ago as a young administrator I made a mistake—one of many through the years, no doubt. I was persuaded to permit a new appointee to bring a plane to the mission field. There were ample protective conditions, I thought, and, after all, contented workers were more effective workers. Brother Blank was certainly contented with his plane—in fact, contented to spend more time in the air than was good for his work program. In the end he asked to

be released so that he could spend all his time with his plane.

A worker who is preoccupied with an outside interest—whether it is flying planes, selling cars, dealing in real estate, or any other side line—is bound to neglect the Lord's work. He simply cannot give Bible studies, make missionary visits, prepare sermons, administer his church, institution, or conference and have time left over to make a few dollars on the side. Something is bound to be neglected—something will suffer.

The prophet Jeremiah has a few words to say about anyone who neglects the work of God. "Cursed be he that doeth the work of the Lord deceitfully [negligently, margin]" (Jer. 48:10). These are not my words. They are God's words. They should make every minister who is tempted to divide his interests think several times before succumbing to such enticements. In God's work it must be "This one thing I do!"

Side Lines Rob God's Church of Needed Talent

The church of God needs capable men urgently. Many-talented men are required all over the world. The talent of business administration of church or institution is in constant demand in many fields at home and in foreign lands. Yet some men with these coveted talents leave the cause of God and seek more lucrative employment. True, some of them remain in the church and support the cause of God financially. But many times it is "not yours, but you" (2 Cor. 12:14) that God needs.

You and I both can think of talented men, men who at one time were capable workers in the ranks of God's army, but who became enmeshed in outside interests, and who later decided to devote their talents fully to nondenominational pursuits. Hunger for material prosperity devoured their zeal for the work. Side lines robbed the church of God of much-needed talent. It was unsafe to ignore the inspired words "This one thing I do."

Eyes Zionward!

"Let your eyes look straight ahead," the wise man urges, "gaze right in front of you; keep a clear path before you, and ever make your footing firm; never turn to right or left" (Prov. 4:25, Moffatt).†

Here are the marching orders for the messengers of the Advent. Eyes straight ahead!

Gaze right in front of you! Never turn to the right or the left. There must be no side glances or deviations for material gain. We have a task to perform, one task, a tremendously urgent task. It is an all-consuming task! It is the Advent message to all the world in *this* generation.

Jesus set the example for His ministers for all time. Centuries before the Saviour's birth in Bethlehem's manger the gospel prophet foretold His singleness of purpose, "I set my face like a flint" (Isa. 50:7). Jesus fulfilled these words in a life of undivided service for God: "My meat is to do the will of him that sent me, and to finish his work" (John 4:34). This was Christ's way of saying, "This one thing I do."

Thank God for the multiplied thousands of Christ-directed ministers who compose the ranks of the Advent ministry around the world. Only such single-minded men can finish the work in this generation. Would it not be a blessed resolution for all of us to voice in mighty chorus as we face the challenge before us, "This one thing I do," and press resolutely Zionward!

* The Bible texts in this article accredited to Phillips are from *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

† From: *The Bible: A New Translation* by James Moffatt. Copyright James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

Music Hath Power

*Music hath profound and subtle charms,
That enfold and hold with mystic arms,
It can comfort, soothe with wondrous power,
Like majestic scenes of field and flower.
Human passions it can calm and curb,
Or arouse, unsettle, and disturb.
It can drive and goad one without end;
Even unto hell its beat can send.
It can change life's tempo fast or slow,
Leading on to either weal or woe.
And its moving martial airs inspire
Trembling hearts with strength to go through fire.
In its power is either peace or strife,
Either death or everlasting life,
Either this old world or earth made new.
Oh! that God's last remnant only knew!
Music hath profound and subtle charms,
That enfold and hold with mystic arms.*

—CLIFFORD B. HOWE

Empty

Pulpits

(Concluded)

HAROLD L. CALKINS

Pastor, Temple City Church, Arcadia, California

RECENTLY there has just been concluded a Voice of Youth series, in which thirty young people participated as speakers, plus many others as ushers, singers, and greeters, and in friendship teams. Three of the speakers have said they would like to prepare for the ministry. They felt the thrill of presenting the Word of God to the nonmembers who were present. Last summer, when the youth were home from school, one of them was asked to speak for five minutes at the beginning of each church service. Youth at a nearby church learned a certain Bible study and gave it at several different homes, while other teams learned other studies and followed in order until the entire series was covered.

There are many other methods of inspiring youth with the joy of direct evangelism. Elder Gordon Balharrie suggests that at Walla Walla the Theology Club conduct a vigorous recruiting program in the academies to interest young men in the ministry. Note that in Table 1, the most decisive age is 16-18 (academy juniors and seniors).

Inspiring MV programs could be prepared for the *Kit* magazine upholding the sacredness and the rewards of this calling. Reading course books emphasizing the same points in a thrilling way and biographies of successful pastors and evangelists could be presented. An attractive leaflet might be prepared for pastors and elementary and secondary teachers to use, showing the glory of the ministry above the glamour of secular callings.

Men are moving mountains these days—with slide rule and atom bombs. Men are

spending their lives in labs and factories to make planes go faster and plastics tougher and spacecraft safer. Technology offers a big challenge to youth. Medical schools are crowded with boys who want to relieve suffering. Law, teaching, and farming attract others to meet man's needs. But what about the problems no scientist, no technologist, can help? What are the biggest jobs our generation has to lick? So far, man has done better improving *things* than *people*. The big jobs nowadays are with people—their fears, their aspirations, their inner needs. We need more young men to say with their lives, "Count on me to tackle the deepest needs of man."

The tragedy of life is the unnatural human effort to live without God. The saddest spectacle is the off-beat faddist who wants to preach—God's funeral! More arrogant than Khrushchev, they say to God: "We will bury You!" Can't we help youth see that the man who helps others to see God is helping man with his deepest need? The church can do more—if it has a good minister—to influence the character and happiness of people than any other force. The minister has a strategic job. Knox was the symbol of Scottish independence. He influenced not only the religion but the character of the nation, more than any man in Scottish history. Wesley led a peaceful revolution. In open fields, from wagon endgates, he addressed throngs of the poor factory workers and outcasts. His work literally prevented a British parallel of the French Revolution. God can call and equip young men for an even grander work in these last days. We can give them the challenge to respond to that call!

There are in my congregation men who make jets, rockets, and spacecraft components that travel fast and far, but what is this compared with the privilege of remaking men and women who will travel from world to world, honoring God for all eternity. There is no higher calling than that of working with Christ in the redemption of mankind. Other lines of work are honorable, and one can serve God in them, but to be a preacher of the gospel is a special calling. Moses' work of shepherding Jethro's flock was an honorable work, but what was it compared with leading a nation out of bondage into a new relationship with God? Elisha was honestly engaged in farming, but what a loss to the work of God if he had never heard or responded to the

call to the prophetic office. There are those today who must be called to leave the plow, the sheep, the hot rod, the ball diamond, and take up the Sword of the Spirit, which is the Word of God. Let us encourage them to do so.

It is disturbing to note that proportionately more candidates for the seminary still come from the plow (rural areas) than from the urban centers. (See Table 2.) What can we do in our cities where thousands of talented young men are giving their lives to secular pursuits? Are rural pastors doing a more effective job of inspiring youth? Are city boys overly impressed by the material things provided by more lucrative professions? Or is it that the city pastor does not command the status in the eyes of his people that the rural pastor does?

We live in a materialistic culture. Youth are influenced by the culture and ideals of their surroundings. It is "like people, like priest" (Hosea 4:9). A new esteem for the sacredness of ministerial office above secular callings would not only help youth dedicate their lives to it but would be a blessing to the laity as they learned greater reverence for all aspects of God's work.

Regardless of the competition the world gives us in appealing for the minds and talents of youth, let us do all we can to win the finest, the brightest, the most dedicated to the service of Christ, not as a new crop of artificially begotten denominational cheer leaders, but as true-born sons of the heavenly Father.

Already the shortage of ministers is apparent. With the B.D. training program and the increasing number of churches to be served, the need becomes more acute. The eighty-six churches of the Southern California Conference each have one pastor, plus 21 associate pastors scattered among the larger churches. Some of the largest churches have four ministers to care for their congregations. As the size of the churches increases, more and more qualified workers will be required. Then, too, we must prepare for that mighty ingathering of souls when the Holy Spirit is poured out. There is no greater work to hold before our youth. It is not low salaries, girl friends, or parental objection that keep them away. It is lack of guidance—the calling of God through a human voice.

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the

Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37, 38).

Here is the response of one youth:

"The call . . . is like the call of the sea to the one who loves it, or the call of the ether to the eagle. He responds because he has become sensitive to God's purpose; because even if other walks of life attract him, he knows he cannot be satisfied by any of them; because he sees his fellow men grasping for that which they cannot find. There is nothing that could be written in the sky that would be as miraculous as man's turning away from money, business, and everyday rating in society, to answer the challenge of the Christian faith to serve God and man in an intelligent, self-sacrificing way. The Christian, educated in the task of service, does not need to conjure up a vision for a great call. He has eyes to see, and once he sees, he answers with the service required, and more."

Theology, the queen of the sciences, must be put at the apex of Adventist academic structure to give meaning to all other sciences and to life itself. Our youth will respond.

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*Education*, p. 271.

TABLE 1

Decisive Ages for Those Who Entered the Ministry

Age	of First Impression	of Final Decision
10-12	10 %	
13-15	23 %	5 %
16-18	29 %	30 %
19-21	14 %	26 %
22-24	7 %	22 %
25 and over	7 %	17 %

TABLE 2

Occupation of Fathers

Farmers	25 %
Skilled workers	19 %
Ministers	15 %
Small businessmen	14 %
Unskilled	9 %
Tradesmen	8 %
Big businessmen	5 %
Teachers	3 %
Doctors	2 %

Evangelistic Methods in South Africa

F. G. PELSER

Evangelist, Cape Conference, South Africa



THIS country of about 14 million inhabitants poses many problems to public evangelism. Here Asians, black Africans, white Africans, and mixed-blood colored Africans mingle on the streets of modern cities and on the back veld, where primitive mud huts dot the skyline.

There is no such thing as holding a campaign "for the black Africans" of Johannesburg, for example—you must decide which black Africans will be your target, for they speak about twenty-two different languages and cherish different cultures! Nor is your task simplified if you confine yourself to evangelism among the white people of South Africa. The language of the majority is Afrikaans, the only language that ever originated in South Africa, taking shape from basic Dutch between 1652 and 1750— but English is the language of about forty per cent of the people.

Evangelism among the Coloured people is interesting but also problematical. Their cultural leaders regard the Coloured people as the only true South Africans. They contend that whereas the white man invaded the country from the south and the black man from the north almost simultaneously about three hundred years ago, the Coloured race of nearly a million people originated here, and ninety per cent of them speak the only language that originated here, Afrikaans. A considerable number of them are Moslems, more are Christians of about 150 sects, and the rest indifferent to matters of the soul.

A Racial Melting Pot

Add to this racial melting pot the factors of enormous distances, sparsely inhabited reaches of the country, a prevailing scarcity of workers and money, ingrained prejudices in every racial section of the population, the complicating rise of unreasoning nationalism with the force of a new religion, and a preponderant primitive culture in major areas of the country, and you begin to get an idea of the challenge that faces public evangelism here.

And after mentioning all these facets of the problem, we have not discussed the Hindu Indians or the Moslem Pakistani South Africans, or the Greeks, Portuguese, Jews (South Africa is to them a Canaan and a fortress), Chinese, Arabs from the Lebanon, or the Dutch, German, or French communities!

How are we trying to meet the needs of the hour in this country of absolute freedom of religion?

Among the white people our members concentrate on audio-visual studies in English and Afrikaans, our workers hold efforts that differ in scope from cottage meetings to campaigns in town halls and tents, and our evangelists hold city-wide campaigns that last most of a year. Notably successful in city evangelism have been Pastors J. Van der Merwe, South African Union Conference evangelist; Alvin Cook and Ray Kent on loan from the Australasian Division; A. Bambury and C. Birkenstock of the Transvaal Conference. Some of their campaigns have yielded more than one hundred souls each. This is an amazing figure when the smallness of the city population is considered, and more so when it is real-

ized that only a fraction of that population can be appealed to in any one campaign because of language, cultural, and ethnic considerations.

Six Sessions in One Day!

The country is wide open for Coloured evangelism. But men of vision and experience are sadly lacking at the moment. In 1964 I had the privilege of holding a city campaign for them in Cape Town. The largest cinema was hired and advertising started. No fewer than 10,000 applications were received for admission to the first Sunday meeting. I was forced to have six sessions that day, at 10:00 A.M., 12:00 M., 2:00, 4:00, 6:00, and 8:00 P.M. Many were turned away. Our sturdy doormen were swept away in the human flood that rolled into the great auditorium for the final session of the day. God blessed, and the good brethren of the Cape Conference gave excellent and unselfish support. The result was 154 baptisms.

One of the problems of the Cape Conference has been shortage of means. Now they have acquired their own printing press, and some of the men are holding reaping efforts with spectacular results. The average budget of such an effort is about thirty dollars.

A Modern Babel!

For a long time work among the Bantus was almost nonexistent, but wise planning is putting modern evangelistic aids into the hands of our African workers and giving them an insight into advertising techniques.

In 1965 I held a campaign among the Bantu in Kimberley. The perennial problem of South Africa was not absent. I spoke in English, Pastor Sethare of Bechuanaland translated into Chuana—but the Xhosa-speaking people stayed away, unable to understand enough of Chuana or English. Three of the other workers in the effort could speak no Chuana, and had to try to do their visiting in Xhosa, their own home language! Eventually it became evident that some of the Africans interested in the message did not understand the Bantu language but spoke Afrikaans almost exclusively!

At the time of our first baptism I was surprised to discover that my four colleagues had never seen a public baptism on a stage. Not only were they favorably impressed, but most of the audience lined up after the meeting to inspect the baptismal tank and

floral arrangements behind the curtains. These workers have gone back to their fields with a new vision of what can be done in all-out evangelism.

Department of Evangelism Organized

A momentous forward step has just been taken in South Africa by the organization of a department of evangelism on union conference level. J. Van der Merwe, Ray Kent, C. Birkenstock, A. Bambury, and the writer received calls to launch this department with city evangelism throughout the country. Each effort is made a minuscule school of evangelism and communicates its techniques and spirit to the participating workers and the rest of the field.

Does evangelism work when faced with such intricate racial and geographical problems? The Holy Spirit admits no insuperable problems where the human heart is accessible to His power. In the past three years of public evangelism I have been privileged to hold a European campaign in Cape Town, and Coloured and Bantu campaigns. The Holy Spirit has manifested His presence and power by ushering nearly three hundred persons through the baptismal waters.

In these city campaigns we secure our audience first by launching a Bible correspondence course and then by specific advertising for the opening meeting. The advertising includes hundreds of posters silk-screened at home by the team, 60,000 to 80,000 handbills distributed by the church members, and newspaper advertising at the special rate available for charities and churches. But the most successful device seems to be the mailing out of thousands of "personal" printed letters of invitation in envelopes addressed from the voters' roll by volunteers from our own ranks. Bookings are taken over the telephone and at the theater, and sessions are organized to cope with whatever develops. Usually in a big city campaign we can get a starting audience of at least 4,000.

Sunday Afternoon Meetings Best

Where are the meetings held? In this religious country all cinemas are closed by law on Sundays. So we hire the best available for our religious meetings and have no difficulty getting them, provided we are prepared to pay the high rentals. Then we have the meetings on Sunday *afternoons*, when we are not in competition with any

of the local churches. This gives us our best audiences.

After five months of steady three-meetings-a-week (two in smaller hired halls) work, we usually find the situation breaking favorably. From that point onward to the end of the year we may hold as many as seven baptismal services, the last three or four in our central church in the city.

This work is thoroughly rewarding, although arduous. I remember the thrill of baptizing the son of an Anglican minister, the wife of a Congregational minister, and an Adventist sister's husband who had resisted the message for fifteen years. I remember baptizing Catholics and the joy of seeing them embrace the worker who had regularly visited them throughout the campaign.

We in God's work in South Africa, a radiant land where people seem to be born with stronger religious motivation than almost anywhere else, do not feel that we have the answers yet, but we do know that unless we launch out nothing happens!

Evangelistic Epidemic Hits Bahia, Brazil

R. C. BOTTSFORD

Departmental Secretary, Bahia Mission, Brazil

HERE in Bahia we have as our motto, "Every pastor an evangelist." This has been one of the reasons why this epidemic has spread to all corners of the two states that comprise the mission territory.

As departmental secretary of this mission the evangelism fever took hold of me also. There was nothing I could do to become immune except rent a hall and proceed! This is what my co-workers and I did!

It was November, 1965, when we moved into Ibicarai, which is in the southern part of the state of Bahia. Providence was leading all the way, for the first day we found a businessmen's club house that we were able to have free of charge, except for the lights.

We ran this series for fourteen nights and made an appeal the last two nights. From the 750 who attended on the last

night, sixty took their stand. On March 19 I had the wonderful privilege of baptizing the first nineteen persons, among them the 1964 Carnival Queen. She has refused to run again this year and is telling her friends that she has found a much better way of life. "Carnival will no longer offer satisfaction to me," she said. She is now studying to be a Bible instructor. Two young men from this group of nineteen plan to take theology. It is wonderful to see these changes take place in these people. Truly there is no greater work on earth than evangelism.

When the priest saw what was happening he got quite angry and prohibited his people from coming to our meetings. This only increased our attendances. To thank him for this I sent him a letter with a package containing a copy of *The Great Controversy* set in Portuguese. This he did not acknowledge, but someday we trust the truths found in this book will come to life and speak to his heart.

One of our ministers has thirty-five churches in his district, but he finds time for evangelism. Last year he baptized more than one hundred new believers.

This year I plan to hold seven series of meetings, and have set a goal of two hundred souls for Christ. Pray for this mission so that this wonderful epidemic will spread rapidly.

Seventh-day Adventists and the *Parousia*

(Continued from page 19)

eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (Rev. 1:7; see also Rev. 6:14-17).

In other passages the Lord exhorts us to be ready for His coming (*parousia*) and warns us to let no man deceive us in regard to it (see 1 Thess. 3:13; 5:23; 2 Thess. 2:1-9; James 5:7, 8; 1 John 2:28).

In the light of all that Christ and His apostles have left on record for our information concerning His coming (*parousia*) to earth again, to take the righteous dead and the righteous living to heaven, Seventh-day Adventists truly have a Biblical basis for their belief that it will be literal, personal, visible, and that all mankind living on this planet will be well aware of it when it occurs.

The Sabbath—New Concepts on Its Importance

(Concluded)

ERIC D. SYME

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A SYNAGOGUE, still in the northern province of Galilee, for it was dangerous for Jesus to work in Judea, was the setting of the next incident. A man in the congregation had a withered arm. Among the congregation also were the usual watchers to see whether Christ would heal this man, for it was the Sabbath day. Jesus was more than willing to accept the challenge. He was determined to reinforce His teaching on Sabbath importance and observance. This was an excellent opportunity for Him to dramatize His teaching before the watching people. Therefore Jesus called the man out to the focus of all eyes in the synagogue while He asked the watchers a question. "Is it lawful to do good on the sabbath days, or to do evil?" In that context, this was a very searching question. The silence grew intense, for this case had probably been rather carefully arranged.

Let me translate Jesus' question into the mode of today: I am driving to church on Sabbath. I see a man on the sidewalk. He has been knocked down by a hit-and-run driver. He is seriously injured, but I drive on, for my preaching appointment admits no delay. I would be justly condemned for my act of omission. This is the argument Christ applied. He said to the intent assemblage: "If I have the power to heal this man whom I may never see again, and I fail to heal him, I am acting by default. I am making a choice. Either I can do good or, by doing nothing, I can do evil. Which action is the best on the Sabbath day?" Again they had no answer.

I want you to notice an extremely signifi-

cant action taken by the Pharisees. They "straightway took counsel with the Herodians against him, how they might destroy him" (Mark 3:6). Already Christ's healings on the Sabbath had made it very difficult and dangerous for Him to carry on His ministry in the province of Judea. In view of the authority and power the Herodians could exercise within the northern province of Galilee, it is evident that Jesus would soon face the same difficulties and hazards in that area as in Judea. No longer would He protect Himself by moving and working under a different administration. That their action in consulting the Herodians had this effect is evident, for after this Christ made quite frequent journeys into such regions as Perea, Caesarea Philippi, and other Gentile or semi-Gentile areas. Finally, as His ministry drew to its close, it had become so difficult for Jesus to work in Galilee that on His return to Jerusalem, where the final crisis would take place, He followed the trans-Jordan route through Perea down to Jerusalem. This was a very slow, circuitous journey, with Jesus taking time to preach to vast crowds who came from all directions to hear Him. Seventy disciples went ahead of Him into the towns and villages, telling of Christ's approach and notifying the people of the route He was taking. It was during this journey, that Jesus was involved in another of these Sabbath encounters in the synagogue.

Freedom From Bonds on the Sabbath

On this occasion Jesus was teaching in a synagogue, and seeing a woman there who had been crippled for eighteen years, He healed her. She was glorifying God for her marvelous and unexpected deliverance when the president of the synagogue interrupted her and addressed the congregation, telling them that since there were six work-

ing days, they could be healed on these. There was positively no need for them to be healed on the Sabbath day. Now there are several points about this incident that are interesting and significant. First, the woman had not come to the synagogue in order to be healed. She had simply come to worship, and the synagogue president would have been most indignant if she had failed to be there. Second, her healing had been the result of Christ's initiative. Why scold the people? Why not challenge Christ, who was directly responsible? It was most unreasonable to blame either the congregation or the woman. Even the president of the synagogue could hardly expect the woman, having been unexpectedly healed, to come to Christ and say: "Please make me the way I was. I would prefer to go on living all doubled up rather than be healed on the Sabbath day. So please put me back the way You found me." Of course, it is rather obvious why he didn't challenge Jesus. In every previous case where the Jews had challenged Christ over the matter of Sabbath observance they had been consistently defeated. This man did not feel capable of debating with the Great Teacher. So he tried the technique of ignoring Jesus and addressing the people, who had hitherto been docile enough.

But now Christ was driving home the full implications to His moral and spiritual victories over the Pharisees. Apparently He particularly disliked the moral cowardice that this man added to his invincible bigotry. Jesus said: "'What hypocrites you are!' . . . 'Is there a single one of you who does not loose his ox or his donkey from the manger and take it out to water on the Sabbath? And here is this woman, a daughter of Abraham, who has been kept prisoner by Satan for eighteen long years: was it wrong for her to be freed from her bonds on the Sabbath?'" (Luke 13:15-17, N.E.B.)*

But notice the results of Christ's statement at this time. "At these words all his opponents were covered with confusion, *while the mass of the people were delighted at all the wonderful things he was doing*" (verse 17, N.E.B.* Italics supplied). He had liberated the Sabbath. The common man rejoiced because all the idiocy, all the pedantic nonsense that had clustered around the Jewish law, was being shifted, and this Great Expositor, this Liberator, was making abundant sense of the teachings of God. A broad, strong, and fresh wind

was blowing through the moribund institutions of Judaism. A great, new revival impulse, a powerful reformatory movement, was stirring within the Jewish religion, and the friends of the work of God, seeing the onset of this great liberation, rejoiced. But the opposition, which had consolidated against Christ, which had a vested interest in the maintenance of the dry forms of Judaism, were shamed and confused by His actions and His arguments. How amazingly was this Galilean Teacher fulfilling the visions that had been given to the prophet Ezekiel as he lived among the saddened captives by the rivers of Babylon. Truly the dry bones of the house of Israel were standing to their feet. Flesh and sinew were coming upon the bones, and the winds of the Spirit were galvanizing them into life and virtue. As the prophet Isaiah had predicted, He was magnifying the law and making it honorable.

Shortly after this, another incident occurred when He went into the house of one of the chief Pharisees. He had gone to this house as a guest, but notwithstanding "they watched him," for it was the Sabbath day. And there was a man there who had the dropsy (chap. 14:2). Again he is most conveniently placed. Before Jesus performed any miracle, He asked the lawyers and Pharisees who were there at the banquet: "Is it lawful to heal on the sabbath day?" This was the vital question on which the controversy had begun, and this was the issue on which it would end. Jesus did not avoid the question of the Sabbath. This was no minor issue in His career. On this subject He constantly confronted them, drove His lesson home, and ruthlessly exposed their moral paucity and intellectual impotence. Involved in this present group were the most skilled interpretive brains of the nation. Lawyers were here who were famed for their powers of understanding the subtlest nuances of the law. Pharisees were present, those indomitable and valiant defenders of the faith.

Differences Crystallized Over Sabbath Observance

They could choose whom they would to represent them. They could confront Him with the most acute minds available. However, there is seldom gain in killing a man. This merely makes a martyr and creates a shrine to which people will come and sometimes worship. Power applied to crush a

man without confounding him first is power misapplied, for the people might ask awkward and inconvenient questions. These leaders were aware of this, for they were not fools. We know that in the last scene at the Temple they brought every resource they had available to prove that He was wrong. Over and over again Christ had said: "Which of you can find Me at fault?" What did they do now? They held their peace. There were many witnesses to this, and the people were frankly puzzled. This Teacher was not a conservative. How could this remarkable but radical Interpreter confront the leaders of the nation on their most deeply held views and each time leave them speechless? The record clearly emphasizes that it was along this very issue of Sabbath observance that all the differences between Jesus and the Pharisees crystallized.

The Day When Life Began Again

Many Christians today call the seventh day the Jewish Sabbath. But as we have seen, there was absolutely no resemblance between the way the Jews taught and kept the Sabbath and the way that Christ did. Yet both recognized the same day. And both were sufficiently conscious of the importance of the day to think that it was worth all this conflict. In fact, it was well understood by both Jesus and the Jewish leaders that the Sabbath and the way it should be kept was the key issue, for it mirrored their essentially different approaches to the law. To say that Jesus had no regard for the law or the Sabbath is to completely miss the point of the whole conflict. This, in fact, was the charge the Pharisees leveled against Him and the charge that Jesus most strenuously denied. Christ made the Sabbath a day of liberation. During His ministry, thousands of people rejoiced because the Sabbath day for them marked the beginning of a new life. Thousands of their friends and acquaintances rejoiced and remembered every seventh day that rolled on its course as the day when their closest and dearest entered a new experience of life and health. There were many who had heard for the first time on the Sabbath day. There were many who on the Sabbath day had looked up into the blue sky and down into the eyes of their own children for the first time, and consequently for the first time had really understood the glories of their Creator and Redeemer. In short, there were many who on the Sabbath day had

seen for the first time the real face of God. "My Father works," Jesus had said, "and I work." But what a work it was. Under that combined ministration the Sabbath became the symbol of the liberating glory and power of God. Far from being the crushing, cruel burden it had been under the hand of a constrictive Judaism, it now became the glorious symbol of the freedom of the believer in Christ. It became a sign of the sanctifying and liberating power of the Creator. "But they held their peace." "And they could not answer him again to these things." Impotent in argument, but too obstinate to yield, can leaders find any position or posture more abject?

Sabbath Expressed in Life of Christ

This is the Sabbath bequeathed to us. The basis of Sabbathkeeping is not only the fact that it was announced with fire and smoke, amid the tremblings of the people, on Mount Sinai. And wonderful as was the fact that it was written by the finger of God upon tables of stone and enunciated from a quaking mountain, yet the mightiest expression of the Sabbath is that this law was written in the heart of a Man who went about doing good and emancipating people. Action, living and dynamic, is more powerful than inorganic, static fact. I can see the Sabbath, expressed in the life of Jesus Christ, and I can believe that His power to keep the day is mine, because He has forgiven me my derelictions, because if I make mistakes I have an Advocate, and because He will work in me by His Spirit to give me the feeling for the Sabbath that He had. In Him, the Example, the Sabbath had its most glorious expression.

We do not take the Sabbath from the Jews. We take it from Christ. As Paul says in 2 Corinthians 3:2, "Ye are our epistle written in our hearts, known and read of all men." Because the law was first written in the living heart of Jesus Christ, it can be written in the hearts of His people by the Spirit. And it is the Christian Sabbath, because He is the Lord of that Sabbath. It is not merely the Jewish Sabbath, for Christ Himself said: "The sabbath was made for man." It was the Jew who arrogated to himself all the blessings of the law and expelled the rest of humanity. But in Christ all men find their salvation, and since Jesus thus becomes their Lord, He also is to them both lawgiver and friend. The law is part of the great act of God through Jesus

Christ. It is significant that when He died He rested in the tomb for the twenty-four hours of the Sabbath. By so doing He marked indelibly the importance and significance of the day.

It has frequently been argued that, although Jesus went along to some extent with the Jewish point of view while clarifying and broadening it, He left it to His followers to change the day in order to glorify before the Greek and Roman world the tremendous fact of the resurrection. Further, it is added that since most of Christ's ministry was directed to the Jews, He confined Himself to Jewish establishment and institutions, but that the disciples, whom He left behind, were to operate within the broader compass, and that they acted accordingly. It is indeed very true that the Christian church had great difficulty in breaking away from its Jewish swaddling bands, and Paul in particular was in conflict in many of the churches and with other disciples concerning this question. Because of this, Paul has gone down as the representative of the anti-Judaistic mind. This is probably taking it too far, but certainly no one would question that he was the supreme emancipator of the Christian church from those things which might be marked as narrowly Judaistic.

Using this approach, some have argued that Paul was particularly instrumental in introducing the "Christian sabbath," the first day of the week, and that he only preached in synagogues on the seventh day because this was where he would find the Jews, and it was his practice to preach *first* to the Jews and then to the Gentiles.

Sabbath Kept Whether Popular or Unpopular

On the surface, this argument seems to have some merit. But at Philippi the Jews were exceedingly unpopular. Paul and Silas derived no advantage from worshiping in the small building on the riverside where only a few people were in the habit of gathering. In fact, it placed them at a very considerable disadvantage, for later that day their accusers, the owners of the demented girl whom they had healed, found it useful to sav before the magistrates: "These men, being Jews, do exceedingly trouble our city." They realized that the accusation that Paul and Silas had healed a sick maid would have little weight. So they seized upon a factor in the situation

that would certainly predispose the authorities against the two men—the fact that they were Jews. And it worked. For without further inquiry the praetors had the two men beaten and thrown into jail, to their later consternation when they discovered that Paul was a Roman citizen whom they had flogged without even the semblance of a trial. In the light of these circumstances it would be rather absurd to argue that the two Christian missionaries went down to the river as part of an evangelistic strategy. Any intelligent policy would have forbidden them identifying themselves with the "Jewish" Sabbath and would have urged them to approach these Macedonians in an entirely different fashion. Evidently the reason for their worship activities in Philippi was their belief that the seventh day is the Sabbath of the Lord, and that on this day they must worship, whether or not the Jews were unpopular in that particular city. Certainly their unfortunate experience in Philippi curtailed any further work in that place.

Fundamental Not Tacked On

All the evidence that we can weigh is positively in favor of the fact that there is only one Christian Sabbath. When we preach the Sabbath from the Old Testament, from the ministry of Christ, from the Epistles, we are preaching a vitally central facet of the Christian revelation. We are not tacking on a circumstantial detail to an evangelistic program. The Sabbath is a fundamental and central segment of the commandments of God, recognized by Jesus Christ as such and by Paul, the apostle to the Gentiles.

Therefore, when we preach the Sabbath we must preach it as a Christ-centered doctrine. When engaged in an evangelistic campaign I was talking to a man who said, "In my opinion there is only one thing that is really necessary for salvation."

"What is that?" I asked.

"To believe in Jesus Christ," he replied.

"I cordially agree with you." And then I added, "What do you understand by believing in Jesus Christ?"

"Well, I believe He died for me."

"Yes, that's true. What else?"

"I believe that He is my example."

"Excellent. Now, what was His attitude to the Sabbath?"

I sav again the best evidence we have for the Sabbath is the ministry of Jesus.

The Sons of Strength

ARTHUR W. SPALDING

IT IS not always that we recognize the good qualities in our fellow men, the qualities that perhaps dominate their lives and determine their value to the world. We are too prone to seize upon some trait obnoxious to us, and, often because it runs counter to our own crossed vision and uneven step, measure the man by that,—the squint of his eye or the length of his stride. We never put our finger upon his pulse, we never follow his woodland path, we never catch the song that the rhythm of his life pours forth. We know our brother as the tide knows the earth, by the rocks that obstruct our way.

But it is not so that the church of Jesus Christ know one another. "By this," said the Master, "shall all men know that ye are My disciples, if ye have love one to another;" if ye "love one another; as I have loved you." Viewed through the virtues of the indwelling Christ, the characters of our fellow disciples present a different aspect. They may have faults, spots where the perfection of Christ has not yet been permitted to work; but we do not dwell upon these. Our minds and our speech are directed rather to the value of service which their positive virtues afford; and by this attitude, we are enabled ourselves to be of more service to them in getting rid of their faults. Often we shall find that those whose defects magnified themselves to us in our faultfinding state loom highest in virtue and power when we see them through Christ. In this spirit let us look at some further divisions in the Israel of God.

Judah

"Judah," said the inspired patriarch, "thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. . . . The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." Genesis 49:8-10.

Judah came to be the leader in Israel after the failure of his older brothers. To the line of Judah came the kingship and the lineage of Christ. In the roll call of Judah are such glorious names as Caleb, Ruth, David, Solomon, Jehoshaphat, Hezekiah, Josiah, Zerubbabel, and Mary the mother of our Lord. Broad-visioned, noble-minded, courageous, resourceful, Judah indeed, in his own life, and in the lives of his descendants, natural and spiritual, has been "he whom his brethren shall praise."

Yet Judah was not without fault. We turn to his history to discover it, and read in the thirty-eighth chapter of Genesis the account of his secession from his brethren. It was after the experience of selling Joseph for a slave; and Judah was doubtless dissatisfied with his own experience. He was moody and restless. When he looked at his brothers, he found ample cause for criticism.

"These the people of God!" he brooded; "quarrelsome, vengeful, greedy, vain! Here is Reuben, supposed to be the leader; weak, vacillating, sensuous, afraid of his shadow. Simeon cannot take his place; he is too hot-headed and lacking in judgment. And Levi—I wouldn't trust my life in his hands overnight; rigid as a rock, cruel-eyed, intolerant. As for these younger brothers, that lad Joseph was right about them: they are vile scum of the earth.

"Shall I waste my life among this crowd, who claim to hold the oracles of God, but who do the work of the devil? The world is more upright than this degenerate church. My influence will be greater if I leave them and go by myself. Separated from the evil reputation of these brethren, I will stand alone for right and God."

So Judah went off by himself, away from the church, into the world. There is no record that he received from his brethren moral support, or asked for it. He worked all alone there among the heathen, found there his friends, married there his wife. I have no doubt that Judah tried to hold a

high standard and to uplift his neighbors; but he was disappointed. He found that evil is not in the church alone, but also in the world; and that while the grace of Christ is working to overcome it in the church, the diabolism of Satan is working to increase it in the world. The state of the church may sometimes be low, as it was in Judah's day; but whenever it is, the world is so much the lower. Judah found himself separated from the freest channels of grace, he felt the pressure of evil about him, he saw his children go down into iniquity and death, he found his own feet slipping.

Then Judah prayed. We see it indicated in the plea of Deuteronomy 33:7: "Hear, Lord, the voice of Judah, and bring him unto his people." This is a prayer for the brethren of Judah to pray when they see him slipping away, disgruntled, suspicious, independent. They are not then to push him on, to pull apart from him as he is separating from them, to criticize him, to sigh, "Oh, my poor, lost brother!" It is for them to pray: "Teach me, Lord, how to draw near to Judah, how to shape my own life to win him, to show him the value of union and fellowship and mutual helpfulness. Incline his heart to return. Hear, Lord, the voice of Judah, and bring him unto his people."

God heard Judah, and brought him back to his people. He came chastened and humble, generous to others' needs and others' faults, helpful, ministrative. To Reuben he supplied strength, to Simeon patience, to Levi gentleness, to his younger brothers purity and love. And when they all came to the great crisis of their lives, their nation, and their church, Judah offered the supreme sacrifice. Before the governor of Egypt, who accused Benjamin of a crime from which he could purchase his life only with slavery, Judah offered himself to take the lad's place: "Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father." Genesis 44:33, 34.

And so, humbled to service, Judah became chief, according to the law of the Master: "Whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to

give His life a ransom for many." Mark 10:43-45.

Zebulun

Zebulun and Issachar were brethren, and of them together Moses said, "They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand." Deuteronomy 33:19.

This language indicates the common success and material ability of these two tribes; but they differ in the direction of their activities. Zebulun is the alert man of affairs, dwelling at the great junctions of trade, and gathering in the abundance that flows through the arteries of commerce. "Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships." Genesis 49:13. Wealth is his, both because he has from God the "power to get wealth" (Deuteronomy 8:18), and because he is willing to exert himself and to deny himself for the attainment of his purpose. The need of the church for such characters, with such ability, is very evident; and they have an honored place among the tribes of Israel.

It is not always easy for a person of business ability, and especially one whose success has come largely through his own self-restraint and energy, to have patience with less successful and less disciplined souls. It is a fault not infrequently adhering to the men of Zebulun, to condemn the unfortunate and the poor, to point to their obvious deficiencies, and declare that with equal care and self-denial, they might have equal success. It is a great temptation to many to regard their wealth, not as given by God, but as gained by their own self-constituted powers, and in their distribution to be either selfishly luxurious, or, quite oppositely, penurious. So prone are men to measure all values by money, that usually those who have great store of money do not consider that others who have wealth of learning, or of strength, or of love, are, in giving others the benefit of their service, bestowing what has cost them more and is of more value than the money the rich might give. This is false reckoning. It is not the right of the poor to claim the wealth of the rich, any more than it is the right of the ignorant to claim the knowledge and power of the learned; but it is the duty and the privilege of the wealthy and the wise to give all that they have to feed the poor.

And if the rich and the poor were in this true relation, many of our social ills would disappear.

Issachar

"Issachar is a strong ass couching down between two burdens: and he . . . bowed his shoulder to bear, and became a servant." Genesis 49:14, 15.

Of Issachar are the burden bearers. We all know, by reputation at least, that little beast of burden, the ass, by which Issachar is represented. Down in our Southern mountains, we have many of them, "jacks" and "jinnies;" and oftentimes you will see a diminutive jinny plodding along under a sack of corn or meal weighting her down on either side, or carrying a man whose long legs must be held up high lest they touch the ground and she slide from under him. Whose burdens does the ass bear—her own?—No; it is always the burdens of another. She has little of the grace, not much of the strength, none of the swiftness, of the horse and other elegant creatures, but she is sure-footed and willing.

There are Issachars in the church, and we may thank God there are. They do not make a great splurge in public; they cannot preach eloquent sermons and capture the plaudits of the multitude; they may not seem to have any great gift of teaching; they do not shine in society. But when it comes to unostentatious burden bearing, the Issacharites are right under the load. They are they who find the weary mother and the burdened neighbor, and go in to help with the housework and the nursing, and the wheat harvesting and the wood chopping. Or they quietly get under the mortgage, or see that the little Jimmies and Susies of the poor family have new mittens and shoes in winter. They are the ones who volunteer to do the janitor work of the church, or to take that class of bad boys, or to fit the little shroud that sorrowing mother fingers could not touch.

We may not notice them very much in the days when their hands make the way smooth; but when they are gone—they move away, or they die—then we feel the loss, and we mourn for Issachar. We miss, too, the solidity of their indomitable; for, swarm as we may about the brilliant light of an eloquent oracle, we instinctively turn, in matters of grave moment, to the counsel of those who have shown the solid, perhaps the stolid, qualities that fit for burden bearing. Of Issachar this is true; for it is written,

"The children of Issachar . . . were men that had understanding of the times, to know what Israel ought to do." 1 Chronicles 12:32.

True, Issachar has his faults. He is often slow, not of movement alone, but of wit. And his slowness is not only an annoyance to others; it is frequently injurious to the cause of God. It is no credit to be slow and clumsy, to take longer to do a thing than would be required if the fingers and the brain had been disciplined and trained to the task. And while the patience of the swift is to bear with the clumsiness of the slow, it is the duty of the slow to use all diligence in improving their powers of dispatch. So will the grace of Issachar be increased.

These are the sons of strength, upon whom, as upon a great rock of defense, the church gathers for conflict; not greater than any other, not sufficient in themselves, but strong and true when they give themselves to service, and through the grace of Christ cast off the evil that they inherited. Learning the lesson of Judah, they will humble themselves, and offer their lives for others, thereby gaining the vision and the power of leadership. Learning the lesson of Zebulun and Issachar, they will minister of their substance and give of their strength and wisdom to the necessities of their fellows, and so call the people to the mountain of God's glory with the sacrifices of peace.

(To be continued)

"The Sound of Music"

(Continued from page 42)

The second question, then, that we should ask ourselves when choosing music for our personal use is: *What company does this music keep? Is it pure . . . lovely . . . of good report?* Is it the kind of composition that is used exclusively, or almost exclusively, to accompany types of endeavor and actions that are out of harmony with our beliefs and principles?

Couple with this answer to the question raised in the last issue: *How does this music and the manner in which it is being performed affect me?* For your own choice of music consider these two questions carefully and prayerfully. An honest answer will be your best guide.

Pulpit

Manners

D. A. OCHS

Retired Administrator

IN DEALING with this topic we are not concerned with the arrangement, style, and content of the message but rather with the conduct, style, and manner of the messenger.

I shall not confine my remarks solely to what others have said and written about this vital subject but of what I have observed in my own preaching and the preaching of my fellow workers. Now don't be uneasy! This is not personal. But I hope we can all profit by our own and others' mistakes.

First, let me quote from the wonderful counsels of God's Spirit:

The minister must remember that favorable or unfavorable impressions are made upon his hearers by his deportment in the pulpit, his attitude, his manner of speaking, his dress. He should cultivate courtesy and refinement of manner, and should carry himself with a quiet dignity becoming to his high calling. . . . Ministers have no license to behave in the desk like theatrical performers, assuming attitudes and making expressions merely for effect. . . . Undignified, boisterous actions lend no force to the truth uttered; on the contrary, they disgust men and women of calm judgment and right views.—*Gospel Workers*, p. 172.

Let us think the only thing that matters is dignity, note this:

A pompous minister, all dignity, is not needed for this . . . work. But decorum is necessary in the desk.—*Testimonies*, vol. 1, p. 648.

A clergyman once said: "No public speaker has a right to inflict upon his hearers offensive mannerisms, and the minister,

of all men, needs to be free from them."

Let us deal with a number of specific things:

Be Yourself

But don't try to be yourself at any cost, especially if you are too noticeably odd for your own good and for the edification of your audience. On the other hand, don't try to imitate someone else to the extent that you may be even more peculiar. Be yourself, but be sure that yourself is the type whose pulpit manners are elevating and uplifting, in keeping with the high calling of the gospel minister.

Generally you find more in your audience who are looking to see how you perform than those who are listening to what you say. The worse your mannerisms, the more your audience *sees* and the less they *hear*. The more dignified your manner, provided it is not unnaturally stiff, the less they see and the more they hear. We want our audience to hear; that is the reason we preach the Word.

Be Calm

When you get up to preach, stand still! Pause for a bit, and thereafter remember that you are in church and not on a race track or in a boxing arena. Avoid all useless nervous movements. They are annoying.

Did you ever see a speaker play with his watch? Pull at his collar? Twist his coat buttons? Vigorously search through his pockets? Stroke his hair? Scratch his nose? Lick and smack his lips? Pull his coat and trousers into place? If a speaker wants his audience to think calmly, then he himself must be calm and composed.

Be Heard

The voice plays an important part in this question of pulpit manners. Did you ever listen to a monotone-voiced preacher on high, intermediate, or low pitch? There is only one thing worse, and that is a speaker who thinks he should carry on in all three pitches at the same time.

Then there is the shouting preacher. No matter how small the room and audience he just must be heard, even though not understood. And there is the speaker who has no conception as to when to lower and when to raise his voice. When he should come down he goes up, and when he should go up he comes down. That was the trouble with a certain preacher who quoted

Revelation 14:6. With a loud voice he started, "I saw another angel fly in the midst of heaven," and so on, "saying with a loud voice," et cetera. And then instead of giving the angel's message in a louder tone, he fairly went into a whisper as he continued: "Fear God, and give glory to him; for the hour of his judgment is come."

We all enjoy listening to the speaker who makes us feel comfortable and at ease by his easy modulation, his pleasing articulation, his intelligible enunciation, and his dignified bearing.

Use Gestures

Use gestures—not too many, not too few! Don't stand like a marble statue, or go on a wild rampage. Gestures are for emphasis and not for exercise. Remember that you are in the sacred desk and not in a gymnasium. Wild purposeless gestures destroy rather than help emphasize the message. However, a gesture if it becomes a habit ceases to be a gesture for emphasis and becomes a bad mannerism. Sometimes there are those who apparently are conscious of their solemn responsibility to the point where they overwork solemnity, piety, and humility. They try to impress by self-repression. There is no smile, no look of victory and triumph on their face, no sparkle in their eyes, no challenge in their walk or preaching, no punch behind what they say. Perhaps it is due to some erroneous idea that a minister must be humble, pious, and meek to the point where it is forced. Do they not know that "true humility" and "genuine piety" when brought on exhibition cease to be humility and piety and that they then assume the role of self-glory? As ministers, we should be humble and pious in a natural way, but let us not overwork

these divine graces into affected mannerisms.

Then there is the speaker who uses stiff, long, regular, horizontal sweeps with his arm from right to left, and left to right. This awkward gesture is repeated over and over. And another vigorously overworks the up-and-down pump-handle motion of the forearm. Still another repeatedly bends his elbows at right angles and then brings his hands together till the tips of his fingers and thumbs touch each other for just a moment. Then he suddenly releases and starts the process all over again.

All such mannerisms are bad, though perhaps no more trying to the audience than those of the speaker who works all these sets of gestures in almost regular succession. When one set comes, you may be sure that the other sets will soon follow in the same way and the same order.

A pastor of a large church in a western city describes another speaker in the following words:

He would rush to one end of the rostrum, lift his hands high above his head, clench them as if for a blow, bend his knees to about forty-five degrees, and bring his fists down violently, at the same time shouting the concluding words of a sentence often begun at the pulpit.

Some speakers have odd gestures, but the trouble does not lie with their feet and hands. An observer describes one thus:

The fault probably originated in the habit of moistening his lips with his tongue while speaking. From this it had grown into thrusting the tip of his tongue out at the right side of his mouth, doing it at times even in the midst of a sentence. By actual count that tongue came out 26 times inside of five minutes and three times in the midst of a sentence of not more than ten words.

Did you ever watch a speaker who never



Planning a New Church?

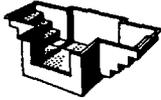
Designs for churches to seat 80 to 2,000 sent to building committees. There is no obligation. Nothing to buy. This is my studied research hobby to encourage the erection of more representative, dignified, reverent, and worshipful structures.

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looked at his audience? Where did he look? Everywhere else! Why not talk to, and look at, your audience instead of to walls and ceilings. The audience likes to be seen and noticed as much as the preacher does!

Be Neat

We are known by what we say, by how we act, and by what we wear. We read: "The influence of the minister who is careless in his dress is displeasing to God."—*Gospel Workers*, p. 174. And shall we add, "also to his hearers"? The minister's clothes should be neat. Ill-fitting clothes should be avoided. Let us always endeavor to appear on the rostrum well groomed.

Counsel the Ministers Sitting Behind You

It seems strange that some seem to be entirely oblivious of where they are. What poses! What habits! What mannerisms! One fusses with his notebook, his brief case, his hymnal, his tie, his handkerchief. Another one crosses his left leg over the right, then the right over the left, after which he shifts his position. Then he places his left foot on his right knee or his right foot on his left knee. Finally he slides downward and forward on his chair, extending the soles of his shoes in billboard fashion toward the audience. What a sight! And he is absolutely unaware of it all.

Another incessantly whispers. Being inattentive, he lost out on the speaker's text and so must ask his neighbor. As soon as he finds the text, he comments on it, not always in a whistling whisper but at times in a disturbing monotone. After a brief pause something else comes to his mind and again he engages in a conversation with his neighbor. Both become enthusiastic over what

ever it is and finally climax the affair with a chuckle.

Brethren, this should not be! Let us do our planning and visiting before we enter; thereafter, listen. Always be a good listener, no matter how dry the talk. Remember, the next message may be delivered by you and could be even drier.

Assume Proper Position for Prayer

There is a proper position for ministers to assume on the rostrum during prayer. The most acceptable way seems to be kneeling toward the congregation. Sometimes ministers are not aware of awkward positions in standing, sitting, or kneeling any more than they are aware of other conspicuous pulpit manners. Habits and mannerisms imperceptibly fasten themselves upon us. We are not aware of our transgressions, therefore we need to examine ourselves for such errors. How many ministers have discovered too late that their ministry has been sadly crippled, all because they have fallen into some pulpit mannerisms, often of a seemingly insignificant nature in their beginnings but growing into such faults as to be a serious offense to their hearers.

Blessed is that minister whose wife knows how to discover and how to administer advice in these matters without cramping his spirit to improve, or weakening his will to overcome, or shattering his initiative to achieve greater heights.

Paul said: "Giving no offence in any thing, that the ministry be not blamed" (2 Cor. 6:3).

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“The Sound of Music”

MELVIN HILL

Chairman, Music Department, Union College



“FINALLY, brethren, whatsoever things are . . . pure . . . lovely . . . of good report; if there be any virtue, and if there be any praise, think on these things.” What has this well-known text from Philipians to do with music?

What kind of people are engaged in performing the various types of music that we lump together under the heading of “jazz”? For the most part, they are not the kind of people we would want to emulate. They are usually, especially in the “joints” in the larger cities, terrible specimens of humanity. When the electric guitar player strums, he is likely to be using an arm that has been punctured many times by needles that shoot dope into his veins. Incessant smokers and drinkers, many have sold their souls to the devil for marihuana cigarettes. The drummer with his dead-pan expression and hopped-up actions is operating on borrowed power. The female performers are but the dregs of humanity. Many are three and four times divorced—legal adultery! The customers are little better; the kind of music that belongs to that environment someone else can have. I don’t want this poor excuse for sound that is played in gambling dens, low-down night clubs, strip-tease joints and brothels heard in my home. My home doesn’t smell like a bar; there is not the blue smoky atmosphere of the night club, and it will never sound like one either. I believe that a Christian in his home, in his dorm room, or in his car should not be inviting into his soul music that is so at home in places of ill-repute.

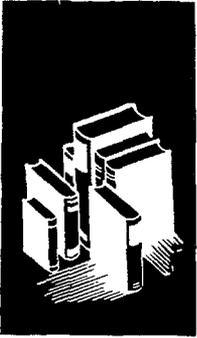
In my estimation, it is just as sinful to have this confused sound enter your home through the radio, TV, or record player,

as it is to be in Harrah’s Club in Las Vegas, or in a theater listening to the Beatles, watching people losing their senses and equilibrium over Satan-inspired music. I believe Jesus would not differentiate much in the environment. You would be guilty by association. In either case, the chance for translation would be zero.

The most difficult part of this question of musical association is where to draw the line. Sometimes a perfectly good piece of music is so arranged and performed that it is unacceptable to Christians. And Satan even goes further; he uses so-called sacred music to his own ends also. This latter will be the subject of our next article. Symphony music is also given a jazz treatment, much to the dismay of those trying to arrive at some sort of acceptable and workable standard.

The music department does not pretend to have an “objectionable” or “objectionable in part,” or “objectionable for children” list of music. We don’t have that kind of system, nor do we have any committee to do our thinking for us. We try to live with the world, using only the best from it. We know that music changes in vogue—loses its stigma many times just as the Christmas tree and Easter bunny have lost their pagan taint. Some tunes that were former dance tunes but are now accepted practically as American folk songs are “Deep Purple,” “Star Dust,” “Put on Your Old Grav Bonnet,” and others. When performed in a *legitimate* style, they are quite innocent. Other examples of more recent tunes in the category of harmless popular music are many of the songs from “The Sound of Music” and “Oklahoma.” Compositions of this type are not examples of great music, but at the present time they are not strictly iazz or dance music if they are arranged and performed in an accepted manner.

(Continued on page 38)



BOOKS

God Is for the Alcoholic, Jerry G. Dunn, Moody Press, Chicago, 1965, 205 pages, \$3.95.

This is a book that does not merely discuss the alcoholic problem. It provides a clear-cut, Christ-centered solution. It turns men toward God for a way of escape. The author outlines the course and suggests the cure for the one in bondage, how he can be helped by Christian friends and workers, and how he can help himself. Many case histories and personal experiences are provided in this volume to guide and rehabilitate alcoholics. An excellent work for pastors, physicians, social workers, and especially alcoholics and their families.

ANDREW FEARING

Tensions in Modern Faith, Robert G. Middleton, Judson Press, Valley Forge, Pennsylvania, 1965, 158 pages, \$3.95.

The author received his formal education at Colgate University. At present he is serving the Hyde Park Union Church, Chicago, Illinois. A member of the American Baptist Convention, he has been continuously active in his denomination. He participated in the Swartly lectureship on preaching at the Eastern Baptist Theological Seminary, Pennsylvania. The material in this book is part of his lectureship course.

"Christians today—especially Christian ministers—find themselves almost continuously trapped in dilemmas created by conflicting points of view wherein there is merit on both sides." The publishers here introduce Middleton's thesis. Analyzing six areas of tension, the author has discovered a position in which the preacher can meet the requirements of both poles and so fulfill his ministry. "How, for instance, is a preacher to prepare sermons that are both idealistic and realistic? . . . How can he face as a Christian the demands of the modern social revolution and still not lose sight of the personal aspects of faith? How can he provide well-reasoned interpretations of Christianity that appeal to the mind and still speak to the emotions, to the hearts of men?"

Curious and open-minded as to what the author's thesis would reveal, I traveled with him through the book. The chapters were most interesting. There was no questioning on "theological fundamentals"; the emphasis was on the minister's

methods. The chapters are: Authority and Freedom, Eternal and Timely, Emotion and Reason, Pastor and Prophet, Idealism and Realism, Individual and Social.

I am not disappointed in the author's attempt to be a true "prophet" evangelist for God. He is well informed on periods of church history that have led up to these various dilemmas. Here are stimulating, modern ideas for pastor and evangelist—ideas on presenting the signs of our times in an effective setting.

LOUISE C. KLEUSER

The Bible and the Ancient Near East, Essays in Honor of William Foxwell Albright, ed. by G. Ernest Wright, a Doubleday Anchor Book (A431), Garden City, New York, 1965, x plus 542 pages, \$1.95.

This is the paperback edition of an extremely important work, first published in 1961. It contains essays presented to Prof. W. F. Albright on his seventieth birthday, May 24, 1961, by ten of his former pupils and some of his friends. Moreover, it includes also two appendices. Appendix I is a revised edition of an article by Albright on "The Role of the Canaanites" which previously had appeared in an out-of-way publication and was therefore difficult to consult. Appendix II presents a bibliography of Albright's works from 1911 to 1958, covering 37 pages.

The subjects of the various contributions reflect the wide range of Professor Albright's own research and interests, which cover practically the whole ancient Orient and include all branches of learning that have any bearing on the study of the Bible. The aim of this book, according to the editor's statement in the preface, is to describe the way Biblical scientific studies have traveled since the end of World War I, a period which coincides with Albright's own scientific work. The book serves as a survey of the work accomplished during the past four decades, but also points out the problems which Biblical scholars still face.

The first chapter, "Modern Study of Old Testament Literature," by John Bright, shows how "Old Testament criticism today is in a state of flux, a period of adjustment to new data and new insights. The old critical consensus has gone, without as yet having been replaced by any new one. Yet the observer may well find himself optimistic. In spite of clashes of opinion, in spite of blind alleys into which criticism has now and then strayed, one senses on every hand a tendency toward a more balanced evaluation of the literature than was the rule thirty-five years ago, a more realistic understanding of how that literature arose and, withal, a more constructive use of it as a tool for recreating the life and faith of ancient Israel."—Pages 20, 21.

George F. Mendenhall in the second chapter presents a study on "Biblical History in Transition." He points to the great changes in our understanding of Israel's history which have taken place in recent years, and for which Albright's studies are

responsible to a large extent. The Hebrews can no longer be studied as if they had lived in splendid isolation, but must be seen against the cultural and religious background of the times in which they lived. Only if the history of the surrounding nations is studied together with their cultures and religions can the people of Israel and their role in history be correctly understood.

Then follows a contribution of W. J. Moran on "The Hebrew Language in Its Northwest Semitic Background," a fine survey article of great value to the student of Biblical languages. The fourth chapter is written by the editor, G. Ernest Wright, on "The Archaeology of Palestine." Wright, by all odds the leading archeologist among Albright's students, presents in this chapter a survey of what has been accomplished in this field in recent years. Begun by amateurs in the nineteenth century, this branch of scholarly activity was made a respectable science by the work of C. S. Fisher and W. F. Albright, on whose shoulders all present Palestinian archeologists stand. The influence which Palestinian archeology has had in recent years on a better understanding of the Bible cannot be exaggerated.

Harry M. Orlinshy, a leading Septuagint scholar, deals with "The Textual Criticism of the Old Testament" in the fifth chapter. Making many pertinent and valuable observations, he repeats his frequently stated criticism of the Hebrew Bible edited by Kittel and Kahle, and warns the student against a blind reliance on the apparatus, which is neither complete nor free of errors.

The longest chapter of the volume (pages 170-264) is Frank M. Cross, Jr.'s study on "The Development of the Jewish Scripts." It shows how Hebrew paleography, nonexistent twenty years ago, through the discovery and study of the Dead Sea scrolls has become a reliable tool in the hands of the expert to date Hebrew manuscripts.

D. N. Freedman and E. F. Campbell, Jr., treat "The Chronology of Israel and the Ancient Near East." They follow Albright's low chronology for the ancient nations, with which this reviewer also agrees, and Albright's somewhat arbitrary chronology for Israel, with which this reviewer cannot agree. With regard to the chronology of the kingdoms of Israel and Judah, for example, the work of E. R. Thiele, as presented in his *The Mysterious Numbers of the Hebrew Kings* (rev. ed.; Grand Rapids, Mich., 1965), leads to much more satisfactory results, which with the exception of one short period is acceptable to this reviewer.

The remaining six chapters of the book, chapters 8-13, deal with the accomplishments of studies in the field of South Arabian history and archeology, on Sumerian literature and religion, Egyptian language, literature, culture, and religion, and on Hittite and Anatolian studies. Each chapter, written by an expert in his field, presents a reliable survey of the level of knowledge in these various areas of scholarship which it had reached in 1958, when these articles were completed. That new material constantly unearthed adds to our knowledge and

consequently changes certain conclusions, must be remembered when one reads these chapters. Yet, hardly any other more up-to-date survey of the subjects dealt with can be found anywhere, for which the reading of these chapters can be highly recommended to any busy minister who wants to keep informed.

The only subjects not treated in this book are those pertaining to what is generally called Assyriology. Chapters on the progress made in the studies of the ancient Assyrians, Babylonians, and Persians would have been very helpful. That the readers of THE MINISTRY in general and Seventh-day Adventist ministers in particular will not always agree with the conclusions reached by the various authors does not need to be emphasized. This is obvious. In fact, no scholar will agree with everything presented in this book dealing with so many phases of Biblical and Oriental studies. This observation is made with regard to prehistory, to chronology, and to certain critical views expressed. However, as a survey of the present status of modern scholarship with regard to Biblical studies and their ancillary sciences, this book is an excellent work, and as a paperback it is now within reach of every student of the Bible.

SEGFRIED H. HORN

The Summarized Bible, Keith L. Brooks, Baker Book House, Grand Rapids, Michigan, 297 pages, \$3.95.

This work is a reprint from a 1919 original printing. It takes the Bible from Genesis to Revelation and concisely summarizes each chapter under the following headings: contents, conclusion, key word, strong verses, Christ seen. The strength of this work lies in the brevity of each summary. At a glance you get the point! Under the heading contents, the chapter is summarized in one or two sentences. For those who are attempting to learn portions of the Scripture by memorizing cardinal points of various chapters, this work is invaluable. Of special interest—an attempt is made to bring out clearly the image of Christ as it appears on every page of the Word of God.

Other features include a calendar for Bible reading, based not on so many chapters a day, but dividing the Scriptures proportionately over an entire year's time. An index to the Bible is found in the back of the book and enables the reader to turn to any important Bible event without the use of a concordance. By studying this index the student may memorize a location of many of the more vital portions of Scripture. There is also an index of Bible promises designed to help the reader find the strongest promises of God's Word to fit any need that may arise in life. This volume is a must for the minister's library.

J. R. SPANGLER

There are those who learn from experience and there are those who never recover from it.



NEWS BRIEFS

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

"Vast" Change Advocated in Lutheran Church Buildings

Most Lutheran church buildings are "unfaithful symbols," "unreformed symbols," and "false symbols," a Lutheran architect charged in Northfield, Minnesota. He called on congregations to institute "a vast program of change" to make their churches liturgically and theologically proper. "If our church buildings are to be the images of the holy, as they ought to be," said E. A. Sovik, architect and past president of the Guild for Religious Architecture, "they must be buildings that call forth this response from holy and perceptive people. Most of our churches fail to do this in the slightest degree," he declared. "They fail because they are not good works of art." Mr. Sovik cited the separation that most churches have between the chancel and the nave. He also objected to the altar table, which "even in most of our newest churches is a sacrificial buffet, as remote as possible from the people." Churches, he said, ought to throw out their communion rails as quickly as they can and get rid of the "sentimental mood" that accompanies most communion services and the "tasteless and exotic wafers eaten as the body of Christ." The architect also opposed use of "deceitful" materials, such as sheet plastic materials that look like slate or brick, plywood that looks like solid wood boards, and electronic organs that "sound like pipe organs."

Reform Judaism in Stepped-up Drive to Seek Unaffiliated

A stepped-up educational and informational campaign to seek the unaffiliated, both Jews and non-Jews who would become converts to Judaism, was approved by the Central Conference of American Rabbis in Toronto, Ontario, Canada. The Reform Jewish rabbinical organization, at its annual meeting, received a report by its Committee on the Unaffiliated, which said the drive would be aimed at those persons who are not official members of a church or synagogue. In the report the committee chairman, Rabbi Abraham Shusterman of Baltimore, urged Reform synagogues to "welcome all those who, through knowledge and conviction, wish to join the household of Israel."

Real Heroes the "Chaste," Says Australian Bishop

The real heroes of life are the chaste, an Anglican bishop told a congregation in St. James's Cathedral, Townsville, Australia. Dr. Ian Shevill, bishop of North Queensland, said "automobiles, antibiotics, and the pill have largely banished the old fears of illicit sex relationship—detection, infection, and conception." What is needed now, he said, is for all Christians to "affirm that chastity is worth while." Newly affluent youth, he continued, "now have automobiles in which to make love instead of back seats in the movies. The pill has made conception control relatively sure, and antibiotics have done much to wipe out the fear of infection. But chastity is far more exciting than unchastity, for it has about it the ring of victory rather than defeat."

Catholics Join Three Protestant Bodies in Inner-city Parish

Plans were announced for a new inner-city church to be built in Kansas City, Missouri, and operated jointly by Roman Catholics and three Protestant communions. The new structure, expected to cost about \$400,000 to build and furnish, is believed to be the first such cooperative venture ever undertaken on the local parish level. Participants include the regional bodies of the Episcopal, United Presbyterian, and Catholic churches, and the United Church of Christ. To be called St. Mark's Church, the new structure will be used as a place of worship by all four bodies.

Massive Hall for Audiences Planned in Vatican City

A massive new hall for papal audiences is being built on a site facing the Janiculum Hill and close to St. Peter's Basilica. To be finished in two years, the structure is being given a trapezoid shape to give maximum visibility and to assure the best possible acoustics. All planning has been designed to give an unobstructed view of the papal throne, focal point of the structure. The hall will have seating accommodations for 11,000 persons and standing room for another 2,000. In addition, there will be 500 places on the throne level. If circumstances demand, the seats can be removed and 24,000 persons admitted. The design also calls for press, radio, and television facilities, as well as information rooms for the general public.

GOSPEL TENTS

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VOLUME XXXIX

No. 9

"Evangelize or Perish," Methodists Are Told

British Methodists were told at their 1966 conference in Wolverhampton, England, that they must "evangelize or perish" and not look to union with the Church of England to solve their problems. This sharp injunction came from Albert Bailey, a layman who was elected vice-president of the conference, the church's supreme governing body. He declared: "Let us begin now with a planned use of our dedicated laymen. Before it is too late, let us learn by our mistakes. We either evangelize or perish, and this care of souls, this shepherding, is the only type of churchmanship that can extend the mission of the church into the world's dynamic society. Encounter, dialog, and involvement must be the watchwords of our immediate future. Unless this happens, we have lost the battle at the center, and, therefore, it is only a matter of time before we are beaten at the circumference."

Curb Gambling, Churches Ask British Government

Decisive government action to curb gambling, which attained a record turnover in Britain last year, has been urged in the report for 1965 of the churches' council on gambling, just published in London. The report estimated that around \$2.56 billion dollars exchanged hands in various forms of gambling during the year. This was \$28 million more than in 1964 and excluded estimated turnover for gambling clubs or gaming machines. Referring specifically to the government's own Betting and Gaming Act, under which casinos and gaming clubs are now legal, the report said that as a result of this act gaming was "rapidly spreading in a pincer movement across the whole of society. . . . Parliament must now examine the results of its handiwork, and take some decisive action," the report added. Secretary of the council is the Reverend Gordon E. Moody.

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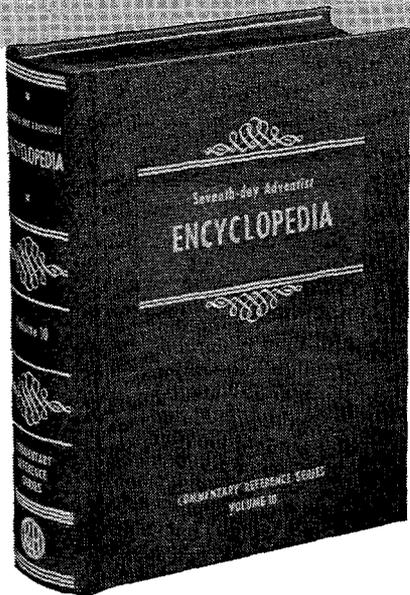
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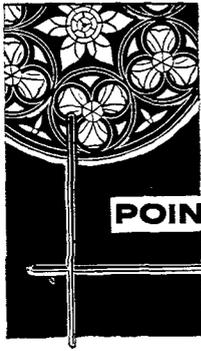
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POINTERS

"AMEN CHARLIE" A POPULAR conservative religious broadcast features an interesting speaker and his associate to whom he affectionately refers as "Amen Charlie." Dr. Charlie's chief function on the program seems to be to endorse with fervent amens the pronouncements of the speaker. I have listened to this sincere man through the years and found his endorsements as interesting as the sermons. In fact, it was "Amen Charlie's" fervent sanctions that attracted me to the program. Often his amens change to "That's right," or "That's what it says," lending negligible variety to his predictable endorsements. An interesting program, but as I listen I often wonder just what would happen if "Amen Charlie" one day changed his testimony from "That's right" to "That's wrong." An admittedly mischievous thought.

My mind shifted to committees. Here a strange criteria may, or may not, apply. To wit, that a contrary opinion is necessarily disturbing to the atmosphere of peace. If delivered in a combative spirit, a contrary opinion is just that—*contrary*. There is also such a thing as an unholy filibuster. It being the purpose of a committee to explore all aspects of a given issue, it would seem a necessity that all "Amen Charlies" stick to broadcasting. On second thought, in the spirit of ecumenism, it takes all kinds to make a spirit. Perhaps to be avoided is a roomful of either blind followers or conscientious objectors. How else can we escape monolithic monotony and its consequent boredom?

E. E. C.

WHAT A CHALLENGE!

THE church board was in session. They represented an elite, highly educated, urban church. The conference president wanted to ascertain from them the type of minister they felt would serve best in their particular situation. He tactfully inquired: "Do you desire a skilled organizer, an able administrator, one who will carry a full program of evangelism, or perhaps one who would specialize in visitation?"

The chairman of the board, a respected and skilled physician, responded to the president's questions: "Brother ———, please use your influence to help us obtain a real preacher, someone who is an able theologian, who will open unto us the Scriptures and point out 'Thus saith the Lord.' We

want a Bible-message preacher and one who speaks to the heart. We want a man who knows the way to heaven and who will take us with him. We would really like to have one who is akin to the apostle Peter, who knew his Saviour and voiced his testimony with a fervor so empowered by the Holy Spirit that men cried, 'What must we do to be saved?'

"I hope we are not asking too much, Brother President, but give us a man who is radiantly in love with the Master. We want to be moved by his preaching, to have victory from sin. We want to be led to assume more obligations in the service of the Lord and to love one another more in our Christian fellowship. And may we make it clear to you, Brother President, we are not interested in a philosophy of Christianity or the practice of psychology in religion. We are living in the midst of sin, alluring temptations are all around us, discouragement is at our heels. We need help, real help, every Sabbath."

What a challenge! May God enable each minister, by His grace and indwelling Spirit, to meet such a standard of spirituality, ability, and power that we may be able to serve our beloved people in the way they need.

A. C. F.

COME, LET US SING!

IN OUR worship services about the only opportunities given for all to participate are in our hymns. In fact, when wisely chosen, hymns become the very heart of the worship program. Nothing permits the individual worshiper to express his innermost feelings more than the right kind of hymns. But we have noted with some concern a tendency to diminish the number of congregational hymns while we increase the number of choir contributions and solos. The Spirit of Prophecy writings on this point are very clear: "As often as possible, let the entire congregation join" in the singing (*Evangelism*, p. 507). Note the words, "as often as possible." Who makes it impossible? Not the people, but he who arranges the worship service. By decreasing the opportunity for active participation, interest in corporate worship cannot help but slacken. Congregational singing rightly understood is the part of worship to be done *by* the people, not *for* the people. A real experience comes to the individual as he sings hymns which express the feelings of his heart. Oral expression releases the tensions of living and brings strength and comfort to individuals. Apart from the actual preparation of the sermon nothing is more important than the selection of the hymns that will help the congregation, individually and collectively, to enter into the experience of praise, adoration, petition, and surrender.

R. A. A.

Ceylon's Buddhist Sabbath Days to Replace Sunday

Legislation to declare the Buddhist "Poya" (Sabbath) day as the legal nonworking holiday in Ceylon in place of Sunday has been introduced and is expected to be passed by both Houses of Parliament.