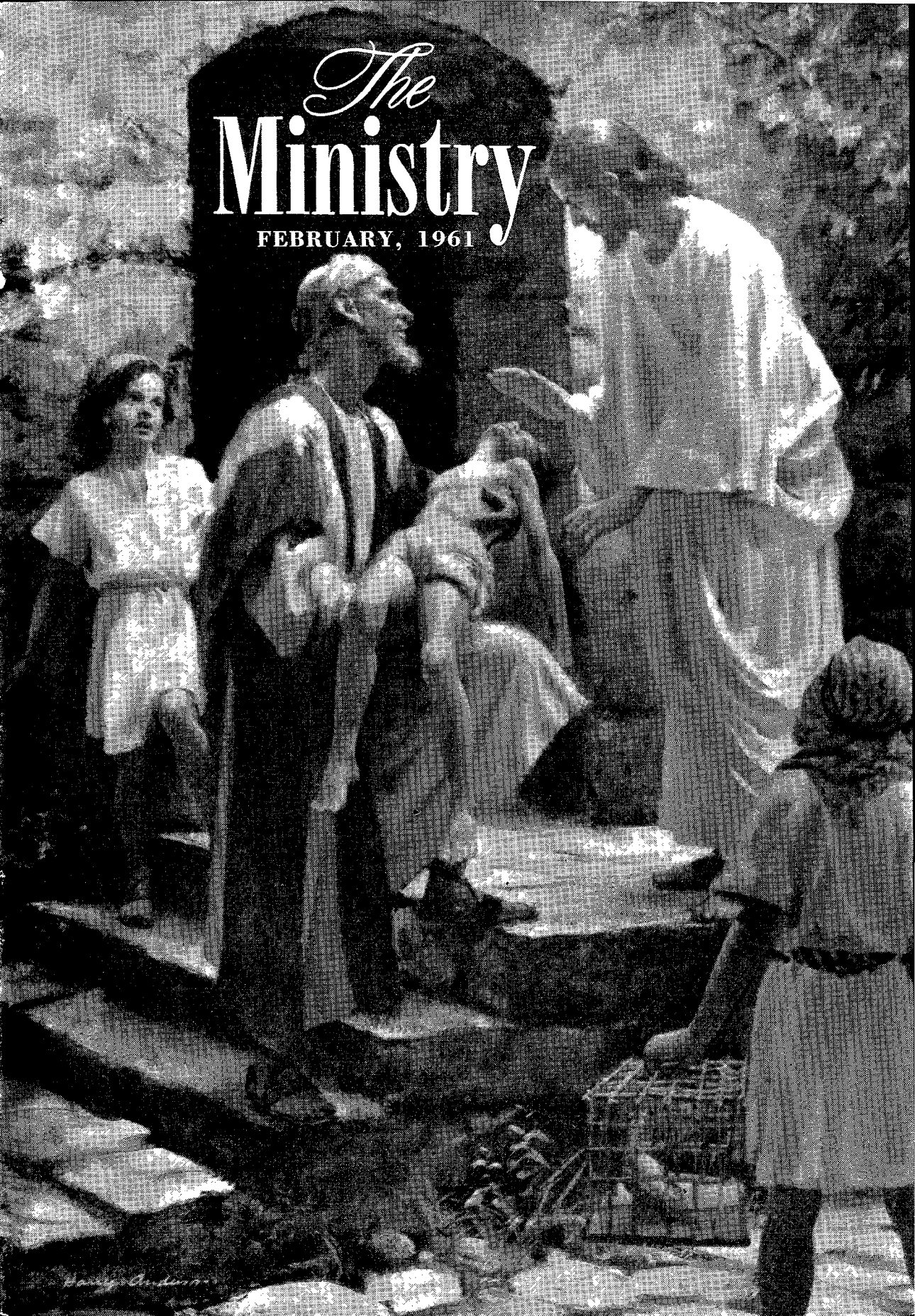


The Ministry

FEBRUARY, 1961



"Let us be Christ's men from head to foot, and give no chances to the flesh to have its fling."—Rom. 13:11-14.* "MAKE THE VERY MOST OF YOUR TIME. . . 'REMEMBER I AM IN PRISON.'"—Col. 4:6, 18.†

Inspired by Paul

I love to read the letters of the great apostle Paul.
He wrote so many of them from within a prison wall.
He did not get discouraged, or resign himself to fate,
Or say, "There's nothing I can do," then sit and vegetate.
He found his work in prison and he learned the power of prayer.
While in jail in Philippi he won the jailer there.
He spent much time in study, for he wrote, "Bring me the books!"
And did not whine about hard beds or criticize the cooks.
No murmur'ng word about how dark and cold the dungeon stones,
Just "Bring my coat e'er winter comes"—to shield his shiv'ring bones!
He made those stones his pulpit where he gave a clarion call;
Those years he spent in prison were the greatest years of all!
He penned his grand epistles and they throb with mighty power.
The Spirit of the living God sustained him hour by hour.

If soft and flabby Christians in this modern world we know
Would leave their television sets (and also radio),
And spend a year in jail with Paul and hear this great man's voice,
It would revive the church on earth and heaven would rejoice.
And since you have a mission with a mighty work to do,
Be careful how you spend your time and what you listen to.
Of all the talents God has giv'n, of none will He require
A reckoning as strict as of our time! So, I inquire
How do you spend your leisure time? What is your lifetime goal?
Is your time spent in worldliness or helping win a soul?
Don't say there's nothing you can do—remember Paul in jail—
Just go to work right where you are and you will never fail.
Go find the brokenhearted, let the love of God be shown;
Go share your precious faith—the soul you save may be your own.
—Adlai Albert Esteb

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Our Cover

"Is there no physician who has power to restore my child?"—*Testimonies*, vol. 5, p. 194. In these words Ellen G. White represents the heart-rending cry of the mothers of the world whose loved ones suffer and die.

The problem of suffering is as old as mankind, and men all through the ages have rushed hither and yon in desperate search of relief from their sufferings—to the quack, to the clairvoyant, to any claimant to powers of healing.

Early in Israel's history the Lord reminded them: "I am the Lord that healeth thee," using the name *Yahweh Rophe'ka*, or "the Lord the Physician." When the people recounted their pitiful and painful sufferings to Jesus we are told: "When the last spark of hope seemed to be dead, Christ had healed them. The burden was so heavy, one said; but I have found a helper. He is the Christ of God."—*The Desire of Ages*, p. 163.

Pointing sufferers to the healing Christ is the aim of our worldwide medical work, featured in this issue. We hope the beautiful Harry Anderson cover picture will convey to our readers the artist's conception of the Great Healer, who is today what He was in the long ago.

Cover Picture: Harry Anderson

What Is Theology All About?*

The late HALFORD E. LUCCOCK



MANY years ago a man was taking a civil service examination for postman. One of the questions was, "How far is the sun from the earth?" The man answered, with good sense, "It is so far away that it will not make any difference to my delivering the mail on Main Street."

That is true, about delivering the mail on Main Street. But, unfortunately, there are many people who feel the same way about theology—that it is so far off from their needs and interests that it doesn't make any difference.

That is wrong.

The truth is that Christian theology makes a tremendous difference to all that a person does on Main Street or any street. For Christian theology is the clear meaning of the things most surely believed in the Christian faith. Theology is, according to the dictionary, "the science which treats of God, His attributes and His relation to man and the universe." Christian theology takes us into the highest meanings of life.

Each one of us needs a theology, but we do not have to be theologians. To have a theology does not mean that we have to become scholars or spend our lives in a library reading long and difficult books. There are people who have thought profoundly about the mysteries of God and man. They have recorded their thoughts in books that are often difficult reading. The world is deep in their debt.

But great thoughts can be put in clear and simple form. Theology sets forth clearly the meaning of God's revelation of Himself. What could be more important to each of us?

Go back in your thought to the beginning of Christianity. We read in the New Testament of "the faith once delivered to the saints" (Jude 3). Notice, it was not delivered to the theologians. That word, "saints," does not mean stained-glass window saints with a halo. In the New Testament the saints were the faithful Christian men and women, not

perfect people, but separated and consecrated to the service of God. It was the laymen, the plain men and women, who carried the Christian Gospel to the world. They were peddlers, slaves, working men and women, housewives. They had a theology. They knew the meaning of the Gospel. Paul's letters are profound thinking. But the people to whom they were written understood.

There has been quite a widespread, thoughtless disparaging of theology. Dr. A. Conan Doyle, creator of Sherlock Holmes, once said a foolish thing: "Belief and faith are small matters beside character and behavior."

That delusion about the unimportance of a clearly stated faith has just as much sense as saying, "It doesn't matter what a farmer plants; it is what he harvests that counts."

Of course, what a farmer harvests depends on what he plants! So, what a man *does* depends on what he *believes*. We read in the New Testament: "We believe, and therefore we speak" (II Corinthians 4:13). Great life came from great belief. Great actions come from great faith. If we are to have great living there must be great faith.

Our Christian religion demands clear statement. It is not a journey into fog. We must bring our faith into clear meaning. Our theology must answer such great questions as: "What think ye of Christ?"

"What is salvation?"

"Is there a life after death?"

We need more than a fog bank. To many members of churches, Christianity already has lost its concrete, dogmatic affirmation. In that case, it becomes something like a placard at the entrance to an amphitheatre in Coldwater Canyon, Beverly Hills, California. The inscription reads: "Here amongst our eternal hills we build a shrine, without creed, without dogma, inspiring all mankind." That is just nonsense. The world cannot be inspired by an intellectual vacuum.

Theology saves us from such emptiness by its dogma that God sent His Son into

the world to redeem the world, and that we are saved by faith in Christ.

Christian theology gives us a map of life for our journey through life. It gives us an understanding of God. It gives us a measure of life, the things that are most worth while.

We need to remember, also, that theology is not a dull book, not a catechism to be memorized by rote. "The Christian faith," as Dorothy Sayers says, "is the most exciting drama that ever staggered the imagination of man." The drama is the act itself, the deed of God in Christ. So we should let the excitement grip our souls.

We need a theology—a clearly stated faith if we are to have a life of power. Without the core of theology—of the incarnation, of salvation, through God's act in Christ—we have only a "pretty" religion, which can do nothing for us that we cannot do for ourselves. A "pretty" religion cannot save the individual from the destructive forces of sin; it cannot save the world.

Let us look with some detail at things most surely believed by Christians—glowing affirmations of the faith, truths with saving powers in life.

The first great Christian doctrine is that of *God*. We believe that God is Love. That is a tremendous faith and affirmation. A woman said to her pastor, "I have no use for theology at all. I just have a simple belief in a God of Love." The pastor replied, "You have just uttered the most profound theological doctrine ever conceived, that God is Love." We believe in a Christ-like God. Our conception of God is this word of Christ, "He that hath seen me hath seen the Father." But all too often in our day that idea has given way to a vague cloudy idea of "somebody." All that a number of people have as a God is the "Great God Somebody." We believe in the God and Father of our Lord Jesus Christ. *That* is something to sing about. So we do sing about it, "O Love, that wilt not let me go."

We believe in *Jesus Christ*, the Son of God. Here is the theology of Christ—"God was in Christ reconciling the world to Himself" (II Corinthians 5:19). That is profound enough for men to spend centuries thinking and writing about it. It is simple enough for every Christian to understand.

A nuclear scientist, making a plea for scholarships to be given to students from other countries, made a far-reaching statement. He said, "The best way to send an

idea is to wrap it up in a person." That is what God did in the Incarnation of Jesus Christ. He took the idea of the love of God and wrapped it up in the person of Christ. The idea of Christ, the Son of God, is a theological idea.

A woman arranging a community sing around a Christmas tree asked a pastor if he could help her pick out some appropriate cards. She said sadly, "Most of the Christmas cards are so distressingly theological."

The pastor replied, "Well, Christmas was a theological affair, wasn't it?"

The coming of Christ was not man reaching up, but God reaching down into the needs and hopes of humanity. "God so loved the world that He gave His Son." That gift comes to everyone on earth who will receive it.

Christian theology includes our belief in the *Holy Spirit*. That means, in very simple words, God is here *now*. He is not only the God of the great yesterday, not only the God of the great tomorrow of the eternal world and eternal life. He is the God of the great today. The Holy Spirit of God brings the life of God in the soul of man. Someone has well said, "The Holy Spirit is the present tense of God."

There are many definitions of the Holy Spirit. One of the best is one of the simplest, found in the hymnal:

Breathe on me, breath of God,
Fill me with life anew.
That I may love what Thou dost love
And do what Thou dost do.

(Continued on next page)

The Ministry Magazine and Sustentation Beneficiaries

An action was taken at the recent Autumn Council to the effect that "The Ministry magazine be offered or supplied by organizations desiring to do so to sustentation beneficiaries at the special student subscription rate."

Since this action was taken, one of our largest unions in North America has voted that the local conferences and the union organization will go together in providing the *Ministry* for the considerable number of sustentation beneficiaries in their territory. This is a gesture we are sure our senior workers will appreciate. It cannot be measured in monetary values, but it represents a kindly thought for workers of long experience who like to feel they are still an active part of the church to which they have given their lives in service.—H. W. Lowe.

The Holy Spirit is the breath of God, which fills us with life anew, and directs our hearts and minds into the doing of what God loves and does.

Christian theology includes a belief in *salvation*. In its simplest form, it is found in the statement of Paul to the Philippian jailor—"Believe on the Lord Jesus Christ and thou shalt be saved." We are *saved* from the destructive forces of the world by the grace of God in Christ.

When a great faith in Christ as the Son and revelation of God takes hold of a person's life, he is a new creature. He is saved from the forces that make for death to the power that makes for life. We are redeemed from slavery to sin, self-will, moral and spiritual weakness. The grace of God is the unearned love of God. God forgives sin. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9).

To find salvation we must repent. That means literally, "Get a new mind." It means, make a right-about face in your way of living and turn to God and His ways. New power for living comes into the saved life, "It is no longer I that live, but Christ that liveth in me" (Galatians 2:20).

The sacrificial death of Christ on the cross is the supreme revelation of God's love. He came to give His life as a ransom for many. His self-giving brings us salvation, when we receive that gift on the cross.

We believe also in the *Kingdom of God*. Faith, in its simplest form, is the rule of God in one life and in the world.

There is an old Oriental fairy tale of a tent made of material so delicate that it could be folded up and easily contained in the palm of a man's hand; yet, when it was unrolled and set up it would shelter an army. In somewhat the same manner, the idea of the Kingdom of God expands and contracts as Jesus uses it. It is the possession of one man, and also of millions of men. It is both a personal good in individual life and an order of life under the rule of God. In all its different manifestations, it is an order of life in this present world which corresponds to the teaching and character of Jesus. It is in the future. But whenever a human life is brought into harmony with God's purpose, the Kingdom of God is there.

Our Christian theology includes the *church* as a divine institution. The church is called in the New Testament "the body

of Christ." That means both that Christ is living in the church, and that the church is His instrument in bringing the Gospel of Christ to the world. One new thing at Pentecost, when the spirit of God came on the disciples, was this fellowship in Christ which was the church. This is our task in the church—so to act in the love and spirit of Christ that the redemption of the world by Christ is brought nearer.

A sharp clear picture of the work of the church of God in the world was given once by a man looking at Niagara Falls. He watched a little steamer push its way up to the falls against the terrific current. The man's imagination took fire, and he said in admiration, "Thank God for things that move up."

We can say that about the church. We can look in the New Testament and see that little ship, the Christian Church, in the Roman world where so many pulls were down, pushing up against the current. So we can say the same thing of the church of God in our day. By divine power it moves up.

The church is not just another society to which to belong. It is a fellowship in the power of God. It must hear the command, "Go ye into all the world."

The Christian church holds to the faith in an *eternal life*. Christ, we read in the New Testament, brought life and immortality to light. The Christian faith in eternal life does not mean only the duration of an endless life. Eternal life means a new quality of life here and now.

We believe in life after death because we believe in a Christ-like God. Faith in eternal life rests on faith in a God of love. Our faith also rests on the resurrection of Jesus Christ. "He could not be holden." The first heralds of the cross went out to the world with the message of Jesus and the resurrection.

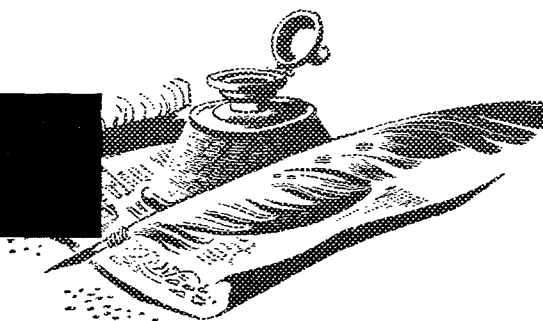
That is the high faith of the Christian world. Easter is an ultimate fact about the universe. That faith lifted men to their feet and sent them out into life with a new sense of value in God's sight and a new power.

No, you cannot escape theology!

* Taken from the *Christian Herald*, July, 1960. Used by permission.

Those who continue to shrink from responsibility continue to shrink.—*Anonymous*.

EDITORIAL



Awakening Interest Among the Jews

IN MANY places a real interest is awakening on the part of our workers for our Jewish friends. In the early Advent awakening of more than a century ago certain leaders felt a great urge to bring to the Jews a knowledge of the gospel of Jesus Christ. Especially was this true in Europe. In succeeding years that urge lapsed, but we thank God for the revived interest in this people for whom the Christian message can mean so much once prejudice has been overcome.

The newly established journal *The Israelite* is making a very real appeal to the Jewish mind. The information this journal contains is helpful not only to Jews but also to our own ministers generally, for it puts into their hands information that is invaluable for Christians as well. The ministers who are already receiving this magazine testify of its worth in their work generally and in their work among the Jews particularly.

Many years ago the messenger of the Lord said:

The slumbering faculties of the Jewish people are to be aroused. The Old Testament scriptures, blending with the New, will be to them as the dawning of a new creation, or as the resurrection of the soul. Memory will be awakened as Christ is seen portrayed in the pages of the Old Testament. Souls will be saved from the Jewish nation, as the doors of the New Testament are unlocked with the key of the Old Testament. Christ will be recognized as the Saviour of the world, as it is seen how clearly the New Testament explains the Old. Many of the Jewish people will by faith receive Christ as their Redeemer.—*Evangelism*, pp. 578, 579.

March 18 has been set aside as a time when we can bring this journal before our people. In spite of all the other pressing

appointments, we sincerely trust that our workers will take this opportunity to impress our members with its purpose and worth.

Doors of opportunity are opening to this message in many parts of the world, but these dear people, who for so many centuries have been unable to understand the place of Christ in the reading of the Old Testament, are surely deserving of our special thoughts and prayers in these closing



days of history. That there will be a great ingathering of souls from the Hebrew people has been emphasized again and again in the Spirit of Prophecy. Let us seek to bring a knowledge of Jesus Christ to them while we have the opportunity.

R. A. A.

Natural Immortality Unsupported by Hebrew and Greek

R. ALLAN ANDERSON

Secretary, Ministerial Association, General Conference



IN THE study of God's Word and especially in analyzing the great doctrines of the Christian faith, it is always helpful to appeal to the original languages of Scripture. But to appeal for support to the Hebrew and Greek and then to misread or misapply the words is tragic. But that is just what our friend Martin, in his book *The Truth About Seventh-day Adventism*, has done in a number of places in his effort to refute the scriptural teaching of life only in Christ. This we have already mentioned in our previous article. We would not be unkindly critical, but his misuse of the original languages is all too evident, and in several places even the words he uses are misspelled. These are probably typographical errors, but he also reveals an inability to be completely objective in his study. It may be difficult to be completely objective, especially where theology is concerned, but when one, critical of the beliefs of others, tries to defend his case by the aid of Hebrew and Greek, and then misunderstands and consequently misapplies the very scriptures he uses, the result cannot be other than confusion.

To cite one simple example. He uses "soul" and "spirit" as though they were exact synonyms. That certainly is not the case. Then, too, his strict adherence to the K.J.V. in certain places, while appearing perhaps to prove his point, leads him at times far from the clear meaning of the original. To illustrate: In support of his claims that the soul departs at death, he quotes Genesis 35:18 about Rachel, "And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni." Now the word translated "soul" in this text is *nephesh* in Hebrew. It is translated 428 times "soul" in the K.J.V., and 119 times "life." Comparing

the different usages of this word *nephesh* and applying them to Martin's theory makes interesting reading. Take, for example, David's prayer for protection from his persecutors. He says, "Deliver me: lest he tear my soul [*nephesh*] like a lion, rending it in pieces" (Ps. 7:1, 2). Would anyone contend that the "soul" here mentioned is something "immaterial" and "indestructible"? some ethereal vapor that leaves the body at death? If so, how could it be torn by a lion? One does not have to be a scholar to know that David is here talking about his body, his person, and not about some "immaterial" or "immortal" soul.

And again the Hebrew poet sings, "Behold, the eye of the Lord is upon them that fear him . . . to deliver their soul from death" (Ps. 33:18, 19). This would be meaningless if at death the soul soared away to some place of bliss. Some other translations simply render *nephesh* as "life" or "the person." Moffatt's reading is, "That he may rescue them from death." Fenton*: "from death to deliver their life." Many other passages could be cited showing the folly of trying to establish a doctrine by a loose use of texts.

As far as Rachel's "departing soul" is concerned, it simply means that she was dying. Other translations make it clear, for *nephesh* is sometimes translated "life," "breath," "person," et cetera. The Berkeley Version (a new, conservative but scholarly translation) renders it, "With her last breath—for she expired—she named him Benoni." The Moffatt † translation reads, "As her life went from her (for she died), she called the child Benoni." Fenton says, "But she breathing out her life—for she was dying—named him Son-of-my-anguish." The Hebrew merely states that Rachel was breathing her last, and her soul, *nephesh* (that is, her life, her person), instead of being wafted into Paradise, was

soon to be laid away in the sepulcher, where she remains to this day.

It may be said that these references are from the Old Testament, to which we rely that it was Martin who introduced Rachel's experience. All we are doing is showing the weakness of his argument, an argument that cannot be supported by either the New Testament or the Old. To build a doctrine on some particular translation while ignoring the original often leads to embarrassment.

Take another example of that Hebrew word *nephesh*. In Leviticus 17:14 we read, "The life of all flesh is the blood." Here *nephesh* is translated "life," one of the 119 times it is rendered "life" and not "soul." It would therefore be as correct to translate it "the soul of the flesh is the blood." Would our friend accept that translation? Yet he knows, as does every other student of Hebrew, that both are equally correct. But even more important, this is not referring to human blood, but to the blood of animals. Do animals have souls? If so, is the soul, *nephesh*, of the animal in the blood? Or is the soul of man in his blood? Certainly not if "the immaterial nature of man (soul or spirit) is separate from the body," and if "it is independent of man's material form, and departs from that form at death."—Page 128.

Unscriptural Claims

But in an endeavor to further support his position he cites a number of scriptures from both the Old and New Testaments. Space forbids our reviewing all of them, but we will notice at least one. He quotes Revelation 16:3, "Every living soul died in the sea." This, of course, is in the New Testament, and the word soul in Greek is *psuchē*. It is variously translated, 58 times "soul," 40 times "life," 3 times "mind," as well as "heart," et cetera. Any Greek authority will state simply that it means animal life, with no suggestion whatsoever of immortality. The irrelevance of this scripture is seen at once. It could not refer to men, for men do not live in the sea. The Berkeley Version reads, "And every living creature that was in the sea met its death." The R.S.V. reads, "Every living thing died." We do not believe that even Martin would contend that fish have immaterial souls that depart from their bodies at death. It is not difficult to show that the very texts the author

uses actually undermine his arguments. Could it be that the Hindu in his concept is actually more consistent than some Christians?

Martin declares: "To be dogmatic one must have a sound scholarly basis for his dogmatism." We agree; but it is this "sound scholarly basis" that we find so often lacking in this author's review of the doctrine of conditional immortality. Instead of discovering the strong foundation of the Word of God, we find his claims are too often just carry-overs from the false philosophy of Plato. Only as we see this issue in its true perspective can we grasp the significance of the clash between conditional immortalists and innate immortalists.

More than once our friend appeals to "historic orthodoxy" and wonders why Adventists do not line up with "historical scholarship." Seventh-day Adventists have only one court of appeal—the Bible. What is in the Word of God we gladly accept, for that is the only source of sound theological truth. But what does he mean by "historic orthodoxy"? If this includes the baptism of babies, then on this point at least we cannot line up with it, and for the same reason that Walter Martin, himself a Baptist clergyman, cannot, for he knows that infant baptism is nowhere taught in the Scriptures. The fact that for nearly fourteen centuries Christians believed and practiced something that the apostles never taught is no reason for well-informed students of God's Word to continue doing something we were never commanded to do, while neglecting to do what the New Testament distinctly enjoins.

But, we ask again, What is the teaching of "historic orthodoxy" on this question? Martin says "the historic position of the Christian Church" is that there is "conscious presence of the believer with Christ at the death of the body" (page 124). There is no doubt that following the great

The Michigan Conference has sent in a *Ministry* subscription list for the doctors within its territory. We welcome these doctors to our reading circle, not all for the first time, of course. We want this professional journal for ministers to be of use to all branches of ministerial service—preaching, medical, educational, departmental. Suggestions as to how we can make our columns more useful to all our readers are welcome.—EDITORS.

apostasy of the third and fourth centuries, the "falling away" of the church (2 Thess. 2:3), many accepted the pagan teachings on the immortality of the soul, as well as many other errors, but this definitely was not the teaching of the Bible writers.

Let us think of man as he was created. In Genesis 2:7 we are told God "breathed into his nostrils the breath of life; and man became a living soul." The word "breath" is often translated "spirit." Jesus said, "God is a Spirit," or more correctly, "God is Spirit." As such He is the source of all power—the Author of life, in whom "we live, and move, and have our being." When the Creator breathed that spirit of life into man, he became a living soul, or a living being. Paul speaks of man as spirit (*pneuma*), soul (*psuchē*), and body (*sōma*). The word *pneuma* is found 388 times in the New Testament, but never once is it translated "soul." At death the *pneuma* returns to God who gave it, and then that person who for years had been a living organism, returns to the earth, his flesh decomposes, he goes back to the dust whence he came. It was the union of inanimate dust with the spirit of life that produced a living soul, that is, a living person. When that spirit of life or the power by which he lives, departs, as it does at death, then the body can no longer function; the person ceases to be a man in the full sense of the word. God did not breathe a soul into man; He gave to the form of dust the power to function, and the result was a living soul or a living man. Body and soul are not opposites. Platonism teaches that the body is the soul's prison and death is the soul's friend, because, that philosophy claimed, at death the soul is liberated. Paul declares death is an enemy. He says: "The last enemy that shall be destroyed is death" (1 Cor. 15:26).

The Death of Christ and of Stephen

Death, according to the Biblical definition, is the yielding up of the spirit, or breath, of life. When our Lord died as one of the human family, He gave up the *pneuma*, the spirit of life. When Stephen died he did the same. After saying: "Lord Jesus, receive my spirit," we read "he fell asleep" (Acts 7:59, 60). To state, as Martin does, that only "his physical body took on the appearance of 'sleep,'" and that "he as a unit did not die; he merely experienced separation of the soul from the body" is, to use a theological term, plain

eisegesis—reading into Scripture that which is not there. The Inspired Record does not quote Stephen as saying: "Lord Jesus, receive my *soul*," but "receive my *spirit*." That is vastly different. The *psuchē*, soul or life of man, is always set forth in Scripture as mortal and perishable. Greek philosophy, on the other hand, taught that man's *psuchē*, the soul, was immortal and imperishable, an entity resident or imprisoned in his body. When death occurred, this soul departed to some other sphere. And that is precisely what Martin and thousands of other good Christians believe. But whence comes this teaching? Not from the Word of God, we repeat, but from pagan philosophy.

The "historic" position of New Testament Christianity is definitely the doctrine

A man's kneeling before his Lord improves his standing with Him.

of the resurrection and not the immortality of the soul, as Dr. Oscar Cullmann of Basel, Switzerland, so ably points out. In his recent book *Immortality of the Soul, or Resurrection of the Dead*, this outstanding scholar emphasizes how "widespread is the mistake of attributing to primitive Christianity the Greek belief in the immortality of the soul."—Page 6. "1 Corinthians 15 has been sacrificed for the *Phaedo*."—Page 8. Then he says: "This inability to listen is equally surprising on the part of intelligent people committed to the principles of sound, scientific exegesis and on the part of believers who profess to rely on the revelation in Holy Scripture."—Page 6.

Our friend's inability to see the obvious on this question emphasizes the truth of Cullmann's observation. Martin speaks of "contextual analysis," "linguistic exegesis," and "Biblical hermeneutics," and declares that they should guide us in our study of Scripture. This is true, but it surely is strange that he himself ignores these very principles. Take for example the word "life" which is translated from three distinct Greek words: *psuchē*, *zōē*, and *bios*. He refers to these but fails to distinguish clearly between them. *Bios*, he claims, "is the union or communion of body and soul."—Page 120. This is amazing. Where can such a definition be found? Lexicographers such as Liddell and Scott, and

Parkhurst, as well as authorities such as Young and Strong in their analytical concordances, all declare that *bios* simply means "natural life" or "living," "the means of subsistence," et cetera. It is found eleven times in the New Testament, five times translated "life," five times "living," and once "good." In the parable of the Prodigal Son, the father "divided unto them his living [*bios*]" (Luke 15:12). He did not divide soul and body, nor did he unite soul and body, but simply divided the family fortune. Then too, we read of the woman who spent all her living (her livelihood—*bios*) on physicians (Luke 8:43). And again in 1 Timothy 2:2, we are admonished to pray "for kings, and for all that are in authority; that we may lead a quiet and peaceable life [*bios*]." By what twist of linguistic exegesis can such texts be made to teach that *bios* means "union or communion of body and soul"?

This is just one of many unwarranted statements this author makes in his endeavor to support a crumbling case. Let us notice another on page 120. In reference to the experience of Lazarus, he states that "eternal life" is "unaffected by physical death," a truly bold assertion for which he gives no Scriptural evidence.

We agree with him that Christ "was able to give life, even though death had actually occurred." Of course He was, for He is the Author of life, and He came to the tomb "to give life" to His friend who was in the sleep of death. Now if Lazarus was not really dead, then why did Jesus come to give him life? Concerning the actual state of Lazarus there was no question, for Jesus had said plainly, "Lazarus is dead." But the Master who declared Himself to be the "resurrection and the life," knowing what He was about to do, said to Martha, "He that believeth in me, though he were dead, yet shall he live" (John 11:25).

Lazarus was certainly a believer in Christ, and as such had already received the hope of eternal life. But that life "is hid with Christ in God" (Col. 3:3). In his mortal body he had been revealing that life, but through disease his body had ceased to function. He had simply "fallen asleep" in death.

A simple illustration of the abiding life of the Christian is that of a tree with its twigs and branches. In the growing season the inner life is revealed in leaves and

fruit. When winter comes, the life, which is the basis of growth, disappears; the tree "dies back." But where has the life gone? The answer, of course, is that it is in the trunk of the tree. So the Christian, in common with other men, lives his life in a mortal body, yet possesses at the same time the hope of eternal life. That eternal or everlasting life, while his by faith, is nevertheless *in God's Son* (1 John 5:12). Only as he, like Paul, lives his life "by the faith of the Son of God" (Gal. 2:20) is he able to express that inner life in words, deeds, and attitudes. The teaching of Seventh-day Adventism on this is clearly expressed by Ellen G. White:

"Verily, verily, I say unto you, He that believeth on Me hath everlasting life." Through the beloved John, who listened to these words, the Holy Spirit declared to the churches, "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life." 1 John 5:11, 12. And Jesus said, "I will raise him up at the last day." Christ became one flesh with us, in order that we might become one spirit with Him. It is by virtue of this union that we are to come forth from the grave,—not merely as a manifestation of the

Helpful Hints for Busy Preachers

For some time the editors of *The Ministry* have been planning to revive a service we once rendered to busy preachers, and particularly to our overburdened laymen serving as assistant pastors. In so doing we will be answering many requests, for some have been calling our attention to this need again and again. In the new year we plan to provide more sermon outlines and occasional homiletic helps as a regular feature of *The Ministry*.

Some of our local church elders, who largely carry the burden of the churches they serve, are very busy men and have all too little opportunity for thorough preparation of their sermons. Therefore this new material is being dedicated to this group of auxiliary workers—men who work long hours in their professions or their businesses, and who in many instances have not had the opportunity of taking courses in the preparation of sermon delivery, such as our regular ministers receive.

It is our hope that the material that will appear will prove to be a real blessing to them in their service for God. While we believe it is better for the minister generally to prepare his own outline and find his own illustrations, yet on occasion, it may be that some things from these columns will be of help to him.

We say, "God bless you, lay leaders," and may His Spirit help us all to know that only as the church moves forward in concert, ministers leading laymen, and lay leaders largely taking the lead in the individual churches, will the work of God be finished.

R. A. A.

Notice to Writers

Inasmuch as publishers must secure permission from the owners of copyrighted material to print quoted matter appearing in books and periodicals, those who write for our denominational publications should be particular to give the author, the book or magazine, the volume and page, the publisher and his address, for every poem or other material he may quote. Such cooperation will save countless hours in the editorial office.—EDITOR.

power of Christ, but because, through faith, His life has become ours. Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal.—*The Desire of Ages*, p. 388.

The Christian dies like other men, but when he does, the eternal life he possesses, having received it when he was "born again," remains "hid with Christ in God" (Col. 3:3). But, says the apostle, "when Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4). We would re-emphasize that the eternal life which we receive *now* in Christ is entirely dependent upon these bodies of ours for expression, just as the tree's life is dependent for expression upon its branches. When physical death occurs as it did in the case of Lazarus, the transitory life (*psuchē*) goes to sleep, but the everlasting life (the hoped-for *zōē aiōnion* of Titus 3:7) is "hid with Christ in God." Without a fully functioning individual body, no life of any kind can have individual conscious expression. That is why "sleep" is so expressive of death, because in sleep there is no consciousness.

Walter Martin claims that this word *sleep* is a "grammatical metaphor" and warns against developing "a doctrine from a figure of speech." No student of God's Word would attempt to build a doctrine on a figure of speech. But who gives Martin the authority to claim that a Biblical expression used by the prophets from Moses to Paul, and emphasized by Jesus Christ Himself, is nothing more than "a figure of speech"? This robs Christ and the Word of God of a great truth. Death is not only *like* sleep, it *is* sleep in that the individual is unconscious. Man's condition in death is very clearly stated in the Word of God. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Ps. 146:4).

In case the author complains that this is taken from the Old Testament, we would simply remind him that the Old Testament was the only Bible the apostles knew as they went forth to preach the truth of God and raise up churches. But the New Testament uses the same phraseology. Paul says: "I would not have you to be ignorant, brethren, concerning them which are asleep" (1 Thess. 4:13). And again: "We shall not all sleep, but we shall all be changed" (1 Cor. 15:51). And that change does not come at death but "at the last trump" verse 52. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. 4:16).

Then, speaking of "the children of light," the apostle says: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him" (1 Thess. 5:9, 10). *The Amplified New Testament*** reads: "Whether we are still alive or are dead [at Christ's appearing] we might live together with Him and share His life." If we have died, that is, "fallen asleep," we shall be raised, that is, "be made alive" when Christ returns. "Whether we live therefore, or die, we are the Lord's" for "they also which are fallen asleep in Christ" have not perished, they are merely awaiting the day when they will be awakened out of sleep. Lazarus was just as dear to the Lord in death as he was in life, but he needed to be resurrected before he could function.

Describing death, the Word of God says: "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. . . . All the days of my appointed time will I wait, till my *change* come" (Job 14:12-14). David said: "I shall be satisfied, when I awake, with thy likeness" (Ps. 17:15). Paul said: "We look for the Saviour, the Lord Jesus Christ: who shall *change* our vile body [the body of our humiliation," A.R.V.], that it may be fashioned like unto his glorious body" (Phil. 3:20, 21).

The Bible states emphatically in both Old and New Testaments that when a believer dies in the Lord, he is not out of the universe, he is simply "asleep." He is not praising God, for "the dead praise not the Lord, neither any that go down into

silence" (Ps. 115:17). "In death there is no remembrance of thee: in the grave who shall give thee thanks?" (Ps. 6:5).

When Jesus came to give life to Lazarus, He did not call him from heaven or from any celestial place. He called him from the grave. He did not call some "immaterial," "indestructible," "never-dying" soul from a habitation of bliss. He called His friend from the tomb. And he who was asleep in death heard the voice of the Life-giver and came forth a whole man—body, soul, and spirit. If Lazarus were not dead but alive somewhere else, then why did Jesus say, "yet *shall* he live"? He was not living when Jesus arrived at the tomb, but he was living when He left. *Only birth and the resurrection are doorways to consciousness.*

Martin's contention that when our Lord returns in glory the souls of the believers will come with Him to be reunited with their resurrected bodies is absolutely unsupported by Scripture. Moreover, this interpretation is out of harmony with the context. Paul is writing about "them which are asleep" (1 Thess. 4:13), "which sleep in Jesus" (verse 14), "the dead in Christ" (verse 16), who will *rise*, not *descend*. The emphasis is that the living saints "shall not precede those who have fallen asleep" (R.S.V.) but all will be caught up "together . . . to meet the Lord in the air" (verses 15, 17). Whoever these are that our Lord brings, the Scripture emphatically states that they are or have been "asleep." Would our brother contend that there are sleeping souls in heaven?

The Greek word *agō* ("bring") is more correctly translated "lead," "lead out of," or "lead away." In illustration of the resurrection of the righteous, Paul says that just as Jesus died and rose again, so it will be with His people. They too will rise, "Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:23). Jesus said, "I will come again, and *receive* you unto myself." When our Saviour returns He will not bring disembodied souls with Him from heaven, but will lead resurrected saints from this earth to their heavenly home.

A number of well-trained scholars, Adventists and others, have expressed deep disappointment over what they consider a rather superficial treatment of this important question. We regret that this author has laid himself open to severe criticism, by reading into Greek words that for which he has no proof, for it is bound to mislead lay members and those who are unacquainted with the original languages of the Bible.

The Apostle Paul's Predicament

Before concluding our examination we should turn our attention to another statement of the great apostle in Philemon 1: 21-23. Martin says, "We need to pay strict attention to what he says" for "this one [text] alone gives us Paul's mind on the subject." This statement is as amazing as it is erroneous. One wonders where this author's mind has been while reading the score of other references on life and death in Paul's writings. Sound scholarship requires that a statement made by any author must be read and understood in the light of all the other statements made by the same author. Death and the resurrection was a favorite subject with Paul, for he deals with it in nearly every one of his Epistles.

In this letter he states his earnest expectation and hope that Christ shall be magnified in his body; or as the Berkeley Version gives it, the "honor of Christ may be enhanced in my body, either through living or through dying" (verse 20). Then he adds: "For on my part to live is Christ and to die is gain" (verse 21). He expresses his determination that come what may, "Christ shall be *magnified* in my body." But he finds himself in a "strait betwixt two." This "strait" (*sunechomai*) means being pressured. The two alternatives are: to live, or to die. He clearly states that if his work is done and he could magnify his Lord by dying, that would be "gain" for him, for death would bring release from toil and pain. Yet, he says, "my being alive physically means for me fruitful service" (verse 22, Berkeley). He certainly can mag-

(Continued on page 39)

THE GOSPEL FULFILLS

☞ The gospel is the fulfillment of all hopes, the perfection of all philosophy, the interpreter of all revelations, and a key to all the seeming contradictions of truth in the physical and moral world.—Hugh Miller.

SEMINARY -- Enriching the Ministry



A Successful Seminary Field School of Evangelism

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THIRTY-ONE young men who are being prepared for the ministry had the privilege of attending the Field School of Evangelism that was conducted in Rockford, Illinois, June 5 to July 9, 1960. Twenty-one of these students were attending the Theological Seminary of Andrews University, and ten were attending Emmanuel Missionary College.

Elder Bruce Johnston, of the college, and Elder E. C. Banks, of the University, directed the campaign and taught the classes. The college students received six hours of college credit while the Seminary students received five—three hours in evangelistic procedures and two hours in

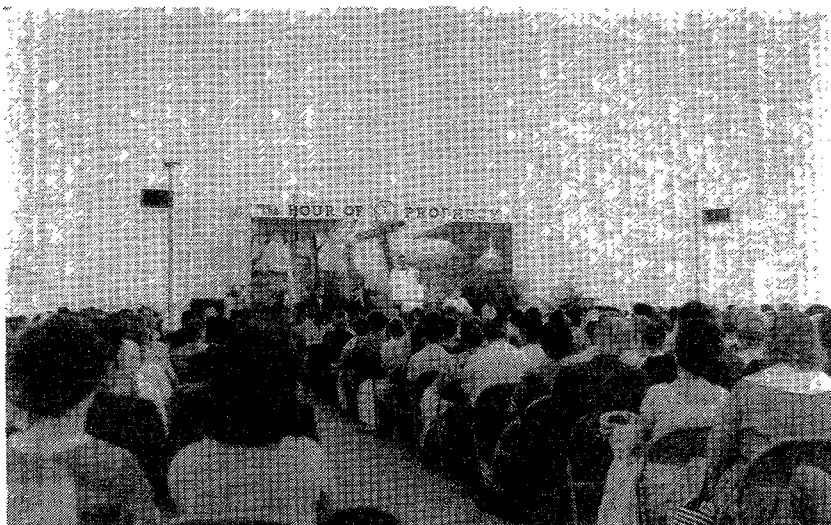
personal evangelism. Elder L. J. Marsa, pastor of the Rockford church, and the 250 members gave loyal and helpful support throughout the campaign.

There were so many blessings and benefits derived from this campaign that it is difficult to list them all and to evaluate their importance. The most important, of course, is the winning of souls to the kingdom of God. During the Rockford campaign eighty people made decisions to accept Christ as their Saviour and to prepare for baptism. There were approximately forty new members baptized into the church during the campaign, and as a result of a good follow-up program, which is now in operation, many more will be baptized.



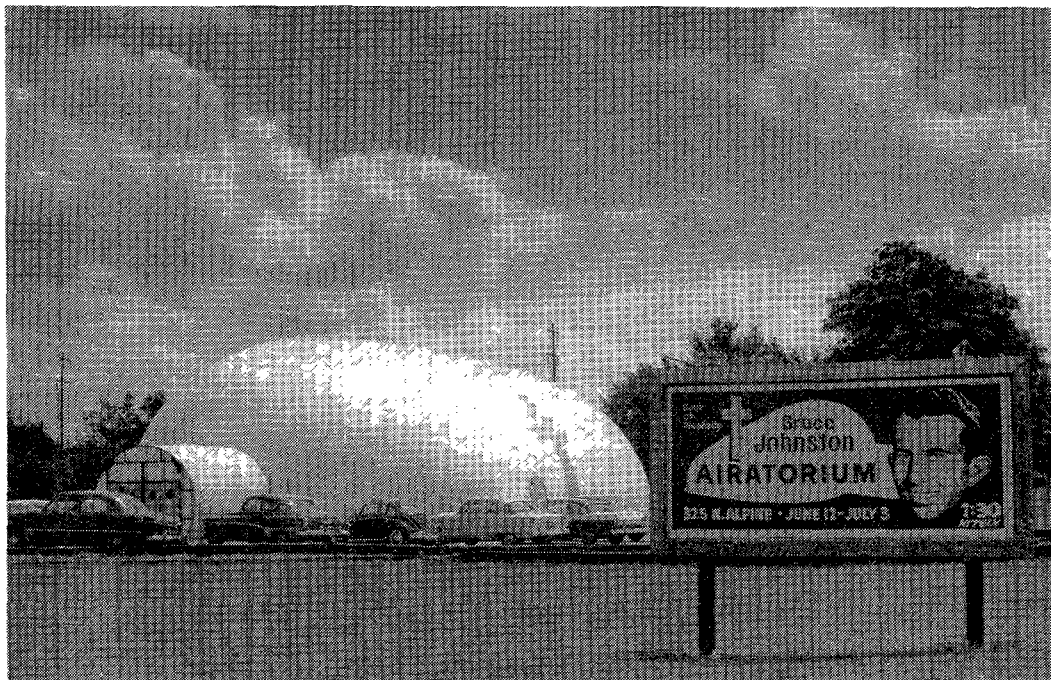
At the all-night prayer meeting cards containing the names of more than one hundred interested people were placed before an open Bible.

The largest attendance at the Hour of Prophecy meetings was five hundred, of whom two hundred were Adventists.



Perhaps the second most important contribution this type of campaign makes to the church is the inspiration and training in front-line evangelism the ministerial students receive. At a time like this, when the difficulties and discouragements found in the work of soul winning are increasing with staggering magnitude, and when it is possible for ministers in this message to

keep themselves satisfiedly occupied in doing many other good things, it is of vital importance to the church to teach young men preparing for the ministry the techniques of leading people to Christ and of sharing with them the heavenly joy found only in this phase of a minister's work. The thirty-one students who shared in the soul-winning thrills at Rockford will never for-



The airatorium in which the meetings were held. Church members are planning to begin construction of a new church on the ground where the airatorium stood.

get their experience, and it is sincerely hoped that they will continue to seek out the lost and lead them to Christ.

A good evangelistic campaign always brings renewed life and consecration to the members of the church, but when there is a field school with a large group of dedicated young men connected with it, the church receives even greater blessings and happiness. The presence of these young people brings new life into all the services, and even after the campaign is over, the church members continue to follow the progress and success of the students throughout their years of service.

A fourth benefit may also be mentioned that by no means should be considered of least importance. This is what the field school of evangelism does for the teachers who lead out in it. It seems to keep them

a little nearer the Lord than other phases of their service, and it continually reminds them that they need to depend upon Him for success. It brings to them a fresh interest in and love for lost humanity and renews their zeal to seek out men and women and lead them to the Saviour. It focuses in their minds again the things that are of vital importance in the Advent message and leads them to a rededication of their lives to the task of finishing the work God has given to His people at this time.

As the Seminary faculty plans for the training of ministers, it is a definite part of the plan to operate one or more field schools of evangelism each summer. It is a part of the plan to invite some of our most successful evangelists to help lead out in this phase of the Seminary program.

Unity in the Ministry

W. E. MURRAY

Vice-President, General Conference



IN THE Pauline Epistles a great deal is written about instructions, exhortations, and explanations of Christian unity. The apostle Paul not only instructs and exhorts the laymen regarding this attribute but in very definite lines he instructs the ministry on this same subject.

The ministry of the church is an indispensable element in building up the kingdom of God on earth. Largely in the hands of the ministry is the important work of counseling the church and the believers.

The ministry should be united, because they are sent by God on their mission of mercy to the world. Although the organization of the church ordains the ministers and gives them their charge, as well as directs their work, in the final analysis the ministry is sent forth by Jesus Christ, and He is the pattern of unity; therefore the ministry should be united. The helper of the ministry is the Holy Spirit.

As we study and meditate on the work of the primitive church we cannot fail to be impressed with the great part played by Christian unity in the ministry of those times. The ministry of the early church

gathered with the believers in the upper room and there by prayer and supplication, as well as by personal consultation, they all became of "one accord." Minister was closely united with minister, and ministers were united with believers. The outstanding qualification of the apostles was unity. They worked in harmony; they were often found in counsel; they endured persecution together. Togetherness was their first concept of service.

There are some enemies to unity among Christian workers to which we must all be alert. Sometimes it does happen, but I am glad it isn't very often, that differences arise between Christian workers. These differences grow from a small beginning to large proportions. One Christian worker is offended by something another worker may have said. Unintended partiality sometimes appears. When differences arise, the best way of clearing up such situations is the instruction given in Matthew 5:24—"Be reconciled." With all our intellectual light and with the great discoveries made in psychological fields, there is no better method for arriving at unity than by doing what the Lord has counseled us to do. Repent, ask pardon, and forget is the tried and true formula. Note

in this passage that the Lord is not talking about the relations between Christians and nonbelievers, but He is here explaining the relation that should exist between brethren. Special kindness to an offended brother will not take the place of a frank, Christian reconciliation. To give the offended one a gift will not weigh in the scales as will reconciliation.

In Romans 12:19 the apostle tells the believers that they should follow the instruction given as follows: "Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." Phillips* translates this as "Never take vengeance into your own hands, my dear friends: stand back and let God punish if he will." When workers become involved to the extent that their relations are disturbed by misunderstandings that seemingly cannot be settled, then they should take the attitude of forgiveness, turning the whole matter over to the judgment of God.

Another enemy of unity is that we sometimes hold to our own opinions beyond prudent limits. Listen to these words from the pen of God's messenger:

As long as we hold to our own ideas and opinions with determined persistency, we can not have the unity for which Christ prayed.—*Testimonies to Ministers*, p. 30.

Another source of disunity among brethren sometimes arises in groups where one sincere worker is opposed to a group of equally sincere people. When the worker finds this happening, he had better hurry to his closet and seek the reason on his knees.

The ministry of the Christian church is the agency by which, in a special way, unity is to be promoted. I draw my conclusions in part from the writings of the apostle Paul in the fourth chapter of his Epistle to the Ephesians. He tells us there that the gifts of apostles, prophets, evangelists, pastors, and teachers is "for the edifying of the body of Christ: till we all come in the unity of the faith." Complete harmony is to prevail in the church as we reach the end of time.

The apostle Paul was careful to teach unity to young workers. We find him writing to his son in the faith, Timothy, and right at the beginning of the First Epistle unity is the subject. In the case of the question in the First Epistle to Timothy, it revolved about what was known in those

days as "fables and endless genealogies." Evidently at that time there were those who had the inclination to place importance on certain aspects of doctrine which the apostle said "minister questions, rather than godly edifying." In the pastoral epistles emphasis is laid on unity in all phases of the work.

Another point with regard to the relation of the minister to unity is that when all activities of the church body are carried on, they should be done in close correlation not only with the principles of local or national church unity but also with the principles of universal or world church unity. In my own concept, one of the places where the apostle Paul struggled for a long time to bring about unity was in the case of the instruction of the Corinthian believers to participate in the collection for the saints in Jerusalem. Paul understood that one of the outgrowths of unity is sacrifice for the good of the saints in faraway places. It could be that the Corinthians were careful to take care of their own poor and needy, but the apostle wanted them to come to the place where they recognized their duty as saints in behalf of the saints in Jerusalem.

Christian unity should be the thread in the warp and woof of the whole fabric of the Christian church. Both in worship and in service the believers should be united. One declaration in the Spirit of Prophecy, which is right to the point, reads as follows:

Some workers pull with all the power that God has given them, but they have not yet learned that they should not pull alone. . . . Unless they do this, their activity will work at the wrong time and in the wrong way. They will often work counter to that which God would have done, and thus their work is worse than wasted.—*Gospel Workers*, p. 488.

It is not a good sign when men refuse to unite with their brethren, and prefer to act alone.—*Ibid.*, p. 487.

There are some simple and easy ways to cultivate unanimity in the ministry. I believe in expressing appreciation to a fellow minister for his example of loyalty, diligent work, long service, et cetera. I have observed that appreciation is an element that brings courage and assurance to a brother minister, and unites his heart and hand with those of his brethren. To cease to criticize and find fault with another worker is half the battle in the matter of Christian unity. It is reasonable to believe that Jesus spent much time praying

to His Father for the unity of His disciples. Ministers are to pray for their fellow ministers, and thus a golden chain of unity will be forged.

There is dynamics in our ministry that comes from unity with our brethren. The very fact that we have a clean record with those we work with, and with the God of heaven, will be of inestimable influence in our ministry. The fact that we are a pattern of unity will greatly influence people to listen more earnestly to what we are preaching. If a Christian worker is not at peace with his fellow workers and this report is circulated abroad, the ministry of that worker will be adversely affected.

Christian unity among ministers will be of more and more importance as we approach the end of time. Situations will arise with which men who are not united cannot deal effectively. There should be awakened in the heart of every minister a consciousness of the power and influence of Christian unity as a requisite to the success of all our organizational projects. First we should espouse to ourselves the great fundamental principles of Christian unity, and then we should set about to teach those principles to the church of God, both by precept and example.

A chain is no stronger than its weakest link. The Christian unity of the church of God is in some degree only as strong as each believer's loyalty. Let us make the unity of our church strong.

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

SOME BOOKS I CAN RECOMMEND

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The Triumph of Grace in the Theology of Karl Barth, by G. C. Berkouwer, W. B. Eerdmans, Grand Rapids, Michigan, 1956, 414 pages, \$4.95.

The author of this book is perhaps the leading conservative Protestant theologian in Europe today. He discusses sympathetically yet critically the theology of one of the world's most important religious thinkers. Barth himself has recommended the book as a fair critique of his own thought. The fact that Barth has championed a number of doctrines also

held by Adventists—the second coming of Christ, the authority of the Bible, the baptism of adults only—but all from a somewhat different point of view, makes his thinking particularly significant for Adventists.

The Christology of the New Testament, Oscar Cullmann, Westminster Press, Philadelphia, Pennsylvania, 1959, 342 pages, \$6.50.

This book, written by one of the most significant Biblical theologians of our day, discusses in the best tradition of modern scholarship the teaching of the New Testament regarding Jesus Christ. Cullmann builds his study around the various titles given Christ in the New Testament—prophet, servant of God, high priest, Messiah, Son of Man, et cetera.

Gospel Parallels; A Synopsis of the First Three Gospels, Thomas Nelson and Sons, New York, 1957, 191 pages, \$3.00.

This is one of the best harmonies of the Gospels in print today. Though it covers only the first three Gospels, it includes also many references to Old Testament parallels and to passages from the early Christian apocryphal literature that are similar to our canonical Gospel material. A textual apparatus is also offered. The text is that of the R.S.V. Such a harmony is a must for a thorough study of the Gospels.

The Fourth Gospel, Edwyn C. Hoskyns, Alec R. Allenson, 3d ed. Revised, Naperville, Illinois, 1956, 604 pages, \$10.00.

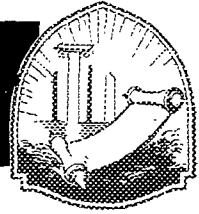
Written by a leading British New Testament scholar a generation ago, this commentary on the Gospel of John remains one of the most perceptible available. Hoskyns is concerned not only with interpreting the immediate sense of a passage but also attempts with real insight to get behind John's words into symbolic meanings that reveal a deeper perspective in his Gospel than is often realized.

History of New Testament Times, R. H. Pfeiffer, Harper and Brothers, New York, 1949, 561 pages, \$5.00.

Written by a professor at Harvard University, this book is a study of the history, literature, and religion of the Jews during the period in which Jesus lived. The book also includes an introduction to the Old Testament Apocrypha.

New Testament Introduction, A. Wikenhauser, Herder and Herder, New York, 1958, 579 pages, \$7.80.

The author of this book is a Roman Catholic professor in the University of Freiburg in Germany. He is thoroughly conversant with modern critical scholarship in regard to the authorship and literary formulation of the New Testament writings. At the same time, as a Catholic, he speaks from a conservative point of view on these problems. Keeping these facts in mind, the student will find a wealth of valuable material along with mature judgment on matters dealing with the history and origin of the New Testament writings.



The Feet of Clay

A Comparative Study of Daniel 2 and Daniel 7 With Regard to the Number and Location of the Divisions of the Roman Empire

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[From time to time we publish research material intended to provoke thought, even though it may not always represent majority opinions in all matters. This article introduces some ideas on an old subject, which we think will be of interest.—EDITORS.]



THE bold strokes outlining future events are not difficult to discern in the remarkable prophecy of Daniel 2. According to the sure Word of God the Babylonian Empire would be followed successively by the Medo-Persian, the Hellenistic, and the Roman empires, and subsequently by the division of the Roman Empire, as represented by the feet and toes of the great image, part iron and part clay.

In view of the close parallels of the prophecy of Daniel 2 to that of Daniel 7, it has been quite natural that the majority of Bible commentators have identified the toes of the image of Daniel 2 (of which there were presumably ten—a presumption undoubtedly correct) with the ten horns of the fourth beast of Daniel 7. Thus, all too frequently expositors of Bible prophecy, whether teachers, preachers, or writers, have somewhat glibly asserted that the ten toes of the feet of iron and clay are an emphatic indication that the divisions of the Roman Empire were to number exactly ten.

A careful analysis of the entire prophecy of Daniel 2, however, confronts the serious Bible student with some difficulties in regard to the number of toes as indicating or corresponding to the number of the divisions of the Roman Empire. In

the interpretation of this prophecy is it necessary that every feature of the image seen in Nebuchadnezzar's dream must correspond to some historical fulfillment in the subsequent events of world history?

This is an important question and it must be examined carefully and critically. For example, Do the two arms of silver represent, as some have felt, the two basic divisions of the Medo-Persian Empire, that is, Media and Persia? If so, then what about the ten fingers on the hands of the image? What would they represent? Was there some development in the Medo-Persian Empire that would correspond to this feature of the image? And pursuing the matter further, What about the head of the image, which represented the Babylonian Empire? It had, presumably, two ears, two eyes, one nose, one mouth, et cetera. Would we want to make specific prophetic application of each of these?

The answer is No. It seems reasonable to understand that these various features are only incidental to the main prophecy of Daniel 2, and are completely natural because the image was represented in the figure of a man and would naturally contain those features a man would possess. It would be unwarranted to demand that every feature of the image must have some special prophetic application, and such a position would lead one into many unnecessary difficulties of exegesis.

On the other hand, it may be fairly pointed out that the prophecy itself calls attention, and specific attention at that, to the feet and toes: "And whereas thou saw-

est the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided" (Daniel 2:41). There can be no quarrel then with an interpretation that makes special mention of the feet and toes. The fact that they are divided is clearly indicated in the prophecy. The Roman Empire would not be succeeded by another great empire, but rather would be followed by a number of divisions. However, it is extremely questionable whether the prophecy thus quoted warrants us to conclude that the number of divisions should be ten. That seems to be reading more into the prophecy than the prophecy actually states. Notice that the feet and the toes are both mentioned, so if there are ten toes, what about the two feet? Some have held that the two legs and the feet attached to the legs represent the two main divisions of the Roman Empire—the Western Roman Empire and the Eastern Roman Empire. This is no solution to the problem but rather introduces complications. Did one of the feet have no toes whatsoever? And were all ten toes on the other foot? For turning to history we find that the divisions came in the Western Roman Empire and not in the Eastern Roman Empire.

After a careful and critical examination of the entire problem and of the entire prophecy, it appears that the only warranted conclusion is that the number of the toes was merely incidental to the prophecy itself, without any particular significance. If there were ten toes on the image (which undoubtedly there were), that would only be a natural feature. It would be unexpected if there were other than ten. Therefore Daniel 2 is not the prophecy that focuses attention on the *number* of the divisions of the Roman Empire. The great image presents a prophecy of four successive empires followed by a number of kingdoms in a divided state. This does not make the prophecy of Daniel 2 imperfect or incomplete any more than a lack of any specific reference to the "little horn" power of Daniel 7 makes Daniel 2 incomplete.

Now, turning to the prophecy of Daniel 7 for comparison, we find a different and opposite situation regarding this phase of the prophecy. Four successive beasts are represented, which have been correctly identified with the four empires, Babylonian, Medio-Persian, Hellenistic, and Roman. Turning to the horns of the fourth beast, the first thing to attract the attention of the Bible student is the number of the horns. There were ten horns. Now this was something unusual. It would be quite natural to have an animal of any kind represented with two horns. Much rarer would be the situation if something like a rhinoceros were presented, where there was but one main horn. But for the vision to present an animal with ten horns shows that there must be something peculiar and significant about the *number* of the horns.

Following the same line of reasoning that tells us there is no particular significance to the number of the toes of the image of Daniel 2, we are led to conclude that there is *every* importance to the number of horns of Daniel 7. God could have presented to the prophet Daniel a vision where the fourth beast could have had eight horns, nine horns, eleven horns, twelve, or any number, and the fact that the beast had ten must indicate that this was the number of the divisions that would be expected at the time of the fall of the Roman Empire. The remarkable thing is that with so many commentators of such wide diversity of background such a large degree of agreement has been reached in the interpretation of the ten divisions of the Roman Empire. In other words, with so many different Germanic tribes coming in to overwhelm and overthrow the Roman Empire, it is indeed remarkable that Bible commentators have as a whole been closer in their agreements than in their disagreements as to which of the tribes were important enough to be included in the ten main divisions of the Roman Empire.

Having shown that the seventh chapter of Daniel gives us the *number* of the divisions, whereas the second chapter does not,

GOOD THOUGHTS

☞ A good thought is a great boon for which God is first to be thanked; next, he who is the first to utter it; and then in a lesser but still considerable degree, the friend who is the first to quote it to us.—Bovee.

let us turn to a careful analysis and examination of both of these prophecies regarding the *location* of the divisions of Rome. In Daniel 7 the ten horns of the beast are said specifically to be "in his head" (Dan. 7:20). From this statement some have concluded that Rome itself (the city), and then further, the Italian peninsula, and finally Western Rome in its entirety, all being the center of the Roman Empire, might rightly be termed its "head." Thus,

I'm but a cog in life's great wheel,
And daily make the same old trip;
But what a joy it is to feel
That but for me the wheel might slip.

According to this interpretation, it would not be the entire territory of the Roman Empire that would be divided into ten divisions, but only the western portion of the Roman Empire that would be so divided. This, as has been noted above, was what actually occurred in subsequent history.

Unfortunately, however, this line of reasoning is weak and somewhat tenuous. Whereas one could admit the city of Rome as the "head" of the empire, yet to stretch the boundaries of the "head" to include precisely those areas that were conquered by the Germanic tribes, and not any other areas of the empire, would present some difficulties. There is nothing unusual in the prophecy of Daniel 7 to have the horns on the head of the fourth animal. However, as has been pointed out previously, the *number* of the horns is unusual, and therefore must have some special significance. But the location of the horns on the head of the fourth beast is perfectly normal and what one would expect, even though there are more than two horns involved. It would indeed have been unusual to have had the horns presented as in the middle of the back or on the legs of the animal or somewhere else. One is forced to conclude, then, that the prophecy of Daniel 7 does not give us a very strong indication of precisely where we should expect the ten horns, or ten kingdoms, to arise.

For comparison then, let us examine the prophecy of Daniel 2. A quick tracing of the historical developments indicated in Daniel 2 gives us the setting for the location of the ten divisions of the Roman Empire. The head of gold is stated specifically in the prophecy to represent the Bab-

ylonian Empire as personified by its great founder Nebuchadnezzar II (Daniel 2:38). The location of this empire is no problem to the student of history, for it centered in Mesopotamia, included also the coastal regions of Syria, Phoenicia, and Palestine, and eventually extended to Arabia and Egypt as more recent history has indicated.¹ It is a mistake to assert, as some have been guilty of doing so glibly, that the Babylonian Empire was a "worldwide" empire, for a superficial glance at its extent will indicate that it was not worldwide, not even in respect to the so-called civilized world. Simultaneous with it and existing alongside of it was the Median Empire. Also in existence was a strong empire at Lydia, not to mention such powers as Greece and Rome and Carthage.² But it can be asserted and should be asserted that at the time of the prophet Daniel the Babylonian Empire was the predominant world power of its day in the so-called civilized world, better termed the Mediterranean world. It was the leading empire among the other nations then in existence.

In connection with the location of all the empires mentioned in both Daniel 2 and Daniel 7, one statement in Daniel 7, verse 2, seems of particular help. The traditional Adventist interpretation of *winds* as "wars," and of *seas* as "peoples, nations, or multitudes" has ample Biblical foundation. Although some Bible students would probably disagree with the following conclusion, it seems to the author that the phrase "the great sea" in verse 2 refers especially to the Mediterranean Sea, much as the Old Testament terms "the river" or "the great river" refer so frequently to

The reason why worry kills more people than work is that **MORE PEOPLE WORRY THAN WORK.**—*Anonymous.*

the Euphrates River (unless context demands that some other river be understood).³ If this conclusion is warranted, it is easily established that both prophecies, Daniel 2 and Daniel 7, are dealing with those great empires that arose in the Mediterranean world. The *sea* would mean "peoples and nations," and the *great sea* would mean "the peoples and nations of the Mediterranean world"; and there is, of course, general agreement among us

that these are the nations concerned with in the prophecies of Daniel 2 and 7.

Turning again to Daniel 2, the next part of the image was the breast and arms of silver, which according to the prophecy represented another kingdom that should arise after the kingdom of Babylon (Dan. 2:39). The prophecy itself gives no indication as to the manner in which the image was presented to King Nebuchadnezzar in the dream, whether being shown to him strikingly in its entirety, or being presented metal by metal and part by part. In view of the fact that the interpretation takes up the image beginning at the head and ending at the toes, first the gold then the silver, et cetera, might it not have been

The greatest power on earth is God speaking to a listening heart.

possible that the head of gold was first presented strikingly to the king in the dream, and then he saw before him the breast and arms of silver, not doing away with the head of gold, but, as it were, added to it, and so on down until the entire image appeared before him? This, of course, is impossible to prove. However, be that as it may, the historical fact is that under Cyrus the Great the combined forces of the Medo-Persian Empire conquered the entire territory of the Babylonian Empire and added it to its own. In other words, the Babylonian Empire was swallowed up and incorporated into Medo-Persia. However, it should be noted that just as the silver was presented to view in the dream without changing the gold into silver, so there was territory outside of the Babylonian Empire (represented by the gold) that formed the nucleus of the new empire (represented by the silver). So when the Medo-Persian Empire conquered Babylon it emerged as the next predominant Mediterranean power. Thus, purely from the standpoint of location, the Medo-Persian Empire should be represented territorially by the breast and arms of silver (its own original territory), plus the head of gold (the territory held by the Babylonian Empire).⁴

Going on in the same analysis we find that the brass in the image is presented as being outside of that part of the image covered by the silver and the gold. So ter-

ritorially the Hellenistic Empire originated in Macedonia and Greece, this territory being outside of any territory under the permanent domination of the Medo-Persian Empire. In turn the Macedonian and Greek forces led by Alexander the Great conquered practically the entire territory of the Medo-Persian Empire, and thus was formed the third dominant Mediterranean power of these prophecies, the Hellenistic Empire, or the empire of Alexander.

Likewise, coming to the fourth power, the iron territorially represented areas outside of the Hellenistic Empire, namely Italy, North Africa, Gaul, the Iberian Peninsula, et cetera. The Roman Empire conquered the territory of the Hellenistic Empire and added it to itself. Now we come face to face with a power not only world predominant in the Mediterranean world but the only one of the four said to have ruled the whole world.⁵

Thus the prophecy of Daniel 2 presents the coming kingdom of our Saviour as

To some the Bible is dry inside because it is dusty outside.

breaking in pieces not only the iron and the clay but also the brass, the silver, and the gold (Dan. 2:45), although according to the interpretation of the prophecy itself, the first kingdom (Babylonia) would be succeeded by another, and then a third, and then a fourth. At the time of Christ's second advent elements of the gold, silver, and brass are still in existence (territorially), as well as of the iron and clay.

With the entire outline of Daniel 2 clearly set forth, as well as developments in history as to the territory of the various empires involved, it becomes highly significant that the feet and toes which were partly of clay were mixed only with one metal—iron. The feet were not clay plus gold, nor clay and silver, nor clay and brass, but clay with iron. The possible significance of this then becomes clearly apparent. The divisions of the Roman Empire (ten in number as seen in Daniel 7) are, according to chapter 2, to be looked for mixed with or among the "iron" of the Roman Empire. In other words, they should be found among those territories or areas of the Roman Empire that were symbolized originally by the iron of the image, and were not included territorially

in either the gold (Mesopotamia, Syria, Egypt, Arabia, et cetera) or the silver (Media, Persia, Asia-Minor, and eastward to the Indus River) or the brass (Thrace, Macedonia, Greece, Epirus, et cetera). This means that one should look for the divisions of the Roman Empire to be found in Italy, in North Africa, in the Iberian Peninsula, in Gaul; in short, in those portions of the entire worldwide Roman Em-

pire west of the territories held by the Hellenistic Empire at its greatest extent. When according to our traditional position it is stated that the ten divisions of Rome should be looked for in the so-called Western Roman Empire as opposed to the so-called Eastern Roman Empire, this position is valid. But many times such assertions have been made without their pro-

(Continued on page 38)

The Rewards of Leadership

G. R. NASH

Secretary, General Conference Sabbath School Department



RESULTS and achievement are among the rewards of leadership. The minister's program is often overcrowded. He is driven from one duty to another. Sometimes those he serves do not understand the pressure of his program and may at times expect too much from him. However, when the minister sees the tangible results of his efforts and the fruition of his labors, they are like a cool breeze on a sultry desert night.

I think of Pastor C. C. Rouse, of the Upper Columbia Conference. When he became pastor of one of the medium-sized churches, the Sabbath school Investment Offering was approximately one hundred dollars. He encouraged his Sabbath school leaders by precept and example. He made appropriate public remarks as occasion permitted, mentioned the Investment Offering in his pastoral prayers at times, and discussed it with the members when he visited in their homes. Moreover, he had his own Investment project. He was given the use of some land free of charge by a non-Adventist neighbor. In this ground he planted potatoes. The members saw him working at his own Investment project. They were encouraged and inspired by his noble example. His enthusiasm was contagious. Others caught the spirit, and the Investment Offering began to grow. The offering jumped from approximately one hundred dollars to more than a thousand dollars in one year. The power of example coupled with positive leadership brought results.

At the time of the 1960 Autumn Council the Sabbath School Department was requested to raise one million dollars through the Investment Offering during the year 1961. This is one offering that comes through the wonderful prospering hand of God as a direct result of our investing for Him. We will need the encouragement and positive leadership of our ministers if we are to succeed in reaching this challenging goal.

If all join wholeheartedly in promoting this offering, it is certain that God will give results. It is His work. He is more interested in it than we can possibly be.

If we are successful in doing our full part in this great undertaking, there will be a feeling of satisfaction that will be ample reward for our efforts. However, when we stop to consider what can be accomplished in the mission field with the money realized from investing for Him, it will bring us double joy.

Remember that "nothing is so successful as success" (*Testimonies*, vol. 7, p. 24). One minister's example and leadership inspires another. One good Sabbath school report of achievement stimulates another. It is like throwing a stone into a lake. A wave is formed, and another and another. The circle grows larger and larger until it reaches the shore. So will it be with the influence of our leadership on the Investment Offering.

May God richly bless our ministry in their many responsibilities and varied leadership. May success in your Sabbath school Investment Offering be one of the many rewards of your leadership.

HEALTH EVANGELISM



Presenting the Gospel Through Medical Ministry

T. R. FLAIZ, M.D.

Secretary, Medical Department, General Conference



IN A TIME when it appears that the very pillars of Christian civilization are toppling about us, the church today is coming to recognize that there are for the Christian church two possible ways ahead.

One is the possible imminent return of our Lord to end the increasing measure of confusion that is overtaking the world.

The second recognizes that if the Lord does not come very soon, the church is in a most difficult situation, with world population increasing more than 30 million a year and non-Christian or anti-Christian influences gaining ground much more rapidly than is the Christian movement.

Commenting on this very tendency, the editor of *Christianity Today* observed in his editorial in the August 1, 1960, issue—

If history's next major event is not the Lord's return, which believers in every generation hopefully anticipate, then the Church's vast task becomes more awesome than ever. Not only the exploding world population but mankind's woefully misplaced loyalties as well confront the missionary venture. Godless communism lunges for global conquest. Pagan religions are on the march. Mohammedanism in fact now claims to have in Africa alone more missionaries than Protestantism has in all the world. Buddhists are expanding and adapting their program, setting Buddhist doctrines to Christian hymnody (for example, "Buddha loves me this I know"). By systematic revision the Hindu sacred writings are being made intelligible to the masses. Already building bigger shrines, Shintoism in the next decade hopes to restore emperor worship to Japan. Roman Catholicism, with all its aberrations, is maneuvering again to speak for a reunited Christendom. The cults, Jehovah's Witnesses and Mormonism are surging ahead with new life.

Challenged by such forces the Christian church of today does well to draw from her arsenal every weapon, every instrumentality that may contribute to the hastening of the coming of our Lord.

From *Gospel Workers*, pages 360, 361, we read:

Medical missionary evangelistic work should be carried forward in a most prudent and thorough manner. The solemn, sacred work of saving souls is to advance in a way that is modest, and yet elevated. Where are the working forces? . . .

Medical missionary evangelists will be able to do excellent pioneer work. The work of the minister should blend fully with that of the medical missionary evangelist. The Christian physician should regard his work as exalted as that of the ministry. He bears a double responsibility; for in him are combined the qualifications of both physician and gospel minister. His is a grand, a sacred, and a very necessary work.

The physician and the minister should realize that they are engaged in the same work. They should labor in perfect harmony. They should counsel together. By their unity they will bear witness that God has sent His only begotten Son into the world to save all who will believe in Him as their personal Saviour.

Physicians whose professional abilities are above those of the ordinary doctor should engage in the service of God in the large cities. They should seek to reach the higher classes.

Surely if there ever was a time when the people of God needed to employ every instrumentality at their hand for carrying forward their work, that time is right now. Uncounted millions face the turmoil of today's changing world without the assurance, the peace of mind, or the hope possessed by the Christian. As Christ sought out the unfortunate of His time, and by personal interest and interview brought hope and courage into their lives, we who

follow in Christ's steps can do no better than follow His example. Jesus met people right where they were, as they were, in their need, and opened up to them the truths of His kingdom.

In *The Ministry of Healing*, page 158, we read:

All around us are afflicted souls. Here and there, everywhere, we may find them. Let us search out these suffering ones, and speak a word in season to comfort their hearts. Let us ever be channels through which shall flow the refreshing waters of compassion.

In such a manner Christ approached those He found to be in need. Of His experience in this regard we also read:

It is of little use to try to reform others by attacking what we may regard as wrong habits. Such effort often results in more harm than good.—*Ibid.*, p. 156.

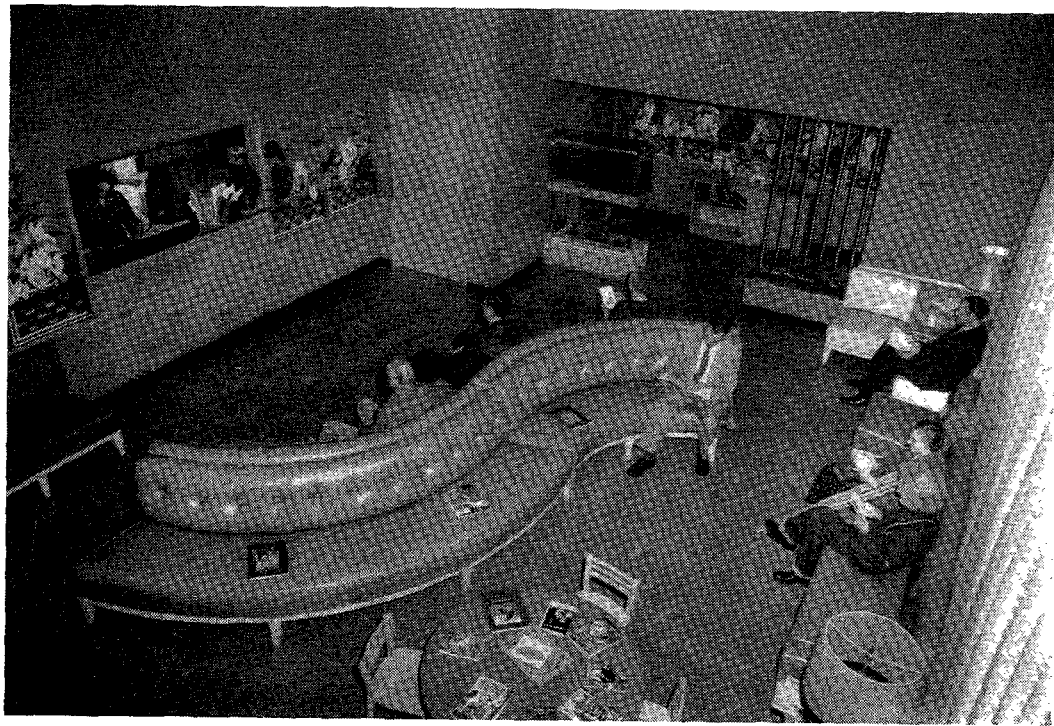
In His talk with the Samaritan woman, instead of discouraging her at Jacob's well, Christ presented something better. "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" (John 4:10). He turned the conversation to the treasure He had to bestow, offering the

woman something better than she possessed, even living water, the joy and the hope of the gospel. We also must offer men something better than that which they possess, even the "peace of God, which passeth all understanding" (Phil. 4:7).

This is the privilege of every Christian medical worker. The physician, the nurse, the dentist, the technical worker, the dietitian—all are brought into a close personal relationship with people who are undergoing physical suffering. How are we employing these opportunities to bring to the people a knowledge of the truth for these times?

From some of our active medical men and women we have received reports and observations as to the most effective use of the medical contact for presenting the gospel story.

James F. Barnard, M.D., of Bakersfield, California, states: "There are several things that I would like to mention in response to your letter. First is the desirability of having nothing but our own literature, and that carefully chosen, in the office. This includes both the examining room and the waiting room. We have had several patients who have asked where to



Patients waiting to see Dr. Barnard find a good selection of church papers in his waiting room.

get subscriptions to this excellent literature; also, when one sees a patient reading an article, it presents the best opening wedge in the world to make some comment relative to world conditions from the Biblical standpoint and to follow up the interest. Second, I also make good use of subscriptions. To those who are interested I send *Signs of the Times*. For more than a year now I have made a practice of sending a one-year subscription to each of my major surgical patients. I sit down and write them each a letter, telling them that I am sending them a year's subscription to a health magazine and hope they will find in it a guide to better health and life. I have had several very favorable comments.

"Third, each year when a dollar book is put on sale we in the office buy seventy-five to a hundred of them, and use them to loan out. I rarely give a book away, for the patient, feeling that it is his, may discard it. However, if I loan it to him, he seems to have a little more feeling of responsibility about taking good care of it. I do not always expect to see them returned, but I feel that the patient is more likely to take care of it and read it.

"Fourth, we also keep on hand enroll-

ment blanks for the Voice of Prophecy and Faith for Today courses, and during discussion of Biblical subjects mention that these courses are extremely interesting. Many folks have been signed up in this way, and only the records of heaven will show the ultimate outcome.

"If we would but study and look for opportunities for extending the gospel, we would find many more. I often feel that we should study and ponder deeply the experience of Christ with the woman at the well in Samaria. If we but had His ability to turn the conversation to heavenly things, no matter what direction the patients attempt to go, how many more we would win."

Ira E. Bailey, M.D., of our Adventist hospital in Asunción, Paraguay, one of the most conservative Roman Catholic areas in South America, reports something of his experience in using his medical contacts for representing the gospel. "We find that the approach to each patient seems to be different. We have observed that silent witnessing is quite effective in this area. We have only our own magazines in four languages in the waiting room—Spanish, English, Portuguese, and German.



The doctor introducing a helpful book to one of his patients.

"What impresses the patient is the personal interest, the attention, and the dedication to duty. We, of course, take advantage of specific opportunities to talk directly about religion, and we like to use the book *God Speaks to Modern Man* for our English patients. For several years we have known casually an American rancher and his Paraguayan wife. They never cared to talk about religion to us, nor to any of our mutual friends. Recently, he was very ill and came close to death. He was in our hospital three weeks. He told me that he had been tremendously impressed by our organization and by our workers. He said, 'They are not just employees: they are dedicated workers right down to the *peon del patio*. I have never seen people work with such dedication as do your people.' In a note of appreciation his wife said her prayers were answered and that she had made a donation to the clinic. Some of our friends have told us that they have been talking about religion. I have given them the book *God Speaks to Modern Man*. We are happy to say that our work seems to be increasing steadily, and we look forward to expansion."

Henry E. A. Andren, M.D., is one of our leading psychiatrists. "Personal evangelism in a physician's office may vary widely from one case to another, I have found. A genuine interest in the patient usually is responded to in time, and opportune moments present themselves for opening avenues toward contemplation of gospel things.

"One patient, a physician, was genuinely interested in hearing my personal philosophy about conditions in the world. This led the way to a frank discussion of the Lord's second coming and an opportunity to give him the book *God Speaks to Modern Man*. Since then he frequently makes trips to the local Book and Bible House. He spent an hour in the waiting room reading interesting articles after our last interview.

"Another patient expressed relief in knowing I was a firm believer in the Bible and in the moral code. She had come to believe that all psychiatrists were agnostic or atheistic. In this, as in countless other cases, I have found bibliotherapy a most useful tool. I give nondoctrinal books at first, such as *Love Unlimited*, *Highways to Heaven*, *Prophecy Speaks*. In some cases I make a gift of the book, and in others I

make it a loan. Some older Morning Watch books have been very useful.

"My waiting room has the usual Seventh-day Adventist journals *Our Times*, *Signs of the Times*, *Life and Health*, *Listen*, and *Smoke Signals*. It is refreshing to hear the numerous questions these provoke. Although of a category to suggest preponderance of anxiety, the patient rarely becomes fearful from the content.

"We have found it wise to screen the religious periodicals, however, and be rather selective with a few special items. In my field we see the relatives of patients perhaps more so than in other fields, and they need special help. Mental illness in the family often baffles and discourages. We direct them to our TV and radio programs. One housewife, before she knew I was a Seventh-day Adventist, said spontaneously, 'We thought we would try *It Is Written*.'

"All in all, the physician's role becomes a supporting one, and that of a contact worker. Among my associates are Bible instructors and ministers who are taking or have taken advanced work in psychology and sociology. There is an infinite amount of collaboration with pastors and chaplains, and we welcome opportunity to meet with church workers of other faiths. Much prejudice is broken down, and this year it has been my privilege to be chairman of the local Associates of the Academy of Religion and Mental Health, with numerous opportunities to speak a word in season to multidisciplined groups. It has been most stimulating."

Arthur Grauman, M.D., a surgeon in Seattle, Washington, is active in church matters, is interested in the various missionary activities of the church, and uses his medical approach to present the message. We quote from his letter:

"Due not alone to training in a religious home and in Adventist schools but also to training as a reasonably objective and observing physician, I feel that religion has definite therapeutic value. As a result it is not unusual for me to list on a prescription pad certain chapters of the Bible for my patients to read. I will often use my desk copy of the Bible, and from it copy some verse which I ask my patient to carry around with him and read two or three times a day. It is tried and is therapeutic. I confess I am not much given to emphasis on doctrines peculiar to our denomination,

but I do think that the requirements of God, as expressed in Micah 6:8—'to do justly, and to love mercy, and to walk humbly with thy God'—perhaps present the basic points of my starting religious activity with my patients.

"Our waiting room and the various treatment rooms have in them publications from our denominational presses. Occa-

The going is best when you are on the level.
—Anonymous.

sionally when I see a patient reading one of these publications I urge him to take it home and finish it. We also use the *Signs of the Times* and especially *These Times*, and send them through the mail to interested patients."

The doctor then adds: "Since you are an old friend, I would like to say that there seems to be a 'missing link' which, if found, would perhaps render our services as physicians more effectual. You see, I feel that I should invite my patients to my church, but immediately there comes to my mind Sabbath services that give distorted emphasis to the use of lipstick, rings, and meat, as well as other peculiar topics, and which have displaced the sermon material Paul said was more important, such as righteousness and peace and joy in the Holy Ghost; I find emphasis on mint, anise, and cummin, and not on the weightier matters of the law—justice, mercy, and faith.

"I find also noisy and uncontrolled children combined with endless commotion. Should we ever see the day when we cast away our provincialism and look upon the worship service as an opportunity to share a great piece of heart with those who do not have it, I am sure doctors will rejoice."

Marion Barnard, M.D., is active in his missionary endeavors through his office and his church. He reports: "We feel that placing only our own literature, including our small doctrinal books, in the waiting room is a good move, as it stimulates interest for patient reading. The patient who comes to the examining room not wanting to leave his book in the waiting room is interested in it, and it gives one the clue for further investigation. We feel that giving *The Desire of Ages* to people who are about to make a journey to the Holy Land, as a gift from you to be carried and read while they

are in the Holy Land, is a good gesture. It is a gesture that has brought favorable comment from our patients. We have also used copies of *The Desire of Ages* as Christmas gifts for patients who have been with us a long time. We feel that personal Bible studies by physicians are extremely important, both from the standpoint of winning souls and of benefiting the physician.

"We feel that the whole staff and their attitude enter into a successful gospel giving, for no one can give the gospel to a patient who has been treated discourteously or rudely by a member of the staff.

"P.S. If these ideas could be indexed and used as material in a course given to medical students, to orient them in gospel giving before they leave school, I believe it would be effective."

Lawrence E. C. Joers, M.D., reports from Ardmore, Oklahoma. He is active in church work and for many years was an officer in the Navy. We quote from his letter: "Some time ago the chief announcer for the local radio station was one of my hospital patients. In conversation I mentioned the health program that my wife and I had broadcast over radio while practicing in Tacoma, Washington. He became very much interested and wanted all the details. He even listened to an old tape of one of the programs, and this increased his interest. He at once urged us to produce a program as a public service and without charge to us.

"After numerous requests from this man we began a series of fifteen-minute broadcasts every Sunday morning. The program title is 'Learning to Live.' Each program begins with a theme song. The tapes are made in our home with Mrs. Joers playing the organ and singing. I prepare the script ahead of time and Robert Trimble, administrator of our Ardmore Sanitarium and Hospital, acts as announcer. He comes in

The fellow who boasts too loudly he is no fool is always under suspicion.

on the theme song to explain about the free health correspondence course we offer to our listeners. We send them series one, General Health and Hygiene Lessons. A very short prayer is offered before we invite those interested to send in health questions of a general nature. These are an-

swered on an early program. An appropriate song adds variety.

"After the song I give an eight- or nine-minute health talk; the announcer again invites listeners to join the health correspondence course. He does this with our theme song in the background to conclude the fifteen-minute program.

"As the student nears the completion of the health course he is reminded that God requires that our lives be well balanced. This should include the physical, mental, and spiritual sides of life, so we suggest that he enroll in the Bible correspondence course that we have available. Our program has produced some interesting and favorable comments. After presenting the first-aid program, the station requested us to present our program twice each week; so beginning again with program number one, 'Learning to Live,' we went on the air Wednesday evenings in addition to Sunday mornings. Because we believe that the medical work is the right arm and our health message an entering wedge, we are expecting God to water the seeds we are sowing over the air."

Frank Damazo, M.D., is a surgeon and busy church worker in Frederick, Maryland. He writes: "An abundant supply of all types of missionary literature is available in the waiting room of my office. A rack is also available with an additional supply for anyone interested in taking more literature to their home. I carefully observe persons who read any of these journals or manifest an additional interest in matters discussed therein. Many religious discussions have resulted from this interest. These have been carried on with the use of additional literature kept within my personal file, and particularly with the use of books. To date the most useful one has been *God Speaks to Modern Man*. Regis-

You'll never find a worse patient—than when you're nursing a grudge.—Franklin P. Jones.

tration cards for the various Bible courses are likewise available and have been used on occasions. I can categorically state that the more attractive the magazine, the more it is read by the patients while waiting. In my experience *Life and Health* and *Listen* have been the most provocative for further discussion."

Robson Newbold, M.D., is medical director of the Ngoma Mission Hospital in Ruanda-Urundi, Central Africa. We quote from him: "Here at Ngoma Hospital we have urged our workers to make use of their opportunities to speak to patients about spiritual matters. This is carried out by many of our men and women nurses in addition to the regular morning worship.

We never get dizzy doing good turns.—Anonymous.

Sometimes in the afternoon, sometimes in the evening, I see our men studying the Bible with the sick, encouraging them, praying for them.

"During 1959 there were 240 of these patients who made decisions for Christ while they were in the hospital. This year we decided to hold an effort in the hills only one hour's walk from the mission. This was done by Chaplain Jacobo and Nurse Esdras with the help of all the workers whose hearts were made willing. These workers assisted the leaders in visiting the homes, giving health talks, telling Bible stories, and singing for the meetings. After six weeks we were happy to have eighty converts. Now our workers have pledged their own money to build a church if the new converts will supply the labor. The interest of our men has continued long past the close of the effort."

Nathan L. Beebe, M.D., is one of our senior medical men in Colorado, and is one of our stalwart active church workers. We quote from him: "I am happy indeed to report on our medical missionary endeavors as carried on from our office here in Fort Collins. First, we have a rack in which we keep current numbers of the *Signs, Life and Health, Listen, Liberty*, and *Smoke Signals*. There is a sign on top of this rack—'Take One.' We use at least a dozen of each magazine in a month's time.

"We use 50 to 100 of our special dollar-edition books a year, handing them out to those who show special interest. *The Youth's Instructor* and *Our Little Friend* are provided for some of our younger patients. We take out subscriptions each month for *Life and Health* for ten current patients, this subscription to be followed at the end of the year by a year's subscription to the *Signs of the Times*.

"We use many of our books such as *What Jesus Said* and *God Speaks to Modern Man* when we feel that the patient is ripe to receive them. I try to have every member of my staff working for at least one specific person, either by Bible studies or some other means, and to keep them actively on the prayer list. I invite them to our meetings and send them special numbers of our magazines. We routinely have prayer with all our surgical cases and those who are seriously ill, where it seems that good judgment indicates it will be in order.

"I am sure that any medical worker who will follow some program like this consistently is sure to see results in due time.

Surely the medical work does become the entering wedge and the right arm of the message."

In these reports we have a cross section of the attitudes and approaches currently used in presenting the truth to patients through medical ministry. This is far from a complete report. We urge others who can add to these statements to do so.

As we come into increasingly troubled and uncertain times and as tragedy on a large scale becomes the world's way of life, the person qualified to minister to suffering, in tenderness and Christian love, will in a special sense be walking in the footsteps of the Great Physician.

PASTOR -- Shepherding the Flock



Where Does the Money Go?

ARCHA O. DART

Assistant Secretary, Department of Education, General Conference



WOULDN'T it be wonderful if we had no financial problems at all in the home or in the church? The pastor's salary would be sufficient for all his family needs, and the church treasury would always be full.

To pay for the new organ or the new gymnasium for the school all the church board would have to do would be to authorize the treasurer to pay the bill. What a delightful thought! Freed from the responsibility of raising money, the pastor could devote so many more hours to preaching, visiting, Bible study, and evangelism. Why do we have to be burdened continually with this extra load?

There must be some reason why we need this experience, or we would have some other plan. God is the owner of the world and knows exactly where all His gold and precious metals are. He also knows our needs far better than we do and could supply every dime without any effort on our part, if He so desired.

Gold was discovered in California a few years after Ellen Harmon had been given the prophetic gift. But that gold was discovered by

worldly people, not by the church. Why didn't God counsel His people to purchase the Comstock land before the world got hold of it? The young church at that time was poor. In fact, it was poverty stricken. It really needed the money. It could have used a gold mine.

And even today we certainly could make good use of a large income. How much simpler our financial problems would be if, after all the needs from the various conferences, missions, and institutions were in, we could total the sum and send out an order to the gold-mine directors for the amount needed for that year. Why don't we have such a plan?

The reason is obvious. Heaven is looking for partners instead of hirelings in the work of saving souls. It is so much easier for us to take a more personal interest in the cause when we put our money into it than when we merely use the Lord's money. God did not furnish Noah with an ark. He had to build it himself. The carpenters who were paid in full for their services on the ark were not saved in the ark. No doubt Noah invested all he had in that project, but he and his family were saved. As in the days of Noah, this old world is again to be destroyed;

and the messengers are asked to put not only their time and strength into the work but also their money. This improves one's own character and ability. It has been proved again and again that money earned usually accomplishes much more than money inherited.

The entire work of saving men and women from the world could have been done by the angels. But God has not commissioned angels to do this work. He has honored man by making him a partner in the great work of salvation.

He has placed means in the hands of men, that His divine gifts may flow through human channels in doing the work appointed us in saving our fellow men. This is one of God's ways of exalting man.—*Testimonies*, vol. 9, p. 255.

The position of a steward is one of dignity because his master trusts him.—*Ibid.*, p. 246.

Furthermore, if a pastor did not know something about personal financial problems he would not be the help to his people that he otherwise could be. Many of them are struggling with situations that can and will affect their Christian experience. Home finance is a part of Christian living, and in this the pastor should be able to help his people. Handing money to a family is temporary aid only, but teaching them how to make out a budget and how to live within their income is a lasting service. Indirectly it is laying a strong financial foundation for the church also. The pastor should teach his people how to plan for the future, how to avoid any financial crisis.

A banker once taught me a valuable lesson in long-time planning. He had come to me with some questions concerning his son's college education. In answering these I inquired when his son expected to finish the academy. Imagine my surprise when I learned that the boy was still too young for church school. "I have his elementary and secondary education all planned," the father explained. "Now I am working on the college plans. Bankers have a way of looking into the future, you see," he added, "and in dealing with money one cannot wait until the day it is needed and then start looking for it. If he expects to have it he must plan months and years ahead."

I think that is sound advice for everyone, bankers and all. He further explained to me that he was planning to put his son through college on \$200 a year. Of course, I was interested. How did this banker think he could send a boy to college on \$200? "Wishful thinking is not enough," he said. "Something has to be done now. Waiting until he has his application blank is too late. We plan to begin now and spread the cost over several years.

"Here in the United States, if the church school bill is \$100 a year, the total cost for eight grades would be \$800. If all four years are to be spent in a boarding academy at \$800 a year, the total would be \$3,200. If college costs \$1,000 a year, the total would be \$4,000. This makes a grand total from the first grade through college of \$8,000."

"At \$200 a year, that would take forty years to pay the bill," I added.

"Not with the proper kind of planning," he assured me. "First, let me say that Christian education includes training our young people in the art of handling money. It also teaches them to carry responsibility themselves. Every student in a secondary school should earn at least one fourth of his school expenses; and every college student should be responsible for at least one half, whether his parents are rich or poor. The long summer vacations are not to be idled away. And the money earned while the young person is working should not be spent for nonessentials, but dedicated to his education."

"But that still leaves \$5,200 for the parents to pay. How can that be done with only \$200 a year?" I inquired.

"By depositing \$200 in a savings account each year from the time the child is born. This early start, along with the interest, solves the problem. I have worked it out in this table:

	Deposit	Plus Interest at 3%	Less School Expense	Leaves Balance
Birth	\$ 200.00	\$ 0	\$ 0	\$ 200.00
1st Year	200.00	6.00	0	406.00
2d "	200.00	12.18	0	618.18
3d "	200.00	18.55	0	836.73
4th "	200.00	25.10	0	1,061.83
5th "	200.00	31.85	0	1,293.68
6th "	200.00	38.81	0	1,532.49
1st Grade	200.00	45.97	100.00	1,678.46
2d "	200.00	50.35	100.00	1,828.81
3d "	200.00	54.86	100.00	1,983.67
4th "	200.00	59.51	100.00	2,143.18
5th "	200.00	64.30	100.00	2,307.48
6th "	200.00	69.22	100.00	2,476.70
7th "	200.00	74.30	100.00	2,651.00
8th "	200.00	79.53	100.00	2,830.53
9th "	200.00	84.92	600.00	2,515.45
10th "	200.00	75.46	600.00	2,190.91
11th "	200.00	65.73	600.00	1,856.64
12th "	200.00	55.70	600.00	1,512.34
1st Yr. College	200.00	45.37	500.00	1,257.71
2d "	200.00	37.73	500.00	995.44
3d "	200.00	29.86	500.00	725.30
4th "	0	21.76	500.00	247.06
22 Years	\$4,400.00	\$1,047.06	\$5,200.00	\$ 247.06

Cost of Education:

Church School at \$100 a year	\$ 800.00
Academy, 4 years at \$800 a year	3,200.00
College, 4 years at \$1,000 a year	4,000.00
	\$8,000.00

	Child Pays	Parent Pays	Total
Church school	0	\$ 800.00	\$ 800.00
Academy	¼ or 800.00	¾ or 2,400.00	3,200.00
College	½ or 2,000.00	½ or 2,000.00	4,000.00
TOTAL	\$2,800.00	\$5,200.00	\$8,000.00

But Christian education is only one item of the family expense. Many a home would be greatly benefited by learning how to make out a working policy for all the financial obligations. The happiness and Christian experience of many a home is wrecked because of money matters. A pastor who aids his members in the art of handling money is in deed and in truth helping them to live the practical life of a Christian. Of course, the best time to train an individual is in childhood, from the time he first begins to handle money. This is dealt with in detail in Christian Home Pamphlet, No. 10.

However, many adults have not had any instruction at all and could profit greatly from a little counsel. First of all, they should understand the necessity of having a budget. Those who know nothing of the nature of a budget may object, saying they do not have enough money to budget, or that they have all the bills they can stand as it is and cannot afford any extras. It would be well for them to understand that a budget does not add one penny or subtract one dollar from the total amount in hand. Its purpose is to see that the money we do have is used exactly as we wish it to be used. Our budget is to be our servant, not our master. It enables us to "see" where our money is going.

Let us take a businessman for our example, and we will use a fictitious but convenient round figure for his income—say \$300 a month.

The Businessman's Family Budget

(Husband, wife, and two children)

		<i>Per Month</i>	<i>Per Year</i>
Salary		\$300.00	\$3,600.00
Church:	<i>Percent</i>	<i>Amount Per Month</i>	<i>Amount Per Year</i>
Tithe	10%	\$ 30.00	\$ 360.00
Offerings:	9%	27.00	324.00
3% for S. School		9.00	
3% Local Funds		9.00	
3% Special Offer.		9.00	
Educational fund	11%	33.00	396.00
	30%	90.00	\$1,080.00
Living Expenses:			
Food	25%	75.00	900.00
House	20%	60.00	720.00
Clothes	10%	30.00	360.00
	55%	\$165.00	\$1,980.00
Family Needs:			
Allowance:	7%	21.00	
Husband,			
\$2.00 a week ..			100.00
Wife			
\$2.00 a week ..			100.00
Child (1) .50			
Child (2) .50			52.00
plus .23c for S.S.			
plus .25c for clothes			

Savings (or debt)	5%	15.00	180.00
Emergency	3%	9.00	108.00
	15%	45.00	540.00
	100%	\$300.00	\$3,600.00

Another man might have an entirely different budget. A change in income or expenses would call for a new budget. This income of \$300 a month is channeled into three major divisions: 30 per cent for the church, 55 per cent for living expenses, and 15 per cent for the family. After the tithe is paid, a second tithe, or 9 per cent, is set aside for freewill offerings. These freewill offerings can be given in any way the family desires. The entire amount can be used for one item or divided into various offerings through the year. This family desires to use 3 per cent for Sabbath school, 3 per cent for local church expense, and 3 per cent for the various special offerings that come up during the year. The manner of giving is also a family decision. Should one person give the entire amount or each member give a portion? With two children and this salary 11 per cent is necessary for the long-term educational fund.

Again, the 55 per cent for living expenses is a question for the family to decide. Should father buy all the groceries and mother buy all the clothes, or should each member of the family buy his own apparel? However it is handled, \$360 has been set aside for the clothing of the family.

This budget allows each member to have some pocket money of his own. The husband has \$2.00 a week and the wife has \$2.00. It also allows 50c for each child. If the parents feel that the child is able to carry the extra responsibility, they can take 25c a week from the family freewill offering and 25c a week from the clothing allowance and add this to the child's 50c. This would give the child a total of \$1.00 a week without disturbing the family budget.

No business is safe without a reserve or depreciation fund of some kind, and no family can use every dollar as fast as it comes in without running into difficulty. This 5 per cent for savings can be set aside to replace needed furniture, or to supplement the cost of a new car, or to assist with the family vacation. Of course, if there are any unpaid bills, these should be cleared up first, but a savings account is essential for every family.

Plan as carefully as you may, sometime, somewhere an extra expense will come in. Let's prepare for these occasions with an emergency fund. It may be that some of the regular items need a little extra now and then too. It is well

to have an emergency fund on hand to bridge over the gap. If there are no emergencies, we can always put this money into the savings account.

A budget enables one to control his money better and to see that it is spent as he desires. It also serves as a good drill master to curb one's

wants—these are likely to get out of hand without some kind of guide—or to keep one from making a rash move that could bring embarrassment to him at a later time. Success seldom comes by chance. Careful planning is the surest way to succeed in money matters as well as in every other phase of life.

"I Like Our Pastor, But . . ."

ARTHUR E. GORDON

HOW many times have you heard the expression, "I like our pastor, but . . . ?" I wonder how many ministries have been hindered by this expression. "I like our pastor, *But* he lacks tact in dealing with people." "I like our pastor, *But* he does not have a glowing personality." "I like our pastor, *But* he does not visit enough." "I like our pastor, *But* his speaking voice is sort of monotonous." On and on we could go; the list is endless. The "buts" are numerous and varied when speaking of pastors and their work. When was the last time you made such a remark concerning your pastor?

As true as the statement may be, nevertheless it should not be said. No good can come from such remarks. Remember, even though he is in the ministry, your pastor is a human being and subject to all of the temptations and shortcomings to which you are—possibly even more.

"Yes," you say, "but his shortcomings are hindering the work in our church; souls are no longer being saved, Christians are leaving and going elsewhere to church." This might very well be true, but your pastor needs something more than your discussion of his faults with others.

The need of every minister of Christ, whether missionary, evangelist, teacher, or pastor, is deeper than the mere shortcomings which are obvious on the exterior. All have a deep need of the heart which, when met, will cause his few faults to fade into insignificance. This need is the fullness of the Holy Spirit in his life and ministry.

After a service one night, Dwight L. Moody was approached by two women who had been in attendance. He was shocked, and somewhat irritated, when the women told him they were going to pray that he might be filled with the Holy Spirit. At the time he was attracting fairly large crowds, with a few souls being saved. Before long, however, Mr. Moody, too, realized the need of the fullness of God, the Holy Spirit,

in his ministry. He began to pray with these women for this fullness. Two years later—according to his testimony—Moody, while walking down a street in New York City, received the answer to this prayer. From that time forward the ministry of this man of God was phenomenal. He preached the same sermons, in the same way, at the same places, but great things began to happen. Thousands were brought under conviction of sin and saved. Other thousands were strengthened in the faith and emboldened in witnessing.

If you would help your pastor and your church, begin earnestly to pray for the fullness and the power of God's Spirit in them. Much more will be accomplished by such a prayer than all the talking you and your fellow church members can do. Believe that God wants to bless the work and pray accordingly. The Bible declares that "*God . . . is a rewarder of them that diligently seek him*" (Heb. 11:6).

I am fully aware that all Christians do not agree regarding the work of the Holy Spirit in the life of the child of God, but one thing upon which I think we do agree is that we need the Holy Spirit with all His power to operate in and through us if we are to bear eternal fruit. This your pastor needs. Likewise, your church, and each working member of your church. Yes, *You* also need this experience.

Rather than discuss among yourselves the faults of your pastor, begin today to petition God that the Holy Spirit might come in power into your midst. The command from the Bible is, "*Be not drunk with wine . . . ; but be filled with the Spirit*" (Eph. 5:18). And the promise follows. "*. . . Your heavenly Father [shall] give the Holy Spirit to them that ask him*" (Luke 11:13).

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The Problem of Fear in the Christian Experience

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I. Introduction

1. Every true Christian has some experience with the problem of fear.
2. Fear is one of the adversary's most effective weapons in his attacks on the child of God.
3. Some of the most worthy characters in the Scriptures have wrestled with this problem.
4. The solution to this problem is presented most fully in the Scriptures.

II. What Is the Proper Attitude Toward Fear?

1. It does not proceed from God (2 Tim. 1:7).
2. It cannot exist in the presence of love (1 John 4:18).
3. God encourages us not to fear (Isa. 41:10, 13).
4. Fear flourishes where faith is lacking (Mark 4:40).

III. What Are the Several Aspects of the Problem?

1. The Fear of Apostasy
The solution
 - a. Nothing can separate us from God (Rom. 8:38, 39).
 - b. God keeps us from falling (Jude 24).
 - c. Christ saves to the uttermost (Heb. 7:25).
 - d. We are secure in God's hand (John 10:28, 29).
2. The Fear of Temptation
The solution
 - a. God will provide a way of escape (1 Cor. 10:13).
 - b. Christ is able to succor us (Heb. 2:18).
 - c. Christ our High Priest understands (Heb. 4:15).
3. The Fear of Danger
The solution
 - a. God's angel encamps around us (Ps. 34:7).
 - b. Fire and flood cannot harm us (Isa. 43:2).
 - c. God protected Daniel, three Hebrews, Peter, Jacob (Dan. 3:24-27, 6:16-22; Acts 12:4-11; Gen. 32, 33; Ps. 91:10-12).
4. The Fear of Want
The solution
 - a. God shall supply our needs (Phil. 4:19).
 - b. The righteous will not beg (Ps. 37:25).
 - c. The needs of our life will be provided (Matt. 6:25-34).
When Elijah was sent to the brook Cherith he knew the stream would dry up in time, but he went. And there God cared for him, even causing the ravens to supply his need.

5. The Fear of Death

The solution

- a. Christ has conquered death (1 Cor. 15:54-57).

When He rose from the tomb He broke its power. He holds the key that can open every grave.

- b. Blessed are the righteous dead (Rev. 14:13).
- c. The dead in Christ will rise (1 Thess. 4:15-17).
- d. This corruptible must put on incorruption at the last trump (1 Cor. 15:52-54).

6. The Fear of Trial and Persecution

The solution

- a. Accept the inevitable (2 Tim. 3:12).
- b. Trials have purpose (Rom. 5:3-5; James 1:12).
- c. God chastens His children (Heb. 12:5-11).

7. The Fear of Satan

The solution

- a. His doom is assured (Gen. 3:15).
- b. He will be destroyed (Rev. 20:10; Mal. 4:1).
- c. He can be resisted (1 Peter 5:8, 9; Eph. 6:11).

8. The Fear of Sin

The solution

- a. The righteousness of Christ guarantees freedom (Rom. 5:19-21).
- b. The Word gives power to overcome sin (1 John 3:7-9).
- c. The new birth fortifies against sin (John 3:7-9).
- d. The gospel frees from sin (Rom. 6:14-22).

9. The Fear of Emotional Disturbance

The solution

- a. A sound mind is the gift of God (2 Tim. 1:7).
- b. Trust in God guarantees peace (Isa. 26:3).
- c. Love of God's law guarantees peace (Ps. 119:165).

10. The Fear of Failure

The solution

- a. Christ did not fail (Isa. 42:4).
- b. All things possible through Christ (Phil. 4:13).
- c. Power and strength assured (Isa. 40:28-31).
- d. Divine help and support is promised (Isa. 41:10, 13-15).

IV. What Additional Means for Facing the Problem of Fear Has God Given in the Scriptures?

1. The importance of faith (1 John 5:4, 5).
2. The power of the Word in its promises (2 Peter 1:4; Rom. 15:4).
3. The blessing of hope (Ps. 31:24; Rom. 15:13).
4. The significance of prayer (Luke 18:1; 1 Thess. 5:17).
5. The guarantee of God's love (Ps. 36:7; 1 John 3:1).
6. The need of the Christian's armor (Eph. 6:10-18).
7. The promise of the Second Advent (Titus 2:13; John 14:1-3).
8. The security of Christ's friendship (John 15:15).
9. The danger of sin and transgression (Isa. 59:1, 2; Ps. 66:18).
10. The value of praise and thanksgiving (Acts 16:25, 26).

V. Conclusion

The knowledge of God's pity, care, and understanding should inspire our constant trust (Ps. 103:13-18).

"Only the sense of God's presence can banish the fear that . . . would make life a burden."—*Education*, p. 255.

Elijah lost his sense of God's presence when at the echo of a woman's voice he fled in terror, afraid for his life. The Lord did not condemn him, however, but looked upon His servant in pity and with compassion. Leonard R. Jenkins says,

"God wrapped the jagged nerves and quivering body of his servant, the prophet, in a blanket of sleep. Later he touched him awake and again fed him. And when he was rested, God sent him forward to anoint two kings and a young prophet."—*450 Stories From Life*, p. 101.

Let us remember that God's presence can chase away every fear, and if we trust Him and His promises, He will use us mightily in His service.

[This analytical outline has been prepared at our request by a teacher and preacher of experience, and is part of our plan to provide sermon material for busy pastors and their assistants who have requested help of this kind.—*Editors*.]

MUSIC IN WORSHIP



The Humble Hymn

H. B. HANNUM

Professor of Music, La Sierra College



THEY are nothing to them. They are simple, easy to play. I never give them a second thought." How often the playing of hymns is dismissed by an otherwise capable musician with just such carelessness. The playing of hymns on either the organ or the piano is no insignificant matter. Too often the musician neglects his education in the truly effective playing of hymns.

Not all hymns are of equal musical value, it is true, but regardless of this, every hymn used by the congregation is worthy of being played in the most efficient and musical way, giving support and spiritual power to congregational singing.

The organist or pianist should make it his first duty to learn to play every hymn in the *Church Hymnal*. He should be able to play every note perfectly, in correct rhythm, and in the right tempo or speed. It is so easy to get

into the habit of playing all hymns in nearly the same moderate tempo. There is a great variety in the music of hymns, and the various styles of music call for differences in the speed of their singing. For example, some of the great chorales of the German reformation should be sung slower than they are usually sung. "A Mighty Fortress Is Our God" (*Church Hymnal*, No. 261) is frequently sung too fast. It should not be sung too slow, either, but there is a majesty in this hymn that is lost at the rapid pace we usually sing it. The organist should know this, and should know at just what tempo to play it for greatest effectiveness.

Other hymns are frequently taken at too fast a pace. Such hymns as "Holy, Holy, Holy" (*Church Hymnal*, No. 73), "O God, Our Help" (*Church Hymnal*, No. 81), and "Now Thank We All Our God" (*Church Hymnal*, No. 90) should not be sung rapidly. There is majesty in a slower speed, especially in large congregations, which we often miss by a hurried tempo. Of

course, singing at a slow pace is not the equivalent of dragging. There should be life and spirit in the slow speed. Here the organist should know how to make these hymns effective by his playing, even at slow speeds.

Slow speed is not synonymous with spiritual singing, neither is fast singing necessarily flip-pant or trivial. For example, the hymn "Courage, Brother" (*Church Hymnal*, No. 263) might be sung a little faster than the lukewarm, moderate speed one is apt to choose. There is *no one speed that is necessarily right for every hymn*. It would depend upon the circumstances, the size of the congregation, the nature of the room, and other factors. So it is unwise to state that any hymn must be sung at only one tempo under all conditions. But it is important that the musician playing the organ understand all these things. He should know what tempo is best for each hymn under various circumstances.

The musician should know the hymn thoroughly, so as to bring out the sense of the hymn. The organist should remember that his main responsibility is to play the music of the hymn so effectively that he will stimulate congregational singing. Hymn singing is a congregational exercise, not a display of the organ or the organist.

On the organ hymns should be played exactly as written, with each of the voice lines kept clear. At times the pianist will want to fill in the harmony judiciously, but seldom if ever does this have to be done on the organ. The organist should play the soprano, alto, and tenor parts on the manuals, and the bass part with the pedals. By careful registration he can make the fullness needed to lead the congregation. The congregation should not be overwhelmed by the organ, but supported and led by the instrument. A church musician should learn how to lead a congregation by the skillful playing of either the piano or the organ. If necessary he should seek the help of an organist who is recognized as a good leader in hymn playing, for this is a skill that takes much study and practice.

The adding of runs, chromatic or otherwise, the introducing of flourishes, the changing of the harmonies, the "improving" of the hymns by adding notes here and there—all these should be avoided. The organist should *never* use the tremolo or vibrato for congregational singing. Hymns should not be sweetened or romanticized in any way. The modulation between stanzas is a practice that should be used only rarely and for special occasions. In other words, hymns should be kept simple, and they

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should be the glory of the congregation in uniting in praise to God.

Where there is an adequate organ it is not necessary to have a piano play along with the organ. In fact, it is much better not to use the piano and organ together to accompany hymns. Either the piano alone or the organ alone is fully sufficient to accompany the congregation.

In addition to a good technique, the secret of good hymn playing is for the organist to put his heart and soul into the playing of the music. He should read every stanza along with the congregation. He should phrase his playing to suit the phrasing of the words. He will pause sufficiently at the end of lines and at the close of the stanzas so as to give the congregation time to breathe. He will keep a good, steady rhythm throughout the stanza. These are matters that every church musician should carefully consider.

It is not the easiest thing in the world to play hymns. Our churches need musicians who believe that this is an art that needs thorough and careful study.

A Motorist's Prayer

The Synod of the Anglican Diocese of Sydney, Australia, has announced that it will distribute copies of a motorist's prayer in an effort to reduce the number of road accidents in that country.

The prayer being circulated is one that Dr. Hugh R. Gough, Archbishop of Sydney and Primate of Australia, says he keeps in his own car as "a reminder of a Christian's duty." Used on a Christmas card some years ago by a London car agency, it reads:

"Grant me a ready hand, a watchful eye,
That none may suffer hurt as I pass by.
Thou givest life—I pray no act of mine
May take away or mar that gift of Thine.
Shield those, dear Lord, who bear me company,
From fools, and fire and calamity;
Teach me to use my car for other's need,
Nor miss through lack of wit or love of speed
The beauties of Thy world—that thus I may
With joy and courtesy go on my way."

The Reverend Kenneth Roughley, Anglican public relations officer in Sydney, said 1,200 copies of the prayer have already been circulated among members of the Synod, and more are being printed for distribution in other Anglican dioceses throughout Australia.—*Religious News Service*.

SHEPHERDESS -- Her Vital Partnership



The Minister's Wife and Her God*

MRS. LESLIE HARDINGE

Minister's Wife, Newbold Missionary College, England



BEFORE she is anything else, before she is her husband's companion, her children's mother, her church's helper, the world's missionary, the minister's wife is a child and servant of God, answerable to Him for her words and actions, dependent on Him for righteousness and grace.

She is called to her task as surely as her husband is called. There is a special work for her to do.

The minister's wife must be independent of her husband in her leaning on God. She cannot lean on her husband's religion. Therein lies a great danger. There are many ministers' wives who have not learned this "noble independence." The minister's wife must learn first of all her complete dependence on the Lord.

The wives of ministers should live devoted, prayerful lives. But some would enjoy a religion in which there are no crosses, and which calls for no self-denial and exertion on their part. Instead of standing nobly for themselves, leaning upon God for strength, and bearing their individual responsibility, they have much of the time been dependent upon others, deriving their spiritual life from them. If they would only lean confidently, in child-like trust, upon God, and have their affections centered in Jesus, deriving their life from Christ, the living vine, what an amount of good they might do, what a help they might be to others, what a support to their husbands; and what a reward would be theirs in the end! "Well done, good and faithful servant," would fall like sweetest music upon their ears. The words, "Enter thou into the joy of thy Lord," would repay them a thousand times for all the suffering and trials endured to save precious souls.—*Gospel Workers*, pp. 202, 203.

It is not enough for the minister's wife to attend many religious meetings, to take part

in morning and evening worship at home. She must have her own private seasons of devotion when she can read and study, meditate and pray, by herself. She should reserve a part of the day when no demands will be made on her, preferably early in the morning before the household activities begin. If this is not possible because small children awake early, she could put aside time when they are taking their naps or after they are in bed at night. If her desire is earnest, a way can be found for this quiet time. Only in this way can she learn dependence directly upon God.

I think of a ministerial student's wife about whom I have read many times. She has no name, but her faith and her deeds have come down through the centuries as an example to us wives. This student's wife had learned the lesson of depending, not on her husband's faith, but on her own God. When her husband died and she became a widow, two big responsibilities rested upon her—the support and training of her two sons and the paying of debts that had accumulated during her husband's illness.

She faced her problems. There was little she could do herself except claim divine aid in her extremity. She went to the man of God, the prophet Elisha, and laid her case before him. The rest of the story you know so well—how he told her to go home and borrow vessels and use the only possession she had, a pot of oil, and how the Lord worked an amazing miracle and multiplied the oil so that she was able to fill the borrowed vessels and sell the oil and pay off her creditors. That woman had learned lessons of dependence upon God for herself. Responsibilities rest upon the minister's wife.

A responsibility rests upon the minister's wife which she should not and cannot lightly throw off. God will require the talent lent her, with usury. She should work earnestly, faithfully, and unitedly with her husband to save souls.—*Ibid.*, p. 202.

* The first of a series of four articles.

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And what are these responsibilities that she cannot lightly throw off? They are too numerous to mention here, but we shall be considering a few of them in articles in future issues of this journal. For every shepherdess they are different, for no two homes or two churches or two districts or two cities or two mission stations are the same, and each one has to find out for herself what those responsibilities are.

To make a happy home, to be a good and a helpful companion to her husband and a good mother to her children, if she has any, to carry her weight in the responsibilities of the church, to do her share of soul winning in her community, are all responsibilities that cannot be evaded, and the minister's wife is accountable to her God in these matters.

Perhaps one of the most difficult lessons for the young minister's wife to learn is to accept interruptions in the daily schedule. She plans her day carefully, as she certainly should, but the telephone calls her from each task, and callers steal minutes or hours from her day, and she may go to bed feeling frustrated in that she has not been able to do everything she planned. However, it helps her to remember that in the morning she gave herself to God's direction, and that although she did not do all the things she wanted to do, she has (if she has accepted these interruptions cheerfully) done something that was more important for her to do in God's sight. We sing the words "Not mine, but thine," but we find it hard to put them into practice when our carefully planned day is interrupted by the needs of others.

The minister's wife may not have her endeavors and sacrifices noticed in this life, but one day she will receive the reward of which the Lord's messenger tells us in these words:

The husband, in the open missionary field, may receive the honor of men, while the home toiler may receive no earthly credit for her labor; but if she works for the best interests of her family, seeking to fashion their characters after the divine Model, the recording angel writes her name as one of the greatest missionaries in the world.—*Ibid.*, p. 203.

And isn't that reward enough, to have an angel write down that you are one of the greatest missionaries in the world?

The Feet of Clay

(Continued from page 25)

ponents being able to advance adequate reasons for the position.

In the light of this study, the parallelism between the prophecy of Daniel 2 and the prophecy of Daniel 7 is no less remarkable than the fact that these prophecies complement each other so remarkably. The details found in one are supplemented by the details found in the other. Regarding the position in history of the four great world empires, there is no disagreement. Babylon was the world-predominant empire of its day, the Hellenistic Empire was the world-predominant power of its day, and the mighty Roman Empire was not only the world-predominant power of its day but also a true worldwide power, in that it extended throughout the entire Mediterranean world.

Both Daniel 2 and Daniel 7 indicate clearly that the mighty Roman Empire would be followed by a divided condition, or a division by other kingdoms, whether represented by the horns or by the feet and toes. But the complementary nature of the two prophecies is nowhere more clearly demonstrated than in the fact that one can establish the *number* of the divisions of the Roman Empire most clearly by means of a study of the prophecy of Daniel 7, and on the other hand, one can most clearly establish the *location* of the divisions of the Roman Empire by means of a careful study of the prophecy of Daniel 2.

¹ For map of the empire in its early stages, see *The SDA Bible Commentary*, vol. 4, p. 742.

² In an unpublished doctoral dissertation the author has shown the treaty arrangements between the Babylonian Empire and the Median Empire at the time of Nebuchadnezzar's father. These two empires were allies then, and Nebuchadnezzar apparently was given a Median princess as his wife to seal the compact. There was a somewhat nebulous and invisible line of tacit agreement, north of which Babylonia was not supposed to go and south of which Media was not supposed to go. This left Babylon free to expand toward Egypt, and Media to expand westward to Lydia, as both subsequently did.

³ Gen. 15:18; Deut. 11:24; 2 Sam. 10:16; 1 Kings 4:24; et cetera.

⁴ In an evangelistic presentation it might be profitable to use black light or some similar device to focus attention briefly on the entire image as the dream is presented. Then as the interpretation of the dream is presented, the audience could be shown only the head of gold at first, and then the breast and arms of silver and the head of gold (which would

be equivalent to the whole territory of the Medo-Persian Empire), and then the belly and thighs of brass and the breast and arms of silver and the head of gold (equivalent to the entire Hellenistic Empire), et cetera. These parts of the image would thus follow one another consecutively and in the same order as presented in the interpretation of the prophecy.

⁵ According to Luke 2:1, Caesar Augustus decreed that "all the world" should be taxed or enrolled, meaning the entire Mediterranean world, or the whole Roman Empire.

Natural Immortality Unsupported by Hebrew and Greek

(Continued from page 13)

nify Christ by his service, so he finds himself in a dilemma. If he were given the choice to live or to die, he does not know which it would be, life or death. "I feel the pressure from both sides," he says (verse 23, Berkeley). As far as he personally is concerned, life and death were just about in balance. "For me to live is Christ," he says. And yet living means shackles and hardships. That is why death would be gain. He knows that death is only a sleep, and in sleep there is no awareness. As soon as he lost consciousness then, as far as he was concerned, the next instant he would hear the call of the Life-giver. His letter to the Thessalonians tells how the Lord Himself would descend from heaven with a shout, with the voice of the archangel and the trump of God.

Our Saviour's coming was very real to him. In his two short letters to the Thessalonians he refers to the Second Advent no less than twenty times. He pictures the translation of the saints who will be living to see their Lord return in glory; how they will be caught up with the resurrected ones to meet the Lord in the air (1 Thess. 4: 16, 17). It is a thrilling prospect. If only this could happen to him, if only he could be caught away with his Lord as was Elijah who went to heaven without seeing death—that is Paul's real desire or yearning. He interjects this thought as a third alternative which, however, had not been offered him, as he says: "I have a yearning to take my leave and to be with Christ, for that is by far the better part" (verse 23, Berkeley). It surely would be "far better." Yes, better than this earthly life with its hardships, and certainly better than a martyr's death. He does not long dwell on the thought, however, for he says: "Nevertheless to abide in the flesh is more needful for you" (verse 24). It is somewhat of a soliloquy, unusual but beautiful.

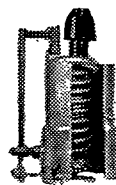
Now Martin's interpretation of this is

that Paul "desired to depart from his body." This seems a strange misconstruing of Paul's statement. But he goes even farther and says that "the context indicates that Paul expected death—and instantaneous re-union with Christ." That surely is amazing, because Paul clearly states the very opposite. He says: "I am confident of this, I know that I shall stay and keep near you all to promote your advancement" (verse 25, Berkeley). "That your rejoicing may be more abundant in Jesus Christ . . . by my coming to you again" (verse 26).

Nothing could be clearer than that Paul expected to live and visit them again. For Martin to read into this that "Paul expected death—and instantaneous re-union with Christ" is beyond comprehension. "Contextual analysis" and "hermeneutics" have certainly been no guide to him here. He charges Adventists with teaching doctrines that are not supported by the Word of God. But what shall we say to an attempt to make Paul say the very opposite of what he so clearly states? The old apostle certainly was not expecting death in the immediate future; much less was he desiring "to depart from his body," whatever that may mean.

We know our friend Walter Martin and have nothing but love for him in our hearts. We have enjoyed prayerful fellowship together with the Lord. But that does not blind our eyes to the truth of God's Word. We close this review with an appeal to him to be more objective in his study of the precious truth of God. David said: "One thing have I desired of the Lord, that will I seek after; that I may . . . behold the beauty of the Lord, and to enquire in his temple" (Ps. 27:4). Many who desire the Lord and rejoice in His love, fail to inquire of Him.

Earnest inquiry into the Word of God brings a rich reward in clearer understanding of our blessed Lord and Saviour, through whom alone we have eternal life. How glorious is the thought that He "hath



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abolished death, and hath brought life and immortality to light through the gospel!"

Concluding his case against the doctrine of conditional immortality, our friend refers to Dr. Francis Pieper, a prominent Lutheran theologian. Then he says: "Seventh-day Adventists would do well to heed Dr. Pieper's observation." We simply reply that we do not rest our case with modern scholarship nor on the opinions of prominent theologians, past or present. While we do not discount scholarship, yet when the

opinions of men clash with the clear statements of the Word of God, we stand by the Scriptures, which alone are able to make us "wise unto salvation through faith which is in Christ Jesus."

* The Bible texts in this article credited to Fenton are from *The Holy Bible in Modern English* by Ferrar Fenton (London: S. W. Partridge & Co., Ltd., 1925).

† The Bible texts in this article credited to Moffatt are from *The Bible: A New Translation* by James Moffatt. Copyright 1922, 1935, 1950, by Harper and Brothers. Used by permission.

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The Simplicity of the Gospel

IN TEACHING the gospel we should aim to be simple in our expressions so that people may understand our message. Although the gospel is profound and as deep as the mind of God Himself, yet as we endeavor to make salvation known to others we must interpret it in language that can be understood. The apostle Paul speaks of "the simplicity of the gospel." In teaching the way of salvation we do well to avoid all tendency to circumlocution and involved sentences.

This clear principle was emphasized recently as we listened to E. D. Hanson, one of our most experienced missionary leaders in the African division. He was talking to a group of ministers and explaining some of the problems we meet in trying to get great principles of truth across to the minds of people with limited education. He used a newly revised Bible correspondence course to illustrate his point. "Twenty lessons are given in Course I," he said, "and we find it helpful to impress these dear people with the fact that they are God's children. We begin there. Then all the way through the course this truth is emphasized. Because they are God's children they will find joy in following Him. A few years ago we were much more involved in our titles, but we have been learning to become more simple in our approach." He read off the titles of the lessons, and they appealed to this editor's heart. The topics of this Voice of Prophecy course illustrate the principles emphasized by the apostle. Notice them:

1. There Is One God and We Are His Children.
2. God Made This World for His Children.
3. God Provides a Book to Guide His Children.
4. God's Friend Becomes an Enemy to Him and to His Children.
5. God's Children Give This World to Their Enemy.
6. God's Plan to Redeem His Children From Their Enemy.
7. The Part God's Children Have in His Plan.
8. God Reveals His Will to His Children.
9. The Commandment Many of God's Children Do Not Obey.
10. Why Many of God's Children Do Not Obey the Fourth Commandment.
11. God's Standard of Honesty for His Children.

12. God Keeps a Record of His Children.
13. God's Children Wait for His Promise.
14. God Gathers His Obedient Children to Himself.
15. Is It Necessary for God's Children to Belong to a Church?
16. Health Habits of God's Children.
17. How God's Children Keep His Day Holy.
18. God's Children Will Not Repeat Adam's Sin.
19. God's Children Will Live Entirely for Him.
20. God's Children Find the True Church.

While these titles are worded in such a way as to capture the mind of the African, the same principle might well be adapted for God's children of every land and clime.

A few years ago one of the leading ministers and educators of the Baptist denomination said, "There was a time when I sought to be profound. But in these later years I have learned that profundity is not so important as clarity. So today I aim to be understood rather than esteemed." Not simple thinking but simple telling is the evidence of a master. Jesus was the greatest Teacher of all time.

R. A. A.

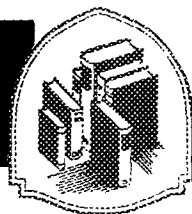
TELEPHONE SAMARITANS

A FEW weeks ago the work of the Telephone Samaritans, begun seven years ago by a clergyman in London, received some prominence at its first European conference held at Bossey, Celigny, Geneva. More than eighty delegates were present from nine European countries, and the work of this organization has spread to Turkey and made a small beginning in India and other countries.

Both Protestants and Catholics were represented, and it is a somewhat sad comment on the condition of human life that people can pick up the telephone and tell this organization that they are ready to take their lives, et cetera; but on the other hand it is the glory of the gospel that Christians are ready to undertake such difficult work as to send help to the homes of these desperate people. Incidentally, "conjugal conflicts" is given as one of the reasons that cause the suicidal and despair tendencies in the desperate people who need the help of Telephone Samaritans.

H. W. L.

BOOKS -- For Your Library



Billy Graham Talks to Teeners, Billy Graham, Zondervan Publishing House, Grand Rapids, Michigan, 1960, 60 pages, \$1.00.

This is a paperback book containing a combination of articles, interviews, and what appears to be sermons or quotes from sermons styled to interest the youth. The questions answered and the suggestions given are practical and touch many of the problems discussed among teen-agers. There is nothing unusual or new in the book from others of its kind; nevertheless, the young people reading it will be influenced for good as they realize it is written by one of America's popular evangelists. The little volume has some illustrations that will be of value to a minister in dealing with youth. The interview sections are most helpful. There are many vital problems facing Seventh-day Adventist youth of which Dr. Graham has not even hinted. The book will be especially interesting to those who are followers of Billy Graham, but Adventist youth should supplement their study with other larger and more comprehensive books on the same subject.

ANDREW FEARING

The Pastor at Work, Various Authors, Concordia Publishing House, Saint Louis, Missouri, 1960, 414 pages, \$6.50.

This large volume is evidently intended to be used as a textbook in Lutheran seminaries; nevertheless, its practical, stimulating, and wide scope of material will appeal to clergymen, in all walks of the ministry, who strive constantly and conscientiously to advance in pastoral administration and evangelistic skills. The twenty-three chapters were written by twenty men of wide experience and recognized ability in their particular field. As is to be expected, there are some chapters that present the Lutheran congregational and synodical teachings, patterns, and practices. These would be in such sections as "Baptism" (with its instruction for infant baptism), "Confirmation," and the "Ministration at the Altar." The chapter "Church Administration," although designed for a Lutheran parish, will suggest some wise principles and ideas that can be adapted in part to a Seventh-day Adventist congregation. Especially valuable in this chapter will be the suggestions on how to enlist the laity to aid in the work of the church.

The chapter "Pastor and Parish Education" gives helpful hints that may be used in our own school system. A man would be edified and his ministry enriched by a careful study of the following themes: Pastoral care for the sick; comfort for the bereaved; effective Bible evangelism (this is excellent); the nature, methods, and atmosphere of counseling

with the burdened soul, parents, adolescents, the ill, the mentally disturbed, alcoholics, and abnormal people and groups; stewardship in general and of money (here are hints on how to operate an every-member canvass for money raising, et cetera); reaching out to human needs; and the chapter on public relations.

The Pastor at Work is exactly what the title implies. It is indeed a valuable guidebook for those who preach and who minister to the needs of a growing congregation.

ANDREW FEARING

God Our Contemporary, J. B. Phillips, The Macmillan Company, New York, 1960, 137 pages, \$2.50.

We have come to expect brilliance from J. B. Phillips, the famous producer of the paraphrastic translations of the New Testament. He has established himself as a prodigious writer of repute, having published at least eight books in addition to his valuable translations.

In *God Our Contemporary* the author gives us the incisive thought and the elegant phrase that we have come to expect of him. He deplores a widespread lack of religious belief and argues for a restoration of belief in God in contemporary life. The inadequacy of humanism and the limitations of science are presented cogently in short chapters, as also are the Christian point of view on true wisdom, revelation, suffering and evil, the challenge of life, et cetera.

This small book is refreshingly thoughtful, and is in addition enjoyably readable.

H. W. LOWE

Seven Keys to a More Fruitful Ministry, Arnold Prater, Zondervan Publishing House, Grand Rapids, Michigan, 1960, 120 pages, \$2.00.

It is not often one finds a book that puts a magnifying glass into the personal life of a minister, laying bare the inner wrestling of his heart. *Seven Keys to a More Fruitful Ministry* does just that, and then hastens to suggest the solution, the antidote. This is not a volume designed to discourage the servant of God but to bring him face to face with the realities, weaknesses, and pitfalls of his own human nature. Then, in a simple, direct way the author shows how his ministry can be more fruitful. "God is right now giving you all the power with which He can safely trust you. He wants to give you more—far more than you ever dreamed He could."

This is not a book on methods of preaching or of church administration. It is a volume of personal exhortation to the minister himself, concerning what he must be and what he must not be if he is to have increasing success in his calling. The

author uses picturesque, descriptive, and down-to-earth language, with many illustrations that tend to tug at the heart of the reader. One may smile or grieve, as the case may be, as he recognizes himself revealed from page to page; but he will be comforted as he senses the personal yearning to be a better man, a more consistent witness. He will then desire to conquer laziness, pride, professionalism, jealousy, and discouragement.

Any worker and his understanding companion would do well to use the seven chapters of this book for their personal devotions for seven days. In this time they will rediscover the basic objectives of the minister and his ministry.

ANDREW FEARING

Biblical Revelation and Inspiration, Harold S. Bender, Herald Press, Scottsdale, Pennsylvania, 1959, 20 pages, 35 cents.

We found this fourth number in a series of Focal Pamphlets by the Mennonite Publishing House to be most inspirational. It is one of a series treating subjects of vital interest and concern for our time. Problems of contemporary life are discussed and interpreted as they relate to Christian truth, with a focus on the Christian community. The viewpoint is valid, but it need not be the final official position. These pamphlets grow out of intense research, some in connection with Bible study conferences.

The author of this pamphlet on Biblical revelation is professor of church history in Goshen College Biblical Seminary. He has been president of the American Society of Church History and of the Society of Reformation Research, and since 1952 he has been president of the Mennonite World Conference. The content of this pamphlet was given as an address to the biennial session of the Mennonite

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Whoso draws nigh to God one step
through doubtings dim,
God will advance a mile
in blazing light to him.

—Author Unknown

General Conference, August, 1959. A listing of the subheads of this address will suggest its solid Bible roots and its Christ-centered authority: 1. The Bible as a Unique Redemptive Book; 2. The Meaning of Revelation; 3. The Bible as a Witness of Jesus Christ; 4. The Meaning of Inspiration.

We quote one of several most challenging statements in the booklet—one that Seventh-day Adventists can heartily approve:

"The Bible is the infallible authority for faith and life. Here we part company with all liberalism, modernism, and any neo-orthodoxy which denies to the Bible normative character. But here we also part company with the hyperfundamentalists and dispensationalists. Our Bible is the wholly adequate book of life in Christ and God. Our ancient Dordrecht confession of faith does not claim more. We do not need to claim more today. . . .

"The Bible is not something to be argued about; it is to be accepted and obeyed. Nor need we labor furiously to defend it from all sorts of charges, as though, unless we can rationally convince the opponents, there is no hope for the Bible to survive. Do we not believe that the Word of God is lifegiving, that it cannot be broken, that its truth is indestructible, that though heaven and earth shall pass away, it shall not pass away?

"Let us then joyfully testify to the Christ of whom the Scriptures testify. Let us proclaim His salvation. Let us use the full Bible for the admonition of the saints. And let us as a church and as individuals live in such obedience to Christ and His Word that Biblical revelation and inspiration are vindicated by us."

LOUISE C. KLEUSER

Standard Lesson Commentary, 1961, edited by Orrin Root, Standard Publishing Company, Cincinnati, Ohio, 1960, 448 pages, \$2.95.

This commentary was produced primarily for teaching the International Sunday School lessons. Even though we do not use this particular set of lessons in our Sabbath schools, the vast amount of source material gathered together into this 448-page book is well worth its reasonable price.

Eight pages are devoted to each lesson, divided as follows: A discussion of the subject in general, a study of the lesson's background, explanation and running commentary of the texts involved in the subject, discussion and application, illustrations of pithy points, aids in teaching the lessons, and a series of daily devotional thoughts pertaining to the subject theme.

ANDREW FEARING

GO has become one of the indispensable magazines of the church for inspiring and instructing our laymen in the arts of soul winning. GO is helping to prepare our church members to play their part in the loud cry of the message and in the finishing of the work.

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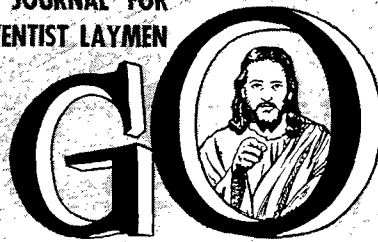


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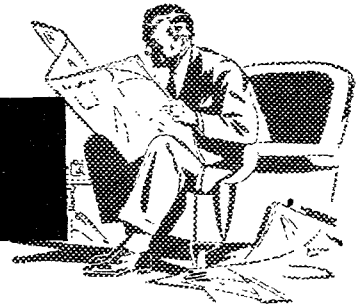
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NEWS -- From Current Journals



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

¶ Some 90,000 identification cards bearing the words "I am a Protestant" have been mailed out by the Protestant Council of the City of New York for use as a testimony of personal faith and as an aid in emergencies. The wallet-size card, with main words lettered in yellow fluorescent ink on white stock, not only provides space for the bearer's name and address but also states, "In emergency please call," with space below for the name of his minister and church. On the reverse side is the name and seal of the council and the year, 1960. Dan M. Potter, the council's executive director, said the cards were issued in response to an increasing number of requests for such means of Protestant identification. In urging the recipients to carry the card at all times, Dr. Potter said: "We are called upon to live up to our Protestant heritage—to identify ourselves with the community of believers in this city so that our light will truly shine before men." The cards were mailed individually to the 30,000 regular readers of *Protestant Church Life*, the council's monthly publication, and to some 60,000 other persons, a spokesman said.

¶ Queen Elizabeth II joined in a service of thanksgiving marking the 400th anniversary of the Scottish Reformation in St. Giles Cathedral, Edinburgh. The congregation numbered more than 2,000. The Queen also addressed the General Assembly of the Church of Scotland—the first sovereign to do so in 358 years—calling on all Christians to take "a lesson from the Reformation" and rediscover the insights of the Bible for the problems of our time. Queen Elizabeth in a short speech described the Scottish Reformation as "a distant turning point in the nation's life. In spite of the bitter quarrels of the past and the divided religious loyalties which still remain with us," said the Queen, "I believe that what happened at the Reformation can be stated in terms on which all Christians may agree. Holy Writ was liberated to the people, and as a result the Word of God was revealed again as a force to be reckoned with in the affairs of both public and private life. . . . If we have faith and courage to seek it, we shall be shown new truth in the gospel of real and immediate relevance to our own time, and we shall be given new insight to understand the unexampled problems which arise almost every day at home and abroad." Unlike the Church of England, which was established by Henry VIII, the Church of Scotland

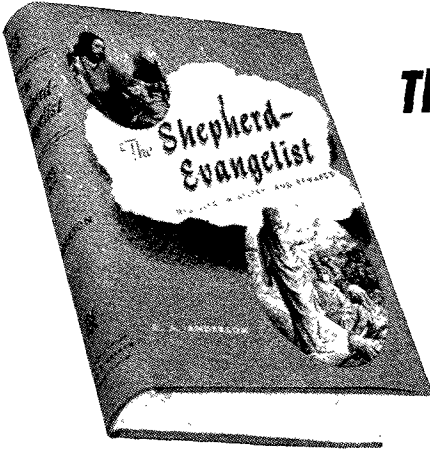
does not recognize the monarch as head of the church. Despite union of the two countries' crowns and Parliaments, their churches remain separate.

¶ For the first time on radio the entire Bible is being read from beginning to end, with no omissions, over station WOR, New York, by Galen Drake, well-known philosophic commentator and interviewer. As a public service presentation by WOR, an RKO General station, Mr. Drake reads a 15-minute portion of the Revised Standard Version of the Bible from Monday through Friday at 11:45 p.m. He estimates that it will take him two years to complete the reading.

¶ A prominent Arkansas churchwoman has criticized American mothers for "doing by neglect what the Russians are doing by social planning"—dissolving traditional family patterns. Mrs. E. D. Galloway, of Little Rock, president of the United Church Women of Arkansas, pointed out that Russian women turn their children over to day nurseries to be reared because they have to, but that American women do the same thing voluntarily.

¶ Methodist evangelist Dr. Alan Walker charged in Sydney, Australia, that the *Christian Church in Australia* is "far too self-centered." It should, he said, exist "not for its own sake, but for the sake of the world." He told a crowd at the Central Methodist Mission, of which he is superintendent, that new church properties were "beautiful rather than functional" and that the church was "failing to adjust its policy to the increasing leisure and the problems of loneliness in a mass society. Churches that keep valuable properties closed for most of the week deserve to be by-passed by the people," he said. "Secular youth societies, clubs, and beer gardens are flourishing in the social vacuum left by the churches. . . . Worship must not be an isolated Sunday happening," he declared, "but the climax of a week of activities that are planned and directed by the church."

¶ What is believed to be the world's first chapel built exclusively for alcoholics was dedicated in Brighton, Michigan. Newest addition of the Brighton Hospital for Alcoholism, the chapel was a gift of the Ford Motor Company. Under the "Brighton Method" of combating the disease medical treatment is combined with mental and spiritual rehabilitation. The patient is then channeled into Alcoholics Anonymous for group therapy.



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¶ A church with barred windows—said to be the only one of its kind in South East Asia—behind the high walls of Changi Prison in Singapore serves inmates as a center for daily religious activities under the auspices of the Malaya Christian Council. Dedicated to the memory of prisoners of war and internees incarcerated in the prison during the Japanese occupation, the church is a converted prison-hospital ward. Most of its furniture was donated by families and friends of former internees and prisoners of war. "Worship services and Bible reading classes are held six days a week from 6:00 to 8:00 P.M.," the Reverend Khoo Siaw Hua said. "On Sundays Protestant services are conducted in the evening and Chinese religious services in the afternoon."

¶ Islanders on desolate Tristan da Cunha, off the South African coast, cheered lustily when the British research ship *Shackleton* landed a new organ on the island in spite of a choppy sea. The organ is a gift of Queen Elizabeth II for the Anglican church on the island. It replaces a worn-out organ that was donated by Queen Mary in 1928. The first organ sent to Tristan da Cunha in Queen Elizabeth's name was accidentally dropped in the ocean during unloading operations. To guard against a similar mishap, the new organ was wrapped in a waterproof zinc container. Instructions on the container read, "Don't use can opener to open."

¶ A Sunday school booklet for three-year-old children illustrating Christ in knee-length trousers and short tuniclike shirt, rather than in the traditional long, flowing robe, was endorsed by the Evangelical and Reformed Church General Council in Milwaukee, Wisconsin. This booklet is part of a new religious education curriculum for students through high school age, prepared by the United Church of Christ, formed in 1957 through a merger of the Evangelical and Reformed Church and the Congregational Christian General Council. Stories in the booklet are retold in nursery rhymes, and Biblical figures are depicted in clothing and appearance familiar to children. The illustrations portray Christ and His disciples in "Bermuda shorts or slacks and sport jackets, with slight beards and short hair, instead of in flowing robes and long beards and hair. Dr. Robert Koenig, of Philadelphia, director of the curriculum, told the council that archeological researchers agree that working men of Jesus' time customarily dressed in garb approximating short trousers and shirt. The long robe in which Jesus is traditionally pictured, he said, was used as a combination overcoat-blanket by persons traveling.

¶ The town board of Guilderland, New York, abolished several thousand outdated Sunday blue laws that had been on the books for decades. The statutes, barring sports events and other Sunday activities, were repealed after a public hearing at which no protests were registered.

¶ Holy Souls, the largest parish in the Roman Catholic Diocese of Little Rock, Arkansas, is the

first in the See to adopt tithing as a means of supporting the church. Msgr. Francis A. Allen announced that 300 men of the parish plan to arrange for every wage earner to "pledge the first 10 per cent of their gross income to God." "Almighty God," he said, "never intended the Church He founded to rely on bingo, carnivals, raffles, and games of chance for support. All such fund-raising projects will be eliminated in Holy Souls parish when tithing comes into full effect."

¶ "Gospel From Heaven" is the name given to one of the most unusual airlifts ever undertaken from Cape Town, South Africa. It was launched when a light aircraft piloted by the Reverend Don Northrup, of New York, flew over Transkei—one of the largest native areas inside South Africa—and dropped 50,000 copies of the Gospel of St. John in the Xhosa language. Mr. Northrup directs the African work of the World Missions, Inc., a two-year-old nonsectarian organization with headquarters in Long Beach, California. The group was formed by airmen who saw possibilities of large-scale and rapid distribution of Bible scriptures by air. Since arriving in Africa four months ago Mr. Northrup already has parachuted 250,000 Gospels over Northern Transvaal. A Canadian Air Force pilot during World War II, he helped run a gambling casino in the United States before turning to religion. He was ordained as an Assemblies of God minister in 1949.

¶ A unique Lutheran church shaped like a fishing cutter is to be built in the North Jutland fishing town of Hjørring, the Copenhagen Radio reported. It said the church will cost about \$50,000 and that a large share of the money has been contributed by local fishermen.

¶ "Protestant churches appear to have lost their dedicated boldness," the president of the International Convention of Christian Churches (Disciples of Christ) declared in Oklahoma City, Oklahoma. Dr. Perry E. Gresham, who is president of Bethany (West Virginia) College, told worshipers at the annual interdenominational Festival of Faith that "the complacent leadership of the present day would have made a poor showing in the sixteenth century. Urbanization and industrialization of America have undermined the Protestant doctrine of individual responsibility to God," he asserted. "There is no contemporary Martin Luther who prefers imprisonment to the loss of freedom. There is no Tyndale who went to the stake that the Bible might reach the common man." He charged that this generation "looks to government and gadgets instead of to Almighty God for security," and added, "We have sold our individual birthright of freedom for a mess of collectivist pottage." Speaking on "This Nation Under God," the Disciples leader observed that "a flight from freedom has invited the human authority of church, state, association, or union to replace the firm stand of one free conscience answering only to God."

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PULPIT -- Pointers for Preachers



FRIGID PREACHING

WHEN John Calvin disliked any Biblical exegesis or sermon material he heard or came across, it is said that he had one scornful word for it—"Frigid!" This may sound strange to those who look upon John Calvin as the apostle of cold predestinarianism. In actual fact, Calvin was no frigid preacher himself, for there was fire in his soul and fire in his preaching. He disdained any kind of cold preaching, that which did not give a warm and living glow to the soul of the hearers.

We as the depositaries of God's truth may become frigid in our presentations and aloof in our relationships. Many years ago Ellen G. White said, "Sermon after sermon upon doctrinal points is delivered to people who come and go, some of whom will never have another as favorable opportunity of being convicted and converted to Christ."—*Testimonies*, vol. 4, p. 313.

In the same connection she used this little sentence: "Too often this truth is presented in cold theory."—*Ibid.*

How dreadful that the soul-saving, life-filling truth of God's Word should be dressed up in a cloak of cold theory! The inference is inescapable—a man who so presents the saving truths of living faith cannot himself have felt the fire of God in his soul. There is something here that we preachers need to watch, for the servant of the Lord has said, "A theory of the truth without vital godliness cannot remove the moral darkness which envelops the soul."—*Ibid.*, p. 314.

Let us be sure that in all we think and do and preach, we magnify Christ, so that He becomes a warm, living influence in the souls of our hearers.

H. W. L.

WITH ALL DELIBERATE SPEED!

THE pace of change has quickened from a donkey trot to a rocket roar. In every phase of human experience the old gives way to the new. This generation is more concerned with effects than causes, and with sedation than cure. It is on its way in a hurry.

In view of this, the church is faced with a desperate choice. It must adjust its approach or the world will pass it by. The sawdust trail is becoming a thing of the past. The "movement toward the front" has slowed down noticeably. The "mourner's bench" is now extinct. Worshipers tire more quickly of long sermons and protracted services. More worshipful fund-raising methods should replace some of the "stimulants" that cheapen the church reputation and shame the saints.

The Spirit-filled presentation of Bible truth that honors the laws of mind and spirit will replace the

"weighty" discourses spoken "into the air." Sound principles of pastoral counseling will replace the inept efforts of the novice in dealing with "souls in conflict." Interesting and varied spiritual programming will replace the "regular midweek prayer service." Church officers will be selected on the basis of spirituality and capability, for their faces constitute the face of the church to the world. The youth program will be implemented and the weekly service must become a major church project. The idle laity will be harnessed, that each man may bear his share of the Lord's load.

Improvement is our watchword; advance, our battle cry. The rapidity of the last movements must never telescope the progress of the church. "The gospel to all men in our time"—this is the supreme goal of all our effort. Let us proceed forthwith "with all deliberate speed." E. E. C.

THE MOMENT OF TRUTH

EARLY in the year 1958 a large airplane was making a third attempt to take off from the slushy runway at the Munich Airport in Germany. It was carrying most of the members of a famous English football team and a number of journalists and famous sports writers. The plane crashed, and eight of the famous players were killed along with eight well-known newsmen, all within the space of fifty-four seconds.

Among the gravely injured lying in the hospital was the famous manager of the team and a certain sports writer, who recently testified to the power of prayer, in a meeting of church chaplains in the city of Manchester, England. Before a group of Christian leaders this man said that many people told him he was lucky. "But they were wrong," he said. "I wasn't lucky. I believe I was saved by prayer."

In the operating theater in a Munich hospital he saw lying helplessly beside him the manager in question. He saw the chaplains praying at the bedside, and he prayed too. From that moment he gathered strength, and after his recovery he paid tribute to the regular visits of these men who came to the bed-sides and prayed. "I believe with all my heart and soul that the chaplain's mission goes hand in hand with that of the surgeons and nurses."

It was these men and their prayers, with his own, that gave him the will to live and his present desire to serve God.

Visiting the sick can sometimes become monotonous and the visitor wonders whether he is accomplishing anything. This is a testimony that should lead us all to feel that bedside prayers and visits to the sick will save people for the kingdom of God.

H. W. L.