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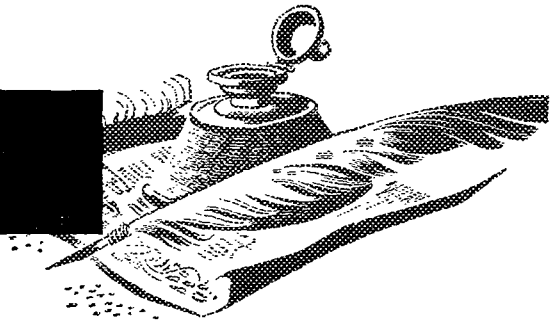
"Always we are following a light," says Amy Lowell in her poem "The Lamp of Life." Whatever type of person we may be—dreamer, idealist, worker—we are following some sort of light. When Jesus was lifted high above the world on a cross, He became the Light of the world. Let us follow that Light and we shall escape the destruction that comes to those who thoughtlessly and carelessly follow the lights that lead to destruction.

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THE MINISTRY

EDITORIAL



“And All the World

Wondered . . .”



WE SURELY live in a dramatic hour. Change is the order of the day. Even things that for centuries seemed impossible to alter are now undergoing change. For example: Who could have believed that the liturgical mass of the Roman Catholic Church, with its historic intonations in the Latin language, would give way to the pressure of these modern times? Reliable reports from both inside and outside the church indicate that during the next few months here in the United States and in other areas of the world Roman Catholics may be hearing mass not in the Latin cadences of the centuries but in “stately English prose.” Even more important, this could well point the way to many other changes and adaptations this medieval church will make in deference to modern pressures. Though the mass, it is claimed, is offered in eleven different languages, yet each of these is ancient. Latin, however, is the official language of Catholicism.

For some time the leaders in this age-old hierarchy have sensed the need for reform in order to meet the demands of our rapidly changing materialistic age. And Pope John seemed to give the lead in his recent plea that “this is the time to be, above all things, pastoral,” and that every priest and bishop must consider it his spiritual duty to do everything ecumenically possible to reunite Christendom and to

seek to reach all, both Catholics and non-Catholics alike. Deeply significant indeed! How different this is from the historic position of this church—that of defending the faith and denouncing all Protestants as heretics.

While impressing the importance of “the common welfare,” a distinct effort is being made to overcome religious differences. In place of the heated doctrinal discussions of earlier years, the distinctly “pastoral spirit” is attempting to resolve all differences. In her effort to be understood, Rome is now seeking to speak a world language.

As an example of this changed attitude, we cite the experience of a certain Catholic theologian who a few years ago, because he dared suggest the abandonment of the celibacy of the priesthood, was severely dealt with by the conservative Curia and forthwith banished from the Eternal City. When Pope John XXIII came to power, however, he not only “retrieved the theologian but attached him to the Council’s advisory staff”!

In preaching our distinctive message and unfolding the great prophecies of Revelation, Seventh-day Adventists have for a century been declaring that changes would be brought about to make possible some kind of union between Roman Catholicism and apostate Protestantism, if not organically, at least spiritually. Moreover, the power that will bring about such a union will be none other than Spiritualism.

And the whole religious world knows that for decades there has been a constant infiltration of psychic influences into both Catholic and Protestant communions.

Revelation 13:3 is surely in process of fulfillment, for it says, "And his deadly wound was healed: and all the world wondered after the beast." As *The New English Bible* renders it, "the whole world went after the beast in wondering admiration." *

While occult science has been gaining influence in the Western World, there has been a resurgence also of Roman Catholic power. When President Franklin D. Roosevelt in 1940 proposed sending Myron C. Taylor from the United States to the Vatican as an "observer" with ambassadorial status, a tremendous hue and cry was raised. Not only unfavorable comment but vigorous protests came to the White House from many different groups. But much has happened since then. In fact, we have become so immune to surprise that the appointment of an Episcopalian "observer" would cause no comment. Even if the President of the United States were to pay an official visit to the headquarters of the hierarchy, very few would pay any attention. Of course, President Kennedy, like any other citizen, has a perfect right to have a spiritual visit with the ruling head of his own church, which in his case would be Pope John. But if and when he did, it would be the first occurrence in the history of this country of such a visit. The significance of events we are seeing and are about to see must not pass unnoticed. In Revelation 16:15 we read: "Blessed is he that watcheth." Are we watching?

Surely there should be some meaning for us when we see practically the whole world complimenting Pope John on his recent encyclical. Expressions such as these from the *Washington Post*, one of the leading newspapers in the nation's capital, are legion. In an editorial entitled "A Lamp Is Lighted" the editor says that the voice

which speaks to mankind in this encyclical "is not just the voice of an aged priest, nor that of an ancient church, but it is the voice of the world's conscience and of its hopes and of its aspirations." Then he continues:

Its inspiration is not sectarian or national but universal, rising out of the finest and noblest intuitions and impulses of civilized man. Its audience is not just the faithful of one great congregation, or the assembly of only the believers, but the whole family of man, each member of which is endowed with human dignity. . . . The need for a public authority of world-wide power that can raise the common good above the narrow pursuits of the nation states is eloquently argued. . . . The Pope has lighted the great lamp that burns before the altar of what ought to be done. . . . The eloquence and pertinence of the Pope's appeal to the nations is exceeded only by the compassion and persuasiveness of his appeal to individual men and women. . . . Men everywhere in the world, who read or hear or understand the message of the venerable Pontiff surely will raise their eyes, their minds and their hearts above the tangled troubles of a turbulent world.—April 12, 1963.

It is not surprising that journalists of the Western World express themselves in this way. But when the leader of Communism in Europe, the bitter enemy of Catholicism, pays favorable comment, emphasizing particularly the appeal for worldwide peace, that truly is news. All right-thinking people naturally rejoice in efforts to restrain the elements of war, and we would be the last to decry this. But there is much more here than meets the eye.

Prophecy indicates plainly that before the end of all things there will be a global movement for peace when "nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 2-9). Micah also gives the same prophetic picture (chap. 4:1-5). The apostle Paul with clear insight reminded the believers in Thessalonica of former instructions he had given them on this subject. Then he said, "Of the times and the seasons, breath-

THE DAY STAR STILL SHINES

¶ The world is exceedingly dark now with wars and rumors of wars, nuclear tests, and burgeoning clouds of atomic fallout. Outer space is cluttered with satellites and stages of rockets. But above and beyond all this, the Day Star shines brightly, drawing the gaze of all men to Him. He is still the hope of the world, and Gentiles are still coming to His light and kings to the brightness of His rising.

HELEN KINGSBURY WALLACE
in *Meditations on New Testament Symbols*
(Fleming H. Revell Company)

ren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them" (1 Thess. 5:1-3).

Before the final curtain falls and the great drama of redemption closes, an appeal will go forth summoning the allegiance of every man, woman, boy, and girl; the educated and uneducated, the religious and irreligious. In fact, it will be more than an appeal; it will be a demand or the decree of a "universal voice."

The precise details leading up to that last dramatic act no one knows, for prophecy has not revealed it. But as "the children of light," called of God to prepare a people to stand for truth and righteousness, we should and must know what to expect in the important days just ahead. Our Lord's admonition to "watch and pray" was never more pertinent. As preachers of prophecy we are commissioned not as prognosticators but as interpreters.

A divine principle in prophetic interpretation was clearly set forth by our Lord when He said, "I have told you before it come to pass, that, *when it is come to pass*, ye might believe" (John 14:29). Three times on that memorable night of His betrayal He thus expressed Himself. Had those men known the prophecies, they would not have been taken by surprise, for the very things they were seeing had all been foretold. They could have known, and would have known had they read with their eyes instead of their prejudices. And we too can know, if we will study with open mind the great prophecies relating to this our day.

Our unique contribution as Seventh-day Adventists to prophetic study is contained largely in chapters 13 to 19 of the book of Revelation. It was when our pioneers were united in their understanding of this portion of the Revelation that they became the heralds of the message of truth now being preached in all parts of the world. And to us, their children, comes the counsel to "keep abreast of the times," that we may be able to present truth in the contemporary setting.

History reveals that God has always had His divinely appointed messengers ready to interpret prophecy at the time of its fulfillment. And He has them now. While we cannot know every detail leading up to

the climax when all the world will wonder after the beast, we can clearly discern the general trend. The shaping of events which challenge the world today declare with certainty that the return of our Lord is near, even at the door. What a privilege is ours as preachers of prophecy in this mighty hour. But it is more than a privilege; it is a tremendous responsibility. God make us equal to our task.

R. A. A.

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

Ministry Magazine Back Numbers

Since the publication of the *Ministry Index*, many of our readers have been asking for back numbers of *Ministry* magazines to complete their files. We are glad to supply these, but there are a few issues which we can no longer furnish. If you have old *Ministry* magazines on your shelf or in your attic, and you are NOT planning to complete your own files, we would appreciate it if you would make them available to us for the benefit of others who need them. We are interested in obtaining issues from 1928 through 1956, inclusive. If your supply includes any of the following, we would greatly appreciate hearing from you, as we are in urgent need of these to fill current requests:

All issues or volumes prior to 1938

1938: July

1941: December

1942: April, September, October, November

1944: March, April, September

1945: January

1951: August, September, October

1954: March

1955: January, May, September

1956: December

1957: February

To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?—*The Great Controversy*, p. 594.

The Church Program

R. R. BIETZ

President, Pacific Union Conference



HOW shall we evaluate the church program? To some it is measured only in terms of dollars and cents. There are others who feel the program is a success when and if they can report more than ordinary statistical progress.

The servant of the Lord tells us that the church "is God's appointed agency for the salvation of men" (*The Acts of the Apostles*, p. 9). And again, "The church is the depository of the wealth of the riches of the grace of Christ, and through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory."—*Testimonies to Ministers*, p. 50.

Since the church is God's appointed agency for the salvation of man, and *since* the church is also the depository of the wealth of the riches of the grace of Christ, and *SINCE* through the church the final and full display of the love of God will eventually be made known to the whole world, then of necessity the church must be a dynamic force. There can be no display of the love of God unless there is life in the church program.

Let me hasten to add, however, that by dynamic I do not mean a program of mere activity only. A hustle and bustle program, a well-organized machine with fast-moving wheels, does not necessarily indicate that the program is dynamic. Church members can be very busy without receiving spiritual benefit from their busyness. They can accumulate a good statistical record and lose their Christian experience in the process. If worth-while activities alone were an indication of a dynamic program, an ordinary Rotary Club could make some churches look rather weak.

It is possible, says a certain church leader, that "the organizational beehive of the parish can be so activated, departmentalized, structured and constantly in motion, that the fast-clicking machinery seems to be an end in itself. There is a place for everybody and everybody is in it whether he likes it or not. There is no quietness here, no peace, but lots of activity." He goes on to say that in a town where he once lived there was a local church which served meals at a tremendous clip to numerous groups. The figures were proudly published at the end of the year. They were overwhelming. One of the oldsters of the town remarked, "That's not a church, it's a restaurant."—LOWELL DITZEN in the *Handbook of Church Administration*, pp. 49, 50.

It is possible to have a church program with a lot of activity for the sake of activity. "A good report maketh the bones fat," but let's remember that underneath the fat bones there may be a spiritually undernourished heart. A certain woman came to a pastor and said, "All my life I have been a go-getter. I have gotten what I wanted. Then suddenly it all turned to ashes. I saw it was all done for myself. My religious work all had self-reference. It was to dress me up as pious and devoted. I have never surrendered myself and now today am inwardly limp, my self-confidence is gone, I am in the dust." Later on she said, "I am new. I am resurrected. I am alive again. God is filling every fiber of my being with power."—E. STANLEY JONES, in *Power and Poise*, p. 70.

The Spirit of Prophecy writings tell us, "Appearance and machinery have been exalted as of power, while the virtue of true goodness, noble piety, and heart-holiness, have been made a secondary consideration. That which should have been made first

has been made last and of least importance."—ELLEN G. WHITE in the *Review and Herald*, Feb. 27, 1894. "There may be an appearance of light in the church; all the machinery—much of it human invention—may appear to be working well, and yet the church may be as destitute of the grace of God as were the hills of Gilboa of dew and rain."—ELLEN G. WHITE in the *Review and Herald*, Jan. 31, 1893. We repeat that first of all the church program should be dynamic. A Spirit-filled program is a soul-saving program. It is a healing program. It is a progressive program.

Second, to have a Spirit-filled church program there must be a Spirit-filled shepherd. This is the second essential in a strong church program. There is one person who must be the responsible leader. Who is this leader? The pastor might well say, "It's not the elder, or the deacon, but it's I, O Lord." After all is said and done, the true leader must be able to dominate and finally to master the events that surround him. Once he lets them get the best of him, those under him will lose confidence and he will cease to be of value as a leader.

None would want to dispute the fact that nine times out of ten, when the church is weak, it is so because the leadership is weak. Whenever the church is led by able and consecrated men something happens to the church program. It becomes alive. It sparkles with a Spirit-filled activity. It is dynamic because of dynamic leadership. The strength or the weakness of a church program depends upon whether the pastor prayerfully and effectively assumes the inescapable role of administration.

Third, a dynamic church program will be spiritual food for the congregation. Thinking about the church, Jesus said to Peter, "Feed my sheep." This indicates that the church program should build the spiritual muscles of the sheep. Before the world can be saved the sheep must be fed. The first step in evangelizing the world is evangelization of the church. Perhaps the first step in getting many members is to get better members. Before adding new members to the church, we should try to add new life to the old members.

I used to be fireman of a large steam engine. There were times when the fire didn't deliver much heat. I had a hard time to keep the steam up. Usually I could remedy the situation by pushing a long poker

into the bottom of the firebox. A nest of clinkers there had kept the draft from coming up through. With my poker (hook on end) I would pull the clinkers apart and scatter them among the live coals in the firebox. Then I got a good draft and in no time had a roaring fire, so that even the clinkers would get hot.

There are times in our churches when there is a lukewarmness because there are too many clinkers. They help to shut off, as it were, the draft of the Holy Spirit. If we can't pull the clinkers out, let's have such a Spirit-filled church program that they'll get warmed up. It is only through a program permeated by the Holy Spirit that the church members will remain live coals for God. Unless the church program helps to keep the members filled with the fire of the Holy Spirit, they will become cold and drift away.

Fourth, Jesus said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice" (John 10:16). The church must also have a program that is spiritual food for these "other sheep." This program will either attract or repel them. If they find the pastures green in our churches, if they find the program spiritually edifying, they will come back again. As a young lad taking care of sheep, I never had any trouble getting the sheep back to good pastures. And there was no problem in keeping them there. They would wander off a bit now and then and look around but they would always come back to a good pasture.

Recognizing that the church program must be moving and forceful, that the shepherd must be Spirit filled, that the program must feed both the sheep in the fold and the "other sheep," we ask the important question, How can the program in our churches be kept spiritually aglow?

How, for instance, can the Sabbath school department assist in feeding the sheep? What relationship has the superintendent, his associates, and the teachers to this great spiritual program? What kind of program is necessary? Why is it that there are still many hundreds and thousands who do not attend Sabbath school? Could it be that they are not impressed with the church program and that they receive no spiritual food?

Let us think about the Ingathering for a moment. It, too, is part of the church program. How do the sheep like the In-

gathering food? I remember when I was a lad my father and mother would hitch a couple of horses to the buggy and take the day off and go Ingathering. When they came home in the evening their faces were aglow. I never got the impression that they went out to get money. After they returned they usually talked about their experience of sharing their faith with others. They told about visiting the sick. It sounded like a satisfying program.

Could it be that we have desecrated the temple by our effort to get millions of dollars? Are we more eager to count and report dollars than souls? Is the Ingathering still a soul-saving program? The other day I heard a successful worker speaking to a congregation and in the course of his talk he referred to the Ingathering. He brought out the fact that he had to interrupt his evangelistic program to do Ingathering, and then he said, in a sort of facetious manner, "Oh, brethren, I am getting homesick for heaven." Just how can the Ingathering program be made a spiritual blessing to the sheep of the fold and to "the other sheep" which are not of this fold? Personally, I believe it depends quite largely on leadership. If a pastor can lead the church into a spiritual experience through a church building program, he can also make the Ingathering a spiritual exercise.

Now let us look briefly at the eleven o'clock service. This is the key service of the Sabbath day. Is it geared to the winning of souls? Does our preaching feed or bleed the sheep? Does it unite or scatter sheep? Does it strengthen or weaken the sheep? At one time John Wesley was preaching to thousands of people in an open field. In front were a group of ruffians with brickbats in their hands. They were ready to do the great preacher harm. However, the passion and tenderness of this great preacher and shepherd so captured their hearts that one by one they dropped their stones and one of them cried out, "See, he shines, he glistens!" Does the eleven o'clock service captivate the sheep?

We would like to ask, too, whether a church building program can be made soul winning. Again and again in my experience in administrative work I have seen the exact opposite. Sheep had scattered from Dan to Beersheba by the time the church building was completed. At the time of dedication a goodly portion of the

congregation was gone. Some had transferred, some had dropped their membership, others were wounded and discouraged and didn't care ever to come back. I have also seen evidence where a building program brought more than ordinary spiritual blessings and unity to the congregation. The church was greatly strengthened as a result of the building program. What makes the difference?

Let us consider another part of the church program, namely, music. What contribution does music make to a soul-winning program? We are told that music "is one of the most effective means of impressing the heart with spiritual truth. . . . As a part of religious service, singing is as much an act of worship as is prayer."—*Education*, p. 168. Sometimes one gets the impression that certain singers are more interested in the proper function of their vocal chords than they are in the message of the song and the souls of the sheep. I have at times tried my best to understand the words of certain singers but I think they went into orbit and lost all connection with the world.

The "final test comes in the salvation of the lost and the lifting of the redeemed into a closer walk with God. If it fails to convict the sinner and to lift the saints, it fails to meet the standard of good music for the church."—*The Ministry*, January, 1961, p. 30.

We could go on and mention other facets of the church program, such as the baptismal service, pastoral visitation, weddings, prayer meetings, youth activities, church dedications, dedication of infants, the health program—all these and many others should be channels through which a great blessing can come to the congregation.

Every activity should be an opportunity where the Holy Spirit may breathe new life into the church. Each phase of church activity should be motivated with the idea of bringing men to Christ and interpreting the love of God.

The greatest victories gained for the cause of God are not the result of labored argument, ample facilities, wide influence, or abundance of means; they are gained in the audience chamber with God, when with earnest, agonizing faith men lay hold upon the mighty arm of power.—*Gospel Workers*, p. 259.

The Challenge of Modern Intellectual Errors

Part I

D. S. PORTER

The Bodleian Library, Oxford, England

This writer analyzes the influences undermining the idea of God in the world today. The logical consequence of Darwinian evolution—"hostility, compromise, acceptance"—are here presented and documented in a way that will help our readers.

"For, behold, the darkness shall cover the earth, and gross darkness the people." (Isa. 60:2.)



DESPITE the boasted intellectual advances of our modern civilization, this text may be taken as an apt summary of the state of man's thinking as God views it. The world considers itself philosophically rich and increased with intellectual goods, whereas God sees it—in the things of the mind as well as in those of the spirit—as "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17).

Why is there this apparent paradox, this contrast between the intellectual self-satisfaction of our world and its real state? Paul, in writing of the Roman world, gives an answer to this question, which is as true today as it was then: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind [margin: "A mind void of judgment"]" (Rom. 1:28).

In the past hundred years man has been steadily divesting his mind of all traces of what Laplace called the "hypothesis" of God. But nature abhors a vacuum in the mental and spiritual, as well as in the physical realm, and so man, having banished God from his thinking, must fill his mind with something else. Paul prophetically tells us what that is: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their

ears from the truth, and shall be turned unto fables" (2 Tim. 4:3, 4).

A fable is a story perhaps interesting, perhaps pleasing, perhaps useful, but, by its very nature, not true. Can it be that our modern civilization, with all its intellectual light, is really clinging to fables and exalting them to the position of eternally valid truths? We believe that to be so, and being so, how pathetic does it demonstrate the state of modern thinking to be. "If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. 6:23). Let us review some of the fables abroad in the intellectual world of today.

Basically, of course, man's century-old flight from God originated in Darwinian evolution, the acceptance of which in the 1860's was greatly facilitated by its consonance with the then-prevalent mood of political, social, and economic optimism, and by the sterility of much of nineteenth-century religion. This aspect of modern thinking is too well known to need elaboration here. I should, however, like to recommend most strongly what I consider one of the most stimulating books I have read in recent years—Gertrude Himmelfarb's *Darwin and the Darwinian Revolution* (London, 1958).

For an exposition of the origins of the theory, the methods of its propagation and acceptance, and its present position in modern thought, this book is unrivaled. Dr. Himmelfarb is no fundamentalist, but she is all too conscious of the limitations and weaknesses of Darwinism not to be a rebel against it, and her book, coming at

the end of 1958 after all the paeans of praise evoked by the centenary of the presentation of Darwin and Wallace's joint paper to the Linnaean Society, caused a sensation in scientific circles, but has, as yet, brought forth no effective answer.

While we are on the subject of Darwinism, two facets of the question—one incidental, the other basic to what follows in this article—may be touched upon briefly.

Darwinism went through three stages in the thought of religionists—hostility, compromise, acceptance. The first and last of these attitudes are maintained today by minorities of Christians. (It is ironic, however, that those clergymen accepting evolution are usually even louder in its defense than are many scientists, who, perhaps because they have more knowledge, have more doubts.) The second attitude, however, is widespread and probably constitutes a greater threat to Bible religion than the third. That being so, it may be well in passing to touch briefly upon the three major ways in which many Christians seek a *via media* between the words of Scripture and what they believe to be the teachings of science.

What may be called the "long-period" theory is the simplest and most widely held, being accepted by even so literal-minded a body as the Jehovah's Witnesses. It simply equates each day of Creation with a period of several thousand years (usually seven), although even this is a poor compromise with the vast geological ages required by orthodox Darwinism. It is interesting to note that William Jennings Bryan, whose inept efforts to defend Genesis in the celebrated "monkey trial" at Dayton, Tennessee, in 1925, and still paraded as evidence of the ignorance and incompetence of fundamentalists, could accept this theory with complacency without apparently realizing how much it weakened his whole case.

The so-called "revelation" theory is somewhat more subtle and therefore less widely known. It maintains that certain aspects of a creation, which had taken place long before, were revealed to the author of Genesis (Moses is rarely credited with having written the book) on one day, certain others on a second, and so on. The account of the institution of the Sabbath alone is sufficient to show the inadequacy of this idea. The third and most insidious attempt to reconcile Genesis and Darwin takes the

form of what may be termed the "gap" theory.* The foundation of this is an alteration in Genesis 1:2 in order to make it read, "And the earth became without form, and void." Having made this alteration, the proponents of this theory go on to tell us that after God had created the heaven and the earth in a "beginning" as infinitely remote as any evolutionary geologist could wish, the earth degenerated and "became without form, and void," and consequently had to be remade. This reworking, God carried out, as recorded in the latter part of verse two and onward, some six thousand years ago. Thus the irreconcilables are reconciled and the best of both worlds is open for our enjoyment! It need hardly be added that whole-hog evolutionists have probably more contempt for this rather pathetic type of theistic evolution than they have for fundamentalism.

Praise God for the institution of the Sabbath, which has kept at least one Christian body free from the infiltration of such noxious viruses!

But this has been by way of digression. The other facet of Darwinism more relevant to our study is its introduction and fostering of a belief in the omniscience of science. The acceptance of this belief has led to a considerable diminution, and in many cases indeed the outright disappearance, of God's place in man's thinking. Gone now are the days in which men could declare with Roger Bacon that scientific knowledge could "assist the Church . . . by leading the mind through a study of the created works to a knowledge of the Creator." Now there is a new gospel. As Sir Richard Gregory expressed it in his self-chosen epitaph:

My grandfather preached the gospel of Christ,
My father preached the gospel of Socialism,
I preach the gospel of Science.

C. A. COULSON, *Science and Christian Belief*
(London, 1955), p. 7.

And religion? To some (and especially Christianity), as to an unnamed American professor of physiology quoted by Coulson (*op. cit.*, p. 4), it has been shown by science "to be history's cruelest and wickedest hoax." To others less extreme, or perhaps professionally interested in maintaining some remnants of an outworn faith, religion has had to be made to square with the supposedly established facts of science, and in the process it is religion alone that has had to be cut, chiseled, and planed un-

til for many it bears little resemblance to its former state. To change the metaphor, the citadel of orthodox Christianity is subjected to attacks from without by skeptics who wish to overthrow it altogether, and to treason from within by "scientifically-minded" clergy and compromisers generally. These attacks have used, and in turn given rise to, a whole armory of miscellaneous errors. To these some attention must now be given.

One of the major distinguishing marks of Christianity is that it worships one supreme God who claims to have made all things (Ps. 96:5). Once this cornerstone of belief had been removed by the new science, it was but a short step to demonstrate that Christianity is really no better than any other religion. This demonstration is effected in two ways: by subjecting the history of Christianity itself to critical scrutiny, and by comparing it with other world faiths. The former process gives rise to what may be termed the "historical myth." This says that Christianity has been tried—indeed given a long and very favorable trial—and has been found wanting, and that a new religion must be found to take its place. The evidence adduced for this ascription of failure is usually the record of reaction, persecution, and general intolerance that has marked the history of some of the larger religious bodies. The history of the Middle Ages is naturally grist to this mill, and a damning indictment can be made out of the material provided by that period. But is it an indictment of Christianity? To the Adventist, as to many of his Protestant forebears (although modern Protestant affirmation of the fact is somewhat muted), there is no doubt that the system in power then was not that of Christ but of antichrist.

Thus, just as the Sabbath, one of the fundamentals of our faith, is a bulwark against the acceptance of pseudoscientific ideas, so our interpretation of prophecy guards us against the fallacies inherent in the historical myth.

The practice of comparing Christianity with other world faiths, or the cult of comparative religion as it may be called, is another of the lesser errors springing from the misuse of scientific ideas. This new branch of learning has established itself so rapidly that there are now chairs in the subject in British universities, and almost any public library bears some testimony to

the large literature produced by the study. Yet "cult" is probably a better description of it than "academic subject," for its devotees appear possessed by an almost fanatical desire to "cut Christianity down to size," and when writing of it their vocabulary is repeatedly ransacked for words such as *myth*, *legend*, *folklore*, *primitive*, et cetera. The subject is a complicated one, but its methods and results may be stated quite simply. It examines the history of the world religions, both living and extinct, and finds that all stem ultimately from some common source (the influence here of evolutionary biology is unmistakable), although the source is not always agreed upon. Their modern manifestations are also, as it were, put under the microscope side by side and investigated and, as might be expected when reasoning from the premise of common origins, they are found to be in all essentials identical. All are of equal validity, nothing more than manifestations of a psychological need and the expression of subconscious desires, varying in the different faiths only because of the varying national characteristics developed by man in the latest stages of his evolution.

Thus many intellectual skeptics march to attack the Christian citadel with the strategy of evolution and the tactics of either historical mythology or comparative religion. Whichever of the latter two they accept, they agree with those who follow the other in asserting (either openly or tacitly) that Christianity is of little value. To both, in post-Christian words, we live in a "post-Toynbee's" age. The followers of the former would get rid altogether of the vestigial remains from medieval times; those of the latter would keep it, but treat it merely as a philosophy, a mode of thought not a way of life, and its Founder as a philosopher, just as Plato and Aristotle, or, for that matter, Buddha, Confucius, and Mohammed, were philosophers.

In the ranks of the comparative religionists, however, there are, in addition to skeptics and non-Christians, some clergymen. The monthly journal *History Today* has of recent years given prominence to a number of articles by Dr. S. G. F. Brandon, professor of comparative religion in the University of Manchester. These have followed the usual pattern of "debunking" Bible Christianity. It was therefore with some surprise that in a list of members participating in a recent conference on New

Testament studies at Oxford, I came across the name of Dr. Brandon. His participation in such a conference appears to indicate that he is not merely retaining the title while professing no belief in that for which it supposedly stands, as was the case, for example, with the late J. N. Thompson, the noted historian, who kept the Anglican orders of his youth until his death, although for many years he had been an atheist. Professor Brandon is perhaps simply one of those "advanced" clergymen who feel that a philosophical Christianity is still worthy of acceptance, although in no way superior to other faiths.

Many, both clergy and laity, are not, however, agile enough for the intellectual gymnastics that such a frame of mind involves, and also are not prepared to dispense with Christianity altogether. Many of these, being unable or unwilling to march boldly with the skeptical army outside the walls, join the fifth column within. From these proceeds another crop of modern intellectual errors, which, like Trojan horses, are introduced into Christianity to make it more attractive or "up to date," but which, once inside the citadel, set about destroying it.

These errors may be comprehended under the name of religious liberalism. Its crudest expression is found in the oft-repeated statements that it does not matter what you believe so long as you are sincere; God has no special church; all are equally right and wrong; and all who are sincere will eventually enter heaven. This attitude is far from being confined to the comparatively small number that call themselves universalists. In fact, it permeates the thinking, preaching, and writing of many of the clergy, especially of the larger denominations. Almost invariably it is found in company with its twin, modernism.

If you wish to accept the supernatural as presented in the Bible, the religious liberal will smile patronizingly and a little pityingly, but he will raise no objections as long as he considers that your outmoded views are sincerely held. But as for him and his house they are modernists. Modernism in the Western world reached its apogee in the years leading up to World War I (by that time the full impact of Darwinism had come to be left in the Christian churches), and from that period comes an apt summary of its position vis-à-vis the Bible:

When we found that . . . Adam was not made directly from dust and Eve from his rib and that the Tower of Babel was not the occasion of the diversification of languages, we had gone too far to stop. The process of criticism had to go on from Genesis to Revelation, with no fear of the curse at the end of the last chapter. It could not stop with Moses and Isaiah; it had to include Matthew and John and Paul. Every one of them had to be sifted; they had already ceased to be taken as unquestioned, final authorities, for plenary inspiration had followed verbal inspiration just as soon as the first chapter of Genesis had ceased to be taken as true history. The miracles of Jesus had to be tested as well as those of Elijah. The date and purpose of the Gospel of John had to be investigated historically as well as that of the Prophecy of Isaiah; and the conclusion of historical criticism had to be accepted with no regard to the old theologies. We have just reached this condition, and there is repeated evidence that it makes an epoch, a revolution, in theologic thought.—*New York Independent*, 24 June, 1909, quoted in *Our Firm Foundation* (Washington, D.C., 1953), vol. 1, pp. 574, 575.

With such an attitude to Biblical religion it is not surprising that what we may call the iconoclastic myth grew and flourished. This is a practice that has found its way into theological thinking from secular historiography. Increasingly under the influence of evolutionary concepts, historians in this century have turned from the Victorian idea that history has been shaped largely by a succession of "great men" to a belief in the greater influence of long-drawn-out processes silently working their will upon mankind. This has led to a reduction in the status of historical characters hitherto believed to have been of outstanding influence. Thus Luther, for example, has been degraded from his exalted position as the greatest of the reformers and the leader of a movement that was to have epoch-making results, to the status of a mere tool in the hands of an inevitable historical process, the importance of whose contribution to that process is questionable. More significantly still, the iconoclasts have laid impious hands upon the reputation of Jesus Christ, who to the modernistic religious liberal has become simply someone well in advance of His time, "the leader in the column of progress," or the highest product of the evolutionary process (in which case it is somewhat odd that in nearly two thousand years that process has failed to produce anyone comparable; but then we must remember that two thousand years are a mere drop in the bucket in the evolutionary calendar). Socinianism was

already well established and able to lend support to this notion (the increase in the influence of unitarian views in the nineteenth century is most significant). Comparative religion stepped in to assert that Christ was but one of a number of great moral teachers and not necessarily in any way superior to the founders of other faiths. More recently still, the discovery of the Dead Sea scrolls, with their references to the Teacher of Righteousness, has given opportunity to the iconoclasts to denounce Christ as a plagiarist, taking His teachings from an unknown rabbi of a century earlier. The statement quoted above from the New York *Independent* significantly concludes:

To this present teaching, which has invaded all our denominations, Jesus is the world's prime teacher, but it can assert nothing more. There is, it declares, no reasonable proof of His birth from a Virgin, no certainty of a physical resurrection; the Gospels must be analyzed, for they contain mythical elements, non-historical miracles, unverified assertions.

But just as many liberalists and modernists are not sufficiently advanced to get rid of Christianity altogether or to assert that it contains no inherent element of superiority, so within their own ranks are some who are not sophisticated enough to discard altogether the many parts of Biblical teachings which their brethren cast aside so lightly. For these there is the comfortable error of spiritualization by which one may have one's cake and eat it too. Spiritualization of the Scriptures is perhaps the only error discussed here that owes nothing to the modern climate of pseudoscientific thinking. Its ancestry may be traced clearly from the medieval schoolmen who, when they were not discussing such classic questions as the number of angels able to dance on the point of a pin, busied themselves in trying to find the hidden, or allegorical, meaning of texts of Scripture. No text could be accepted as it read, for it was the underlying meaning that was the real one, and this could be extracted only by the exercise of much ingenuity—and a liberal use of the imagination.

Modern spiritualizers tragically believe that their handiwork is a great improvement upon the original, rather like the Victorian architectural "restorers" who defaced so many of our lovely ancient churches. It would be difficult to think of one major Bible doctrine that has not suf-

Now Is the Time

Nathaniel Krum

*Now is the time to prepare for the storm
That threatens from sea to sea,
To contemplate solemnly what is to come,
And what our reaction will be.*

*To settle our faith in the living God,
To trust in His keeping power,
To plan to meet with unflinching face
The troubles of time's last hour.*

*To follow our Lord through affliction's
fires,
To suffer burnings untold,
That these may consume the dross in our
lives
And leave but purified gold!*

fered at their hands, but that of the Second Advent has been a special victim. So overlain have the beauties of this truth become with the stucco of spiritualization that at the second assembly of the World Council of Churches at Evanston in 1954 its introduction in something like its pristine form caused a major sensation and it was treated by some almost as a newly invented heresy! Spiritualizers have, naturally, nothing but contempt for literalists.

Some years ago I attended a series of lectures at the University of London on the Reformation. They were given by a man who professed to be a Calvinist. In his lecture on Calvin he enlarged upon the beneficent results of Calvin's teachings, but concluded that with all the good there was also one unfortunate—even disastrous—effect, namely, that Calvin injected into Protestantism the virus of "Biblical literalism." To this lecturer apparently the acceptance of the Bible as it stands could be productive of nothing but harm. This is not an isolated case, for reaction against their founder's insistence upon the importance of the words of Scripture has gone far among Calvinists. Thus today the very ones who are held to be the foremost champions of neo-orthodoxy, being in most cases Calvinists, are also Biblical spiritualizers, and it may be that the much-trumpeted "return to the

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The True Israel of God

The Anglo-American-Israel Theory

Examined

Part 2

HARRY W. LOWE

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What Happened to the Captive Tribes?



BY THE threefold fall of Jerusalem at the hands of King Nebuchadnezzar (606, 599, 587 B.C.; see 2 Chron. 36:5-21) both Israel and Judah were captives in Babylonia. The tribes that had been captives in 721 B.C. under the

Assyrians were not captives of the Babylonians. Both houses—Judah and Israel—are referred to by Jeremiah under the name Israel (Jer. 50:17, 33): “Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones. . . . Thus saith the Lord of hosts; the children of *Israel* and the children of Judah were oppressed together.”

After the various deportations of the Jews, they were found in three main groups—one large group in Egypt to which they had fled when Jerusalem’s fall was imminent in 599 B.C. or thereabouts, one in Babylonia, and the third in Palestine.

The last Biblical reference to the citizens of the ten tribes of Israel is in 2 Kings 17, verse 6, which mentions their dispersal in various parts of the Assyrian Empire. After this, some doubtless joined their fellows in Babylonia, where many remained permanently, and some returned to Palestine under the favors of King Cyrus. But apart from this they vanished from history.

A tablet or two found in Mesopotamia mentions the Israelites. One found in *Tel Halaf*, the *Gozan* of 2 Kings 17:6, mentions the sale of an Israelite slave girl named

Dinah. An Assyrian royal letter also mentions Gozan and two Israelite officials. A recent archeological comment is of interest here:

These are the only traces we can find of the defeated citizens of the northern kingdom. From that time on they simply disappear, and are not traceable any more by the historian. Everything that is said contrary to this fact by the advocates of the Anglo-Israelite movement, who find the descendants of the “ten lost tribes” among the present population of the British Isles, is historically unfounded and completely untenable.¹

From Jerusalem’s destruction by Nebuchadnezzar onward we have Jewish history in the form of records and experiences of scattered, oppressed remnants who disappeared as tribes by absorption, attrition, dispersions, until today no Jew knows from which tribe of Israel he is descended.

Some Fallacious Principles of Prophetic Interpretation

Anglo-American-Israelism depends mainly upon certain Old Testament prophecies, since, unfortunately for advocates of the theory, our Lord and His apostles said not a word about England and America in this connection nor did they expound Old Testament prophecy as it appears in British-Israel literature.

Is it true that God ever made unconditional prophetic promises to literal Israel? Are God’s promises to mankind generally conditional or unconditional? Were the promises made to Abraham in Genesis 12:1-3 and elsewhere changed from conditional to unconditional after Abraham had demonstrated his obedience to God? If they were so changed, would that suggest righteousness and inheritance by works?

This article answers or introduces a series of important questions:

Does the Bible reveal what happened to the captive tribes of Israel and Judah? What was God's kingdom purpose through His people Israel? Did God fail or did His people? Why are Christians so divided over God's prophetic promises to Israel? What is meant by "the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof?" Who are God's true Israel?

There are, of course, unconditional promises of salvation and damnation in the Scriptures, but they are mainly abstract rather than personal. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6: 23) is clearly an unequivocal declaration that the man who chooses to sin will inevitably perish, and the man who chooses to serve the Lord will inherit life eternal. But the promises of salvation to individuals and to specific nations must in their very nature be contingent upon loyalty to God. If God had made unconditional prophecies of conquest, domination, salvation, to any nations or individuals, He would be despotic, partial, and immoral rather than righteous, impartial, and just. Even in His arbitrary choice of Israel, He offered eternal salvation to the individual, and a glorious divine destiny to the nation, on the basis of loyalty to covenant principles.

It was unquestionably God's desire in choosing the descendants of Abraham, Isaac, and Jacob to make them a light and blessing to the world: "The Lord's portion is his people; Jacob is the lot of his inheritance" (Deut. 32:9-12).

"The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant" (Isa. 5:7).

"Thou hast avouched the Lord this day to be thy God, and to walk in his ways, . . . : and the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in

honour; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken" (Deut. 26:17-19; cf. chap. 7:6).

Ancient and favored Israel were led out of Egypt according to the prophetic word (Ex. 3:6-10), and by the same divine presence were led into Canaan.

"I am the Lord, and I will bring you out from under the burdens of the Egyptians. . . . And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob" (Ex. 6:6-8).

God's Purpose Through His Chosen People

In Canaan it was God's plan to demonstrate the blessings brought upon a people by their loyalty to divine principles, and through such a people to enlighten the world and establish the kingdom of God on earth.

The children of Israel were to occupy all the territory which God appointed them. Those nations that rejected the worship and service of the true God, were to be dispossessed. But it was God's purpose that by the revelation of His character through Israel men should be drawn unto Him. To all the world the gospel invitation was to be given.²

After the Babylonian captivity, which was a result of Israel's disloyalty, God renewed His promise to enlighten the earth through the chosen people: "I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain" (Zech. 8:3; cf. verses 7, 8).

"These promises were conditional on obedience"³ and upon their living the upright life outlined in Zechariah 8, verses 12 and 13—executing true judgment, showing mercy and compassion, befriending widows, the fatherless, the stranger, the poor, speaking truth and thinking no evil.

Up until the rejection of Jesus it seems to have been possible for the chosen people to have inherited God's promised blessings in the enlightenment of the world and the establishment of His kingdom. Exactly how in detail we do not know. But they failed to fulfill the only conditions on which they could carry out their high destiny—acceptance, obedience, cooperation in the divine objective. Their rejection of Christ ended their national probation.

These conditional prophecies are found

all through the Scriptures, but one in particular is pertinent at this point. Eli the priest is confronted by "a man of God" who said: "Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed" (1 Sam. 2:30).

It has been observed on this passage that "not even the words 'for ever' remove from the promise its necessarily conditional character."⁴ God would have preserved the house of Eli and his sons had they honored Him, but they did not, and the promised blessing was not fulfilled. We must not make every conditional prophecy a predestinarian decree that cannot be changed. God expresses His desire and purpose for His people in prophecy, but they are not forced on free human beings against their desires.

It is precisely because the Hebrews disobeyed God that—

what He purposed to do for the world through Israel of old He will finally accomplish through His church on earth today, and many of the promises originally made to Israel will be fulfilled to His remnant people at the close of time.⁵

When the children of Israel failed to conquer Canaan completely, and settled down to enjoy partial conquest, they began their departure from God. "By their failure to carry out His purpose they made it impossible for Him to fulfill to them His promise of blessing."⁶

Some of the prophecies made to Israel cannot now be fulfilled because conditions have entirely changed. For example, can Israel "fly upon the shoulders of the Philistines" (Isa. 11:14), and despoil Edom and Moab, and conquer the children of Ammon?⁷

That Seventh-day Adventists are not alone in this view of conditional prophecy is clear from one of many comments on the subject:

Are we then declaring that there are promises in Scripture which neither have been fulfilled, nor ever can be? Yes—and no. "Yes," if by yes is meant that, when human faithlessness refuses to respond to the Divine Word, and the promise cannot be fulfilled in the form in which it was first given, conditions may so change that in its original form the promise cannot be fulfilled at all.⁸

When God said, "Yet forty days, and Nineveh shall be overthrown," He was not

declaring an unconditional prophecy of destruction, which recalls this valuable comment: "It should be remembered that the promises and threatenings of God are alike conditional."⁹

In general we may say that prophetic promises are limited to man's probationary time except where clearly stated otherwise, as in prophecies of a future world, "the day of the Lord," and postmillennial events, et cetera.

The True Israel of God

Our Lord said to "the chief priests and the elders of the people": "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43).

Anglo-Israelism interprets these words to mean wresting the kingdom from the Jews and giving it to Israel (the Anglo-Saxon races).¹⁰

Christ's parable of the vineyard in Matthew 21:33 is taken from Isaiah 5:1-7, where it was used as a warning of judgment against the church of God in Isaiah's day. Anglo-Israelism says that "the first six chapters [of Isaiah] are addressed to Judah and Jerusalem,"¹¹ but verse seven of this passage specifies both Israel and Judah: "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant."

Clearly this passage is a condemnation of both Israel and Judah, and we cannot agree to the Anglo-Israel differentiation between these two terms. Jesus, like Isaiah, denounced all unfaithful men of the twelve tribes; not of two or ten, but of the whole nation.

The words, "Israel," "Jew," and "Hebrew" are all used interchangeably concerning the people as a whole. These words are inclusive, not divisive, in the New Testament. The word Israel is used 83 times, and the word Jew used 174 times, as names of the united people. The extent of Jewry is seen in Acts 2:5, in the list of the countries from which the people came to the Feast of Tabernacles (see Acts 2:9-11).¹²

Speaking of Judaism as the religion developed in the southern kingdom under the Deuteronomic reforms and during the Exile, we have this comment: "All Israelites who maintained their identity were its adherents, hence the name 'Jew' has absorbed the name 'Israel.'"¹³

It is true that originally the term "Israel-

ite" applied to the descendants of Jacob (Gen. 32:22-28; Ex. 1:9) and later to the inhabitants of the northern kingdom (1 Kings 12:1, 16, 19). But even during the divided kingdoms its use was not confined exclusively to the northern kingdom.

The term Israel is sometimes applied equally to the kingdoms of Israel and Judah during the time of the divided kingdom (Is 8:14), probably in the covenant sense. Following the dissolution of the northern kingdom the name is commonly used as referring to the people of the kingdom of Judah, even during the period of the Babylonian captivity (Is 1:3; cf. v. 1; Eze 3:1, 7; etc.).²⁴

If the parable of Isaiah 5:1-7 was used as a reprimand to the church of God in Isaiah's day, and if God's people then included both Israel and Judah (Isa. 5:7), then we are warranted in believing that the parable included both Israel and Judah when the Lord Jesus Christ used it. Jesus and His apostles used the word "Israel" as inclusive of remnant members of all the twelve tribes, not of ten tribes, nor of the two tribes, for as such the identity of individual segregated tribes was almost completely lost.

When Paul stood trial on one occasion, he said: "And now I stand here on trial for hope in the promise made by God to our fathers, to which our twelve tribes hope to attain, as they earnestly worship night and day" (Acts 26:6, 7, R.S.V.).

That this great apostle understood that the descendants of all twelve tribes (in other words, all Jews) were known as Israel is clear when the above words are compared with the following:

"Because that for the hope of Israel I am bound with this chain" (chap. 28:20).

Paul speaks of "my brethren, my kinsmen according to the flesh: who are Israelites." Here we have a man who knew he was of the tribe of Benjamin (one of the two tribes of Judah) calling all Israelites his kinsmen. Obviously he was using "Israelites" to mean all Jews.

The apostle James wrote "to the twelve tribes which are scattered abroad, greeting" (James 1:1).

The conclusion is inescapable that the New Testament writers believed that some of the people of Israel were then in Palestine and others were scattered in other known lands. They certainly give no credence to the idea that large numbers of them were slowly wending their mysterious way toward the British Isles.

To Whom Was the Kingdom Given?

In Romans 3:1, 2 Paul admits that the Jews were a favored people "chiefly, because that unto them were committed the oracles of God," which is an obvious reference to the twelve tribes at Sinai. It is of these same people that he refers in the words "who are Israelites" in Romans 9:3-5. These Jews, these Israelites, limited God's promises to a literal nation, as Anglo-Israelism has done, but the kingdom was taken from them for reasons we may list from New Testament references as follows:

Rom. 2:24. The name of God was blasphemed by Gentiles because of Jewish inconsistency.

Luke 16:1-12. The Jews had completely failed as God's stewards.

Matt. 21:33-44; Isa. 5:7. They did not bring forth the fruits of God's kingdom—judgment and righteousness.

Paul's agony over his unrepentant kinsmen is clearly seen in Romans 9:3, and in verse 8 he states explicitly: "They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

The "Jew, which is one outwardly," says Paul, "is not a Jew. . . . But he is a Jew, which is one inwardly" (Rom. 2:28, 29). That is, any believer who accepts the covenant promises is a spiritual Jew or Israelite and an inheritor through Abraham, Isaac, Jacob, Jesus. The promise of heirship of the world was not for Abraham alone, "but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead" (chap. 4:24, 25).

In God's sight there is now "neither Jew nor Greek . . . : for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:28, 29). Thus it is "that the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith" (Rom. 9:30).

The great apostle to the Gentiles gives the reason for the withdrawal of covenant privileges from the people of Israel, or the Jews, and their bestowal on the Gentiles:

"It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo,

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Forgiveness in the New Testament

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IN THE New Testament “forgive” and “forgiveness” appear 66 times as the translation of four Greek words which appear in about 250 places with different renderings. Because of the translation by one English word of several Greek words, each with different renderings, it is important that careful study be made of the usage of these words in order that a clear conception of “forgiveness” may be obtained.

Apoluo

Apoluo appears sixty-eight times in the New Testament. In the King James English version, this one Greek word is translated by ten different words. Only twice is it translated “forgive.” Thirteen times *apoluo* is translated “send away” and that same number of times “let go.” In all the fourteen passages where *apoluo* is translated “put away” it is in connection with divorce. A typical text is Matthew 5:31, “It hath been said, Whosoever shall put away [*apoluo*] his wife, let him give her a writing of divorcement.” The other verbs used in translating *apoluo* in English are “release,” “loose,” “dismiss,” “depart,” “set at liberty,” and “divorce.” The only text in which *apoluo* is translated “forgive” is in Luke 6:37: “Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive [*apoluo*], and ye shall be forgiven [*apoluo*].”

No doubt the thought of this verse is the same as when Christ taught His disciples to pray: “Forgive us our debts, as we forgive our debtors” (Matt. 6:12). The force of *apoluo* is “to take away,” “release,” or “dismiss.” Man’s part in obtaining divine forgiveness is here emphasized: he must have the attitude expressed by *apoluo* to-

ward his debtors and enemies before he can receive a similar *apoluo* from God.

Aphiemi

Aphiemi is found in the New Testament in approximately 142 passages. It has been translated by the verbs “leave,” “suffer,” “forsake,” and “let alone.” In forty-six passages it has been translated “forgive.” It is interesting to notice that out of the sixty passages in which the English New Testament reads “forgive” forty-six are given for *aphiemi*. Each time the idea is that of being “taken” or “sent away,” and this emphasizes that forgiveness is an actual reclaiming from sin. A typical text is 1 John 1:9, “If we confess our sins, he is faithful and just to forgive [*aphiemi*: “take away from”] us our sins, and to cleanse us from all unrighteousness.”

Charizomai

Charizomai appears twenty-three times and is rendered in the English Bible by the words “give,” “freely give,” “deliver,” and “grant.” In twelve passages it is found that *charizomai* is translated “forgive,” and in each one it is possible to read the basic idea assigned to *charizomai*, namely “to show grace,” or “grant a favor.” Forgiveness expressed by *charizomai* is “pardon” as read in Luke 7:42: “And when they had nothing to pay, he frankly forgave [*charizomai*] them both. Tell me therefore, which of them will love him most?” By using the Greek word *charizomai* to express the idea “to forgive,” the writers of the New Testament emphasize that forgiveness is a gift freely given and a favor or grace bounteously granted. This idea inherited in *charizomai* points to the fact that “the ground of all forgiveness is found in the unmerited love of God.”¹

Aphesis

Aphesis is given nine times as "remission," once as "deliverance," and "liberty"; and six times as "forgiveness"; in each case the basic idea of *aphesis*, namely "release," is apparent. When Christ instituted the Lord's Supper He said, "This is my blood of the new testament, which is shed for many for the remission [*aphesis*: "release"] of sins" (Matt. 26:28). Two different renderings are given of *aphesis* in Luke 4:18. "He hath sent me to heal the broken-hearted, to preach deliverance [*aphesis*] to the captives, and recovering of sight to the blind, to set at liberty [*aphesis*] them that are bruised." The idea of *aphesis* in this verse corresponds closely to the significance of the Feast of Jubilee, which in the LXX is called the feast of *aphesis*.

It is interesting to notice that this positive conception of forgiveness of sin is advocated by Aulen, a present-day Swedish Lutheran theologian:

Forgiveness does not imply simply a remission of "punishment." As long as the relationship between God and man is conceived of in juridical terms, the question is principally about acquittal and freedom from punishment. . . . What happens is simply that the punishment is remitted and the accused is set free. It is quite a different situation when it is a question about a purely personal relationship. . . .

The question is whether the former confidential and intimate personal relationship can be re-established and continued anew. This can be done in only one way—forgiveness. . . . According to the testimony of the history of Christian thought the principal danger is that forgiveness might be interpreted negatively as simply a remission of punishment. Such an interpretation is not satisfactory and does not exhaust the rich content of this idea. The essential element is the positive re-establishment of broken fellowship. When Luther so consistently uses forgiveness as the principal word in his Catechisms and elsewhere, he pours into it this full positive significance; where there is forgiveness of sins, there is also life and blessedness.²

When the writers of the New Testament convey the idea "to forgive" by *apoluō* and *aphiēmi*, then they make use of words that strongly emphasize separation. This is illustrated by their usage to express "divorce," "put away" and "liberation," "release" or "freedom." Much "evangelical" preaching disregards this significant fact of forgiveness and gives forgiveness the character of laxity, but Aulen says:

No approach could be more foreign to faith than the assertion that forgiveness has the character of laxity and palliation. Even though human for-

giveness often may have this character, divine forgiveness is immensely different. On the contrary, it is clear to faith that forgiveness does not weaken or cancel God's opposition to evil, but that this is expressed most emphatically in the very act of forgiveness.³

The actual "taking away" of the sin makes forgiveness a regenerative power in the sinner's life. This is beautifully illustrated in Jesus' healing of the paralytic. This actual taking away of the sin by forgiveness as a recreative power is stated in the following words:

The same voice that spoke life to man created from the dust of the earth had spoken life to the dying paralytic. And the same power that gave life to the body had renewed the heart. He who at the creation "spoke, and it was," who "commanded, and it stood fast" (Ps. 33:9), had spoken life to the soul dead in trespasses and sins. The healing of the body was an evidence of the power that had renewed the heart. Christ bade the paralytic arise and walk, "that ye may know," He said, "that the Son of man hath power on earth to forgive sins."⁴

The recreative power which outflows from forgiveness is not to be considered as a separate gift or grace, but is a part of forgiveness in its work of reclaiming from sin. This fact is very clearly brought out by Bishop Aulen:

When Christian faith conceives of the salvation obtained through forgiveness as life, the meaning is not that "life" is something added to forgiveness, so that we might speak of two separate "gifts."⁵

It has been noticed that generally in the writings of Ellen G. White forgiveness in some form or another is tied up with the regenerated life, as illustrated in the following lines:

The "new covenant" was established upon "better promises,"—the promise of forgiveness of sins, and of the grace of God to renew the heart, and bring it into harmony with the principles of God's law.⁶

The positive aspect of forgiveness as a regenerative power is expressed by Aulen:

The opposition between God and evil is apparent in the fact that forgiveness becomes a regenerating power in human life. . . . Forgiveness cannot be explained on the basis of regeneration, but is caused solely by divine love and includes regeneration.⁷

The Greek word *aphesis*, which in the New Testament is translated "forgiveness" and "remission," also is translated "deliverance" and "liberty." In the Epistle to the Colossians an illustration is given of the use of *aphesis*. Paul writes of Christ, saying: "In whom we have redemption through his

(Continued on page 23)

PASTOR -- Shepherding the Flock



The Influence and Image of the Minister in the Church and Community

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FEW things have changed as much in the last two decades as the image of the minister. The time was when as pastor he was *the* "person" of the community. He was the authority in many fields and not infrequently the best-educated person in the district. This has changed. Today there are likely to be numbers of people with education well beyond that of the minister. Today's multiplied advances make it impossible for the minister to be the authority in fields other than religious. Do we then negate the role of the minister? Never. His is an immense responsibility. "It is stern work, it is perilous work, to thrust your hand into the sun, and pull out a spark of immortal flame to warm the hearts of men."—JOYCE KILMER, *Proud Poet*.

The image of the minister in his own mind is important, but how the preacher appears from the front side of the pulpit has a direct bearing on his effectiveness. Whether we like it or not, the attitude of most people toward the church is determined by their attitude toward the minister. That this is not a valid measure matters not. This is the way it is. Thus the image and influence of the church are dependent on the public relations of the minister. We therefore do well to be alert to the obstacles to effectiveness.

Particularly within the church the minister's life is an open book. Today's communications make it impossible to hide away. This is good, unless his life gets in the way of his work. Even the little things count: his appearance, his mannerisms, his tone of voice, his attitude at the sickbed, how he conducts baptisms, weddings, funerals, and Communion; how he conducts the worship, how he holds the Scriptures, and even the way he walks. All these and more determine the receptiveness of those he would minister to. The minister must command respect, must sell himself to the people. Sincerity and balance are essential to ministerial respectability. The image will be repulsive and the influence negative without generous use of the tool of tact. Too many ministers have dug their ecclesiastical graves with tactlessness. Cultivate the sense of appropriateness. Demonstrate sensitivity to the atmosphere of the moment. Brotherly kindness in action is tact. An objective interest in the feelings of others begets a winning charm. The urgent desire to see the work move will find tact a useful tool when calculating for the long haul.

The community sees the minister as the symbol of the congregation. To capitalize on this the minister must study to avoid these common dangers. It is easy to affect a clericalism. People will be made to feel that the church as well as the minister has

lost touch with humanity and settled back unconcerned in an ivory tower. The mounting pressure for social conformity tempts many a minister to throw public practice and preference to the wind with a sanctimonious view that it is nobody else's business how he manages his private life. To the other extreme is the tendency to become "one of the boys." It will not help him do the work of God's man if he becomes known as the one with the topping joke or as the life of the party.

On the positive side: When the minister is known as the man with a message, the message of the Book, the image of the community will be valuable. Let it be known that the minister is interested in people. He has a lift for sinners, comfort for the sorrowing, strength for the weak. People will come to know him as the man with the divine solution for men's problems.

The minister may be a man of God, but if the community is not aware of this, his effectiveness is limited. To construct a valuable ministerial image it is helpful to cultivate relationships with the molders of opinion in the community. It is good to become acquainted with the civic and business leaders. Joining organizations that already have recognition can be an assistance. However, if the business of selling lightbulbs, fruitcake, or Christmas trees becomes the major task of the minister to the detriment of Bible studies and home visitation, he has traded the lesser for the greater. A minister does well if he makes certain that his name is favorably in print at rather regular intervals. In metropolitan areas this may be difficult. Anyone can get his name before important people by letters of recognition. One can watch the papers and commend leaders of the city with a few personal words.

Someone is likely to ask, "Is all of this to equate the successful minister with a slick salesman? Does this imply that the ministry is little more than the clever application of the principles of manipulative psychology? A minister must be ethical enough to fit a worthy image. He may know the technique of selling himself to people, but without the presence of the Holy Spirit he is a sham and a failure. On the other hand, a good man without proper public relations will be only a meager success. The image must be an accurate revelation of the source of ministerial power. "Now when

they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." (Acts 4:13).

Possessing a living experience with Christ by the grace of God, we of the Adventist ministry can each be God's man in the church and the community. Our work will be effective because there is an image in the minds of the people that will not detract from the work of God but will advance His kingdom.

Extracts on Laymen's Work

Compiled by W. E. READ

[It is our policy to foster close relationships between the laity and the ministry, each having vital functions to perform in the work of the church. We feel the following quotations on the subject will be of interest to our readers.—Ebs.]

From Edward Gibbon:

In his chapter on the causes of the rapid spread of the Christian religion in the Roman Empire, Gibbon assigns the first place to the fact that

it became the most sacred duty of a new convert to diffuse among his friends and relations the inestimable blessing which he had received.—*Decline and Fall of the Roman Empire*, vol. 1, p. 515.

From Dr. R. S. Storrs:

In the book *Liberating the Lay Forces of Christianity*, by J. R. Mott, the author quotes from an address of Dr. Storrs given some years ago.

A man who had come from the country to New York City went to the rector of an Episcopal Church who had several difficult and important enterprises on his hands. "Now," said the rector to the man, "I would like to have you take hold of that." The man said he did not have time to attend to it. "Well, then, this," said the rector. "No," said the man, he was engaged on that evening. Said he; "Rector, to tell the truth, I have been very busy in the different churches where I have been in the country, and I have come to New York to have a little quiet time to myself." "Oh," said the rector, "I see; you have come to the wrong church: you want to go the Church of the Heavenly Rest, around the corner!"—Page 57.

From Dr. R. E. Speer:

He emphasizes the obligation of the layman in the following words:

Any man who has a religion is bound to do one of two things with it, change it or spread it. If it isn't true, he must give it up. If it is true, he must give it away. This is not the duty of ministers only. Religion is not an affair of a profession or of a caste. . . . The minister is to be simply colonel of the regiment. The real fighting is to be done by the men in the ranks who carry the guns. No ideal could be more non-Christian or more irrational than that the religious colonel is engaged to do the fighting for his men, while they sit at ease. And yet, perhaps, there is one idea current which is more absurd still. That is that there is to be no fighting at all, but that the colonel is paid to spend his time solacing his regiment, or giving it gentle, educative instruction, not destined ever to result in any downright manly effort on the part of the whole regiment to do anything against the enemy.—*Ibid.*, p. 55.

From Dr. Harnack:

Harnack, in his *Expansion of Christianity in the First Three Centuries*, mentions that—

It was not merely the confessors and martyrs who were missionaries. It was characteristic of this religion that everyone who seriously confessed the faith proved of service to its propaganda. . . . We cannot hesitate to believe that the great mission of Christianity was in reality accomplished by means of informal missionaries. . . . We may safely assume, too, that really women did play a leading role in the spread of this religion.—Vol. 1, pp. 459, 460.

From Barnes:

Seventy others besides the apostles. They were appointed for a different purpose from the apostles. The apostles were to be with Him; to hear His instructions; to be witnesses of His miracles, His sufferings, His death, His resurrection and ascension, that they might then go and proclaim all these things to the world. The seventy were sent out to preach immediately, and chiefly where He Himself was about to come. They were appointed for a temporary object. They were to go into the villages and towns, and prepare the way for His coming.—*Popular Commentary on the New Testament*, vol. 2, Luke-John, p. 64.

From Tarbell's Notes:

The harvest was plenteous and more laborers were needed; this was one great reason why Jesus sent the seventy forth on their mission. But there was also another reason: He would train these men for His work. They had been studying in His school and now they were to learn by putting their knowledge into practice. They were not Apostles, they were only disciples; they had not been with Jesus throughout His ministry and they were not skilled teachers, yet He entrusted them with His work and knew that in teaching others they would themselves

learn; and they must have been among the number upon whom He depended for the continuance of His work after His death and resurrection. What an encouragement for untrained teachers who do not feel competent for the work! It is the Great Teacher's plan that they shall learn as they teach, and it is His wish that they carry on His work.—*Tarbell's Teachers' Guide to the International Sunday School Lessons for 1914*, p. 42.

From J. Stewart:

The merit of having carried the gospel of Jesus Christ to the Turco-Tartar tribes of Central and Eastern Asia belongs entirely, he says, "to the untiring zeal and the marvellous spiritual activities of the Nestorian church," *the most missionary church that the world has ever seen*. "We cannot but marvel" he adds, "at the love of God, of man, and of duty which animated those unassuming disciples of Christ."—*Nestorian Missionary Enterprise*, p. 139.

At the beginning of the eleventh century the power of the Nestorian Patriarch extended from China to the Tigris and from lake Baikal to Cape Comorin. And all this was accomplished without any of the elaborate machinery that we have come to look upon as necessary for the carrying on of the missionary work of the twentieth century.

If one compares the outcome of the missionary activity of the "Church of the East" with the results of the more highly developed organizations of today one may well ask if the missionaries of these early centuries have not, even yet, something to teach us as to the methods and conditions that are essential for the gathering out and building up of a Christian community which shall be not only self-supporting and self-governing but, most important of all, self-propagating as well.—*Ibid.*, p. 165.

From Dr. J. R. Mott:

He mentions that

The most vital and fruitful periods in the history of the Christian Church have been those in which laymen have most vividly realized and most earnestly sought to discharge their responsibility to propagate the Christian faith.—*Liberating the Lay Forces of Christianity*, p. 11.

The laity wrought actively with the apostles. Recall the significant word descriptive of what followed the first persecution of Christians: The disciples "went everywhere preaching the Word. . . ." Every convert was a witness.—*Ibid.*, p. 12.

The religion of Christ is primarily a matter of the will. Religious knowledge, conviction, and emotion require expression in service, or character becomes untrue and faith unreal. A multitude of laymen are today in serious danger. It is positively perilous for them to hear more sermons, attend more Bible classes and open forums, and read more religious and ethical works, unless accompanying it all there be afforded day by day an adequate outlet for their new-found truth and newly experienced emotion in definite witness-bearing, unselfish service to others, and resolute warfare against evil.

It is asserted that in many communities nine-tenths of the work of the churches is done by one-tenth of the members. So far as the male members are concerned this is probably true.—*Ibid.*, pp. 56, 57.

If the all-too-latent lay forces are not being liberated, there must be something lacking in the Christian leadership. May we not find the explanation in three basic lacks? Many so-called Christian leaders today, whether clergymen or laymen, whether speakers, writers, or organizers, are lacking in sense of direction. How few seem to know the way! Listen to their voices. Study their diagnosis of prevailing ills of society and of individuals, and their proposed remedies. Examine their plans of action for meeting emergent problems. What confusion of thought! What conflicting voices! What divided counsel! What resultant uncertainty and indecision! Even in such a vital and supremely important matter as ideals, values, standards of conduct, guiding principles, what lack of conviction and agreement!—*Ibid.*, pp. 108, 109.

The need of the hour is an awakening of the laymen of all the churches to a realization of their latent energies and their pressing responsibility and the relating of that boundless power to the programme of the Living Christ.—*Ibid.*, pp. 53, 54.

The organized missionary movement is indispensable, but you never will evangelize the world with professional missionaries. It never has been done. It cannot be done. . . .

We are waiting for the day when every man who goes out from this land to build viaducts, or bridges, or great factories on the other side of the world, will go out to live a Christian life and to preach the Christian faith. We ought to send to Asia only men who will live pure Christian lives and give their influence to build up and not tear down the wall of the Kingdom of God over all the world.—*Ibid.*, pp. 74, 75.

The Challenge of Modern Intellectual Errors

(Continued from page 13)

Bible" is nothing more than the creation of a vaguely Biblical milk-and-water theology that is scarcely less destructive of true faith than outright modernism.

H. J. Paton puts his finger upon the fatal weakness of neo-orthodoxy when he writes of its leading exponent, Karl Barth:

Hence his theology, since it can appeal neither to human reason nor to an infallible authority, is bound to become personal and arbitrary: he may use Calvin's words, but they no longer have the same meaning. No doubt he still appeals with supreme assurance if doubtful consistency, to the words of the Bible and the writings of the Reformers as witnesses to a divine revelation. But once the doctrine of verbal inspiration is abandoned,

how can he distinguish between testimony which is worthy of trust and testimony which is not? If he does not judge by the principles of logical consistency and moral sanity and religious insight, must he not claim, and does he not in fact claim, that this distinction is revealed to him by God? If so, he seems to fall into a kind of personal dogmatism which is rare, at least in this explicit form.—*The Modern Predicament* (London, 1955) pp. 50, 51.

For the fact that the type of theological anarchy represented by Biblical spiritualization has not invaded the Advent Movement we have to thank the invariable insistence of our pioneers upon a "Thus saith the Lord" and particularly their proclamation of a literal Second Advent.

(To be continued)

*An interesting discussion of this theory by P. W. Heward (for) and F. F. Bruce (against) will be found in the *Journal of Transactions of the Victoria Institute*, LXXVII (1946), 13-37.

Great Words of the Bible

(Continued from page 19)

blood, even the forgiveness [*aphesis*] of sins" (Col. 1:14). Literally translated, this verse would read: "In whom we have redemption through his blood, that will say, release (liberty, freedom, or deliverance) from sins." The plural *tōn hamartiōn*, "the sins," might be considered an ablative expressing separation. Understood in this way, the actual reclaiming from sin is also expressed by the use of the Greek word *aphesis*. Ellen G. White writes:

Forgiveness has a broader meaning than many suppose. . . . God's forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness for sin, but reclaiming from sin. It is the outflow of redeeming love that transforms the heart."⁸

When considered in its fullness it can be said that forgiveness of sins is that divine act of favor through which divine love, as it is manifested in the crucified Saviour, covers the sinner with the righteousness of Christ; then by the same loving act subdues sinful man and makes him actually free from sin.

¹ Ellen G. White, *Christ's Object Lessons*, p. 251.
² Gustaf Aulen, *The Faith of the Christian Church*, pp. 257, 258.
³ *Ibid.*, p. 261.
⁴ White, *The Desire of Ages*, pp. 269, 270.
⁵ Aulen, *op. cit.*, p. 269.
⁶ White, *Patriarchs and Prophets*, p. 372.
⁷ Aulen, *op. cit.*, p. 262.
⁸ White, *Thoughts From the Mount of Blessing*, p. 114.



THE image revealed to Nebuchadnezzar, while representing the deterioration of the kingdoms of the earth in power and glory, also fitly represents the deterioration of religion and morality among the people of these kingdoms.

As nations forget God, in like proportion they become weak morally.—*The SDA Bible Commentary*, Ellen G. White Comments, on Dan. 2:37-42, p. 1168. (Italics supplied.)

A Dual Representation

The words "religion" and "morality" clearly point to the spiritual approach to this chapter rather than the literal and more common interpretation. In both cases the image is symbolic, but in one instance the symbols represent military prowess and political strength while in the other, devotion to the true God and loyalty to the principles of heaven are revealed. It is this second application of symbols that we wish to trace consistently through to the end.

The Four Metals

First, the head of gold represents not only Babylon but her knowledge and acquaintance with the true and living God—a knowledge of real worth, gold tried in the fire. But, "Babylon passed away because in her prosperity she forgot God."—*Ibid.*

This knowledge of God is clearly manifested in the experience of Nebuchadnezzar as he extols the King of heaven (Dan. 4:37). Her forgetfulness is demonstrated by Belshazzar, who humbled not his heart though he knew of his father's experiences. "And he [Nebuchadnezzar] was driven from the sons of men, . . . his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men. . . . And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this" (Dan. 5:21, 22). As a result the kingdom was finished and given to the Medes and Persians (verses 23-31).

Second, the Medo-Persian kingdom shows a marked change religiously, even as silver stands out against gold. "The Medo-Persian kingdom was visited by the wrath of heaven. . . . The fear of the Lord found no place in the hearts of the people."—*Ibid.*

This attitude is clearly chronicled in the book of Esther and the nonchalant manner in which Xerxes would have exterminated the Jews.

Third and Fourth, were the kingdoms of Greece and Rome, and it is in their metallic representation that we see a still greater decline, even as brass and iron stand in sharp contrast to gold and silver. "The kingdoms that followed were even more base and corrupt. . . . They sank lower and still lower in the scale of moral value."—*Ibid.*

The epitome of this deteriorated relationship with the true God is reached when "with the arms of a flood shall they [God's people] be overthrown from before him, and shall be broken; yea, also the prince of the covenant" (Dan. 11:22)—the crucifixion of Christ under the iron monarchy of Rome.

Religious Corruption in the Toes

Continuity and consistency of application dictate a further moral decline among the toes. We find, that—

We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. . . . The mingling of churchcraft and statecraft is represented by the iron and the clay. . . . This investing the church with power of the state will bring evil results. Men have almost passed the point of God's forbearance.—*Ibid.*, on Dan. 2:43.

The fulfillment of this phase can be clearly seen even as the elements of pagan and, later, papal Rome have diffused themselves throughout the world. By their religious influence and iron determination they guide and control the weaker and more pliable segments of Christendom. Notice,

God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men.—*The Great Controversy*, p. 581.

True, nations before have stood against God—but in ignorance. The corruption among the toes and its eventual defiance of God is without excuse. "Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth" (John 9:41). The claim of papal Rome as the only depository of

God's truth makes the sin exceedingly sinful.

The religious corruption and pagan elements begun in Babylon have clearly extended to our day even as the metallic substance of the image extends from the head down to the feet. This continuation of influence is also brought to view in Revelation 13:2, where the beast is composed of the body of a leopard, the feet of a bear, and the mouth of a lion. Truly this beast and these feet have picked up such elements from the foregoing nations as are needed for survival, prosperity, and religious influence in the world.

"Babylonia, . . . the kingdom preeminently which has moulded the world."—*Prophets and Kings*, p. 495.

"The earliest religious . . . traditions of our present civilization were cradled in Babylonia."—Schaff-Herzog Encyclopedia, Art. "Babylonia," quoted in *Prophets and Kings*, p. 496.

No wonder in the book of Revelation,

chapter 18:2, we read, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." One of the most prominent religious traditions that have molded the world is the custom of worshiping on the day of the sun. This custom existed in Babylon, continued in Persia, extended to Greece, advanced to Rome, from whence it spread to all the world, perverting the law of God. This line is clearly traced, just as the metallic substance can be traced, through all the kingdoms represented. (For this see R. L. Odom's book, *Sunday in Roman Paganism*. Compare page 151 for Babylon; page 43 for Persia; page 42 for Greece; pages 52, 153 for Rome; and for the feet, pages 53, 187.) So sun worship, the forerunner of Sunday worship, is still present with us today, not that Christians worship the sun, but rather that in either case the law of God is set at naught. It is

A Stone in the Hand of God

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this breaking of God's law that is soon to be enforced. We see the mingling of churchcraft and statecraft, the controlling of the consciences of men.

The Stone

In Daniel 2:34, 35 we find a stone bearing down upon the image, smiting it upon its feet and then growing into a mountain. In all three areas of action the stone is the focal point.

1. The *stone* is "cut out without hands."
2. The *stone* smites the image on its feet.
3. The *stone* becomes a mountain.

Now we cannot stop short and shift positions in the middle of the interpretation. The most important part is yet to come, namely the setting up of God's kingdom. If the interpretation is to be consistent and sure, the symbolic representation must also be applied to the stone as was applied to the previous sections of the dream. That is, the religious and moral relationship to God's truth must be met also in the symbolism of the stone.

First, let us consider the stone itself. "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner?" (Matt. 21:42). "Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed" (Rom. 9:33). The Rock whereof it speaks is Christ (1 Cor. 10:4). Christ is the Rock upon which the church is built and "the gates of hell shall not prevail against it" (Matt. 16:18). Nevertheless, Christ said, "It is expedient for you that I go away" (John 16:7). Therefore in a more practical sense it is the confession in Jesus Christ as the Son of the living God that constitutes the Rock (Matt. 16:15). It is the relationship of God to His people and they to Him that binds the church to the Arm of strength and the power of Omnipotence.

In another scripture we find that the stone again is Christ, but this time it is Christ working through His word. In 1 Peter 2:7, 8 we read: "The stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which *stumble at the word, being disobedient.*" Here the rock is not only Christ but obedience to that which is of Christ. The same thought is brought out in the parable of Matthew 7:21-27. Christ is saying that

mere profession is not enough to enter heaven but obedience to the will of God is also very much an essential. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." *Therefore* means, "in conclusion." In conclusion of what? Concluding the fact that obedience is a necessary prerequisite. "Therefore . . . , I will liken him unto a wise man [a man that was wise to obey], which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock"—founded upon the rock of obedience, obedience to the Rock of Ages.

Further amplification of this practical point is seen in Revelation 14:6-12. It is not the three angels that are spreading the gospel, the judgment hour message, et cetera. It is God working through His people. Therefore the stone represents Christ, yes, but Christ working through His word, which means working through His people. For "how shall they hear without a preacher?" (Rom. 10:14). It is men who carry the gospel and confront their fellow mortals with the necessity of obedience to God's Word. It is at the words of the living preacher that men stumble and fall. Christ first, then Christ through His Word, afterward Christ through His people, requiring obedience. This is the foundation stone of the church, the cornerstone which cannot be set aside. Now the question is, Can this practical aspect of this symbolic stone fulfill the necessary three points the stone must fulfill?

The Stone Cut Without Hands

"Without hands" means of divine origin (Heb. 9:24). Since the stone represents God's message of salvation and obedience to it, we must look for a special awakening of God's message in the latter days—the time of the feet of the image. In 1844 a movement began that was of divine origin. It was not a movement of man's devising but was the doing of the Lord God of heaven. It came at a time in earth's history when churchcraft and statecraft would once again come into focus and finally bloom in its fullness—a time of religious awakening and reinstating of great truths once delivered to the saints. The stone cut out without hands represents the three angels' messages—the work of Christ in the

earth, culminating in the establishment of His everlasting kingdom.

This stone has its origin from the mountain, and Ezekiel 28:14-16 applies this figure to the throne and dwelling place of God, the heavenly sanctuary: "Thou [Lucifer] wast upon the holy mountain of God." Again, "I will cast thee as profane out of the mountain of God." Where else, I pray thee, did this message arise except from the great truth of the sanctuary of God. "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (Dan. 8:14). Then shall the truth of the sanctuary be revealed again, the truth about the true sanctuary which the Lord pitched and not man (Heb. 8:2). Notice,

I was shown three steps—the first, second, and third angels' messages. Said my accompanying angel, "Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received." I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. *God had led them along step by step, until He had placed them upon a solid, immovable platform.*—*Early Writings*, pp. 258, 259. (Italics supplied.)

The Stone Smites and Breaks

"And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Matt. 21:44). The grinding of the stone represents the separation of the chaff from the wheat. So also the three angels' messages—God's final appeal to men—will sift from the world those who love God and those who love Him not. "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; . . . a stone of stumbling and for a rock of offence to both the houses of Israel. . . . And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples" (Isa. 8:13-16). It is only in the three angels' messages that we see this text fulfilled. Here only it is that we see the sanctuary, the law, and the sealing emphasized. Through these mediums God will be a stumbling block to many. The hour of God's judgment, the fall of Babylon, the corruption of the beast—these are the

stumbling stones of God. It is the law that is the great taskmaster to bring us to God.

The three angels' messages will also expose the sins of Babylon by striking at the footing of all religious intolerance—churchcraft and stateraft.

Thus the message of the third angel will be proclaimed. . . . The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy but rapid progress of the papal power,—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these.—*The Great Controversy*, p. 606.

This does not mean that the message will succeed in ushering in a theocracy. On the contrary, Sunday laws will be enforced. But God's people will succeed in smashing the plans of Satan and prevent a complete triumph of spiritual enslavement of the world by the evil one.

The Stone Becomes a Mountain

"Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it" (Mark 4:30-32). Truly this fits the movement of the third angel. The time will come, yes, is come, when we no more will be considered an insignificant people. Here we have a picture of growth. The swelling of the third angel's message into the loud cry of Revelation 18 and the finishing of the work of God in the earth.

The prophecies in the eighteenth of Revelation will soon be fulfilled. During the proclamation of the third angel's message, "another angel" is to "come down from heaven, having great power," and the earth is to be "lightened with his glory." The Spirit of the Lord will so graciously bless consecrated human instrumentalities that *men, women, and children will open their lips in praise and thanksgiving, filling the earth with the knowledge of God, and with His unsurpassed glory, as the waters cover the sea.*—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 18:1, p. 984. (Italics supplied.)

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes,

(Continued on page 40)

MUSIC IN WORSHIP



Hymnology in Christian Worship—No. 5 *

HARRY W. LOWE

Field Secretary, General Conference

WHILE the form of Christian hymns has changed considerably through the centuries, we know that "sacred poetry set to music and sung in the course of public worship has always formed part of Christian worship."—*Oxford Dictionary of the Christian Church*, art. "Hymns." The words of sacred poetry and the words of sacred traditions handed down from the fathers were set to music and used as part of the ritual of worship long before the Christian Era.

In Nehemiah 9:6 we have a record of some words sung by the Levites as follows: "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein . . . and thou preservest them all." This singing is referred to in *Patriarchs and Prophets*, page 115, as the hymn of the Levites which called upon the people to "stand up and bless the Lord your God." And in Nehemiah 9:19-21 we have a recitation, some of it probably in the form of a choral rendition, of the providences of God and deep expressions of the people's adoration.

The first Christian hymns were undoubtedly mainly Jewish psalms and fragments of the Sacred Scriptures, which had been committed to memory and expressed in the form of music. When Jesus sang a hymn with the disciples (Mark 14:26, cf. Matt. 26:30) it was undoubtedly some portion of the Hebrew Scriptures, probably the hallel, or the great anthem of praise, found in Psalms 113-118. A hallel was a song of

praise. The passage in question came to be known as the Egyptian hallel, while Psalms 130-136 were known as the Great Hallel, and both were sung at festivals such as the Passover, Tabernacles, Pentecost, and Temple dedication. The dominant thought in Israelite singing is preserved for us in the memorable phrases: "Praise ye the Lord," "Praise ye the name of the Lord," "Blessed be the name of the Lord from this time forth and forevermore," "Bless ye the Lord," et cetera.

In Luke 1:46-55 we have the song of Mary, which came to be known in the early church as the Magnificat, beginning with the lovely words: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." With this song of Mary we should compare the song of Hannah found in I Samuel 2:1: "My heart rejoiceth in the Lord: . . . because I rejoice in thy salvation."

In Luke 2:29-32 we have the famous song of Simeon, which came to be known in the early church as the Nunc Dimittis, beginning with the gracious words of an old man whose hopes found consummation when he looked upon "the Lord's Christ": "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

Greek and Latin Hymns

First, appeared the Greek hymns, which had a dogmatic emphasis, with a sustained theme that became monotonous by its repe-

* A worship talk given in the General Conference chapel.

tion. A visit to a Russian Orthodox Church service will reveal some majestic singing but with considerable repetition—due doubtless to the influence of the eastern rite of that church.

When Latin hymns appeared they were more simple, doctrinal, direct, and devotional, as may be seen in the following examples:

“Jesus, Thou joy of loving hearts!
Thou fount of life! Thou light of men!
From the best bliss that earth imparts,
We turn unfiled to Thee again.”
—BERNARD CLAIRVAUX (1091-1153)

“Jesus, the very thought of Thee,
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.”
—*Ibid.*

The Development in Later Hymnology

Hymns changed with the times, and there is a marked trend in early hymnology toward an ordered sequence. In monastic circles hymns were closely tied with the hour services and the meaning of the particular feasts or offices, which were multiplied with the passage of time. The consequence was that hymns did not always represent the feelings of the lowly worshiper, but were created to fit in with the theological conceptions attending each of the hour services or offices of the church.

The sixteenth-century Reformation produced a wealth of new hymns, both as to number and type. The dominant trend with Calvinism tolerated nothing but the words of Scripture. In consequence, as seen in the previous article, the metrical versions of the psalms constituted the backbone of Calvinistic songs of praise. It is difficult to overestimate the important part that the singing of the psalms of the Old Testament played not only in strict Calvinistic circles but in all areas where the Reformation made itself felt.

In the eighteenth century, as has also been pointed out in these articles, we have the appearance of a new type of evangelical hymn, and many famous names are a part of the study of the hymnology of these times. Isaac Watts (1674-1748), Charles Wesley (1707-1788), Philip Doddridge (1702-1751), Augustus M. Toplady (1740-1778), are only a few of the illustrious names that face us in the hymnology of this period. It is possible that two men—

Charles Wesley, who wrote more than five thousand hymns, and Isaac Watts—account for more hymns that are extant today than any other two men in the history of hymnology. This was the era of hymns that have weathered the times, such as “Rock of Ages, cleft for me,” “O Happy Day! That Fixed My Choice,” and too many others to mention here.

It has been truly said that “modern hymn writing and hymn singing was mainly the creation of the eighteenth century.”—*Oxford Dictionary of the Christian Church*, art. “Hymns.” Isaac Watts, the Congregationalist, wrote hymns that expressed, and still express, the deep spiritual experience of the individual singer. The same is true of the Wesleys’ Collection of Psalms and Hymns, which is said to have been the first hymnbook of really modern type, followed by *Hymns and Sacred Poems*, produced by John and Charles Wesley. It is perhaps no exaggeration to say that Charles Wesley was the most prolific and probably the most gifted of all the English hymn writers.

It can easily be seen from all this that the practice of hymn singing became an integral part of Christian worship, spreading like fire through each of the denominations.

It is unnecessary to develop here the idea that the words of Scripture run throughout almost all forms of hymnology, but perhaps we should mention two illustrations of this thought.

Many hymnologists feel that the words of Ephesians 5:14: “Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light,” are part of a very early Christian hymn that was based upon Isaiah 60:1, 2. It is similarly thought that the words of 1 Timothy 3:16: “Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory,” were often used in early hymns and had some theological basis in the virgin birth mentioned in Isaiah 7:14, and the prophetic utterance in Micah 5:2.

If we were to attempt a summary of the sentiments of evangelical hymn singing, we probably could not find better expression than in the new type of hymn that began to pour from the pen of an awakened

(Continued on page 37)

EVANGELISM -- Winning Men for God



Strengthening the Short Campaign

Part I

J. L. SHULER

Veteran Evangelist, California



A SEVENTH-DAY ADVENTIST evangelistic preaching campaign, whether it is conducted for a few weeks or for several months, will prove effective in proportion to proper preparation before the first sermon and the thorough follow-through after the last sermon by the evangelist. This is a principle that needs to be "graven with an iron pen" in the rock forever.

Oftentimes we are so concerned about getting the preaching started that we fail to plan for these vital precampaign features. We face the peril of being more concerned about the immediate count in baptisms than about the final count around the throne of God. The only souls for which any of us will have an eternal award are those whom we gather out and who prove true to the end and will be in heaven forever.

Paul, the greatest evangelist next to the Lord Jesus, did all his work with an appropriate thoroughness for having as many of his converts as possible around the throne of God at the end. See how he sets forth this real goal of evangelism in writing to his converts at Thessalonica: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy" (1 Thess. 2:19, 20).

Statistical reports are necessary and help-

ful, but the one that will really count forever is how many of those we have led into baptism will be around the throne when Jesus comes. Let us ever keep our eye on this as our true goal.

Notice again how Paul stresses this point in writing to the Philippians:

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain" (Phil. 2:15, 16).

The minister and the Bible instructor who are possessed of the supreme desire to have as many souls as possible around the throne will do their work with appropriate thoroughness in keeping with this goal. They will not hold back anything that any soul needs for a full experience in Christ. They will not let down a little here and there on the essential standards for baptism in order to have a larger report for the union conference weekly.

In this day of the half-done job in so many worldly lines, we need to read and heed the following counsel on "Thoroughness" in *Gospel Workers*:

Ministers should not feel that their work is finished until those who have accepted the theory of the truth realize indeed the influence of its sanctifying power, and are truly converted. . . .

Too often the work is left in an unfinished state, and in many such cases it amounts to nothing.—Page 367.

Unless those who receive the truth are thoroughly converted, unless there is a radical change in the life and character, unless the soul is riveted to the eternal Rock, they will not endure the test of trial.—Pages 368, 369.

How much better it would have been if the first messenger of truth had faithfully and thoroughly educated these converts in regard to all essential matters, even if fewer had been added to the church under his labors. God would be better pleased to have six thoroughly converted to the truth than to have sixty make a profession and yet not be truly converted.—Page 370.

This does not mean that any man who brings in sixty is not doing his work in a thorough manner. Under God men can bring in sixty or three times this number and do it with the essential thoroughness. But the statement should help us to make the right evaluation for thoroughness in our endeavors. The odds are ten to one in favor of him who does his work this way.

The San Bernardino *Sun* of July 28, 1958, contained an editorial entitled "Day of the Goof-off," which scored our day as the day of the half-done job along many lines:

"This period of great scientific achievement is being described with such high-sounding appellations as the Age of the Atom, the Space Age, the Era of Interstellar Conquest.

"Future historians may have another name for it: the Age of the Goof-off.

"The term was coined by an advertising executive who said: 'This is the great era of the goof-off, the age of the half-done job. The land is populated by laundrymen who won't iron shirts, with waiters who won't serve, with carpenters who will come around someday, maybe, with executives whose minds are on the golf course, with students who take cinch courses because the hard ones make them think, and salesmen who won't sell.'

"Singular thing about this accusation is that half the American people go along with it."

The editor might have added—and preachers who don't preach, ministers who don't win a soul, and pastors who don't do personal work. No real Adventist will do a half-done job. We who present people for baptism need to be careful that this spirit of the half-done job does not enter into our work.

Not long ago I heard an Adventist minister declare before a group of ministerial students that he could go into a town where

people knew nothing about the Adventist faith, where no preparation of the field had been made, and raise up a new Adventist church by an every-night three-week preaching campaign. As I heard his statement I said to myself, "Yes, he might raise up a church in three weeks, but it certainly would not be a *real Seventh-day Adventist church*."

We all know that there is such a large body of doctrines and practices in the Adventist way of life that it is really impossible in any every-night three-week meeting to expound them adequately for intelligent acceptance on the part of those who have no Adventist background. An every-night three-week campaign, or even eight or ten sermons, may be ample to bring to decision and prepare for baptism those who have been taught our doctrines by reading our books, or who have taken the Bible correspondence courses, or have had Bible studies in their home or the films of *It Is Written* and the *Take His Word* lessons. But this is not the case generally with those who have no previous acquaintance with Adventist beliefs and practices.

There are some good, honest souls who have no background of the Adventist faith and yet may be made ready for baptism very quickly. But generally no solid, substantial person without any background of Adventist knowledge can be ready for baptism in an every-night three-week campaign.

We have been advised that "it requires a vast amount of time and labor to convince one soul in regard to the special truths for this time" (*Gospel Workers*, pp. 496, 497). We must not lose sight of the fact that an evangelistic campaign of the everlasting gospel of God's threefold message is altogether different from the revival campaign by the evangelists of other churches. It is different not only in the numerous Christ-centered doctrines and practices which must be presented but in the length of time required for an adequate understanding of the full gospel of Christ, and for the full acceptance of its principles in Sabbath-keeping, eating, drinking, dress, associations, music, reading, and conversation.

After having conducted short campaigns of two, three, and four weeks' duration for the past ten years, and evaluating what has been accomplished, it is our conviction that much more would be gained if we extended the three- and four-week campaign

into six weeks. A four-week campaign leaves much undone—not in the declaration of every essential of our faith, but in the personal work which is tailored for leading the hearers into harmony with these essentials so that they are truly prepared to go all the way with Jesus. Let it not be forgotten—*No one has the power to help the interested people like the man who is doing the preaching.*

It is good for the evangelist to get groups to come forward for full surrender near the end of his campaign. But to leave them in the hands of the pastor, or pastors, at this juncture often involves a difficult task which they are unable to handle in many cases. The experienced man knows there is still a decided gap to be bridged from getting a person to come to the front and getting him lined up on all the essentials and bringing him into the church. We have found that often only about half who come forward on a call to accept God's message actually will harmonize with all the essentials so that they may be baptized. If we hold to the standards, consistent with thoroughness, it is possible that only 50 per cent who respond to the calls will go through to church membership. It would be better for the evangelist to hold fewer campaigns in a year and stay longer, and work with the pastor or pastors to see the people anchored in the church. If it pays to build solidly for erecting a "skyscraper," how much more in building for eternity in evangelism! How often is heard the cry of the pastors, where these three-week campaigns are held, "Not long enough!"

Every evangelist must decide for himself what plan to follow. But he needs to be alert for getting hold of plans for increasing his fruitage. When we arrange the schedule for the campaign we should keep in mind that there will be interested men and women who work during the day and can be reached in their homes only at night. If the evangelist has meetings every night for three weeks and then leaves, these people will not get the personal help they need for making a full surrender. In view of this, we think it is wise to run every night for two weeks, in which sufficient instruction is given for a person to make his decision. Then continue for two, three, or four additional weeks for only four nights a week, and use these open nights for visiting in the homes of those who work during the day to help them get into line with

all the essentials so that they can be baptized.

(To be continued)

New Approaches in Evangelism

A UNIQUE approach to evangelism was carried out last fall and winter in two series of meetings held in the Sligo church, Takoma Park, Maryland, called simply "Conversation I" and "Conversation II." Dialog was the vehicle used to present Bible themes in a modern setting, as a man or a woman might discuss them in the home.

Seated in easy chairs on the platform, William Loveless, pastor of the church, and Winton Beaven, dean of Columbia Union College, kept the conversational ball rolling in a pleasant, informal manner, backing the thought-provoking discussions with Bible and historical proof, using at times black light and chalk. Persons in the audience used Bibles given them to look up and mark texts for further study.

In the first series of thirteen Sunday evenings, basic Bible doctrines were explored, such as the nature of God and man, sin and death, prophecy, the Sabbath, and others. In the second series Kenneth Wood, assistant editor of the *Review and Herald*, discussed with Elder Loveless modern man's concepts on such present-day issues as the United Nations; the Vatican Council—its meaning and effect; Sunday blue laws; and church unity—all scrutinized in the light of Holy Scripture. The final conversation explored modern man's concept of the unpardonable sin, and presented the love and mercy of God, including a plea to accept so great a salvation.

The series, which closed March 10, was attended by an average of more than one thousand each evening. A high level of interest was sustained throughout. Many expressed a desire to continue to attend the church where they had gained new insight into truths so vital to modern living.

MYRLE TABLER
Member, PR Committee
Sligo Church, Takoma Park, Md.

God's Adventurers

F. M. ARROGANTE

President, Northern Mindanao Mission, Philippines

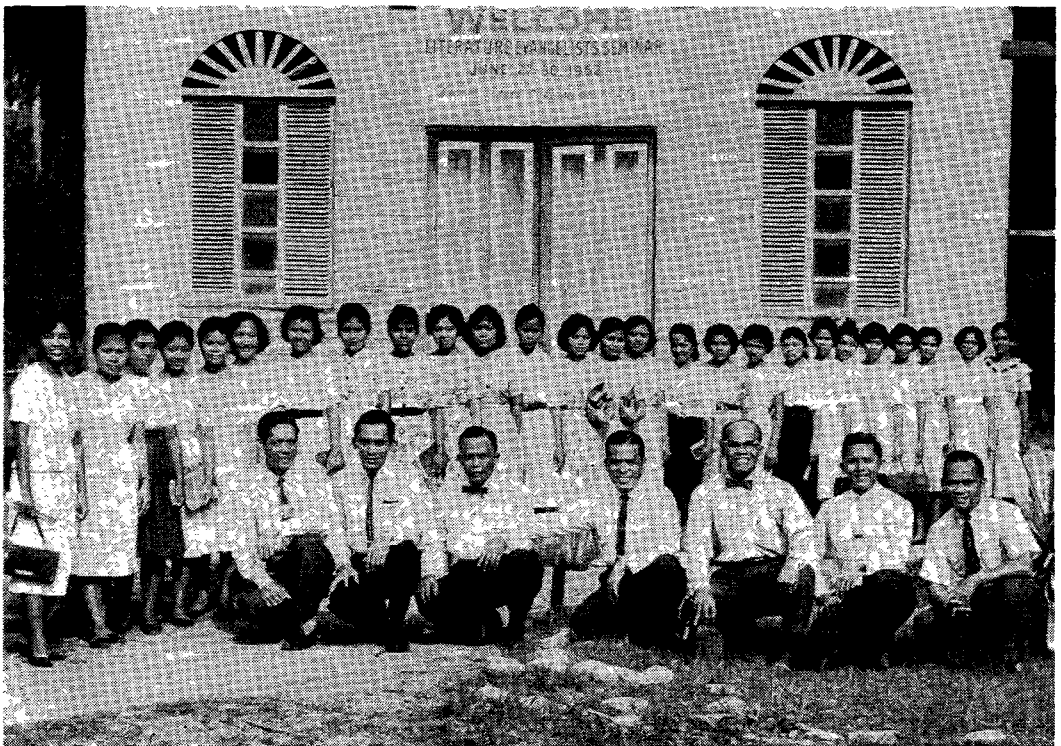


GOD'S work knows no barriers. The message, like the sunbeam, must find the dark places of the earth. Souls sleeping or lost in ignorance must be awakened and converted.

Fear was in the hearts of our literature evangelists when they ventured forth to work among the fearless Maranaos who lived in the municipalities, districts, and cities along the shore line of Lanao Lake. Armed with strong faith and confidence in God's guidance and protection and blessing, God's Adventurers pushed

forward, flashing the message of health and salvation to the Moslem villages.

These courageous evangelists are speeding up their work at a pace beyond our expectations. The unentered municipalities of Ragain, Tamparan, Lumbatan, Genasi, and Wato, including the districts of Tugaya, Malunlo, Gata, Panlawan, Salamaon, and Bacolod in the province of the Maranaos (Lanao del Sur), were all visited and canvassed. For two weeks this consecrated group of workers under the good leadership of Emma Poblacion was able to sell subscriptions worth more than two thousand pesos. (Now Miss Poblacion continues



Headed by Miss Letty Bolipata are the twenty-five magazine evangelists of the Northern Mindanao Mission, S. Philippines. They are known as "God's Adventurers."

the leadership on the union level and Letty Bolipata takes her place in the mission.)

The language barrier was a handicap that confronted the colporteurs. They knew that a successful drive depended much on their knowing the language of the people. However, the Lord provided a kind, educated Moslem, a post office employee, who wrote down a brief translation of the canvass into the Maranao language. This the women memorized, and through the medium of these few sentences, the people understood the nature of our work and the benefit they would receive from reading the magazines.

In places where there were PC camps they stayed with the families of the executive officers where they were well cared for and protected. In some places where they needed special protection two PC's accompanied each canvasser as he worked.

Sometimes when the colporteurs had to stay in the homes of the people they had to adapt themselves to national traditions and customs by eating and sleeping the Maranao way.

God's Adventurers, we call these women who are devoted to the cause of God, and are spreading the message of a soon-coming Jesus.

Do Short Evangelistic Campaigns Converts Stay?

H. H. SCHMIDT

President, Florida Conference



THIS question seems to be one of the first to arise when considering the merits of a long or a short evangelistic campaign. It is a strange and presumptuous matter to limit the power of the Holy Spirit; salvation is an experience that can be brought about in a moment of time, whereas the development of Christian character takes a longer time. But who can say whether it takes a month, a year, or a lifetime?

A number of things contribute to loss:

1. No integration into missionary and social life of church.
2. No pastoral care.
3. Unusual circumstances in family and job.

Over the years of evangelistic work we have discovered a number of things that seem at times to be paradoxical. We have discovered that—

1. Many converts have become good Seventh-day Adventists and strong church members by means of a campaign, without having had any former background or knowledge of Seventh-day Adventist

teachings. Many of these came as the result of the short campaign.

2. A strong percentage of the converts we win in a campaign, short or long, come from homes or from a background of SDA experience. It doesn't take a long campaign to accomplish this.

3. A large percentage of the loss we sustain is of those having an SDA background as well as of those learning of the message for the first time in an evangelistic meeting.

4. The percentage of loss, or ratio of loss, is commensurate with the number won, whether in a long or short campaign. In other words, if there are one hundred baptisms as the result of one campaign, there are a larger number of apostasies from this group than from a group of ten baptisms. But the ratio or percentage is the same.

A quick survey of our field (Florida) in the churches where short campaigns were held over the past three years, shows a loss of about 15 per cent of those won. This figure is no greater than the losses we have sustained in other churches over the same period of time where there hasn't been an intensive campaign.

We can well conclude that all this talk about a short campaign not showing lasting results has no foundation. We believe in the short, intensive campaign because it does bring results in souls won to the message in a shorter period of time. To hold these converts then becomes a responsibility of the pastor and church where the converts have fellowship.

We may summarize as follows:

1. More of the field can be covered with several short campaigns.

2. More churches are influenced and encouraged by an evangelistic campaign.

3. In the long run the expense is less to a conference because of more Adventist people participating who give toward campaigns.

4. The results in baptisms are greater.

5. Those staying by the message and the church are greater in number because a greater number are won initially.

SOME BOOKS I CAN RECOMMEND

E. E. WHITE

Educational Secretary, Australasian Division

The Five Herods by Fritz-Otto Busch, published by Robert Hale, London, 1958, 192 pages, including index.

A secular account written with a sympathetic Bible understanding, although not all will agree with some of his plausible explanations, e.g., Joseph's reason for going to Bethlehem, the star of Bethlehem, dates of certain events. Nevertheless, an excellent portrayal is given of the characters of Herod the Great, Archelaus, Antipas, Agrippa I, and Agrippa II, one chapter being devoted to each of these ambitious Idumaeans. Good background material helps us understand better the conditions under which our Lord, John the Baptist, and Peter and Paul performed their ministry.

A Tale of Two Brothers by Mabel Richmond Brailsford, published by Hart-Davis, London, 1954, 301 pages, including index.

Twenty-six interesting chapters recount the lives of John and Charles Wesley, the latter being the main subject, although the influence of the one over the other and vice versa is clearly shown. The book is based on the journals of the two brothers, and deals with their differences in later

life, their marital affairs, and the separation of John from the Anglican Church because of his ordination of preachers. The book reminds us that "God buries His workmen, but carries on His work."

This Is My God by Herman Wouk, published by Cape, London, 1960, 356 pages, including explanatory notes and glossary.

This famous novelist and playwright sets out, as an orthodox Jew, to explain to Gentiles who are curious about Judaistic practices, the rites of his religion. The book is also directed to Jews who do not observe these rites, and shows clearly the origin of their faith and customs. It discusses the survival of the Jews as a people, the Sabbath and its observance, the three yearly feasts, other holy days, the place of the Torah and the Talmud, Zionism, the Messiah and other topics, all interesting to students of the Old Testament.

Implications of Evolution by G. A. Kerkut, published by Pergamon Press, Oxford, 1960, 174 pages, including index.

The author is an evolutionist, but in a critical manner he examines certain basic assumptions of the theory, concluding very convincingly that certain necessary evidence is lacking. His purpose is to avoid scientific dogmatism, and to re-examine the ground for some evolutionary conclusions. Apart from the very readable and entertaining first two chapters, the book is highly technical and assumes advanced zoology training for full comprehension of all the arguments. Seven arguments—six zoological and one biochemical—are carefully studied and shown to be unproved. The whole book demonstrates that faith has been transferred from religious dogma to the high priests of the scientific hierarchy.

The Genesis Flood by J. C. Whitcomb and H. M. Morris, published by Presbyterian and Reformed Publishing Co., Philadelphia, 1961, 518 pages, including subject, author, and scripture indexes.

One of the authors is a theologian, the other a civil engineer, and both are believers in the Bible, accepting it as evidence in a scientific appraisal of the Noachian flood and its effects. The main aim is to show the inadequacy of the uniformitarian hypothesis to explain past geological processes, and to attempt to show how the Biblical record of a universal flood harmonizes with a true historical geology. It is refreshing to read such a well-documented, logical work, which emphasizes so strongly the Biblical account. A Seventh-day Adventist can find no better book which accords with the doctrines of the church; in fact, several SDA authors are quoted. Not all will concur with the last chapter on Abrahamic chronology, but this is an area where study is still being undertaken. For those whose duties lead them into discussion of the conflict between science and religion, this book is essential.



Christ Our Righteousness

(Bible Study)

KEY TEXT.—"This is his name whereby he shall be called, *THE LORD OUR RIGHTEOUSNESS*" (Jeremiah 23:6).

AIM.—Christ, who did no sin, alone stands righteous before God. His righteousness is applied to every sinner who claims it by faith. The Bible mentions a number who were accounted righteous.

Source of Righteousness

- | | |
|-------------|--|
| Dan. 9:7 | Righteousness belongeth unto Thee. |
| Psa. 145:17 | The Lord is righteous in all His ways. |
| Psa. 36:6 | Thy righteousness is like the great mountains. |
| Psa. 92:15 | There is no unrighteousness in Him. |

Nature of Righteousness

- | | |
|--------------|--|
| Eph. 4:22-24 | After God is created in righteousness. |
| Eph. 5:9 | Fruit of the Spirit is righteousness. |
| 1 Tim. 6:11 | Follow after righteousness. |
| 1 John 5:17 | All unrighteousness is sin. |
| Heb. 1:9 | Thou hast loved righteousness. |

How Obtained

- | | |
|---------------|---|
| Rom. 3:22-25 | Jesus Christ—His righteousness. |
| Rom. 4:5 | Faith counted for righteousness. |
| Rom. 4:6 | Imputed righteousness. |
| Rom. 4:24, 25 | Jesus raised for our justification (righteousness). |
| Rom. 5:1 | Being justified by Jesus Christ. |

Those Who Attained

- | | |
|----------------|--------------------------|
| Matt. 23:35 | Righteous Abel. |
| Heb. 11:4 | Righteous Abel. |
| Gen. 7:1 | Noah. |
| Rom. 4:3 | Abraham. |
| 2 Peter 2:7, 8 | Lot. |
| Luke 1:6 | Zacharias and Elisabeth. |
| Rom. 9:30 | Certain Gentiles. |

Spirit of Prophecy Comments

"Christ our righteousness is the one sublime message set forth in the Sacred Scriptures. However varied the forms and phrases in which this message may be unfolded and presented, yet always, from every point of the circle, the central commanding theme is, Christ our Righteousness."—*Christ Our Righteousness*, p. 9.

"The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken. If he can control minds so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation."—*Gospel Workers*, p. 161.

"If we would have the spirit and power of the third angel's message, we must present the law and the gospel together, for they go hand in hand. As a power from beneath is stirring up the children of disobedience to make void the law of God, and to trample upon the truth that Christ is our righteousness, a power from above is moving upon the hearts of those who are loyal, to exalt the law, and to lift up Jesus

as a complete Saviour."—*Ibid.*, pp. 161, 162.

"The burden of our message is not only the commandments of God, but the faith of Jesus."—*Ibid.*, p. 162.

"If Satan can succeed in leading man to place value upon his own works as works of merit and righteousness, he knows that he can overcome him by his temptations, and make him his victim and prey. Lift up Jesus before the people. Strike the door-posts with the blood of Calvary's Lamb, and you are safe."—*Review and Herald*, Sept. 3, 1889.

"What is it that constitutes the wretchedness, the nakedness, of those who feel rich and increased with goods? It is want of the righteousness of Christ."—*Review and Herald*, August 7, 1894.

"The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven."—*Review and Herald*, June 4, 1895.

"If you would stand through the time of trouble, you must know Christ and appropriate the gift of His righteousness, which He imputes to the repentant sinner."—*Christ Our Righteousness*, p. 60.

Further references:

Testimonies to Ministers, p. 150. The road to perfection is through laying hold upon Christ's righteousness.

Christ's Object Lessons, p. 310. The righteousness of Christ, His own unblemished character, is imparted to all receiving believers through faith.

The Desire of Ages, pp. 555, 556. The righteousness of Christ is a principle that transforms the character and controls conduct.

—Adapted From "Helps for Preachers," The Ministerial Association, Southern African Division

The True Israel of God

(Continued from page 17)

we turn to the Gentiles" (Acts 13:46).

For this reason another apostle spoke of the Gentiles who had entered into covenant relation with Christ in these terms:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy (1 Peter 2:9, 10).

Paul makes an interesting use of the terms "Jews," that is literal Israel, "Gentiles," and "the church of God": "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God" (1 Cor. 10:32).

Clearly the kingdom promises were taken from the unbelieving Jewish nation—the church of God in Christ's day—and given to believing Gentiles and Jews—God's elect in every nation. To twice-born men, regardless of race, and to them alone, now belong "the adoption, and the glory, and the covenants, . . . and the promises" (Rom. 9:3-5).

The Anglo-American-Israel theory is based on the same fallacy committed by the Jews, or Israel, of Christ's day. They limit God's covenant promises and blessings to be a literal nation, or nations, whereas they belong to every man in Christ Jesus.

¹ Siegfried H. Horn, *Light From the Dust Heaps*, pp. 60, 61.

² E. G. White, *Prophets and Kings*, p. 19.

³ White, *ibid.*, p. 704.

⁴ H. L. Goudge, *The British Israel Theory*, p. 20.

⁵ *The SDA Bible Commentary*, vol. 4, pp. 25, 26.

⁶ E. G. White, *Testimonies*, vol. 8, p. 119.

⁷ This is one of many passages yet to be fulfilled in principle through Christ's kingdom and spiritual Israel.

⁸ Goudge, *op. cit.*, p. 22.

⁹ E. G. White, *Selected Messages*, book 1, p. 67.

¹⁰ See leaflet *Why Great Britain Will Never Be Destroyed*, by W. A. Bolt, Covenant Publishing Co., London, England.

¹¹ Joseph Gay, *The British Israel Truth*, p. 11, British Israel World Federation Leaflet, No. 3.

¹² W. H. Smith, *The Ten Tribes of Israel Never Lost*, p. 66, pub. Vancouver, B.C., 1946.

¹³ Hastings, Art. "Jew," *Dictionary of the Bible*, p. 465.

¹⁴ *SDA Bible Dictionary*, p. 517.

(To be continued)

Hymnology in Christian Worship

(Continued from page 29)

Charles Wesley in the immortal words:

"O for a thousand tongues to sing
My great Redeemer's praise!"

When the Wesleys taught men to sing of "the triumphs of His grace," it was not long before men were feeling what they sang, and when men feel as an experience what they are singing with their lips, they soon begin to believe with their whole hearts. Thus we reach the obvious conclusion that in Christian hymn singing as a part of divine worship we should aim to sing what we mean, and mean what we sing. Worship then loses its cold formality and becomes a warm and intimate fellowship between man and his Redeemer.

SHEPHERDESS -- Her Vital Partnership



*The Place of the Minister's Wife in Church and Community**

BERTHA W. FEARING

Minister's Wife, Washington, D.C.

Arriving in a New Church



IT HAS been said that much of what has been spoken or written about the minister's wife is either idealistic or unrealistic. It usually portrays a woman who is the perfect combination of all that is gracious, lovely, spiritual, pleasant, friendly, tactful; a model housewife and mother, a perfect hostess, her husband's right arm, an understanding counselor, a skilled financier, a reasonably active church worker, et cetera. It would seem she is to be the embodiment of all virtues.

Doubtless your feelings are the same as mine, for I say, "Who is sufficient?" And the answer is, "Surely not I." As a bride, one of our now-well-known ministers' wives spent an evening reading all about what she was supposed to be and do, and her husband came home to find her in tears and sobbing, "I can never do it at all."

Because the standards others have for her are so high it follows that her standards for herself must be exalted. She may not feel she can qualify, but she will grow into her position and work with God's guidance.

After all, there must be an ideal, but we must remember that it is an ideal, and not one of us can fit the picture on all points.

When the new pastor and his wife arrive, the people first notice their appearance—how they are dressed and their manner in meeting their new congregation. In their pastor they next

listen to his ability in preaching; in his wife they notice whether she is pleasant and friendly to everyone. Friendliness and kindness are priority qualifications. Of course, the new shepherdess arrives at this new church knowing that she will like it here, and that she will love these people, so friendliness and interest will glow from her face and show in her words and actions.

It is interesting to know that it has only been in the past fifteen or twenty years that large business organizations have paid much attention to the wives of their executives. Prior to that time there seemed to be no recognition of their part in their husbands' success or failure. But in 1951 William Whyte, Jr., writing in *FORTUNE* magazine in the months of October and November, indicated that some corporations now consider their executives' wives almost as important as the executives themselves, and that wives were regularly interviewed by many companies along with their husbands.

Doubtless we remember the story of the committee that was interviewing a pastoral prospect and inquired about his wife with some rather personal and pointed questions. The minister didn't like this very well and said, "You are not calling my wife, are you?" "No," was the reply, "we aren't calling your wife, but if we call you, she's going to come!"

The concern on the part of worldly organizations is, of course, a financial one. They want their men happy and secure in their home life so that their "total energies" are available for their work. They know that a man with a happy home life is a more productive and congenial worker. Among other qualifications they list the "ideal corporation wife" as adaptable, gre-

* Presented to an assembly of ministers' wives at the Columbia Union Session, Atlantic City, New Jersey.

gariou, one who realizes that her husband belongs to the corporation.

We recognize that these are qualities that could be considered of value in almost any field of work, especially that of the minister's wife.

A Comparison With Other Women

A comparative look at the wives of business and professional men with the minister's wife may show many similarities, but there are two major points in which we as ministers' wives differ—first, we believe our husbands have been divinely called to their work, and second, the minister's wife is a participant in her husband's work. She is vitally involved in the church and in the home, and the church and the community both expect her to be. Surely it is a rare minister's wife who does not feel she is sharing in some way in the work of God through her marriage and position in her home and church.

Wallace Denton in his book *The Role of the Minister's Wife* tells of interviewing a group of thirty wives. In answer to the question as to what they considered the "place" of the minister's wife to be, the following replies are typical.

"I think her place is to help her husband as much as possible, but to be strictly in the background."

"I think the minister's wife is to walk beside her husband. . . . Well, maybe she is to walk just a little behind him, because he is to be the center."

"Like other women, I believe she should be a helpmate to her husband and provide him with a comfortable home."

I insert here a few personal suggestions that would apply to any wife who loves her husband and wants to care for him:

We want our husbands to be physically well but sometimes undermine their health ourselves by serving improperly planned meals or urging them to do something for us when they are already overtired (because we have just as much right to their time as Mr. or Mrs. Blank, you know). Remember that the man has more physical strength but women are more resistant to disease and their life expectancy is longer. So . . . if we want to keep our husbands we should do our part in guarding their health and well-being.

1. Watch his weight. This means we provide meals tailored to his needs and desires.

2. Encourage regular, not sporadic, exercise. His life is often too sedentary.

3. Insist on adequate rest. Brain workers need more rest than active laborers.

4. See that he drinks enough water. Perhaps give him a thermos to carry as he goes out for the day.

5. Create a relaxing atmosphere. Home should be a haven after the problems of the day.

6. Regular medical care and examinations are vital, especially after 35 or 40.

7. Help him make the most of his vacation; it should be recreative.

A minister has many demands and a busy schedule if he is the kind of minister he should be. But the wife does not say, "Oh, the conference works you too hard, my poor darling!" She helps him to arrange a balanced program, to guard his health and happiness.

A Wife's Place as Counselor in Her Husband's Life

Does the minister's wife have a definite place in the church program? Of course, but your place may be a different one than the role of your predecessor. Because you do not have her talents, it does not mean you do not have your own contribution to make. The first place of consideration for any minister's wife, of course, is to be of help to her husband personally—and if that role is well filled, doubtless she is at the same time making her largest contribution to the work of the church.

Now for a few general and personal areas of helpfulness. First, there are two very obvious things about a person in public life: what he says and how he looks. Study your husband as objectively as you can; learn to listen intelligently to his sermons, and then learn how to offer tactful criticisms and suggestions. Think of these points: Is his presentation logical, clear, interesting? Is it over the peoples' heads, too down to earth? Does it offer thought for the various levels of the congregation? Does it meet the needs of the hearers? Is it helping to prepare them for heaven? Is his voice pleasant or monotonous? Is he developing objectionable mannerisms or gestures, mispronouncing words, or using incorrect grammar? No one else is going to tell him, and if someone did, it might be embarrassing. It is up to you. Perhaps you need to help him in his dress. He is before the public gaze, and nothing about his appearance should detract or call attention to too much or too little.

While you may act as his chief critic, it is done kindly and tactfully—but of course you wouldn't do it any other way with someone you love. And yours must not always be criticism—he will receive encouragement and approbation, even praise, from others, and must from you also.

Be understanding about his books and study materials; they are important to him. Don't begrudge him his library, or his study and

meditation hours. Help him to have quietness for thought, study, and prayer.

And in your own study and reading be aware of materials he might find useful; mark them for him and lay them on his desk. You may be rewarded some Sabbath morning by hearing your idea framed in a new sermon.

Be understanding when he has a special task on his hands—building a new church or school, a major evangelistic campaign, a large visitation program, or the Ingathering campaign, and help all you can.

Knowing the Church Members

One of the first responsibilities at the new church is to learn to recognize the people and be able to call them by name. Obtain the list of members before you arrive, if possible, so that at least the names are familiar from your study; then when you meet the people it is easier to remember. Determine to learn a few more each week at every service or gathering you attend. By the time you have made some headway on this you begin to feel at home. You are among friends. *They welcomed you* to the church as a newcomer; now you are beginning to take your place as hostess and welcome *them*.

And one of the very enjoyable roles of the pastor's wife is that of church hostess, not only when her husband may be holding evangelistic meetings, but especially on Sabbath mornings. She does not necessarily stand at the entrance and shake hands with everybody (I rather like to see a man do that), but the minister's wife and the Bible instructor usually like to take this opportunity to greet special ones, watching for visitors, newer members, those who have been absent for a while. This means they would be at the church perhaps by nine o'clock on Sabbath morning. Then at the close of the service it is well for the minister's wife to have a place in the lobby or foyer, which may become a regular spot where she may greet those she missed before church, and it will also mean that members know where to find her to ask a question or convey a message, or introduce a friend.

Perhaps one of the first ways you have contact with many of the members is by telephone, and even though you may be fortunate enough to have a secretary installed in the church office, you will still receive many calls. And many times the minister's wife serves unofficially as secretary right from the home. Graciousness and willingness to be of service must show in our voice as we answer the telephone. I mention this because I would like to suggest that you have a notebook by the telephone (I like a spiral

notebook such as a stenographer uses) and always write any messages in it. Thus you have a permanent record—little pieces of paper may get lost, or your husband takes them with him. But that notebook should never leave the telephone—the messages are copied out of it for him to carry with him. Then they are crossed off when they are cared for. If you have a permanent record in that notebook, it may save you many a problem, for you can always look back if necessary. It can be a serious matter to lose some messages. Then, too, the pastor may get busy and you may have to remind him to do something that wasn't crossed off.

(To be continued)

A Stone in the Hand of God

(Continued from page 27)

and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. . . . And he said to me, *These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple*" (Rev. 7:9-15). (Italics supplied.)

This preaching of the third angel's message is the mountain that fills the whole earth as the waters cover the sea. This is climaxed only by the appearance of God Himself. In fact, Daniel sees these glories as one—the glories of the closing message blending with the glories of the new heaven and the new earth. As earth and sky seem to meet on the horizon, so to the prophet's vision the twain are as one. Quickly the man of God spans the millennium and sees the church as the mountain and the mountain as the earth made new.

God refers to His church as "my mountain in the field" (Jer. 17:3). "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills" (Micah 4:1). (Compare *Counsels to Teachers*, pp. 454, 455.) "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

BOOKS -- For Your Library



Handbook of Church Administration, Lowell Russell Ditzen, The Macmillan Company, New York, 1962, 390 pages, \$7.00.

This very usable source book of church administration is an almost complete guide into every phase of church activity. The author seems cognizant that the average minister must be a many-sided man in the fulfillment of his responsibilities as pastor, teacher, youth leader, businessman, organizer, program planner, building designer and decorator, director of various boards and committees. At the same time he must be a source of information on almost everything from local government to world affairs. Above all he must be a spiritual leader, with time to visit and with sympathetic understanding of the needs of the membership, and, of course, be able to preach a moving and truly scriptural sermon.

Lowell Ditzen has been sensitive to the needs of the small church where the minister may be alone in directing its affairs. There are suggestions for medium-sized churches that may have part-time help, and also for those large congregations with widely varied activities. He is wisely aware, too, of the significant part that dedicated laymen may play in church administration, and has given ideas which could assist church officers on occasions when the pulpit might be vacant. He deals with such themes as personnel, church building and furnishings, grounds, church office, civil and legal church matters, correspondence, mailing and printing, publicity, public relations, mechanics, productive meetings, ideas for integrating new members, working for children and youth, servicemen, hospitality, membership programs, and many other subjects. Ministers, church leaders, and leading officers of the church would do well to avail themselves of this valuable handbook of church administration.

ANDREW FEARING

Memorials of Calvary, Taylor G. Bunch, Review and Herald, 1962, 192 pages, \$3.00.

Happy are they indeed who in the ordinances of the Lord's house enter into true spiritual discernment, recognizing in the ritual of the towel and basin a memorial of the Lord's humility, in the unleavened bread His broken body, and in the unfermented nectar of the vine His blood poured out. Multitudes come away from the Lord's table blessed above measure. Countless others, alas, go dutifully through the memorial rites of the upper room and emerge with the unspoken sigh, "Well, that's over for another quarter."

Memorials of Calvary is a thought-provoking

book for all such, and for all others to whom the celebration of the ordinances is a precious experience. Devoutly read, it will make vivid the whole drama of salvation from Adam's fall to the joy of the redeemed. No reader can follow the author through these pages without a more profound sense of the meaning of worship and of the deeper meaning of the symbols of the communion service. Not only is self-examination shown to be important as a requisite to participation in the ordinances, but incentive to such preparation of heart is inspiringly provided.

Every believer who reads this volume will find himself somewhere among the brokenhearted around the cross—the grieving mother, the dutiful John, the converted Magdalene, the astonished centurion, the repentant thief, or the fearful disciples mingling with the rabble. With the faithful of all ages he will discover for himself the meaning of the central cross at Calvary, the symbol of fulfillment after centuries of promise.

Some things discussed in the book are important for consideration in this era of accent on the externals of worship. It is not the cross, for instance, symbol of pagan cruelty, that is to be revered, but only He who died upon it. Not the veneration of relics with its backward look is enjoined upon the Christian, but participation in a memorial service that looks forward to life forever with a risen Saviour. Not in the presumptuous transubstantiation of God into a wafer is our hope, but in the transformation of the life by grace "as seeing him who is invisible."

Full of rare quotations from the pens of sainted witnesses to God's everlasting purpose, this book will be a handbook in the busy pastor's study and a volume of comfort by the bedside for many a believer's night vigil.

H. M. TIPPETT

Spiritualism Today and Fellow Travelers of Spiritualism, LeRoy Edwin Froom, Review and Herald, Washington, D.C., 1963.

Here is a truly rich contribution in a field little known to most Christians. These two booklets comprise about a dozen chapters of a large two-volume work, *The Conditionalist Faith of Our Fathers*, which is now in preparation and will be appearing later.

Dr. L. E. Froom, whose careful scholarship is ably demonstrated in the four-volume set *The Prophetic Faith of our Fathers*, has been working tirelessly on these volumes. In his exhaustive research the author not only unfolds the backgrounds of occult science but deals with the whole subject



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of the nature of man. In the two preliminary booklets on Spiritualism the writer traces the cult from its very beginnings, showing its tragic influence through past millenniums. No minister can afford to be without these rich sources. The subject is treated historically, and the reader will be astounded by the amazing claims made by this challenging movement. *Spiritualism Today* and *Fellow Travelers of Spiritualism* are "paperbacks," their purpose being to create a desire on the part of the reader for deeper knowledge of this vital subject.

The author has gone backstage, as it were, and introduces to us the tremendous supporting cast of Spiritualism—parapsychology, spirit-healing, hypnotism, and occult forces in both East and West. In a masterly way he has exposed this cult and shown it to be what it really is—the masterpiece of Satan.

While it had its modern beginnings in the State of New York only a little over a hundred years ago, it has now reached worldwide proportions, invading many Christian churches under the guise of a new and fuller revelation from God. We cannot recommend these preparatory books too highly. Having been with the author on the very ground floor of his investigation, it is the conviction of this reviewer that we have, in these two booklets and the later works when complete, something that may challenge the whole Christian world as perhaps nothing else has done for centuries. I cannot urge too strongly that all our ministers make a point of securing these paperbacks to place in the hands of fellow ministers of other congregations. These will be received readily and will create a desire for the large works later, which in turn will pave the way for the investigation of deeper truths that make so real "the blessed hope."

R. ALLAN ANDERSON

Preachers of Righteousness, Roy Allan Anderson,
Southern Publishing Association, Nashville,
Tennessee, 1963, 212 pages, \$3.75.

This book is a must for all Seventh-day Adventist preachers. When it was first publicly presented at the time of the quadrennial session of the Columbia Union Conference at Atlantic City, New Jersey, a total of 225 books were sold the first night.

This book by the secretary of the Ministerial Association of the General Conference will contribute positively to better preaching. The reader will not find space devoted to intricate theological reasoning, but he will find much on the great

themes that should motivate the true Christian preacher of today.

Preachers of Righteousness comprises the lectures delivered by the author during the sixth series of the H. M. S. Richards Lectureship on preaching at Columbia Union College. One of the most outstanding contributions in the field of homiletics within the denomination, the lectureship was inaugurated in May, 1957, and the first lecturer was the one after whom the series is named, H. M. S. Richards.

As one who had the privilege of hearing this series of lectures, I noted the deep impressions made on the large groups of pastors who had gathered for this lectureship from many areas of the Columbia Union Conference territory, as well as upon college students.

The reader will get the same impression. The author's lifetime of service in the art of preaching is revealed in this book. His only objective is to point preachers and would-be preachers to the Master Preacher, Jesus Christ.

Maintaining that Christ should be the center of every sermon and that the Bible should be the basis of every discourse, he blazes a trail into new fields of homiletic discussion and does it so well that one finds here a rich source of material that will prove of real inspiration and put the reader on the road to a more effective ministry.

The intellectual distinction that marked his utterances, the fine literary form in which they are phrased, the spirit of dedication that motivated the delivery, together with the spiritual insight displayed, all combined to make notable the service rendered by the author of this volume.

This book will be especially helpful to preachers. It should be read eagerly by the youthful pastor. If he heeds the helpful admonition and puts it into practice, his messages from the pulpit on Sabbath morning will be appreciated by the congregation.

Of particular interest is the chapter on "Exposition and Evangelism." How an expository sermon can be evangelistic is expertly handled by the author. Other chapters deal with discipline in the development of expository preachers, the mechanics and dynamics of expository preaching, developing and delivering the sermon, and the importance of uplifting Christ in every discourse.

This is a volume that will be read and reread by ministers of all ages who are eager to become better expository preachers. D. A. ROTH

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NEWS -- From Current Journals



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

SAN FRANCISCO—The Methodist Church Council of Bishops, expressing concern over a diminishing number of clergymen, has launched a nationwide program designed to build up the ministry. It called here for a series of one-day special convocations on the ministry in each of the denomination's annual areas before their 1964 Quadrennial General Conference in Pittsburgh, Pennsylvania. Known as the Bishops' Mission on the Ministry, the ministerial conferences will have a threefold purpose: "To call to the attention of the church in the months preceding the General Conference the crucial importance of the parish ministry; To lift the morale of the men already engaged in the parish ministry; To lay the groundwork for later cultivation for recruitment." It was reported that Methodist seminaries were not graduating enough ministers to replace those lost through death, retirement, and other reasons. A detailed program for the sessions was outlined by the bishops. It includes special projects for ministers, their wives, and lay persons. "The foundation stone of Protestantism," the bishops declared, "is the proclamation of the Word." Representatives of theological seminaries will be invited to participate in these programs.

PHILADELPHIA—A "Preacher's Paperback Library" will be published by the Lutheran Church in America's Board of Publication to help the denomination's more than 6,800 ministers improve their sermons. The series will make available to clergymen the history and theory of preaching, reprints of sermon classics with interpretive comment, reprints of important works on the ministry with special reference to preaching and representative contemporary sermons. Fortress Press, the LCA's publication house, will issue the series following the recommendation of the board's Book and Manuscript Committee. Dr. Reuben Youngdahl, committee chairman, said the reprints will aid ministers in the "solution of contemporary problems in the practice of preaching." Consulting editor will be Dr. Edmund A. Steimle, professor of homiletics at Union Theological Seminary, New York. He preaches on the Protestant Hour radio program and is vice-chairman of the Book and Manuscript Committee.

NEW YORK—Protestant clergymen from all parts

of the country laid the groundwork here for the establishment of a permanent organization to set standards for training and accreditation of pastoral counselors. About 100 Protestant ministers, all specialists in pastoral counseling, voted to set up the organization at a two-day meeting sponsored by the American Foundation of Religion and Psychiatry. They approved an "interim" constitution which will be studied over the coming year. The new organization will be called The American Association of Pastoral Counselors. A convention in 1964 will formalize the association's establishment. In recent years pastoral counseling has become one of the fastest growing developments in the Protestant ministry. In 1950 there were 10 pastoral counseling centers in various sections of the country. Today there are 149, half of them established since 1960. The American Foundation of Religion and Psychiatry announced the publication of a new semiannual journal, *The Pastoral Counselor*, directed to clergymen engaged in counseling work. The spring issue has been sent to 2,500 ministerial counselors.

PHILADELPHIA—A top British Methodist leader predicted here that intercommunion between Anglicans and Methodists in England will be achieved within five years, but that full organic union will take at least 20 years. Dr. Harold Roberts, principal of Richmond College and chairman of the Methodist delegation carrying on negotiations with the Church of England, said English Methodists would accept the episcopacy as a part of union but not "the idea that episcopacy is of the essence." It would be approved only as "one of the ways of giving unity and continuity to the church," he said. Another condition for organic union, according to Dr. Roberts, would be a revision or repeal of the Acts of Parliament that give the British Government authority over the Church of England. Both of these conditions were contained in the plan for union of the two churches which was made public recently. It will be submitted to the churches for study, and no votes will be taken until 1965.

BOSTON—A noted Roman Catholic priest-geologist is gathering evidence here to prove that 300 million years ago New England had mountains higher than the peaks of the Himalayas and that the six-State region arose from the sea. Father James W. Skehan, S.J., chairman and founder of the geology department of Jesuit-operated Boston

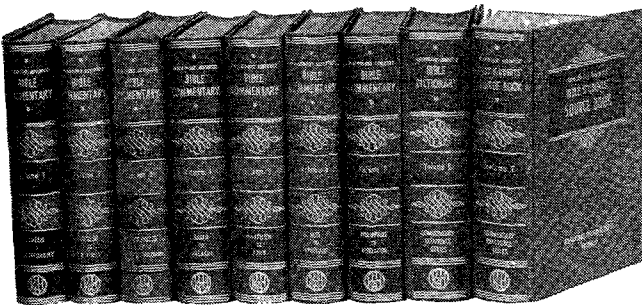
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College, is in the process of reconstructing in miniature what New England looked like topographically ages ago. He is evaluating his findings made in a two-year study of rock taken from a \$16 million water tunnel being constructed far below the surface of central Massachusetts. Father Skehan says the height of the ancient mountains can be determined by the chemical and physical composition of rocks brought up from 200 to 400 feet below the surface of the tunnel. Further proof of his theory that New England once had enormous mountains was the discovery of amazonite, a type of feldspar found only in the central parts of great mountain chains.

CAPE TOWN, SOUTH AFRICA—The Dutch Reformed Church in South Africa suggests that Chopin's Funeral March not be played at funerals because "it is a monstrosity that has found its way into the Christian framework." The church's Commission on Music assailed the work of the nineteenth century Polish composer as "purely naturalistic in design, without any Christian associations and clashing directly with the character of Christian religious practice." Heathen nations and tribes, the commission declared, use music at funerals to ward off evil spirits and give the dead safe conduct to the hereafter. But, it said, Christians "should have choral music instead of a funeral march." According to the commission, the playing of Chopin's Funeral March became a custom because it was performed so often at State funerals and those of distinguished personalities. However, it added, the march "suggests the departure of a human being to a heathenish fate rather than to an eternal hereafter."

MILWAUKEE, Wis.—A professor of religion and medicine proposed here that a small group of clergymen take two years of medicine and a year of psychiatry and become the first examples of a new kind of physician. Dr. Granger E. Westberg, associate professor of medicine and religion at the University of Chicago, said there is no modern equivalent of the family doctor who knew something about the life of his patients and could spot the emotional problems that often cause illness. Clergymen trained in medicine and religion, he said, could "deal with people faced with problems that could make them ill and get the people to doctors when that professional care is needed." Dr. Westberg said many emotional problems begin in family situations, and that ministers are "the only professionals left who can knock on people's doors" and drop in for a friendly visit. "You're better doctors of the whole man than you think

you are," Dr. Westberg told pastors attending a meeting of the National Lutheran Council Ministerium.

LONDON—Changes in some familiar words, including those of the twenty-third psalm, were proposed here by a Church of England commission charged with revising the Psalter in the Book of Common Prayer. One of the examples of the revision occurs in the twenty-third psalm where the words "the valley of the shadow of death" have been changed to "the darkest valley." Although the major part of the Psalter remains unaltered, some words and phrases have been changed in the light of "advance in the study of comparative Semitic philology," according to Dr. Coggan. One of the more significant revisions involves dropping the word "hell" from the psalms. Instead of "the wicked being turned into hell," the new version states "the wicked shall be given over unto the grave." The Coverdale phrase "let them go down quick into hell" becomes "alive into the pit" in the new version. Some other examples of changes: "If I forget thee, O Jerusalem, let my right hand forget her cunning" now reads, "If I forget thee, O Jerusalem, let my right hand be withered away." "God is gone up with a merry noise" has become "God is gone up with a shout of triumph."

NEW YORK—A charred cross from Coventry Cathedral, England, will be the centerpiece for the Protestant Church Pavilion at the 1964 New York World's Fair, it was reported here. The cross is made of half-burned timbers from the cathedral that was destroyed by Nazi bombers in 1940. It will be shown here in a reproduction of the cathedral's sanctuary. A new Coventry Cathedral has been built next to the old structure's ruins.

SERAMPORE, INDIA—The Serampore Theological University, a nondenominational institution in Bengal founded nearly two centuries ago by the British missionary William Carey, has built its first hostel for women students. A "striking increase" in the number of women students in recent years made hostel facilities necessary, university officials said. The project was financed by funds received from the American Baptist Foreign Missions Board and individual Canadian churches.

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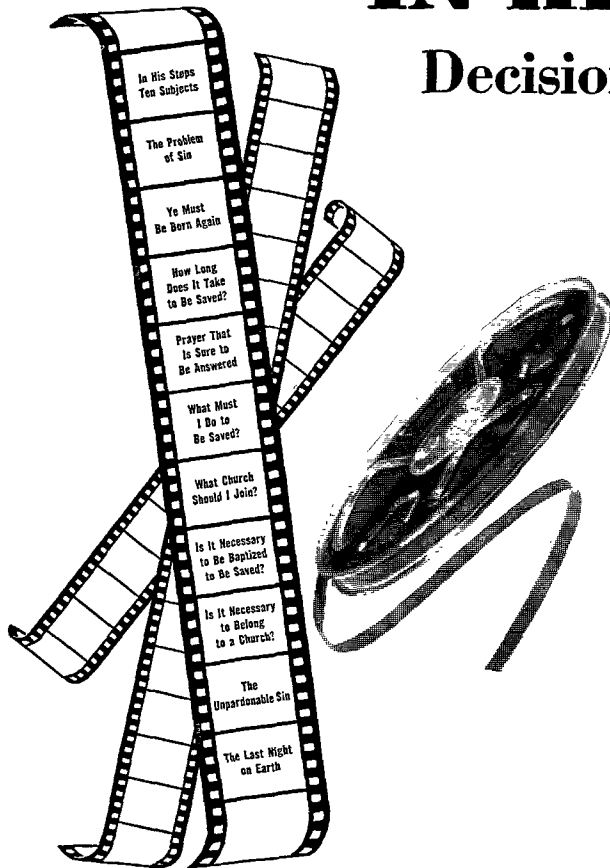
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PULPIT -- Pointers for Preachers



SLOT-MACHINE PRAYERS

I WAS recently reading an article on experimental prayer—the kind in which you put God to the test by telling Him you will do this if He will do that. I knew I was in opposition, but I read on. A preacher-psychologist (qualified and well-known in both fields) added his own comment on answers through Bible texts in these words:

"I therefore tried the experiment of asking God to guide me in opening the New Testament at random to a passage which would convey to me something of inspiration, counsel or warning or guidance. Over a period I have had three successes in eighteen tries. Judging from this I suspect that petitionary prayer is not all that it is cracked up to be."—J. G. MCKENZIE in *British Weekly*, March 1, 1962.

It is amazing that people expect quick answers to prayer by magical methods—promise boxes with texts all hopeful and deliberately chosen for the random searcher, casting lots, opening the Bible haphazardly, et cetera. Can we thus make the Bible a magic computer or, to change metaphors, a lucky dip? Is this devotion or presumption?

Charles Spurgeon had no time for such practices. He would tell humorously of the random opener of the Bible who got this: "[Judas] went and hanged himself." Disconsolately closing the Bible he tried once more and read: "Go, and do thou likewise!"

To every man his method; but let us not be mechanical operators in such a sacred area.

H. W. L.

MAN OR PLAN

DURING the war many phrases were coined describing various military operations. Among them were the words—"according to plan." Our universe and all about us gives evidence of careful thought and planning. Indeed, little in our world that is constructive is achieved without prior thought. The sanity of a man who would dare advocate the anarchy of chance action might well be questioned.

Conversely, is there not a clear and present danger that the church become "plan-bound"? Gentlemen, if plans would finish the work, we would have long since been in the kingdom.

The fabled General McClellan of Civil War fame was famous as a headquarters tactician. His weakness lay in the execution of his brilliant schemes. Were our present plight reduced to parliamentary jargon, we are down to the substitute to the substitute motion, with few people supplying meaningful motion.

Brethren, long have we resolved. Let us rise up and execute. And for this we need a new man—not another plan.

E. E. C.

"STATE OF THE UNION"

ANNUALLY the President of the United States delivers a message to Congress and the nation on "the state of the Union." In it he cites the progress made during the past twelve months in domestic and foreign affairs. He also warns of the dangers ahead, pinpointing problems in finance, diplomacy, and social areas. He also brings remedial recommendations in the hope that the Congress will implement most if not all of them. Considering the whole picture in his speech of January, 1963, the President pronounced that the "state of the Union" is good.

The Seventh-day Adventist Church, from Washington, D.C., to its remotest outpost, is one vast union. Ours is a unity of spirit, doctrine, and purpose. If you doubt it, visit our believers in the isolated areas and you will discern a "pulse beat" as strong as any. This is the mystery—that the extremity should contain the same vitality as the heart. Like the mythical serpent that can "unjoint" himself while retaining life in each separated body part, the church is endowed with this supernatural power. This has been proved again and again in our history.

In Ethiopia, when war necessitated the evacuation of missionary personnel, the church continued to flourish. The same is true in New Guinea and the Solomon Islands. Each division of the church body has life within itself, and within this decade believers have given up their lives rather than give up the faith.

To be sure, we are not now, nor were we ever, "rich, and increased with goods"; we cannot say we "have need of nothing." And there have been times when the church in all ages has manifested blindness, poverty, and indeed miserable wretchedness. But in the over-all, considering our progress, possibilities, and problems, the "state of the union" is good. The gospel is being preached; souls are being converted; the sick are being healed; our youth are being educated; our liberties are being defended; and our literature encircles the globe like a belt of light. By meditating on the negative we can unfit ourselves for the task of proclaiming the "good news." Feed on the poison of other men's faults, and a strange inertia will paralyze your own best efforts. Critic or contributor—which will you be? Whatever your decision, remember that elsewhere the work goes on!

E. E. C.