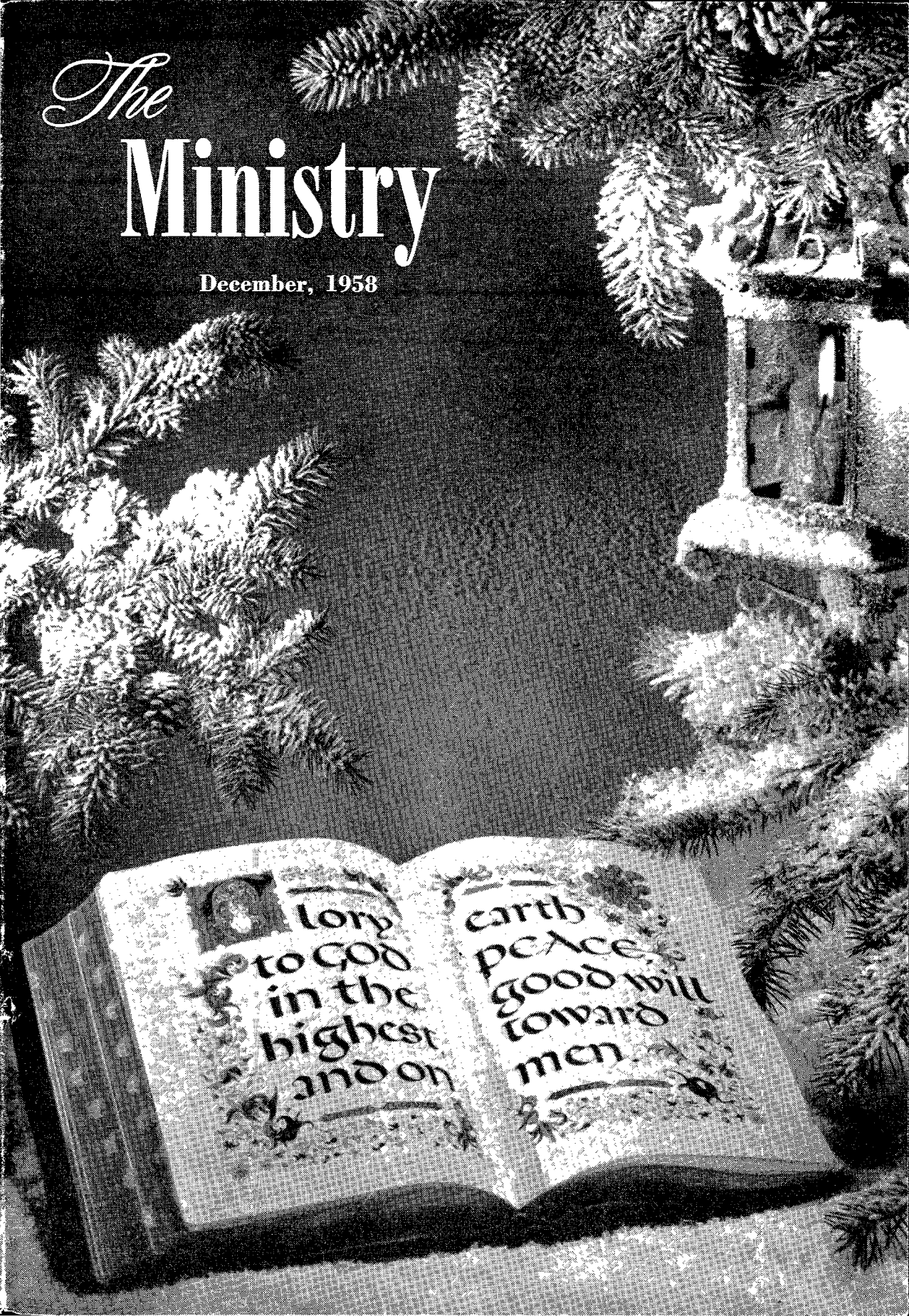


The Ministry

December, 1958



The Meaning of Christmas

ADLAI A. ESTEB

CHRISTMAS means more than tinsel or snow or sleigh bells or glittering gifts on Christmas trees.

Christmas means forgetting self and remembering those who have no Christmas. It means leaving our little heavens as Jesus left His big heaven to visit those who need help and who need to hear a message of peace and hope and cheer.

Christmas means the bright eyes of little children made glad by a demonstration of unselfish love.

Christmas means revived hope in the hearts of fathers and mothers who because of some tragedy had lost hope of giving their children a merry Christmas until a modern good Samaritan came along with a gift of food.

Christmas means that Kindness is "Queen for a Day," and what a happier world she makes. We cannot help wishing that she would rule the world every day of the year. What transformations are wrought by kindness! It turns hovels of hate into havens of happiness!

Christmas means that a hard, cruel, selfish, war-weary world looks for a brief time into the face of God. It looks into a manger and sees the face of a little Babe. It sees a fleeting vision of what a little Babe can do to make a better world. It hears for a moment the song of the angels, singing: "On earth peace, good will toward men." It sees how hard, selfish hearts can be broken and the fountains of love begin to flow in a gladsome stream. It sees the miser's clutched hand relax for a day as a little flash of light from heaven shines into his darkened soul. It sees businessmen forget the profit they planned to *get* and begin to plan to *give*. And how many suddenly discover that we make a *living* by what we *get* but we make a *life* by what we *give*! Christmas helps many people begin to live!

Christmas causes prodigal sons and daughters to pause in their wayward, downward course and think of mother and father and home. Then little remembrances are sent to revive hope in the hearts of lonely, hungry ones waiting by the mailbox.

No, Christmas is not in the snow or the tinsel tree or even in the gifts we send. It is in the spirit of love; it is in the Spirit of God walking abroad in the land. It is the only time of the year that some hearts open to let Him in. O that we would make every day Christmas! Christmas means we have heard the music of the bells of love. It means we have smelled the fragrance of the rose of love. Christmas means we can still feel the power of the love of God.



REVIEW PICTURES



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Important News

OUR workers in many parts of the world will be happy to know that by Autumn Council action October 26, the Reading Course or Ministerial Book Club has been reinstated. This is in response to many urgent requests by individual leaders as well as Division Council actions.

We have English-reading workers in many areas that have practically no access to religious book stores and are thus deprived of opportunities that others have at the home base. Look for further information in the January issue.

Cover Picture: George Pickow

A Physician Looks at the Virgin Birth*

L. NELSON BELL, M.D., F.A.C.S.



OUR Christian faith and heritage holds certain doctrines to be essential, such as the deity of our Lord, his virgin birth, his atoning work, his bodily resurrection, and his return in glory.

Because of their importance, Christians should show an intelligent understanding of these doctrines and, as occasion arises, be ready to "give an answer to every man that asketh," an answer that will be accurate and helpful.

In recent years it has become increasingly popular to discount the importance of the virgin birth, the usual excuse being that the doctrine is not "essential."

In one sense, it is true that faith in our Lord's virgin birth is not essential to salvation. But saving faith in Jesus Christ has to do with both his *person* and his *work*. Because the implications of the virgin birth bear an inextricable relationship to his person, it becomes a doctrine of great significance. For the *person and work* of our Lord can never be separated one from the other.

This being true, we are wise if we re-study some reasons why evangelical Christians believe the virgin birth.

Some argue against the virgin birth because of the silence of Mark, John and Paul. This seems more a subterfuge than an argument. Mark begins his Gospel with the commencement of Christ's public ministry. John traces the divine descent of Jesus and tells us, "The Word became flesh"; but how this miracle was accomplished he does not say, for others had given these details and he took them for granted. Nor was Paul ignorant of this. He had had Luke as his close companion. He does not enter into this personal matter,

but rather emphasizes the facts of our Lord's public ministry, death and resurrection. His stress on the pre-existent Christ as the eternal Son of God would certainly imply a knowledge that when he "emptied" himself and was "born of a woman, born under the law," but "knew no sin," that this transition was a supernatural act made in a supernatural way. One wonders why some who argue from the silence of Paul on this subject seem so unwilling at the same time to accept Paul's clear teaching with reference to the Lord's return. Arguments must be logical and honest if they are to be effective.

We believe the virgin birth because the Bible states plainly and unequivocally that Jesus was born of a virgin. Both Matthew and Luke give the background and details of the event with wonderful delicacy and with unmistakable clarity. Luke is thought to have received his story directly from Mary. Matthew may have gotten his information from Joseph. Matthew states categorically that the virgin birth was a direct fulfilment of Isaiah's prophecy. To the evangelical these clear statements are sufficient.

We believe in the virgin birth because the doctrine has been held in unbroken sequence in the Church until the rise of the modern higher critical school characterized by its questioning, or denial, of the supernatural and the miraculous. This divergence from the evangelical faith began in Germany during the past century and has continued down to our own day, English and American theological circles not escaping its influence. While tradition is not infallible, nevertheless the fact that belief in the virgin birth has come to us down through the centuries, from those who lived closest to those early events, carries great weight.

We believe in the virgin birth because it is the only logical explanation of the incarnation, of the union of deity and humanity in one person. Dr. James Orr, noted

* Reprinted by permission from *Christianity Today*, Dec. 9, 1957. Dr. Bell served many years as a medical missionary in China where his daughter Ruth, now wife of Evangelist Billy Graham, was born. He is now on the Editorial Council of *Christianity Today*.—EDITORS.

Scottish professor, once wrote: "Among those who reject the virgin birth I do not know a single one who takes in, in other respects, an adequate view of the person and work of the Saviour." When one tampers with great doctrines of Christianity, particularly those relating to the person and work of our Lord, one does not pull out a doctrine here and there and leave an unimpaired Christ. A careful reading of God's Word makes it abundantly clear that these great truths hang together, and fit together perfectly.

We believe in the virgin birth because it is not one whit more remarkable than the bodily resurrection of our Lord, the keystone of our hope of eternity and one of the best attested facts of history. Our faith does not stagger at the glorious truth that our Saviour died for our sins and arose for our justification. Nor should it hold back when faced with the record of how he came into the world. If we look at the life of Christ in retrospect—his life, miracles, teachings, claims, death, resurrection and ascension—his virgin birth fits the picture as the only logical explanation of his entrance into the world.

We believe in the virgin birth because the one who was born was the Creator of the world, and he now comes back to redeem it for his own. It is no idle tale that, "In the beginning was the Word, and the Word was God. The same was in the beginning with God." We go on to learn, "All things were made by him and without him was not anything made that was made." In the supernatural course of events it is only logical that he should come in a supernatural way.

We are convinced of the virgin birth because no other explanation is possible of the psychology involved in the reactions of those intimately associated with the event. Internal evidences here are so overwhelming that this factor cannot be overestimated. Remember the strict Jewish law with reference to espousal—as binding as marriage itself. Remember also the Jewish law with reference to adultery—a betrothed person to be punished with death, if found guilty, just as though the marriage had taken place.

What about Mary? It would have been impossible for her to hide the fact. Furthermore, she would have had to face the accusation of her own relatives and acquaintances, and these would have had to be

made before the responsible priest of that time, Zacharias himself. Rather than hide her condition, she went and with great joy told her cousin Elizabeth.

Furthermore, her own reaction shows the purity and innocence of her heart. She does not cringe at the announcement, but asks a searchingly pertinent question: How can this be biologically possible? "Then said Mary unto the angel, How shall this be, seeing I know not a man?"

Heaven and earth are no wider apart today than when shepherds listened to the angels' song. Humanity is still as much the object of heaven's solicitude as when common men of common occupations met angels at noonday, and talked with the heavenly messengers in the vineyards and the fields. To us in the common walks of life, heaven may be very near. Angels from the courts above will attend the steps of those who come and go at God's command.—*The Desire of Ages*, p. 48.

Only God's Holy Spirit could have directed the reply of the angel, a statement so absolute in its clarity and meaning that any can understand, and yet so pure in implication that any young girl can read it without a blush: "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

Mary's reaction to this statement, which she accepted but could not fully understand, was in itself a wonderful submission to something which could have become an intolerable ordeal: "Behold the handmaid of the Lord; be it unto me according to Thy word." And later: "Mary kept all these things, and pondered them in her heart."

But what about Joseph? Here too we see a miracle of grace. Through faith he accepted a situation he could not apprehend. God knew the perplexing and distressing problem that he, the espoused husband of Mary, faced, and God spoke to him by a direct revelation, just as he had to Mary.

But, probably the crowning evidence is seen in Mary's behavior at the cross.

(Turn to page 33)

A Mind to the Task*

RAYMOND F. COTTRELL

Associate Editor, "Review and Herald"



PRESIDENT DICK, members of the Board of Trustees, of the faculty, of the graduating class, and guests, greeting!

In the annals of sacred history there is a roster of the mighty men of valor who assembled at Hebron to crown David king over all Israel, ten thousand from this tribe and fifty thousand from that. Among the chronicler's comments on the respective skills of the various detachments he tells something unique about the relatively small delegation from the tribe of Issachar. It was composed, so the record goes, of two hundred "men that had understanding of the times, to know what Israel ought to do." Tonight we come together to salute the valor of another group of men who have proved themselves and been deemed worthy by their mentors. In the annals of the Advent Movement may it be written that the graduates of Potomac University were all men who understood the times and knew what Israel ought to do.

Reaching for the Stars

Within the heart of man the Creator implanted a profound desire to know, to understand, to solve, the problems with which life confronts him. This profound desire is the basic drive mechanism of the human intellect. It prompts a child's insatiable curiosity, his endless "What, Daddy? . . . How? . . . Why?" A wise Creator intended this inborn aspiration to reach for the stars to be the mainspring of human blessing and happiness, a spur to ever loftier attainments, an open door to the ever more abundant life to which divine wisdom ordained man throughout his intended span of existence—eternity.

The human brain is approximately three pounds of pinkish-gray jellylike matter

composed of some 10 billion cells, each a potential memory capsule for one unit of information. On these 10 billion cells, by means of the electrical current of the brain, reason plays like a master organist, selecting and composing the random notes of knowledge into a symphony of understanding, and then arranging a cluster of understandings into a concert of wisdom sufficient to solve the problems of life. It is this ability of the human intellect to analyze and synthesize stored information that enables the higher power of the mind—choice, the conscience, and the will—to function effectively.

The Function of Advanced Education

We have already mentioned the fact that God implanted within the human mind an instinctive desire to know, designing that this should spur man on to ever greater attainments throughout eternity. Corollary to this is the fact that the capacity to learn—to acquire knowledge, to develop understanding, to mature wisdom—with which the Creator endowed man, must also have been infinite. Otherwise, how could he keep on learning and progressing throughout eternity? Yet we find that the average person today never develops more than an infinitesimal fraction of his potential capacity.

It is the work of true education to develop this latent power, to train men to be thinkers and not mere reflectors of other men's thought. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act; men who are masters and not slaves of circumstances; men who possess breadth of mind, clearness of thought, and the courage of their convictions. It is a function of all education to promote and accelerate the development of the mind, and of advanced education in particular so to expand and mature the powers of intellect as to provide the world with qualified leaders for every human enterprise. It is the special objec-

* Address given at the 31st commencement exercise of the Potomac University held in the Sligo church, September 4, 1958.

tive of Potomac University to train the future leaders of the Advent Movement, to provide it with men who understand the times and who know what Israel ought to do today, to qualify them to cooperate more intelligently, and thus more effectively, with the agencies of heaven in proclaiming God's last message of mercy to all men in our time.

Now, we would not forget that leadership in today's world is a happy combination of advanced training plus practical experience. Some of you have already been seasoned by many years of such experience; some are looking forward to that maturing process. The degree to be conferred upon each of you tonight, we trust, represents an increased capacity to profit from experience. Unless this be true, the degree is little more than a noisy gong or a clanging cymbal, and anyone for whom commencement is the last rite of the learning process participates in this service as he would at his own funeral.

Barriers to Progress

Thus far we have considered the relation of the human intellect to the Creator's purpose for it. Now let us examine some of the barriers erected to its effective function by the evil alchemy of the perverter of all wisdom.

There is no more formidable obstacle to mental growth than the idea that one has already attained perfection. Satisfaction with things as they are is an impassable barrier to things as they might be. It locks and bolts the door to progress and tosses away the key. "How can one improve when he thinks his ways perfect?"—*Testimonies*,

vol. 7, p. 200. Could it be that what is true of us as individuals in this respect may also be true of us collectively as a church? Could it be possible we have tended to assume that—because they have afforded us a commendable measure of success—our present concept of truth, the present scope of our plans, the present state of our organization, and our present methods are the best that can be devised?

We laud the vision, the daring, the achievements, of the pioneers of the Advent message. We look with confidence to those who lead the army of the cross today. But reverence for heroes of the past does not oblige us to snuggle complacently into the laps of the mental statues we have erected to commemorate their sacrificial labors. It is our privilege to stand instead, as it were, upon their shoulders and to reach for the stars. Do you not think they would have it so, were it their privilege to be with us tonight? The spirit of the pioneers of the Advent Movement was the spirit of an ever-expanding frontier. We still need that spirit. There was nothing rusty about James White's mind. He often maintained that he would rather wear out than rust out, and he lived to see his wish come true. Uriah Smith, shortly before his death, lamented to M. C. Wilcox that he had been able to devote so little study to some portions of the book of Revelation, and earnestly hoped that others after him would find time for a more thorough study of the book. Both literally and figuratively we have advanced from a cattle hack to a Cadillac in one brief generation, but are we yet altogether free from the check-rein of a stagecoach psychology?



The 31st and largest graduating class from the Theological Seminary and the School of Graduate Studies.

When going to the mission field some twenty-five years ago, we were counseled that more than anything else the missionary should equip himself with the trait of adaptability. We took that counsel seriously, and are inclined to the belief that its usefulness is not limited to the overseas divisions. As a skier speeds down a steep mountain slope his balance depends upon the ability to make instant bodily adjustment to every variation in the surface of the snow. We too need flexibility—in our thinking and planning—in order to deal

A Man May Go to Heaven

Without Health,
 Without Wealth,
 Without Fame,
 Without a Great Name,
 Without Learning,
 Without Big Earning,
 Without Culture,
 Without Beauty,
 Without Friends,
 Without Ten Thousand Other Things,
 But He Can
 Never Go to Heaven
 Without Christ!

effectively with new situations and problems as they arise. The inflexible, dogmatic mind looks out upon life with a fixed stare that differs in no significant respect from that of a dead man.

According to Rear Admiral Rickover available estimates indicate that the sum of human knowledge now doubles approximately every fifteen years. For centuries progress was accidental and haphazard, but in recent decades men have become obsessed with the idea of planned progress. Witness the vast sums science, industry, and government are plowing into the field of basic research for atomic reactors and intercontinental missiles, for Salk polio vaccine and cancer research, for earth satellites and moon satellites. The surest thing in the world today is change, and if we hesitate to adapt our plans to compensate for this inevitable fact of modern life, we thereby disqualify ourselves for coping with its problems and responsibilities.

We do not intend to imply that we consider change necessarily a good thing, in and of itself; we simply observe that change

is inevitable, that improvement is requisite to progress, and that as a denomination we need a built-in mechanism for planning our adjustment, as a people, to the changing demands of an ever-changing situation. Modern industry is fully sold on the need of continuous, planned research to improve its products and processes. Should not the church act on a similar conviction with respect to souls and the processes by which they are won to the kingdom? "The old order changeth, yielding place to new, and God fulfils himself in many ways, lest one good custom should corrupt the world."—TENNYSON, "The Passing of Arthur," in *Idylls of the King*.

Sometimes we allude with smug ecclesiastical satisfaction to the fact that this or that denomination has not advanced beyond its founding fathers in its grasp of truth. But are we altogether consistent if we condemn in others what we tacitly condone, sometimes possibly even commend in ourselves? Perhaps it would be well to inquire what advancement we as a people have made toward a broader, deeper, richer understanding of the Word of God since our revered pioneers closed their Bibles and laid them down for the last time. Is it possible that we enshrine them as heroes of the faith, yet ourselves fail to nurture the spirit and vision that made them able instruments in God's hand? Are we in danger of considering our duty fulfilled once we have ceremoniously built their tombs and whitewashed their sepulchres?

We thank God for the men of vision and valor who have gone before us, for heroes of the faith such as Joseph Bates, James White, J. N. Andrews, Uriah Smith, A. G. Daniells, F. M. Wilcox, and Percy T. Magan; for some who still walk among us, such as M. E. Kern, J. L. McElhany, H. W. Miller, George McCready Price, and W. H. Branson; and for the galaxy of worthies who are now bearing the heat of the day. Indeed, we might well spend all evening in the Adventist hall of fame, and then go home in all humility to prepare a lengthy and inspiring additional note to the eleventh chapter of Hebrews. But time would fail us. All these have labored in faith without receiving the promise. Tonight this commencement exercise declares the conviction of the church that without you, graduates of Potomac University, the labors of those who have gone before cannot be perfected, and that God has marked

out new heights of achievement for you beyond what our eyes have seen, our ears have heard, or our minds have yet conceived. It is for us, the living, to be dedicated here to the unfinished task which they have thus far so nobly advanced.

Frontiers to Explore

May I propose a few frontiers into which you, the graduates of the summer class of 1958, might conduct worth-while exploratory expeditions?

Among Protestants the Seventh-day Adventist educational system is second to none, but who would be so bold—or should I say naive—as to claim that it has now attained to perfection? A few weeks ago a General Conference educational leader expressed concern that the church seems to be losing touch with its young people, that neither really understands the other. Here is a problem of major consequence to the church that urgently calls for study and rectification. You will find the article "Teen-age Attitudes" in the July *Scientific American* a stimulating springboard into research along this line.

We believe, also, that research and experiment in the field of pastoral organization and administration would add much to the effectiveness of the service rendered by the local church to its members. For instance, do our Sabbath morning services, at which a majority of the church family are together for several hours, contribute all they might to the spiritual life and health of our parishioners? Should we not study each detail of these and other services with a view to strengthening their impact upon individual Christian experience? We would suggest that the Seminary might well conduct a systematic, thorough, and practical investigation of possibilities along this line, as well as other aspects of pastoral organization and administration.

Turning to another frontier area, we feel genuine concern over the relatively slow rate of growth of our church membership in North America over the past two decades, as compared with that of several overseas divisions. The conviction deepens that in evangelism we are increasingly out of touch with the thinking and interests of the American public, and that a considered endeavor to analyze the situation might point the way to a more effective public presentation of our message. In such a quest we might even formulate a valid

questionnaire to elicit the information we want about the thinking, attitudes, and interests of people today, and then get someone like Mr. Gallup to conduct a poll for us. Recent events have convinced us that we do not yet understand the theological language of other religious groups, and if this be so, it is certain beyond a quibble that we are not making ourselves understood either.

Our publishing work is the envy of other Protestant denominations. But a recent examination of journals published by certain

A Cancellation Exercise

Can I find refuge in Jesus?—Question

I find refuge in Jesus—Affirmation

Find refuge in Jesus—Exhortation

Refuge in Jesus—Consolation

In Jesus—Exaltation

Jesus—Satisfaction

Baptist Bulletin

Alloway, N.J.

other religious bodies makes evident that we might do much to increase the appeal and effectiveness of those of our own church. Another crying need is for literature designed particularly for the professional classes. As yet we have nothing in this line, but still we wonder why more people of these classes are not attracted to our message. We must present our message in a way to merit the consideration and respect of educated men and women before we can reasonably expect many of them to pause long enough to listen attentively to what we have to say. Obviously, such literature must be prepared by persons, who, like yourselves, have the background of an advanced education.

We have an excellent denominational organization, one that earns the commendation of others who become acquainted with it. But we believe that research in the field of administrative methods and procedures could greatly benefit our worldwide work. Might we, perhaps, set up a permanent efficiency committee—a small Hoover commission, if you please—composed of a few experienced administrators whose sole task would be to recommend measures for streamlining and strengthening all echelons of our worldwide organization and admin-

istration? Let me suggest an example or two. Charles F. Kettering, former research chief for General Motors, has observed that "inventing is a combination of brains and materials. The more brains you use, the less material you need." Perhaps we could learn to use so effectively the brains God has given us as to double the efficiency of every dollar turned in to the church—thus, in effect, doubling our financial resources overnight. We reflect that it was not great financial assets that gave impetus to the Advent Movement in its early days, but a great vision and a spirit of daring and doing for God.

No pain, no palm; no thorns, no throne; no gall, no glory; no cross, no crown.—Penn.

We think also of the story of William Cameron Townsend, told so appealingly in the recent book *Two Thousand Tongues to Go*, about a dedicated circle of young men and women who are busy reducing the unwritten languages of earth to writing in order to provide all men everywhere with the Word of God in this generation. Should we be content to approach our appointed task with less vision, devotion, and determination than Dr. Townsend and his youthful collaborators are bringing to theirs?

With respect to theology we are supremely confident that God has entrusted the Advent people with Heaven's message for earth's crisis hour. But should we conclude that our understanding of Scripture is already perfect, that we know all that is worth knowing or of which we have need in order to carry out our commission? God forbid! "Pride of opinion . . . stands in the way of all growth."—*Testimonies*, vol. 7, p. 200. There are mines of truth yet to be discovered. What portions of the Bible do we as a people understand more clearly than we did fifty years ago? It is our sincere and most earnest belief that the church should engage forthwith in an officially sponsored, coordinated quest to advance our collective knowledge and understanding of God's Word. More particularly, it is our deep conviction that those among us competent in the various fields of Biblical study should be encouraged to participate in a cooperative search of Scripture, and that we should provide them with the facilities for coordinating their efforts.

The Challenge

You will think of many other aspects of our corporate life as a church that further consecrated study might improve. The challenge I bequeath to you as you receive the tokens of graduation tonight is the yet unsolved problem of proclaiming God's final message of mercy to the last man in earth's farthest circle in our generation. If you fear being branded as a man of wild ideas, remember the wild idea the Wright brothers once hauled to Kitty Hawk. Then lift up your eyes and see what has happened to their wild idea in the half century since that memorable day.

May it not be that one important contributing factor to the painfully evident fact that the work has not been finished, and we have not entered the kingdom, is that we have not as yet, in all earnestness, brought the minds God has given us fully to bear on our appointed task? We have been busy enough doing with our might what our hands have found to do, often, possibly, to the neglect of thinking with all our might about the unsolved problems that still confront us. Is it not high time for us to make sure that our zeal for the Lord is balanced by an equal measure of sanctified understanding and wisdom?

I beseech you, therefore, one and all, by the mercies of God that have so graciously attended you to the climax of your respective courses of graduate study, now to present your minds anew to Him, a living sacrifice, holy, acceptable to God, as your sacred privilege and binding obligation. Be not conformed to the good things of yesteryear, or yet to what is excellent today, but be transformed by the daily renewing of your minds, that you may discover what is the good and acceptable and perfect way by which God would lead us on our journey from this present hour to the threshold of eternity. I enjoin upon you the duty to set your minds as well as your hands to the finishing of the task. May you individually prove worthy of membership in the tribe of Issachar; men who understand the times and know what God's people ought to do; men whose minds God can impress with increasingly clear visions of truth and with ever bolder plans of action that will culminate in the glorious climax of the Advent message at the soon coming of our Lord and Saviour Jesus Christ.

"Even so, come, Lord Jesus!"

From All the World

THIS occasion brings us to a new high-water mark in the history of our University—our Thirty-first Commencement—the second since the organization of the institution as the Potomac University,” said President E. D. Dick just before the conferring of degrees on the graduates. He told us the institution had its beginning in 1934 and was known as the Advanced Bible School. The first three summers it operated on the campus of Pacific Union College.

The president went on to say that the present class is the largest ever to be graduated by the institution. It includes 5 from the School of Graduate Studies and 69 from the Theological Seminary. He reminded us that at our last Commencement 69 were graduated, which means that 143 have completed their work during the past year. “This is a large number,” he said, “to send through the doors of our institution to serve in the four corners of the earth.”

After the conferring of the degrees President Dick further stated:

“Ours is a unique church—unique in that it is the one and only Protestant denomination that carries on its worldwide work from one headquarters. Our statistician tells us that we are now working in 185 countries, in 787 languages, and have published literature in 214 of these. This fact calls for carefully drawn lines of understanding of purposes and policies, for unity in the teaching of doctrines, and in the practice of Christian living. It also calls for a deep sense of loyalty to the principles and objectives of the church.”

As he continued his remarks the president mentioned the fact that there was great need for more unity among us—a sense of oneness—of belonging—of being an integral part of the movement. “This is imperative,” he said, “particularly in these days of rising tides of nationalism, of racism, of anti-Western and anti-Christian attitudes in so many areas of the world.”

The speaker reminded us that not only is our church unique but our University is unique in that it is the denomination's highest educational institution for the training of its ministers and teachers. This brings a tremendous challenge. “To this place come the youth from our world field to prepare for service, for leadership. The outreach of the influence of this institution cannot be overestimated.

“We have in a measure succeeded statistically,” he continued, “because during the past

quarter we have had an enrollment of 234.” This includes 76 nationals from thirty countries, as follows:

Argentina	Jamaica
Austria	Japan
Barbados	Korea
Belgium	New Zealand
Brazil	Nicaragua
British Guiana	Nigeria
Canada	Norway
Denmark	Peru
England	Philippine Islands
Ethiopia	South Africa
Finland	Southern Rhodesia
Germany	Sweden
Hawaii	Switzerland
Iceland	Trinidad
Indonesia	Uruguay

The president mentioned that besides these there were in attendance missionaries from eighteen countries. “Truly,” he said, “this institution is indeed a strong factor in developing oneness in doctrine and practice, oneness in purpose. This sense of belonging, is a tie that binds us together and reminds us that ‘the fellowship of kindred minds is like to that above.’”

In accepting the class gift of \$200, President Dick stated that the check he held was not just money but a symbol of that oneness of interest and purpose for which the University stands. J. M. Adeoye, the field evangelist for West Nigeria, now in attendance at the Seminary, expressed appreciation for this meaningful symbol of fellowship and unity of purpose.

In concluding his remarks the president expressed the conviction that two other great services to the denomination should be developed as part of the institution's contribution to the work of the church. First, a missionary orientation program wherein all newly appointed missionaries would be given instruction along lines that would give them a good understanding of their future field of labor and inspire them to a greater dedication of their services thereto. Second, there should be a continuing group of nationals from all our overseas divisions in attendance at the Seminary. Here, instruction in doctrine and church organization and policy could be pursued and a deeper sense of loyalty, of belonging to the great Advent Movement, be developed and strengthened. We believe these convictions are worthy of serious and favorable study.

Presentation of 74 Graduates

C. E. Weniger, dean of the Seventh-day Adventist Theological Seminary of Potomac University, presented 69 candidates for certificates and degrees at the Thirty-first Commencement. This was held in the Sligo church, Washington, D.C., September 4, 1958. One received the Bible instructor's certificate; 60 the degree of Master of Arts, 4 in absentia; 8 the degree of Bachelor of Divinity, 2 in absentia.

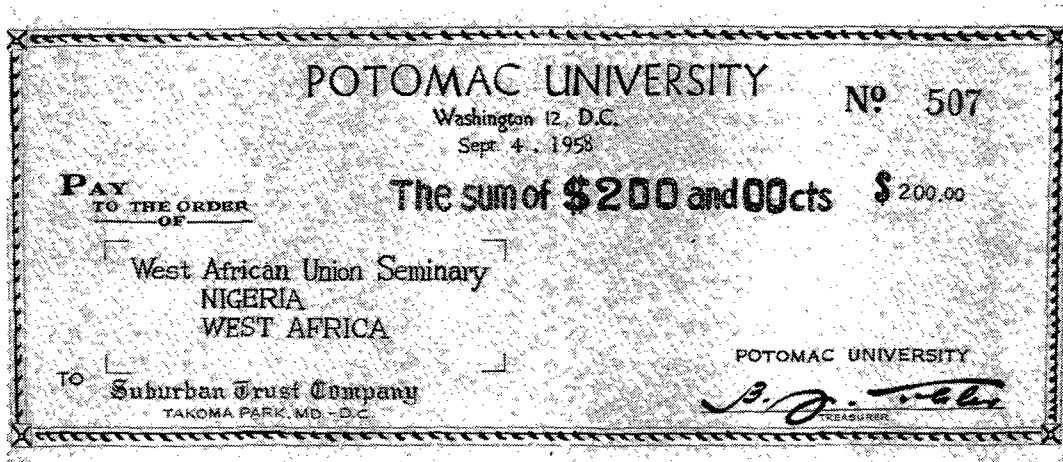
These 69 candidates were alumni of ten Seventh-day Adventist colleges in North America. La Sierra College was represented by 12 students; Emmanuel Missionary College, Washington Missionary College, and Walla Walla College by 9 each, and Pacific Union College and Union College by 8 each. Included in the class

were graduates of the Australasian Missionary College, the University of Cincinnati, and the University of South Africa.

It is noteworthy that a third of the class members are entering ministerial internship according to the General Conference plan for the training of ministers. Nine candidates will teach, 4 at the college level. Eight are fully qualified ministers. Six enter service overseas. And nine continue graduate studies in the Seminary and other institutions. The class included a chaplain and an editor.

Five candidates were graduated from the School of Graduate Studies, and these were presented by Dean Winton H. Beaven. This brought the number of graduates to 74.

The Gift We Share



THERE was a departure from the usual custom in the class gift from the graduates honored at the Thirty-first Commencement exercise of the Theological Seminary (the second of the Potomac University). Instead of presenting something that would be of help to the mother institution, the summer class decided to share with a new theological seminary to be established in West Africa for training ministers. D. Louis Venden, class president, declared that his class wished to reach hands across the sea and help furnish books for the library of the new school. In tangible proof of this desire he presented a check for \$200 to President E. D. Dick, who in turn passed it on to J. M. Adeoye, a representative of the West Nigerian Mission, who was resplendent in his robe of a chief.

An enlarged replica of the Potomac University check, skillfully lettered by Timothy Iwashashi, a graduate, was displayed simultaneously with the presentation by Roger Coon, missionary on furlough from Africa. Thus was demonstrated the long-time Seminary motto: "From all the world to all the world."

What About the Doctors in Your Congregation?

CLIFFORD R. ANDERSON, M.D.



DOCTORS can be an enormous asset to any minister. We have them in many of our larger congregations. They sit on church boards, and often play an important part in the activities of the congregation when encouraged and understood. But when poorly handled they may slip out of the church and be lost. Often this may be due to nothing more than just plain neglect, or perhaps they are bored by a church program that does not impress them too favorably. Sometimes they may even be a bit ashamed of what they see and hear. This calls for serious thought on the part of the pastor.

The doctors in the church often exert an influence out of all proportion to their numbers. How can the pastor use this influence for the good of all? What can he do to get their cooperation and support in handling the many problems of a large congregation? He must learn to understand them.

It is not always easy for a minister to understand what goes on in the mind of a doctor. This is because they each deal with human problems on a somewhat different level. While the doctor has to be very realistic in his approach to life, and often has to disclose hard cold facts to a family that has perhaps lost a loved one, it is the responsibility of the minister to bring hope and comfort and faith to them. However, each is vitally necessary to the good of the stricken family, and there is no reason why they should not work together.

Because of their different approach to life, the minister and the doctor often tend to look at things from entirely different viewpoints. The one may feel he must be concretely practical, while the other feels he must deal with the realm of the spirit rather than the body. Because of this, dif-

ferences sometimes come between them. When this occurs on a church board it may well threaten the smooth running of the church.

What Can the Pastor Do?

Can anything be done to improve this situation? Yes, there is much that any sensible pastor can do to help himself and at the same time help the doctors in his congregation. First of all, he should realize that in spite of their impressive degrees and their prestige in the community, these doctors are normal human beings, just like himself. There is nothing so unusual about them except that they have been trained to be skeptical. Doctors are taught to doubt almost everything they hear, and also much of what they see.

Now, there are many conditions, such as a broken leg or a case of measles, where the diagnosis is perfectly obvious. It takes no great skill to reach a conclusion in such cases. But the real test of a doctor's skill is when the chances of failure are great and when the patient's life may be at stake. It is here that real training is so highly important.

If you, as a young minister, could sit unobserved in the office of a well-trained doctor for a few days, you would learn some interesting things, not only about the patients who come but also about the doctor himself. You would notice how unimpressed he is by many of the things the patient might consider important, but how carefully he tracks down something the patient may have almost forgotten to mention. In other words, he is looking for *reality* and for genuine underlying causes.

Now what has all this to do with you? A great deal, if you want that man to be of real service in your church. First of all, it might be well to remember that the doctor in your congregation can see through your

reasoning just as easily as he can see through the endless psychosomatic complaints of his problem patients. He knows within the first five minutes whether you have studied your subject and whether you have anything worth while to say. His patients expose the weakness of their reasoning within the privacy of his office. But you are different. If your reasoning is unsound, and your arguments are based on faulty preparation, you expose your weakness before the whole congregation. There is nothing more important than the kind of sermon you preach on Sabbath morning. It should be the very best that truly consecrated scholarship can produce.

Your doctor member will always admire sound thinking, based on genuine research and study. He will always be impressed by a sermon that feeds his soul. He will be disappointed if his pastor puts forth what Ellen G. White once called "a maimed sacrifice," an offering that cost neither prayer nor study. Pastor, the doctor in your congregation wants to feel proud of you. He may have patients he would gladly bring to church, if he could feel sure there would be a real message for them.

It would almost seem that some ministers have adopted the attitude that the feeding of the sheep is not really important provided they get their conference goals. To see them in action one would almost gather the impression that, once the regular drive for goals is over, "any old sermon will do." That kind of attitude will never impress favorably the thinking members of your congregation. Such a man would be far better off in some other occupation. The ministry is no place for those who have failed to qualify for the medical or some other profession. The doctors in your congregation know that *there is no higher calling*

than the ministry. And there is no man so highly appreciated as the minister whose mind is filled with the fullness of the Word of God. There may be many things he may not know, but if he is a man who truly walks with God, if his voice and his words carry the wisdom and love of the Good Shepherd, his flock will find true rest and peace and joy in the Holy Spirit.

The young minister should realize that his greatest sphere of usefulness lies in the spiritual realm. Do not try to impress the doctors in your congregation by trying to sound "scientific." To some of them you might sound a bit ridiculous. If you have a genuine background of scientific knowledge, they will know without being told. For although most doctors are far from being in the strictest sense of the word scientists themselves, they have been exposed to enough of the genuine fields of science to know the real thing when they see it.

The medical men may look affluent, but deep down within themselves they know something of their poverty and their own need for a closer walk with God. When they come to worship on Sabbath morning they bring not only their own burdens but also the cares and sorrows and anxieties of many other families to whom they must minister. Because they are only human they will make many mistakes. Do not drive them from you by criticism or cold indifference. Treat them as your friends. Above all, feed them with the bread of life that they may have strength to sustain others in their hour of grief and distress. If you can bring these community leaders into a closer walk with God, your ministry will become ever more fruitful for the kingdom. And what is more, you will be truly obeying the voice of the Good Shepherd when He said, "Feed my sheep."

CREED AND CONDUCT

¶ WE WANT not merely a high and full theology, but we want that theology acted out in life; embodied nobly in daily doings, without anything of what the world calls "cant" and "simper." The higher the theology, the higher and manlier should be the life resulting from it. It should give to the Christian character and bearing a divine erectness and simplicity; true dignity and demeanor, without pride, or stiffness, or coolness; true strength of will, without obstinacy, or caprice, or waywardness. The higher the doctrine is, the more ought it to bring us into contact with the mind of God, which is "the truth," and with the will of God, which is "the law." He who concludes that because he has reached the region of the "higher doctrines" he may soar above the law, or above creeds, or above churches, or above the petty details of common duty, would need to be on his guard against a blunted conscience, a self-made religion, and a wayward life.—HORATIUS BONAR.

Planning for the New Year

ANDREW C. FEARING

Associate Secretary, General Conference Ministerial Association

ABOUT twenty-eight years ago C. G. Bellah, a name quite familiar to many of us because of his extensive writing, was pastor of the Covington, Kentucky, church. For a long time he had presented what he felt was a well-rounded diet of spiritual food to meet the needs of his people. One Sabbath, however, he somewhat startled his congregation by suggesting that it hardly seemed fair for the minister to choose all the sermon subjects without giving the members an opportunity to say what they would like to hear, and what theme would benefit them most.

Cards were passed to the people. "You do not need to sign your name," he said. "Feel free to write what is in your heart. Put on the card the subject or subjects you wish to have presented during the coming months. Turn the card in today or take it home for further study and bring it back next Sabbath." In this way he gave the pew a chance to talk to the pulpit.

The congregation responded enthusiastically. When the cards were reviewed, some said they were satisfied, others requested more doctrinal sermons, while the remainder asked for practical subjects. Here is a partial list of the suggestions:

Denominational subjects (They brought us in and will keep us in.)

Preach the message (It has our first love.)

Strong Seventh-day Adventist sermons

The Ten Commandments, using each commandment for a sermon text

What does it mean to be a real Seventh-day Adventist?

Stewardship—tithes and offerings

The sanctuary question

Why do we not receive the latter rain?

Sanctification

Work of the Holy Spirit

How to love God more

The unpardonable sin

Speaking in tongues

Confession, private and public

How to receive Christ in the heart

What does it mean to live in Christ?

The prophecies

The second coming and signs

The mark of the beast

Revelation 13

The seven last plagues
Things to do and not to do on the Sabbath
How to make the Sabbath interesting to children and youth and yet keep it holy
Principles of healthful living
Prayer
Pledges
Love
Forgiveness
Appreciation
Duty to children
Wheat and tares
Bridling the tongue
Criticism
What is proper recreation for youth?
How can we have love for one another?
Duties of church officers
How to reclaim backsliders

Another church in more recent times under a similar survey added such practical subjects as:

How to be a Christian in business
How can I best study the Bible?
Overcoming worry
The Spirit of prophecy
What to do when discouraged
How to gain victory over habits of sin
The parables of Jesus
Can God perform miracles for us today?
Lessons from Bible characters

There is no question but that you as a pastor are endeavoring to prepare your flock for eternal life. You wish to strengthen them in the Sacred Scriptures, lift them higher in faith, and guide them tenderly to the side of the Master. You pray for them, you weep for them, you serve them. Yet they may have spiritual needs and longings that have not been satisfied. Offering them the opportunity to express themselves may give to you a sermon challenge for many months to come, and help you to meet their needs.

A response from such a survey would help the pastor as he plans his program for the year. It is wise to plan well in advance. In that way continuity of purpose can be developed for the presentations. There are a number of special days in our denominational program for which a minister will want to prepare. The needs of the youth must be considered. Problems within specific congregations need to be studied. It is

There is many a thing which the world calls disappointment, but there is no such a word in the dictionary of faith. What to others are disappointments are to believers intimations of the way of God.—John Newton.

necessary to lead the church into a program of greater soul-winning endeavor. Short expository or biographical series may be chosen. Many of our brethren are finding unusual blessing in presenting their discourses by using the book *Questions on Doctrine* as the basic outline. Another series may be built around the last seven chapters of *The Great Controversy*.

The minister prepares his complete evangelistic program in advance, so he may move step by step into the full message of the plan of redemption. How beneficial it is to do likewise for the worship services of the church. A well-planned worship program allows for better preparation, more advanced announcements and publicity, and greater opportunity for the Holy Spirit to plant and water the seeds of truth in the heart of the dedicated man. Of course, any program may be changed for a visiting speaker or necessary emergency, but last-minute changes should be avoided whenever possible.

What a privilege it is to be used of the Holy Spirit to tell and to demonstrate the matchless love and grace of our Saviour! What a solemn responsibility to be an ambassador for the Master! We are told: "The minister stands as God's mouthpiece to the people, and in thought, in word, in act, he is to represent His Lord."—*Gospel Workers*, p. 20.

The following counsel, if accepted in all its completeness, will enable God's servants to be men who need never be ashamed, pastors in whom the Lord will be well pleased, evangelists whose ministry is fruitful:

The servants of God must have the truth in the soul. Said the angel: "They must get it warm from glory, carry it in their bosoms, and pour it out in the warmth and earnestness of the soul to those that hear it."—*Testimonies*, vol. 1, p. 113.

Theoretical discourses are essential, that people may see the chain of truth, link after link, uniting in a perfect whole; but no discourse should ever be preached without presenting Christ and Him crucified as the foundation of the gospel. Ministers would reach more hearts if they would dwell more upon practical godliness.—*Evangelism*, p. 186.

There are many precious truths contained in the Word of God, but it is "present truth" that the flock needs now. I have seen the danger of the messengers running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the

soul. Satan will here take every possible advantage to injure the cause.

But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell.—*Early Writings*, p. 63.

In unfolding the great truths relating to Christ and His ministry in the heavenly sanctuary, we do well to help our congregations realize that our Lord is a priest, not after the Aaronic order but after the order of Melchizedek, and as such He is a King-priest occupying the throne of Deity and yet able to minister on our behalf and to be touched with the feelings of our infirmities. These words of counsel might well guide our thoughts as we bring the living Lord to our congregations.

The uplifted Saviour is to appear in His efficacious work as the Lamb slain, sitting upon the throne, to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe on Him.—*Evangelism*, p. 191.

Daily Lessons for Worriers

1. Believe in yourself—You are marvelously endowed.
2. Believe in your job—All honest work is sacred.
3. Believe in this day—Every minute contains an opportunity to do good.
4. Believe in your family—Create harmony by trust and cooperation.
5. Believe in your neighbor—The more friends you can make the happier you will be.
6. Believe in uprightness—You cannot go wrong doing right.
7. Believe in your decisions—Consult God first, then go ahead.
8. Believe in your health—Stop taking your pulse, etc., etc.
9. Believe in your church—You encourage others to attend by attending yourself.
10. Believe in the now—Yesterday is past recall; tomorrow may never come.
11. Believe in God's promise—"I am with you always." He meant it!
12. Believe in God's mercy—If God forgives you, you can forgive yourself. Try again tomorrow.

—Selected

"Going After the Right Man"

A. A. LEISKE

Moderator, American Religious Town Hall, Television Program

"11:30 A.M.—flying near Detroit. We are staying in the air, unable to land because of the weather. I offered a prayer for a safe landing. Just received word we are flying to New York and we don't know when we are going to land." These are the words I find in my diary of March 29, 1954, which I wrote during a blinding snow-and-sleet storm on our flight between Milwaukee and New York.

On that day I was flying from Minneapolis to Detroit, but when we arrived at our destination we could not land because of the storm. The pilot was instructed to turn back and land at the airport in Milwaukee. When we arrived there the storm had preceded us. The pilot was then ordered to try to make New York.

The plane was tossed helplessly to and fro in the great storm like a kite. The inward fears of the passengers on the ship could be felt in the atmosphere. Realizing that anything might happen, I decided to write a note in my diary to Mrs. Leiske regarding some personal matters, in case I should not return. Then I also described my personal observation of the storm, and how I felt in such an uncertain situation.

Having finished my message, I picked up a book and began to read. The chapter I was reading was entitled "Going After the Wrong Man." The last paragraph closed with a number of pointed questions to the reader such as: "Which of you is going after the wrong man? . . . The man of might, bruising your way to recognition? . . . Is it the man of knowledge . . . to seize your fellows and squeeze them as ripe grapes into your cup? These are the wrong men. *You* are the man you should be after."

This was a pointed message for an air traveler in a plane that was trying to make a successful landing through dark, rolling clouds of ice, snow, and destructive winds. I found myself at that moment in deep reflection, with a real consciousness of having been after the wrong men—men whom I felt had done me great harm. But as I reflected I realized they had done me great good—just as had the brothers of Joseph when they sold him into Egypt. It was a very hard experience at the time, but later Joseph recognized that the Lord had used his brothers for his (Joseph's) own good.

I began to go after the right man—myself—and to enumerate all the great blessings that had come to me through what had seemed at the time to be the hardness of my friends. Then I understood the meaning of the statement by the servant of the Lord: "Could Christians realize how many times the Lord has ordered their way, that the purposes of the enemy concerning them might not be accomplished, they would not stumble along complainingly. Their faith would be stayed on God, and no trial would have power to move them."—*Prophets and Kings*, p. 576.

After a silent season of prayer in that storm-tossed ship in the heavens, I wrote a letter to the men who had had a hand in guiding my destiny. I expressed my sincere appreciation for their help in directing my course to a far greater joy and capacity of service, in reaching millions instead of hundreds with the truth of God for this hour. These blessings would not have passed my way if I had been left in the valley with my contentment undisturbed.

This is what I wrote to those whom the Lord has used to direct me along right avenues:

DEAR FRIEND:

Today as I was being tossed to and fro in the heavens in my flight to a landing field in New York, I read a chapter in my devotional book, *Going After the Wrong Man*; and as I viewed myself in the light of my life's experiences I thought of all the people I know who have been steppingstones in helping me to my higher experiences. You came to my mind as one who has been a great blessing in my life and I decided I must take time to say Thank you.

This letter is the result of my meditation and reflection on men who have helped to guide my destiny. I just want to pause long enough this side of heaven to say Thanks to you, my brother, for your inspiration and help on my path toward the kingdom of God. Your influence and life, in crossing my pathway, has been a great help and blessing to me.

Thanks again.

Your friend,

A. A. LEISKE

It was a real personal victory to write these words as we were being tossed to and fro in the heavens. After a successful landing in New York, I had a chance to reflect on my experience,

and I could not help saying, "All things work together for good to them that love God" (Rom. 8:28). I trust this experience of mine will help someone else to find the right man.

Evangelistic Publicity Service and Experimental Project

AN IMPORTANT action was taken at the recent Autumn Council that we know will be of real interest to our evangelists and pastor-evangelists everywhere. All who are dedicated to the public proclamation of God's message for this hour realize the vital place of advertising and publicity techniques that will assure results.

Requests keep coming to us from all parts of the world field for ideas and suggestions, and so the Ministerial Association has been asked to establish an exchange service of proved, productive evangelistic publicity. The following authorizing action of the recent General Conference Autumn Council makes the plan clear:

"We recommend, 1. That we look with favor upon the establishment of a long-range controlled program of experimentation under the joint guidance of the Ministerial Association and Bureau of Public Relations serving as a laboratory in which a wide variety of methods can be thoroughly tested, making it possible to place in the hands of our ministers and evangelists effective materials that have proven successful; and further, that the New York Center be requested to provide this opportunity for this research project, because at this Center there is a continuing team of experienced evangelists, and available to our personnel at the Center are nationally recognized experts in the field of evangelism and general publicity with whom they may counsel;

2. That this controlled testing be not confined to large city situations such as obtain in New York, Chicago, and Los Angeles only, but that it also include experimentation in medium and small communities;

3. That this continuing service of advertising and sermon materials be not just a package of samples as has been made available at times in the past, but rather a service covering a whole year, and to include:

- a. Tested current advertising techniques,
- b. Visual aid ideas and material for illustration,
- c. Mat service of available outstanding art materials,
- d. Subject material, sermon outlines, et cetera;
4. That the materials of this service be sent out monthly in individual packets to the local conferences for distribution to those evangelists and pastor-evangelists which the conferences might select to receive this service;
5. That this service also include:
 - a. Samples of the basic folders and allied materials currently used,
 - b. Methods of distribution to the public,
 - c. Publicity materials for newspaper, radio, and other media of publicity,
 - d. A clear presentation of the cost of all promotion,
 - e. A careful evaluation of the advertising materials and the results;
6. That the Ministerial Association encourage evangelists and pastor-evangelists in the different fields to send in titles, methods of publicity, et cetera, to the Ministerial Association for this guided experimentation, every care being exercised to give credit to any field or individual that sends in ideas that are tested, and that the result of such experimentation be set forth clearly, it being recognized that methods which bring success in one area may not bring similar results elsewhere;
7. That to cover the expense of this comprehensive advertising service, a charge of twenty dollars be made for the entire period of forty weeks for each man receiving this service, this amount to be paid in advance through the General Conference; and
8. That the practicability and value of this experimental advertising service be reviewed by

a group of administrative leaders and evangelists before the close of 1959."

Real interest was expressed by our presidents and other leaders when this plan was presented, for all recognized its value. The need for wise expenditure in advertising was never greater than today, because advertising and other media of publicity were never so expensive, and all too often, lack of knowledge of the best advertising techniques on the part of the evangelist and his associates has resulted in depleted attendances at their evangelistic meetings. Therefore it was felt that such a service as is outlined—where samples of folders and other publicity, as well as the techniques for distribution to the public, together with all the other methods of publicity, could be sent to the evangelist and his team—would be a practical education resulting in very real savings to the cause.

The cost of this service is infinitesimal when compared with its real value, because these materials will continue to come every month to those workers whom the conference designates.

Those receiving the greatest help will of course be our evangelists in English-speaking areas, but some of our evangelists are doing an outstanding work in other languages. If those materials are sent to us at headquarters together with an English translation, then those ideas can be tested, together with the results of that experimentation. And this too becomes part of this exchange service.

The unselfish spirit on the part of men who are doing outstanding work for God is always a joy to observe. When men are eager to share ideas with their brethren it is evidence of the true spirit of the gospel. And so we say again

that if you evangelists have methods or materials you believe would help your fellow evangelists, then share them, and in so doing fulfill the law of Christ. Remember that only the things we give away are the things we keep.

Some of us remember the openheartedness of C. T. Everson, one time called "the dean of Adventist evangelists." He was truly prodigal in what he shared with his fellow workers. Nothing pleased him more than to have a group of workers around him to whom he gave his techniques, telling and retelling illustrations which had proved helpful in making truth clear to his audiences. Leaving one such meeting, an outstanding worker from another world division said: "I have learned a great lesson today. I have listened to a great soul, great not only because he had something to give, but because he gave it so eagerly, with only one thought in mind—the thought of building his fellow workers into strong preachers of the everlasting gospel."

Yes, that is the spirit of Christianity, and the Ministerial Association feels indebted to our many workers who we are sure will help us carry into effect this important service project.

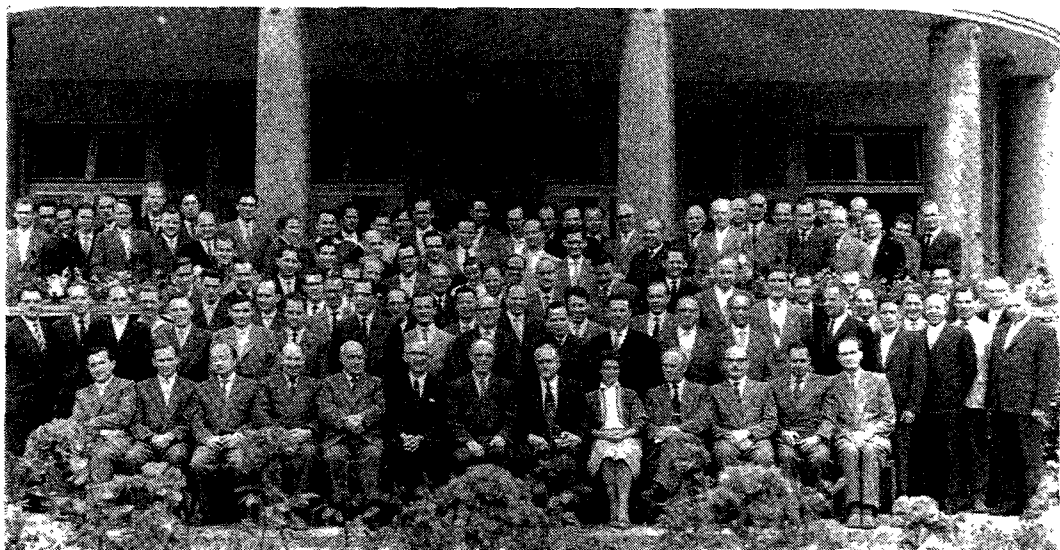
Remember, this service can become effective only as our workers are willing to share and make available the techniques and ideas they have found to be successful. Send them to our headquarters office. We will keep you informed through the pages of *THE MINISTRY* and in other ways as to how this plan is working out.

To receive this service seek the cooperation of your conference president. It may be that either now or sometime in the future you will become eligible.

MINISTERIAL ASSOCIATION STAFF

UNUTTERABLE JOY

❏ EVEN if I were utterly selfish, and had no care for anything but my own happiness, I would choose if I might, under God, to be a soul-winner, for never did I know perfect, overflowing, unutterable happiness of the purest and most ennobling order till I first heard of one who had sought and found the Saviour through my means. I am afraid there are some ministers who hardly think that the gospel is intended to come personally home to the people. They talk, as I read of one the other day, who said that when he preached to sinners he did not like to look the congregation in the face, for fear they would think he meant to be personal; so he looked up at the ventilator, because there was no fear then of any individual catching his eye. Oh! that fear of man has been the ruin of many ministers. They never dared to preach right at the people. We have heard of sermons being preached before this and that honorable company, but preaching sermons before people is not God's way—we must preach sermons at the people, directly to them, to show that it is not the waving of the sword in the air like a juggler's sport, but it is the getting of the sword right into the conscience and the heart.—CHARLES H. SPURGEON.



Students and teachers in the Seminary Extension School at Marienhoehe, 1958.

With the Seminary in Central Europe

SIEGFRIED H. HORN

Professor of Archeology and History of Antiquity
Potomac University

THE latest Extension School of the Seminary was held during the months of July and August, 1958, on the campus of the Marienhoehe Missionary Seminary, near Darmstadt, Germany. This German school has in the past played a major role in the training of ministers for the German-speaking countries in Europe. Surrounded as it is by the forests of the beautiful Odenwald, it is very conducive to study.

The school was host to 101 workers, of whom 78 came from the two western union conferences of Germany, 11 from the Austrian Union Conference, and 12 from the German-Swiss Conference. The participation of fellow laborers from two neighboring countries belonging to the Southern European Division was very much appreciated by all participants, especially by our German ministers, who had been isolated for many years and have had very little personal contact with workers laboring beyond their borders.

The teaching team was comprised of Daniel Walther, professor of church history at the Theological Seminary, who taught one course

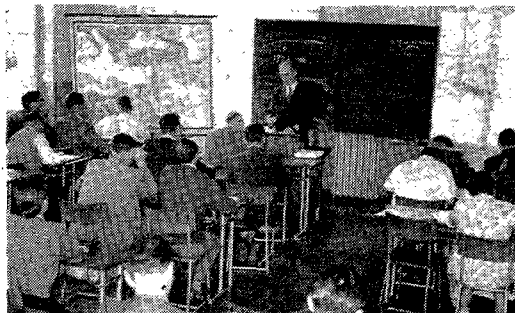
on the Reformation and one on studies in SDA history; Walter Schubert, associate secretary of the General Conference Ministerial Association, who gave one course on evangelistic procedures and one on pastoral ministry; and the writer, who presented one course on archeology and the Bible and another on New Testament backgrounds.

The writer, who acted as director of the Extension School, was assisted in all matters pertaining to housing, catering, and other material needs by Emil Schank, the business manager of the Marienhoehe school. He and his staff of helpers in the kitchen, dormitories, and business office efficiently met our needs. This was deeply appreciated. Miss H. Sieber, lent to us by the Central European Division office, served ably and untiringly as registrar and secretary.

The school facilities serve not only the Mission Seminary but also the Gymnasium, the equivalent of a liberal arts junior college, a school accredited by the state Ministry of Education. The Gymnasium must therefore open and close at the dates set by the state govern-

ment, and it has a vacation of only five weeks during the summer. It was for this reason that our Extension School could use the campus only during those five weeks. While the leadership in Europe, the participating students, and the teachers profoundly regretted that these circumstances made it necessary to crowd the program into five short weeks, everyone did his best to make the most of a difficult situation. Hence a very strenuous and busy program was followed, which began each week early on Sunday morning and ended late on Friday. This tight schedule was broken only once for a half-day excursion, when, under the guidance of Dr. Walther, a visit was made to the neighboring cities of Mainz, Worms, and Speyer, which played a certain role in the Reformation period.

Although the program was extremely strenuous, all participants entered into it cheerfully and willingly. They were so eager to obtain as much information as possible during the



Dr. Horn, director of the Extension School, in a typical classroom scene.

five weeks that it was hard to persuade most of them to enroll in not more than four of the six courses offered. I have never seen a group of workers who were more eager and studious. Since many of them had never had the opportunity of formal study since entering the ministry, they had many questions to ask, and it was difficult to find sufficient time to answer them all.

Most of the students were pastor-evangelists, but a few Bible teachers, departmental secretaries, and administrators were also found among the participants. Each of the union presidents, conference presidents, and departmental secretaries of the various fields represented, as well as the editors of the Hamburg Publishing House, spent about one week at the Extension School in order to observe its work and to become acquainted with the type of teaching carried on by the Theological Semi-

nary. Most of these men regretted that their administrative or editorial work did not permit them to stay at Marienhoehe for the whole duration of the Extension School.

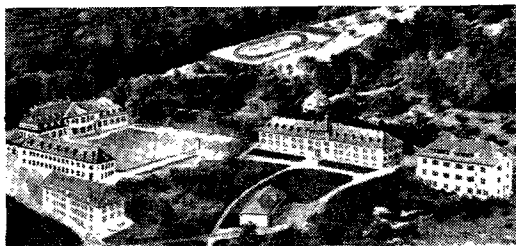
After the close of the Extension School at Marienhoehe we three teachers flew to Berlin for one week of lecturing to more than one hundred workers of the East German Union Conference. When the plans were laid for our Extension School more than a year ago, the prospects seemed favorable that these workers, who have been isolated for many years, would be able to obtain permission to attend the Extension School in West Germany. However, recent developments made it impossible for these ministers to travel to Darmstadt, but since they could come to Berlin for a few days, arrangements were made to present to them in lecture form some of the high lights of the material taught in the Extension School.

Every day these workers sat together for eight and a half hours and never seemed tired of sitting. It was inspiring to see their eagerness to absorb the material presented. For those of us who came from outside, it was also a wonderful opportunity to learn firsthand of the peculiar problems that our leaders, ministers, and church members face in Eastern Germany. These ministers appreciated the fact that for the first time in many years a large group of workers could sit together with teachers from our world headquarters and our highest theological school and discuss with them theological questions, problems of history pertaining to prophecy, and questions dealing with their pastoral duties and evangelistic endeavors. Having had little opportunity to hear of the archeological dis-



Instructors at the 1958 Extension School: Daniel Walther, Siegfried H. Horn, and Walter Schubert.

coveries made during the last twenty years, of recent theological trends in the western world, and of political developments that tend to bear on the fulfillment of prophecies dealing with the present age, this week of study was highly valued by all as an important means of strengthening the unity needed in presenting our special message for this time, and of keeping abreast with the onward march of the Advent Movement.



Marienhoehe Missionary Seminary, Darmstadt, Germany.

The need for prolonged periods of study on certain Bible problems, the evidences of God's leadership in the Advent Movement, and the surety and certainty of its message and final triumph was felt by all who attended the Extension School in Marienhoehe, and even more so by those who attended the Berlin meetings. Hence, the wish was frequently expressed that courses like this would be held at regular intervals, since they would strengthen the unity in teaching and preaching.

We who during these six weeks met more than 200 workers of the German-speaking countries of Europe are convinced that they are a conscientious group, earnestly and faithfully endeavoring to carry out their Lord's commission. The burden of the unfinished task weighs heavily upon them, and they are desperately seeking to find ways and means to bring the Advent message to their fellow men. They encounter great obstacles in their work and in some cases face seemingly insurmountable hindrances, but their courage is good, for they know that the work is the Lord's, and that He will finish that which He has begun.

All the duties of religion are eminently solemn and venerable in the eyes of children. But none will so strongly prove the sincerity of the parent; none so powerfully awaken the reverence of the child; none so happily recommend the instruction he receives, as family devotions, particularly those in which petitions for the children occupy a distinguished place.—Dwight.

A Masterpiece of Praise

I DID think I saw all heaven before me, and the great God Himself," is what George Frederick Handel said of his experience as he composed the spiritual and rapturous music of the incomparable oratorio *The Messiah*.

The oratorio depicts first the divine prophecy of the first advent of our Saviour, and then continues the story through the sufferings, death, resurrection, and final victory of the Son of God.

Throughout this masterpiece is unfolded the faith of man in his own resurrection. O what inspiration, what ecstasy, comes to the soul as one joins unconsciously in the glory of the "Hallelujah Chorus"!

The Messiah was composed 216 years ago in the amazingly short period of three weeks and two days. The heart of George Handel had been touched by an appeal that came to him from Dublin. It said: "Our prisons are filled with prisoners for debt. Give us a concert and let the proceeds go for the opening of the prison doors." The composer went to work, and this oratorio, said to be his greatest, was born. It was an immediate success. The hall could not hold all the people who came night after night—not to be entertained but to be lifted heavenward.

We understand that King George II was in attendance one evening when *The Messiah* was presented. He kept leaning farther and farther forward in his seat. The music moved him to tears and lifted his heart heavenward. When the choir came to the words "The Lord God omnipotent reigneth" the king rose to his feet as though he could not help himself. Everyone followed his example, and they all remained standing until the chorus ended. We too can be exalted as we stand in worship before God, remembering that "the Lord God omnipotent reigneth."

The grand themes of spiritual truth in *The Messiah* are applicable to any season of the year. However, the beautiful story of Christ's incarnation has made this masterpiece of glorious praise a Christmas favorite. If we have the opportunity to hear *The Messiah* this year, let us enter into its message. May the glory of its message warm our hearts in love, exalt our souls in worship, and strengthen our faith in the hope of a glorious future with the King of kings and Lord of lords.

A. C. F.

THE MINISTRY

BIBLE INSTRUCTOR



The Line Must Not Break!

LOUISE C. KLEUSER

RECENTLY we laid to rest a great princess in Israel, Margaret Murdoch Reeves, the noble and esteemed wife of Elder Clifford Reeves, a former evangelist and now an instructor of evangelism at Southern Missionary College. Margaret had graduated from our college at Stanborough Park, England, after completing the Bible instructor's course in 1924. From her early days she had dreamed of becoming a Bible teacher, and before entering the profession she had already won precious souls to Christ. Then in 1928 she united in marriage with Clifford Reeves, a promising young evangelist.

Margaret and Clifford served well in the British Union, Canada, and the United States. A few years were also spent in Australia, where many rejoice in the blessed message because of their instruction. During the years of service rendered by the Reeves as an evangelistic team, the skillful and humble work of this noble woman can hardly be estimated.

We in the Ministerial Association became well acquainted with Sister Reeves, and her passing from us should not be considered another of death's tragedies; it must speak a message to our Bible instructors, and to those who are still in training. Those who were present at the Cleveland General Conference will remember her inspiring message to the Bible instructors and shepherdesses at their meeting during the pre-session. She was laid to rest soon after this, but her words of inspiration to our workers will live on. Her great burden was to encourage younger women to dedicate their lives to the Bible work.

Sister Reeves had met life's trials and disappointments, for in the gospel worker's ex-

perience these come to all. She had a way of smilingly making very light of what others might consider severe tests, and rejoicing in her privilege to serve her Master in our wonderful message. It may be truly said of her that she lived to bless and encourage others. In our last visit together, when we saw no reason for discussing any other theme than her continuance in the work, she sweetly expressed her desire to be able to train many other young women for evangelistic service. With great joy she anticipated her new responsibilities in the college where she and Elder Reeves would soon be serving. Rosemary, her young daughter, was with us at the time. With Christian pride this noble mother pointed to the child, who was fondling her doll, and said, "Rosemary is giving Bible studies to her dolls and also to the children with whom she plays." The Bible work was indeed a family affair. Perhaps Rosemary will some day pick up the torch her noble mother has laid down; who knows?

Again we repeat, a princess has fallen in Israel! Margaret Reeves's career as a Bible instructor has ended, but her last messages to interest consecrated young women in this holy calling will continue to be heard. The line must not break where she fell in death. A new challenge comes to each Bible instructor to keep replenishing the ranks of such noble women in evangelism. The cause today needs many more women with the consecration demonstrated by Mrs. Reeves. As our Bible instructors around the world study the Advent message with those who are finding their way into the church, let us guide the parents to dedicate their daughters to the Bible work.

WHEN IS A PARISH TOO SMALL?

THE young rector once complained to Bishop Phillips Brooks that his parish was too small for his energy and talents.

Replied the wise churchman:

"It is as large as you will wish to give account of on the day of judgment."

God sent his Singers upon earth
 With songs of sadness and of mirth,
 That they might touch the hearts of men,
 And bring them back to heaven again.

—HENRY LONGFELLOW

WHEN God Himself came down to earth He sent a choir from the very courts of glory to herald the news. Never since the morning stars sang together at the dawn of creation has earth heard such music. It must have been thrilling to hear the angel choir singing "Glory to God in the highest, and on earth, peace, good will toward men." That celestial anthem has never died away. Even amid this rushing twentieth century, multitudes from every clime and color pause each year to re-echo the angels' song in the Christmas carols we sing around the world. Despite the clash of cultures and the hostility of races, there is everywhere in the hearts of men a longing for peace. Humanity has ever been the object of God's love, and when heaven draws near, rough-handed men of the soil join in fellowship with merchants and sages in the spirit of reverent worship. Nothing so touches hearts as does the Christmas story told in song. Its power was seen in 1917, when battle-scarred soldiers ceased fire and emerging from their trenches, sang each in his own language the wondrous story.



OUR FAVORI

LESLIE R. M
 Pastor, Takoma

"Silent Night"

"Silent night, holy night." There seems to be magic in these very words. And as we sing these lines again this year let us by faith enter the rude shelter that served as "delivery room" and "nursery" for heaven's infant King when He came to earth. While standing there, let us join in adoration with the shepherds and the Wise Men as we ponder anew the wondrous gift. Then with uplifted heart and reverent spirit we may sing with millions around the world, "Alleluia to our King . . . Christ the Saviour is born."



STEWART LOVE FROM MONKMEYER



TE CAROLS

MANSELL
Park Church

It was an Austrian, Joseph Mohr, of Oberndorf, who wrote these words 140 years ago while preparing his sermon on the eve of Christmas, 1818. His friend, Franz Gruber, a schoolmaster and the organist of the little chapel, was so overjoyed with the poem that he arranged the music that night, and together they sang the newly born carol as a duet the following day. Not a note or a word has been changed since then. It instantly became a favorite and was sung by the folksingers at fairs, festivals, and church gatherings all over Europe. Of all the carols, this has been acclaimed as perhaps the best loved and most widely used. It has a simple yet haunting melody that appeals to all.

"Joy to the World"

One of the most jubilant of our carols is Isaac Watts's. "Joy to the World." To Adventists this is not only a message of the first advent but also a song of the Second Advent. The change of one word on the part of some editor in our early hymnbooks made this a song of the future as well as of the past. In our churches we sing "Joy to the world, the Lord *will* come" instead of "the Lord *is* come," and yet all will agree that most of the words are equally appropriate. "Let every heart prepare Him room," is surely good admonition for those who look forward to the time when "the Lord will reign!" In that land of delight, death and the curse will be no more, no "thorns infest the ground," and the nations will indeed prove "the glories of His righteousness and wonders of His love."

The first and second advents are inseparably connected, the second impossible without the first, the first meaningless without the second.



GEORGE PICKOW

"The First Noel"

From the earliest days of Christianity, carols were in use, for the story of our Saviour's birth has always had a fascination. One of the oldest of those we use is "Noel." It emerges from the Middle Ages, but its beginning is lost in antiquity. The poem itself is in the simplest form, and while there are slight errors in the narration, they are of small consequence when we realize that in those days the multitude knew little of geography and less about science. In spite of this it is a moving lyric that everyone enjoys singing. The word *Noel* [French] or *Nowell* [English] comes from the Latin and means "birthday." For centuries joyous-hearted peasants, standing in the snow, sang this carol outside the palaces of wealthy lords, and together all joined in the spirit of praise, for it is ever true that at Bethlehem, shepherds and sages unite in the adoration of Christ the Lord.

"While Shepherds Watched Their Flocks"

Perhaps the most completely descriptive of all the carols came from the pen of Nahum Tate of Dublin, Ireland, who later became poet laureate of England. Published as far back as 1703, this actually antedates

the hymns of Isaac Watts and was one of the earliest hymns in the English language. It therefore marks the first breakaway from the old metrical version of the psalms. For nearly three hundred years this lovely carol, "While Shepherds Watched Their Flocks," has gladdened the hearts of men. Each stanza is virtually a paraphrase of some part of the New Testament record. Originally the first stanza read:

While humble shepherds watched their flocks
In Bethlehem's plains by night;
An angel sent from heaven appeared
And filled the plains with light.

"O Come, All Ye Faithful"

No Yuletide would be complete without "Adeste Fideles" or "O Come, All Ye Faithful." For many years the author remained anonymous and it was known as the unknown "Portuguese Hymn." Not until 1946 was he discovered. Through a recent discovery of some old manuscripts we now know that, while the author's identity is not certain, it was John Francis Wade, an Englishman, who first published the song. His business was to copy music. He later moved to Douai, France, and in 1744 he wrote this lyric. Six years later it was used regularly in the English Roman Catholic college in Lisbon, Portugal. This doubtless is the origin of its title "Portuguese Hymn." The theology in this carol is important, for here we find the infant Christ being designated "God" in the highest sense. Simple, sincere, and vivid in imagery, it calls upon all to adore Him. As early as 1756 it came to be used regularly in the Portuguese Embassy in London. Some musicians feel that the tune has a similarity to some of Handel's phrasing. The great composer could well have added his touch of genius to this great tune, for at that time he was at the height of his career. Like "Silent Night," this is sung by Protestants and Catholics with equal interest.

"Hark! the Herald Angels Sing"

And what would Christmas be without Charles Wesley's well-known carol "Hark! the Herald Angels Sing"? Written in 1739, just a few months after the Great Awakening, this song rings with reality. The original poem had ten stanzas in which the story of the salvation of man was traced from his fall to his redemption. As such, this became particularly serviceable in the early days of the Methodist class meetings.

The tune "Mendelssohn," which we today associate with this carol, was not the tune the Wesleys used. It was William Cummings who in 1818 took this tune from one of Mendelssohn's manuscripts and joined it with the well-known words, the opening lines of which were altered by George Whitefield. It first appeared "Hark! how all the welkin rings, Glory to the King of kings." Two hundred years ago they sang this same carol to the tune "Worgan," the one we use today for Wesley's great Easter hymn "Christ the Lord Is Risen Today" (*Church Hymnal*, p. 134). This suits the words equally well even if we retain the florid "Alleluias." To do so, however, lengthens the hymn considerably, and it is just as effective if we sing the words straight through. The theme is superb.

"O Little Town of Bethlehem"

One of the sweetest and perhaps the most truly poetic of all the carols comes to us not from old England but from New England. It was written by one not so much a poet as a preacher, Phillips Brooks, sometimes called the Prince of American Preachers. In 1865 this Boston pulpiteer was given a year's leave of absence by his church to tour Europe and the Middle East. It was at Christmas time that he came to Bethlehem, and riding on horseback in the mystic moonlight, he looked down over the shepherds' field. Anyone who has scanned that area by night can enter into the spirit that gripped the soul of that young man. The whole panorama evidently passed before him, and aided by a vivid imagination, his faith in heaven's wondrous Gift became more real. The effect of that night's impressions can better be understood when we realize that it was two years before he penned the lines we know so well today. Each line has a beauty of its own:

O little town of Bethlehem,
How still we see thee lie,
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

Quickly this loved carol swept the world and was added to the list of favorites. Lewis Redner, the church organist and superintendent of the author's Sunday school, composed the tune that so beautifully fits the message. Brooks not only tells the story of

the Gift but as an evangelist appeals for men to accept the Babe of Bethlehem:

No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.

Into a world of sin and sorrow our Saviour came nineteen centuries ago, and into just such a world He will come again, not in silence to be cradled in a manger, but as King of kings and Lord of lords. In glory

celestial He will descend the skies, and the very heavens will blaze with His presence. Only those whose hearts have become the abiding place of His Spirit and have prepared Him room, will welcome His return and find at last a home in His everlasting kingdom of peace. So as we sing anew of this wondrous Gift to the human race, let us yield our lives to Him, that by His grace we might be among those who with joy await the coming Lord as Prince of Peace.

EVANGELISM -- Winning Men for God



The Two Altars—Fire and Prayer

FORDYCE W. DETAMORE

Evangelist, Texas Conference

IN OUR evangelistic meetings we have found the use of an altar a very effective aid in making two special calls.

Pastor Roger Holley had an altar made out of plywood. It is collapsible and is painted so as to give the appearance of being made of rocks. We use this altar two nights in our three-week series.

The Altar of Fire

We advertise that on a certain night the burning altar of fire will be featured. The sermon that night is on practical Christian living and the need of getting rid of all sin if we are to be saved.

The altar is erected on the floor level in front of the pulpit and before the evening meeting a pail full of burning charcoal is placed on the top. Slips of paper are passed to all in the audience before the service begins.

At the end of the sermon an appeal is made thus: "I wonder how many here tonight are troubled with some specific sin or temptation and would like to get rid of it? Would you like the Holy Spirit to purge it out of your life? Would you like to lay it on the altar and have it completely consumed? If so, write out your

sin or special temptation on the slip of paper that has been given you, fold it up tightly, bring it forward, and lay it on the altar where it will be consumed. Your weakness may be improper reading, impure thoughts, Sabbath breaking, tobacco, or bad temper, et cetera. No one here will know what you have written, but God will, and He can and will deliver you from your difficulty."

As people walk down to the front, Pastor Turner sings "A Clean Heart" or "Is Your All on the Altar of Sacrifice Laid?" Meantime Pastors Holley and Flory place themselves on either side of the altar. The audience response is immediate, spontaneous, and touching. Real victories are gained.

When all have had the opportunity to come forward and lay their papers on the fire and have returned to their seats, we ask the congregation to remain standing with heads bowed during the special closing consecration prayer. This is a beautiful service not easily forgotten.

The Altar of Prayer

This altar is featured on another night, but this time it is the altar of prayer. As before, the altar is placed at the front, below the pulpit,

and is covered over with a richly colored cloth. Above this is placed a large open Bible.

At the end of the evening's sermon, which is on prayer, all are asked to write out any special prayer requests they may have (names are not signed on these requests), and bring them forward and lay them on the altar and then return to their seats.

The response is almost unbelievable.

As Pastor Turner sings an appeal song on prayer, people throng to the front. Pastors Holley and Flory again stand by the altar as people lay their folded slips of paper on the open Bible.

When all have returned to their seats, all

ministers present are asked to gather around the altar. A few requests are read, and then audience and ministers kneel while two or three of the ministers lead out in special prayer.

The pastor takes all the unread prayer requests and divides them among the ministers. They take these confidential prayer requests with them and make them a special subject of intercessory prayer.

The opportunity this gives the audience to present their many specific requests for prayer, and the challenge it presents to ministers to intercede on behalf of the petitioners, brings in a true spirit of fervent revival and a sincere seeking after God.

PASTOR -- Shepherding the Flock



The Pastor and Church Finance—Part II

ERLING E. CALKINS

Pastor, Southern California Conference

Why God Asks for Our Means

Someone questions, "Why does God ask for our means? I would gladly give them if He needs them. But He does not need them. He already owns the silver and the gold, the cattle upon a thousand hills, et cetera. He can speak a word and create more of everything, if He so desires. Why, then, should I give that which I need for myself?"

Another reasons thus: "Does the preacher need my tithes and offerings? Perhaps, but he doesn't need as much as he asks for. Besides, I don't like this preacher. I liked the one who was here before, but he is gone to a larger church and is well taken care of. So why should I give?"

"Do the poor need my offerings?" asks another. "Some of them do, but most of them would not be poor if they were not so lazy or such bad managers. If I should give to them, I should be encouraging indolence. Let them work as I have to; let them learn to plan ahead for emergencies as I do. Why should I give to them?"

"The missionaries? Yes, I suppose I should give a little. But I'm not so sure that I believe in the way they use the money. I think they could improve their methods and perhaps get along on much less."

Someone else says, "Really, in giving to the church, we are giving to ourselves, because we are the church. In that case, why should I give to the church in the first place? I'll just keep my share and spend it as I want to."

Many such questions have been raised. But how small they seem when placed beside the great truth of stewardship: God gives to us that we may give to others. God "so loved the world, that he gave his only begotten Son." Jesus "loved us, and hath given himself for us."¹⁵ The angels of God "find their joy in giving." Herein is revealed "the great principle which is the law of life for the universe."¹⁶ To mankind this principle is clearly stated, "Freely ye have received, freely give."¹⁷

The question, "Why should I give?" is not answered primarily from the standpoint of how much the money is needed or who needs it,

but, rather, of how much I need the experience of giving. Neither is it a question of giving to a church, a minister, a missionary or any person, but, rather, of giving to the Lord through His appointed channels.

The answer will be found in the three underlying principles of stewardship; namely, (1) Giving is an acknowledgment of God's sovereignty, His ownership of all things, His goodness, His mercies to me. (2) Giving teaches me generosity and regard for others; it helps me to become Godlike in character. (3) Giving gives me the honored privilege to be a co-worker with God; it helps me to become Godlike in habit and practice.

Acknowledgment of God's Sovereignty and Goodness

All that a person is, all that he has, belongs to God.¹⁸ It is God who imparts health and strength; He gives talents and intelligence to earn money.¹⁹ Therefore, the tithes and offerings are but the returning to God of His own—"Of thine own have we given thee."²⁰ They are the acknowledgment of God's goodness, the expression of man's thankfulness to and love for God.

In return for the great love wherewith Christ has loved you, you are to bring to Him your thank offering. You are to make a gratitude offering of yourself. Your time, your talents, your means—all are to flow to the world in a tide of love for the saving of the lost.²¹

We return to Him His own, and with it an offering to testify our gratitude. Thus our practice will be a weekly sermon, declaring that God is the possessor of all our property, and that He has made us stewards to use it to His glory.²²

So the Lord has imparted to us heaven's richest treasure in giving us Jesus. With Him He has given us all things richly to enjoy. . . . He asks us to acknowledge Him as the Giver of all things; and for this reason He says, Of all your possessions I reserve a tenth for Myself, besides gifts and offerings, which are to be brought into My storehouse. This is the provision God has made for carrying forward the work of the gospel.²³

Christlikeness in Character

Christian giving, however, was ordained for a higher purpose than merely to acknowledge God's sovereignty and goodness. The obligation of tithes and offerings was meant to teach lessons of generosity and regard for others. The Scripture says, "If any man will come after me, let him deny himself," and "let him be your minister."²⁴ We are told that "one of the greatest sins in the Christian world of today is dissembling and covetousness in dealing with God."²⁵ We are to "beware of covetousness,"

for "the love of money is the root of all evil."²⁶ We are further admonished that—

constant, self-denying benevolence is God's remedy for the cankering sins of selfishness and covetousness. . . . He has ordained that giving should become a habit, that it may counteract the dangerous and deceitful sin of covetousness. Continual giving starves covetousness to death.²⁷

Many of God's people are in danger of being ensnared by worldliness and covetousness. They should understand that it is His mercy that multiplies the demands for their means.²⁸

Missing Copies

Occasionally we receive a letter bemoaning the fact that THE MINISTRY has not arrived for some months. We fear that some others are not receiving their copies, but are not writing to tell us. Usually the trouble is a change of address of which we have not been notified. May we invite all concerned to send their new addresses direct to the Review and Herald promptly? Then missing copies will be a thing of the past.

Generosity is the exercise of Christian virtue. The law of life decrees that nothing can live long without exercise. Exercise strengthens the organs, but an organ that is not used, soon shrivels and dies. Christian giving is an agency in the hands of God for perfecting compassionate, loving character in His people. It is an opportunity to say Thank you to Jesus for His generosity to us when we were sinners:

I saw that it is in the providence of God that widows and orphans, the blind, the deaf, the lame, and persons afflicted in a variety of ways, have been placed in close Christian relationship to His church; it is to prove His people and develop their true character.²⁹

God has in His wise providence placed the poor always with us, that while we should witness the various forms of want and suffering in the world, we should be tested and proved, and brought into positions to develop Christian character. He has placed the poor among us to call out from us Christian sympathy and love.³⁰

There is no doubt but that God could rid the world of poverty and suffering in a word, but He chooses, in His omniscient love, to permit man to do this work in order that he might experience the highest of all joys—that of helping others—and enlarge his capacity to love. The thought is beautifully expressed that our offerings will be a "sweet-smelling savor to

God" and also that "the very act of giving expands the heart of the giver, and unites him more fully to the Redeemer of the world."³¹ The thought is carried out further in these words:

God planned the system of beneficence in order that man might become like his Creator, benevolent and unselfish in character, and finally be a partaker with Christ of the eternal, glorious reward.³²

As if you could kill time without injuring eternity!—Thoreau.

The third reason given for God's asking a portion of man's means is that man might become Christlike not only in character but in habit and practice, that those characteristics mentioned might become part of his very nature.

In Partnership With God

It is true that God does not need man's silver and gold—neither for Himself nor for those doing His work. He can provide money in abundance by one word. In fact, God is not dependent upon man to preach the gospel at all except that in His love for man He has chosen this means for the accomplishment of His work. Man thus becomes a partner with God, a medium through which God's mercy and truth are carried to the world. He is thus honored by partaking of the highest, noblest, and most wonderful work in which it is possible to engage. Notice the following statements to this effect from the pen of Ellen G. White:

In His infinite love He has granted men the privilege of becoming partakers of the divine nature, and, in their turn, of diffusing blessings to their fellow men. This is the highest honor, the greatest joy, that it is possible for God to bestow upon men.³³

Every one has his appointed work in the great field; and yet none should receive the idea that God is dependent upon man. He could speak the word, and every son of poverty would be made rich. In a moment of time He could heal the human race of all their diseases. He might dispense with ministers altogether and make angels the ambassadors of His truth. He might have written the truth upon the firmament, or imprinted it upon the leaves of the trees and upon the flowers of the field; or He might with an audible voice have proclaimed it from heaven. But the all-wise God did not choose any of these ways. He knew that man must have something to do in order that life might be a blessing to him. . . . He thus makes man the medium through which to distribute His blessings on earth. God planned the system of beneficence in order that man

might become, like his Creator, benevolent and unselfish in character, and finally be a partaker with Him of the eternal, glorious reward.³⁴

God is not dependent upon man for the support of His cause. . . . Whatever necessity there is for our agency in the advancement of the cause of God, He has purposely arranged for our good. He has honored us by making us co-workers with Him.³⁵

By a chain of circumstances which would call forth his charities, He bestows upon man the best means of cultivating benevolence and keeps him habitually giving to help the poor and to advance His cause. . . . And as we heed these calls by labor and by acts of benevolence we are assimilated to the image of Him who for our sakes became poor. In bestowing we bless others, and thus accumulate true riches.³⁶

There are three points that stand out in the above statements: (1) God does not need our means or our help. (2) God honors us in making us collaborators with Him. (3) By giving to the poor and sustaining His cause, we are also helping ourselves by strengthening those habits of love, generosity, unselfishness, and compassion that are of the very nature of Christ.

God's plan of systematic benevolence, that is, tithes and offerings regularly planned and given, is one of the most wonderful means of putting into practice the plan of salvation which the Lord has given. It calls forth the noblest and best from man and likewise it develops the noblest and best in man. We are told that the system of tithing, "like the Sabbath," is "founded upon a principle which is as enduring as the law of God,"³⁷ and is for the best interest of man.

While the purpose of systematic benevolence or stewardship is not primarily to raise money for church goals, yet the application of this plan, we believe, will solve the financial problems of the church. If it were followed by every church member, every financial objective would be met and exceeded. The work of God in the world would be finished speedily and Jesus would soon come.³⁸

Encouragements and Promises

In promoting Christian stewardship and systematic benevolence the minister ought always to hold up before his congregation the dying Saviour and His inexhaustible love for mankind. "I gave My life for thee, What hast thou giv'n for Me?" Stewardship is, after all, a "reasonable service."

Someone, even with the very best of Christian intentions, will be shocked at the suggestion of giving away 20 per cent or more of his income, especially if he comes from a nominal church in which tithing is not practiced. The subject

must be made deeply spiritual and should be presented tactfully. The promises of God and His constant loving care should be made very real both by quoting the scriptural assurances to the consecrated, cheerful giver and by citing examples of those who were blessed in their faithfulness.

We read of ancient Israel that contributions for religious and charitable purposes amounted to "fully one-fourth [25 per cent] of their income," and that "a conscientious few made returns to God of about one third [33 per cent] of all their income." Far from reducing them to poverty, "the faithful observance of these regulations was one of the conditions of their prosperity."³⁹ God dealt bountifully with them when they dealt faithfully with Him.

God's requirements are no less today than they were anciently. The revelation of God's grace, the enlightenment of the Holy Spirit, the fullness of the Word of God, are superadded blessings today. The multiplied material abundance, the comforts and convenience of today's

life, are above comparison to those of Israel's day. Have we, then, reason to be less generous, less willing to sacrifice, than they, especially when the promise is made, "Give what you can now, . . . and God will refill your hand," and "the more we give, the more we shall receive"?⁴⁰

¹⁵ John 3:16; Eph. 5:2.

¹⁶ *The Desire of Ages*, p. 21.

¹⁷ Matt. 10:8.

¹⁸ 1 Cor. 6:19, 20.

¹⁹ Acts 17:25-28; Deut. 8:17, 18.

²⁰ 1 Chron. 29:14.

²¹ *Testimonies*, vol. 9, p. 50.

²² *Counsels on Stewardship*, p. 80.

²³ *Ibid.*, p. 65.

²⁴ Luke 9:23; Matt. 20:26.

²⁵ *Testimonies*, vol. 4, p. 475.

²⁶ Luke 12:15; 1 Tim. 6:10.

²⁷ *Testimonies*, vol. 3, p. 548.

²⁸ *Ibid.*, vol. 9, pp. 254, 255.

²⁹ *Ibid.*, vol. 3, p. 511.

³⁰ *Ibid.*, p. 391.

³¹ *Counsels on Stewardship*, p. 30.

³² *Testimonies*, vol. 9, p. 255.

³³ *Counsels on Stewardship*, p. 23.

³⁴ *Testimonies*, vol. 4, pp. 472, 473.

³⁵ *Ibid.*, vol. 3, pp. 390, 391.

³⁶ *Ibid.*, pp. 382, 383.

³⁷ *Ibid.*, pp. 395, 404.

³⁸ *Ibid.*, vol. 9, p. 58.

³⁹ *Patriarchs and Prophets*, p. 527; *Testimonies*, vol. 4, p. 467.

⁴⁰ *Counsels on Stewardship*, pp. 50, 90.

How Can I Find the Pastor?

CLIFTON L. TAYLOR

Pastor, Southern New England Conference

A FEW weeks ago a Seventh-day Adventist man past middle age who was visiting Florida was taken to a hospital suffering from a severe heart attack. The doctor who examined him gave no hope. But the nurse on duty observed SDA on his admission slip and determined to get the local pastor in that city to come and pray for him. She was a new resident in Florida, and knew no Adventist there. On returning to her home in a town some twelve miles distant, all local inquiries having proved fruitless, she made several long-distance calls in her efforts to find the local pastor. It was at a cost of over six dollars to her personally that she finally reached the right man. He visited and prayed with the dying man. The sequel of the story is gratifying: the man recovered in response to prayer and good medical and nursing care, and has now returned to his family.

The question arises, however, Why should it have been so difficult and expensive for this nurse to perform this errand of mercy? There

was nobody to underwrite her efforts; she did it because she felt it was her Christian duty. Most people faced with such obstacles as she encountered would have given up without accomplishing the objective.

Why must it be so difficult for a stranger in need of a Seventh-day Adventist pastor to find one? The stranger may not know the pastor's name or address, or even the address of the local church. Should not adequate information be listed in every telephone directory under *Seventh-day Adventists*? Local inquiries frequently fail of results, even if made of businessmen living near the pastor's residence or the church itself. These persons may be either uninformed or, in some instances, for reasons of their own, satisfied to withhold information. A double listing in the telephone directory can solve such problems—one listing for the church and the other for the Seventh-day Adventist pastor. It could save a life. That life might be your own.

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LESSON XII

An Unusual Christmas

LOUISE C. KLEUSER

CHRISTMAS is coming. May you all have wisdom to make it a precious season. . . . Let there be recorded in the heavenly books such a Christmas as has never yet been seen."—ELLEN G. WHITE in *The Review and Herald*, Dec. 9, 1884. "Come, brethren and sisters, come with your children, even the babes in your arms, and bring your offerings to God according to your ability. Make melody to Him in your hearts."—*Ibid.*, Dec. 26, 1882.

Recognizing that there is no divine sanctity resting upon Christmas Day, we welcome further counsel on the matter of making this occasion one of joy and blessing to our children:

"The youth should be treated very carefully. They should not be left on Christmas to find their own amusement. . . . Parents can control this matter by turning the minds and the offerings of their children to God and His cause and the salvation of souls. The desire for amusement, instead of being quenched and arbitrarily ruled down, should be controlled and directed by painstaking effort upon the part of the parents. Their desire to make gifts may be turned into pure and holy channels."—*Ibid.*, Dec. 9, 1884. "It is pleasant to receive a gift, however small, from those we love. It is an assurance that we are not forgotten, and seems to bind us to them a little closer. . . . It is right to bestow upon one another tokens of love and remembrance if we do not in this forget God, our best Friend. We should make our gifts such as will prove a real benefit to the receiver."—*Ibid.*, Dec. 26, 1882.

The Spirit of Christmas

If this Christmas is to be a day such "as has never yet been seen, Christ and His work will receive our first love, devotion, and gifts." The world has so commercialized this day that its

true spirit has been lost. It is celebrated in revelry and debauchery, with little thought of honoring the One who is to be remembered. The Christian must set a new pattern for it, a pattern of dignity and sacrificial interest in others. These lessons are urged upon the church during the gift season. We are to bring Christ into Christmas! When this is recognized, the average family will show restraint in showering gifts on its members. And even the little that is exchanged will then "prove a real benefit to the receiver."

Children are not helped by being deluged with gifts. Little ones become confused and weary, and seeds of selfishness are sown in their hearts by well-meaning relatives and friends. Adventists have been counseled to use our uplifting books for holiday gifts, books that will build character for eternity. Toys should have educational value. One gift of this character is of more value to a child than a whole array of cheap, nonsensical playthings. The Christian will not want to spend his money on toys or games with a modern comic or theatrical influence, for these foster worldliness.

How Shall We Spend Christmas?

This is an opportune time for a profitable discussion by the shepherdesses regarding definite plans for the church school, Sabbath school, and the home. Carol singing should not be overdone before the Christmas season actually begins. Let it be reserved for the real event, and you will be rewarded with delightful expectancy on the part of the little ones. Include the scriptural setting, well memorized, in relating the beautiful Christmas story. Choose high-class music that will develop in the youth an appreciation for the best, and do not become too dependent on radio and television. Why not plan

to attend a sacred concert as a family? This will add interest to the holiday week and help to tie the family together.

Christmas Reading

Let us recommend a charming little book for the shepherdess library: *Parsonage Doorway*, by Anna Laura Gebhard, Abingdon-Cokesbury, New York. Although not written in an Adventist setting, this book will be of great interest to ministers' wives. Look for it in your town library.

The literary works of F. W. Boreham have long been considered classics. *My Christmas Book*, with the subtitle "A Handful of Myrrh, Aloes and Cassia," published by Zondervan Publishing House, will provide fascinating readings with an overseas tang. Perhaps you will want a copy of your own, and your ministerial husband might appreciate the hint.

Discussion Topics for the Group

1. Scripture for family worship during the Christmas week.
2. Ideas for the preschool child—making "pretty things" for Christmas.
3. Good taste in seasonal decorating for the Sabbath school and the home.
4. Healthful cooky recipes.

Christmas in the Heart

Christmas is more than gifts or carol singing
Or snow upon the roof or candlelight
Or greetings or the chime of church bells ringing
Across the silent night.

For Christmas is your love for those who love you,
Your faith that God and you are not apart;
It is your star, not in the night above you,
But shining in your heart.

—KATHERINE KILKEE
GO, Dec., 1957

The Christmas season should leave behind an overtone of sweet heavenly peace. There should be a better preparation for life and a new appreciation for God's "unspeakable gift." Let every shepherdess find her own handful of myrrh, aloes, and cassia and present it to the Christ child. May this Christmastide linger in the memory of little children and youth as the happiest season of the year.

A Physician Looks at the Virgin Birth

(Continued from page 5)

Throughout the years she had carried in her heart the knowledge of his supernatural conception. Now she sees him being nailed to the cross and her heart yearns as only a mother's can. How gladly would she have saved him. But stop! Why is he being crucified? It is because he has claimed to be the Son of God. If he was now being crucified because he was deluded, because he was mistaken, Mary would certainly have cried out: "Wait, Oh wait; he is not telling the truth. I will tell you who his father is; he is . . ." But she held her peace, because in her heart she knew of his divine origin.

We believe the virgin birth because Christ was pre-existent with the Father "Whose goings forth have been from of old, from everlasting." In the days of his flesh he asserted that he was the Son of God, the Messiah. He accepted worship from men and he performed miracles to prove his right to be recognized as Deity. The virgin birth is but a link in his pre-existence, life, death, resurrection, ascension, present work and future coming in glory.

Finally, we believe in the virgin birth because of the awful alternative. If he was not virgin-born, then the Bible lies, and instead of a divinely inspired revelation we have a pious fraud. If he was not virgin-born, then his mother was a promiscuous and dishonest woman and he was an illegitimate son. If he was not virgin-born, then he himself was deluded and the entire structure of his person and work is undermined and we become of all men most miserable.

In stating our faith in the virgin birth of our Lord, we accept it as a phase of his supernatural Self, a part in the history of the One who said: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."



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HEALTH EVANGELISM



School Health: A Cooperative Venture

JOYCE W. HOPP, M.P.H.

Assistant in Health Education, General Conference Medical Department

PASTORS, church school teachers, physicians, dentists, nurses—all realize that something more should be done about the health of the children in our church schools. How to do that "something" is the question. Most of our church schools are small, one- or two-room schools. We cannot afford to hire full-time physicians and nurses, as do the public schools. And present-day research indicates this would not be advisable, even if we could afford it.

Adequate health programs are difficult to develop in church schools, but they are worth every bit of the effort it takes. When physicians and nurses work with teachers and pastors, a good health program can be the result. This sounds like a lot of theory, does it not? But it can succeed with cooperation. We can best tell you of it in the words of Dr. David W. Ruggles, conference medical secretary (on a voluntary,

unpaid basis) for the Southern New England Conference, as he writes of the Health Education Week conducted in that conference.

The following note appeared in the *Atlantic Union Gleaner* of April 21, 1958:

The boys and girls throughout the Southern New England Conference observed March 9-15 as Health Education Week. The Department of Education made arrangements to have Dr. David Ruggles, conference medical secretary, Mrs. Robert Rittenhouse, of Hudson, and student nurses from the New England Sanitarium conduct a special program in the church schools of the conference during this week. To emphasize good health habits in an interesting way skits, stories, questions, and illustrated talks were given by those participating. With the guidance of the teachers, the students found the week most enjoyable by making health posters, writing jingles, learning songs, decorating the room, and writing stories.



David W. Ruggles, M.D., Southern New England Conference medical secretary, shown with students of the Hudson, Massachusetts, church school and student nurses from New England Sanitarium.

Commenting on the week, Dr. Ruggles writes:

The idea grew out of suggestions made by Millie Urbish, elementary supervisor for the Southern New England Conference at a conference on such matters last summer when we were both attending workers' meeting. We are fortunate to have a school of nursing in our local conference at the New England Sanitarium, and Marilyn Kueffner, who instructs the student nurses in public health nursing and health education lines, cooperated. This was to the benefit of the church school pupils and also the kind of experience needed by the student nurses, of whom there were about fifteen.

Health education needs to be presented to the children to do much good; people over fifty, sixty, or seventy have little potential gain to be derived from health education efforts on their behalf com-

pared with that gained in working with children and young people. We hope to make our Health Education Week in the church schools an annual feature for the above-mentioned reasons and aspire to keep it interesting, profitable, and entertaining for the boys and girls.

You may not have a school of nursing in your conference, but these same results can be accomplished in every place where there is a church school, an interested teacher, a physician, or dentist, or nurse, and a pastor who will work hard enough to put the combination together. If you wish any suggestions, your local conference medical and educational departments will be happy to assist you as you plan to improve your school health program.

NEWS -- From Current Journals



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

¶ More than 15,000 programs were placed on TV stations last year by the National Council of Churches Broadcasting and Film Commission.

¶ Repression of thoughts of God was described by a Seventh-day Adventist pastor, Dr. Arthur L. Bietz, of Los Angeles, as a major cause for emotional anxiety and mental stress. Many ministers, Dr. Bietz said, are responsible for bringing about anxiety by their "problem-centered preaching." Such preaching "simply produces more self-centered boredom." "Ministers can still find their greatest message for these men and women in the Bible."

Dr. Bietz also said, "Ministers today can be respected only if they are great men in an age which demands greatness. Ministers must be more than technicians—they must be leaders. Leadership must pay the price of attack by entrenched resistance to change." The preacher must be more than a "sanctimonious voice behind a mask," he said. "Too often he tends to be an 'odd fish' who supports the odd ways of the persons who are afraid to face life."

¶ Dr. Floyd O. Rittenhouse, president of Potomac University, Washington, D.C., told the American Religious Town Hall Meeting, held in Philadelphia, that present conditions in labor unions constitute "a greater threat to democracy than internal

Communism or segregation because they reflect a passiveness or apathy toward corruption and dictatorship by such a large segment of the population." They are a threat, he continued, because by inference "our citizens would also be passive toward corruption in civil government, or to the undermining of the Constitution that puts the rights of free men above the power of the State."

Dr. Rittenhouse was one of some 20 Protestant, Roman Catholic, and Jewish clergymen, educators, and civic leaders gathered under the auspices of the American Religious Town Hall Meeting to participate in the production of the series of 16 half-hour forums on civil rights and other subjects.

¶ The youngest clergyman ever named by the United Church of Canada as the denomination's moderator was elected at the 18th biennial General Council in Ottawa, Ontario. He is the Right Reverend Angus J. Macqueen, 46, minister of First St. Andrew church, London, Ontario, and succeeds Dr. James Sutherland Thomson, 66, of Montreal, who was once his professor at Pine Hills Divinity Hall, Halifax, Nova Scotia. Mr. Macqueen was born at Cape Breton, Nova Scotia, the son of a coal miner, and was ordained in 1935 by the United Church.

¶ Directors of all courts in Bavaria have been requested by the Justice Ministry of the West German State of Munich to have crucifixes placed in

their courtrooms. No reason was given for the recommendation. However, it is believed that the request was prompted by a recent incident at Landshut. A witness refused to take an oath because there was no cross in the courtroom.

Early this year the director of the Bamberg District Court had already ordered the religious symbol mounted over the judge's tables to remind witnesses of their moral responsibility to tell the truth. Crucifixes were removed from courtrooms under Chancellor Otto von Bismarck in the 19th century during his Kulterkampf (cultural feud) with the German Roman Catholic Church in which he sought to suppress Catholic opposition to the regime.

¶ Edward Cardinal Mooney, Archbishop of Detroit, in a letter read from Catholic pulpits, urged parishioners to refrain from Sunday shopping. He asked Michigan Catholics to "conscientiously refuse to indulge in Sunday shopping in showing merchants the evil of commercial activity on a holy day, and deprive them of tainted gain."

¶ Oliver Cromwell, Lord Protector of England in the seventeenth century, once threatened to bombard the port of Genoa in order to protect the Waldensians, oldest Protestant group in the world. This was disclosed by Prof. Enea Balmas, of the University of Milan, following his discovery of a document in a section of the Milan Library known as the "Gesuitic Foundation."

¶ Indianapolis, Indiana, reports a "Respect Sunday" movement throughout Marion County with the backing of Protestant, Roman Catholic, civic, and labor groups. The aim of the drive is to close all business on Sunday. Volunteers are asking residents of the city to sign the pledge reading: "Our family believes in our day together. That's why we are glad to join Respect Sunday, and keep it for the family."

¶ A novel "tithing" plan to aid churches, and in the interest of "spiritual good," has been inaugurated at Seattle's Frye Drive-in Hotel by Manager Ashley N. Doak. Transient guests are given the opportunity to signify, with their registration, their church preference. Then, once a month one tenth of the guests' room account will be sent by the hotel to the designated churches, denominations, faiths, or religious work. "We hope the idea will spread to other fields of commercial endeavor to such a degree that more of our wealth will be put to work for peace on earth and good will toward men," Mr. Doak said.

¶ Forty-three of the 170 member communions of the World Council of Churches admit women to the "full ministry." Of the remaining council members, Dr. Roswell P. Barnes, of New York, said, 76 "do not ordain women" and there is "no up-to-date" information on the other 27.

¶ A copy of a Bible owned by Abraham Lincoln has been donated to the Library of Congress by

Lincoln Isham of Dorset, Vermont, great-grandson of the former President. The Bible, a folio published in Philadelphia by Lippincott, Grambo in 1854, is bound in Victorian style. It was evidently a gift to Lincoln from an admirer, Robert Turner, of Baltimore, Maryland. It is the second Lincoln family Bible to be presented to the Library of Congress. The first, published in Philadelphia in 1847, was given to the library by Mrs. Robert Todd Lincoln in 1928. It contains family records, some of which are written by Abraham Lincoln himself.

¶ It was admitted in an article in a leading Russian philosophical magazine that there is a "partial revival of religion in the Soviet Union" and it called for "more subtle and vigorous atheistic propaganda." In a three-page attack on religion, the publication contended that the revival was due to the "influence of the capitalistic world" and must be fought with antireligious lectures, films, and other media. The magazine also denounced the "pacifist movement" and stressed that "religious ideology" did not help preserve peace. It added that "mankind will reach peace by the struggle of the masses against the imperialists and not through religious outlook saturated with pacifism."

¶ Canadian Prime Minister John Diefenbaker received a letter from Evangelist Wesley H. Wakefield, leader of the Bible Holiness Mission, urging that a clearer definition be given of the phrase "freedom of religion" in the proposed Canadian Bill of Rights. Citing countries where this freedom was limited to private practice and worship only, Mr. Wakefield said, "In its true sense, real freedom of religion includes the freedom to propagate religious beliefs and the legal equality of all religious denominations."

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Bill C60 entitled "an Act for the Protection of Human Rights and Fundamental Freedoms" was introduced by the Prime Minister in the House of Commons on September 5 and is scheduled to come up for the second reading in the next session of Parliament, which begins in January. It declares that "any act of Parliament, cabinet order, or regulation, now in effect or to be passed in future years may not infringe on" certain rights and freedoms. Human rights are listed without definition in the bill as freedom of religion, speech, assembly, and of the press.

Other provisions in the bill are the right of any individual to protection of the law without regard to race, national origin, color, religion, or sex, and the right not to be deprived of life, liberty, and the security of person and enjoyment of property except by due process of law. As proposed by Mr. Wakefield, "freedom of religion" should be defined to include "the practice, the worship, and the propagation of religion." The definition also should state, he said, that this freedom "not make any excuse or justification for licentious or criminal equality, and that no legal discrimination or preference be made on account of religious profession."

The Bible Holiness Mission is an interracial and international missionary movement with headquarters in Vancouver.

¶ A 127-year-old vow was kept inviolate when descendants of forty German families shipwrecked on September 17, 1831, gathered in Trinity Lutheran church in Jenera, Ohio, to observe a day of personal thanksgiving. On a storm-wrecked ship off the coast of Maryland, the German immigrants vowed that if they were saved, September 17 would always be considered a holy day by themselves and their future generations. Each year the grateful families have celebrated their special day of thanks. The immigrants came to America from Darmstadt, Germany, to settle on farmland set aside for them at Jenera. After the shipwreck they had to work their way across Pennsylvania and Ohio.

¶ In an address given to some 1200 penal experts attending the 88th annual congress of the American Correctional Association, the Reverend Jesse Jai McNeil said that the society's vindictiveness toward former convicts stems from a lack of understanding by so-called good people.

"Rejected by churchgoers, by employers, and then by fellow workers when he finally lands a job," said Mr. McNeil, "the former prisoner is driven back to former criminal associates." And yet, he noted, the ex-convict is only seeking what all people seek—roots in the community, standing, love, concern, and the feeling of belonging. "All the good a corrections program can do," he said, "is lost when an ex-convict is rejected by the very people—the good people—he is told to associate with when he is released."

¶ J. W. Jones, a grocer accused of violating Little Rock's Sunday closing law, was found not guilty after testifying that he observed Saturday as the

Sabbath. The grocer claimed he had been a member of a Baptist church but was now studying the faith of the Seventh-day Adventists prior to joining that church. In dismissing the charges, Judge Harry C. Robinson, of municipal court, said he believed Mr. Jones, who closes his shop on Saturdays, was acting in "good faith and conscience," adding that "a man has a right to change religions."

¶ A 30-year-old Protestant missionary in Paraguay was speared and killed by savage Morro Indians of the Chaco tribe whom he was trying to win to Christianity. The victim, the Reverend Cornelius Isaak, of Fernheim, served under the Board of Foreign Missions of the Mennonite Brethren Church of North America. He and several fellow missionaries were attempting to establish friendly contact with the Morros, who have terrorized other Indians and Mennonite colonists in the northwestern part of the country. Previously, the Mennonite missionaries had tried to win the tribe's friendship and confidence by leaving gifts on their trails.

¶ Plans are under way to build a 350-foot statue of Christ atop an Albuquerque mountain to symbolize "a new and vast spiritual awakening in the Southwest." We understand the project will include a 15,000-seat amphitheater, a nondenominational chapel, observation deck, and picnic and recreation grounds. Total cost of the entire project has not yet been estimated.

The proposed site, on the 9,700-foot South Sandia Peak, overlooks the Rio Grande River valley for seventy miles in all directions. It is particularly appropriate, foundation officials said, because Spanish missionaries first visited and brought Christian teachings to Albuquerque Indians in the early 1540's, making the area "the very Cradle of Christianity in the United States." Eventual approaches to the site by highway from the east and by cable car from the west are being planned. Officials said the project may be completed by 1960.

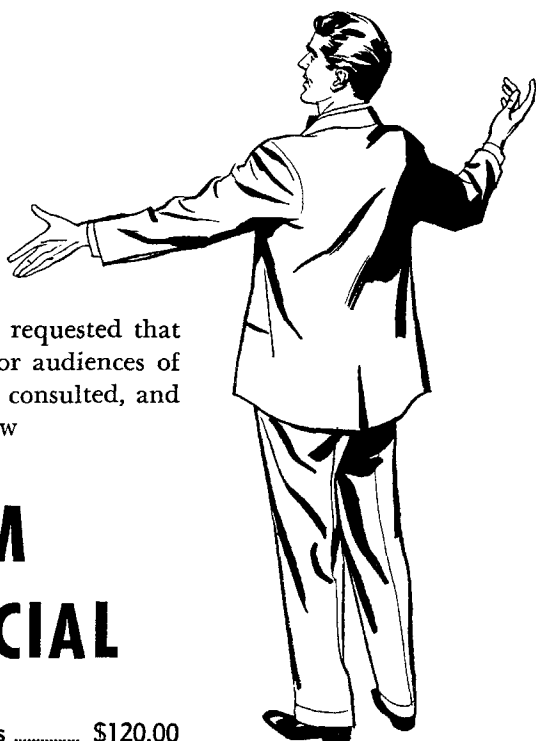
¶ A young Swedish woman missionary to Ethiopia has been murdered by bandits near Addis Ababa, the capital of that East African country, the Christian daily *Vaart Land* reported in Oslo, Norway. Miss Anne-Greta Stjarne, 31, of the Swedish Evangelical Mission, was attacked on her way to Debra Seit, a route she had traveled many times, the paper said. She had just returned to Ethiopia for her second five-year term after a year's furlough and study in Sweden.

¶ A record number of Bibles and Scripture portions was printed in the Soviet Zone of Germany during 1957, according to Evangelical Bible Work, with which the eleven East German Bible societies are affiliated. Donations of large amounts of paper by foreign churches and paper import permits granted by the East German government made the printing possible, said EBW.

A total of 301,172 volumes was published, including 86,975 complete Bibles, 83,714 New Testaments, and 129,483 Scripture portions. This was an 80 per cent increase over 1956.

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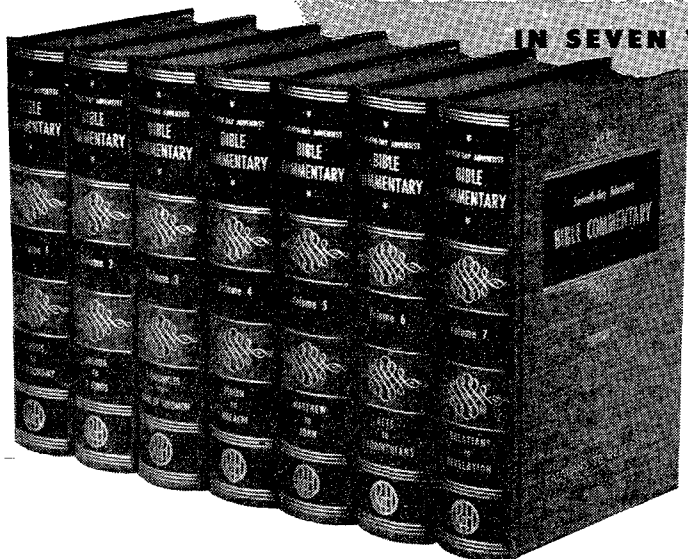
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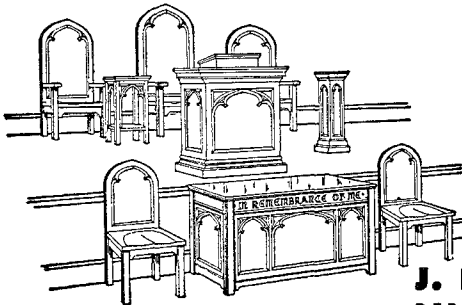
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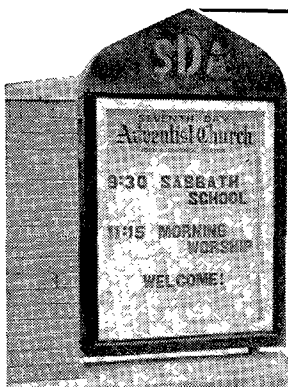
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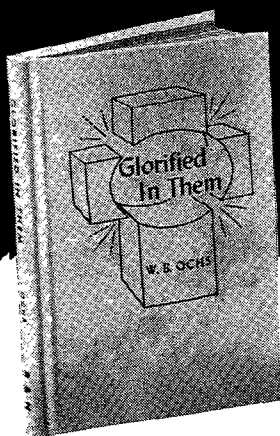
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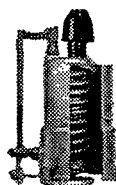
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When God Became Homeless

(Continued from page 48)

feasts and festivals of His day the occasion for bringing new revelations of God's love to the multitudes. He was not confused. He understood clearly the ultimate end and purpose of it all. But He nevertheless chose these periods of festivity, while hearts were happy and worshipful, as opportunities for unfolding great truths.

When God broke into human history, everything was affected, and even the common things of life came to have new meaning. Edwin Markham puts it this way:

Now have the homely things been made
Sacred, and a glory on them laid,
Now that the King has gone this way,
Great are the things of every day!

Yes, homely things become holy things in this new dimension. And that is what Christmas can mean to everyone. The good news heard by the shepherds was not for them alone, but for "all people." Everybody is somebody to God. No matter how dark the future or how discouraging the outlook, the light that shone in Bethlehem so long ago can light the way of each and all.

Ours is a bewildered generation that seems to have lost its way. To many it is as if the lights have suddenly gone out. Those who have visited Carlsbad Caverns in New Mexico will recall the long walk underground that leads to the great chamber of the Rock of Ages. The journey to that point has been well lighted, permitting all to view the entrancing colors and formations. Then when all the visitors are quiet, calm, and seated, the lights are suddenly turned off. To be hundreds of feet underground and surrounded by impenetrable darkness gives one an eerie feeling.

On one such occasion a little girl began to cry. Her brave little brother seated next to her threw his arm around her and spoke tenderly in the darkness: "Don't cry, honey, it's all right. There is a man here who knows how to put on the lights." How wonderful to hear a voice of comfort in the darkness! A moment later a little glimmer appeared, which was increased little by little until the whole chamber was ablaze with light. Yes, there was a man there who knew how to turn on the lights. And in the darkness of our day we must remember that there is One who knows how to turn on the lights. It was He who shone

amid the darkness nineteen centuries ago. Let us take the opportunity of Christmas and talk about Him who is the Light of the world.

Maxwell Anderson in his poem "Lost in the Stars" states a tragic truth when he says that many are like stars "crossing the skies in a lonely arc." But no one need be lonely, for God Himself came down from the glory land like a long-awaited comet, predicted and expected, that He might be a friend to all—the lonely, the outcast, the

No man ever served God by doing things tomorrow. If we honor Christ, and are blessed, it is by the things which we do today.

sin-sick, and the sorrowing. Yes, light has come into this world, but "the darkness comprehended it not." In the face of tragedy, loss, and death, many are trying to hold together the pieces of their broken world while God seems so far away.

Though "science is compelling us to think great thoughts of God," yet with many, the more they learn of the universe the less they seem to know of a God who cares. Some have declared that "there is no Friend beyond the skies to whom we can turn." But at Christmas time the world reminds itself of this Friend beyond the stars, a Friend of sinners, a Father to the fatherless, who came seeking to bring His lost children home again.

Huber, the great Swiss naturalist, when but ten years old, was standing with his mother beside an anthill. The ants were rushing about in real agitation. "They're afraid of me, Mother!" exclaimed the boy. To which she quietly answered, "But you wouldn't hurt them; you are so fond of them." Then after a moment's pause he said, "But how can I let them know that I'm so fond of them *except by becoming an ant?*" Here is the gospel in a cameo.

Looking down from the place of His sanctuary, the Lord beheld the earth. And hearing the groaning of the prisoners, He longed to loose those appointed to death (Ps. 102:19, 20). Ah! but He did more than look; He came. And as a penniless preacher He moved among men, the embodiment of love and sympathy.

What a wonderful opportunity is ours, especially at this season of the year, to help

men understand the meaning of the incarnation. God became flesh because that is the only thing we humans can really understand. He had written of His love by the pens of the prophets. But that was only a fragmentary revelation. When He became flesh He became one of us. Since then it has been easier to comprehend His love.

Christmas tells men that they need no longer wander around like lost souls in an alien universe. The lost has been found. This little world has been reclaimed and reconciled to God by the incarnation and death of His Son, for "God was in Christ, reconciling the world unto himself."

Christmas brings the opportunity to preach with power the glorious redemption that is ours in Christ Jesus. Then let us not submerge ourselves in multitudinous details of mere historic reference. Rather let us bring the living Christ to dying men. Let us once more kneel with them by faith at Bethlehem's manger, while we contemplate the mystery of omnipotence sheathed in that Babe's arm. The infant cry from His crude cradle was the Voice that once spoke creation into existence. But more, that same Voice will call the dead to life again when He comes in glory to bring His ransomed ones back to the Father's house. He who became the homeless, helpless Babe amid His own creation did so that He might re-create us and give us an eternal home with Him in glory.

O ye heights of heav'n, adore Him;
Angel-hosts, His praises sing;
Powers, Dominions, bow before Him,
And extol our God and King:
Let no tongue on earth be silent,
Every voice in concert ring,
Evermore and evermore.

Thee let old men, Thee let young men,
Thee let boys in chorus sing;
Matrons, virgins, little maidens,
With glad voices answering;
Let their guileless songs re-echo,
And the heart its music bring,
Evermore and evermore.

—Hymns Ancient and Modern

R. A. A.

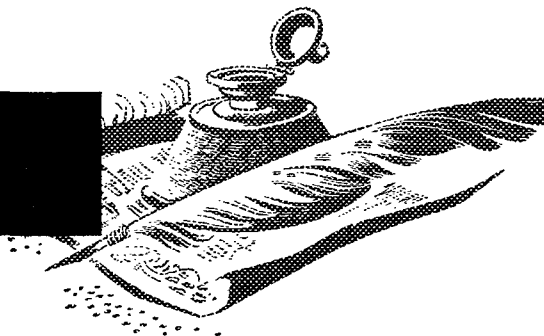
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EDITORIAL



WHEN GOD BECAME HOMELESS

DECEMBER is here again, and what an important month it is! Not only does it bring an end to the old year but it reminds us of two very important events. It was on December 10, 1942, in a little room in the Chicago Stadium, that science discovered nuclear fission, a discovery that unlocked the secret of the stars and ushered in the atomic age. An editorial in the *New York Times* sounded this significant note:

Man used to wonder why the stars shine. Now he knows. He even knows how to create a little ephemeral star on earth. But he does not yet know whether this star is to light the doom of all his culture, all his hopes, and all his civilization.

Knowing how to build hydrogen into helium, understanding the process that lights stars, is not enough, for such knowledge in the hands of irresponsible man could indeed bring an end to civilization. Important as it may be to know the secrets of the stars, it is vastly more important to know the secret of God and His love for lost man.

And no date is more important than December 25, for it reminds us of the time when God, the Source of all science, the Upholder of the universe, became flesh that He might reveal Himself to men and bring a lost race back into fellowship with Himself. True, the exact date of our Saviour's birth is unknown, and most authorities agree that it was much earlier in the year, but let not the uncertainty of the date cause us to lose the opportunity this season affords of entering into the spirit of joy and good will, especially as we remember anew the wondrous Gift that was cradled in Bethlehem.

In unfolding the full message of God for this generation we are responsible to inform our congregations that Christmas, like so many other church festivals, has an unchristian origin and is actually a carry-over from the apostasy of the Middle Ages; yet to choose the Christmas season itself as the occasion for such emphasis is surely ill-timed. The reason we mention this is that we have known of some who have followed just such a plan with unfortunate results. Rather than launching a crusade against Christmas at this season, would it not be more in keeping if we led our members and those interested in our message to adore the Saviour we love, and at the same time help them to understand how He can be born anew in their hearts?

In a world of fear and frustration, with broken homes and broken hearts everywhere, surely it is something for which we can thank God that millions during these few weeks in December are contemplating the wondrous story of God's love, which permitted Him to come to earth a homeless outcast, that He might provide an eternal home for every lonely, homeless child of Adam who will accept His love. The date is surely of small consequence when compared with the Gift itself. In South America, for instance, it is not December 25 but January 6 that is celebrated by the exchange of gifts and good will. This date is believed to commemorate the visit of the Wise Men. The date is a detail, but the event is tremendous.

As workers we do well to follow the example of our Lord who made the religious

(Turn to page 46)