

The **Ministry**

APRIL, 1960



The Garden

The soul of a child is the loveliest flower
That grows in the garden of God.
Its climb is from weakness to knowledge and power,
To the sky from the clay and the clod.
To beauty and sweetness it grows under care;
Neglected, 'tis ragged and wild.
'Tis a plant that is tender, but wondrously rare,
The sweet, wistful soul of a child.

Be tender, O gardener, and give it its share
Of food and of warmth and of light,
And let it not lack for the painstaking care
To protect it from frost and from blight.
A glad day will come when its bloom shall unfold;
It will seem that an angel has smiled,
Reflecting a beauty and sweetness untold
In the sensitive soul of a child.

—Author unknown.





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Our Cover

The artist has combined some beautiful ideas in his Easter lily and public worship of the risen Christ. Jesus claimed pre-existence, that He was the Son of God, that He came down from the Father above, that He was the only way back to God, that His blood would be shed for the remission of sins, and that whosoever believed on Him had eternal life and no one else had it. He also said that whatever we ask of the Father in His name He will grant it to us. He predicted that He would someday come back again, and at that time He would raise the dead and take His own with Him back to His Father's house. These are staggering claims.

Jesus also proclaimed that after a violent death by crucifixion He would rise again the third day. He did break the bonds of the tomb and came from the grave. Thus we see in this amazing unparalleled prediction that He had spoken the truth. Does this not persuade us that all His words were and are true? Has a deceiver, or a mere man, or a self-deluded man, or even a great man ever made such a prediction of himself and had it come true? Never. But it did occur with Jesus.

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"He Is Risen"

F. L. PETERSON

Associate Secretary of the General Conference



IN ALL history there is no event freighted with deeper meaning and of more importance to the human race than the resurrection of Jesus. Upon it rests the Christian faith, for "if Christ be not risen, then is our preaching vain, and your faith is also vain"

(1 Cor. 15:14). The apostle Paul states that Jesus Christ was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

The Scripture states that an angel declared to the women who had come to the tomb, "He is not here: for he is risen, as he said."

When the Sabbath had passed, very early in the morning of the first day of the week these women came to anoint the body of Jesus, whom they so reverently loved. In their hopeless state they never expected to see Him again, but for what He was to them they would always love Him.

These comforting words of the angel had been forgotten by them, but as they listened, their memory was quickened, and they left the scene rejoicing over the good news that "he is risen, as he said," "and did run to bring his disciples word." They were no longer grief-stricken over the death of their Lord. A new day had dawned for them and for the world.

These sorrowing women were not prepared to behold the opened sepulcher or to hear the voices of the heavenly messengers. Their hearts were set on honoring their Lord by anointing His body with the sweet spices they had prepared. As they neared the sepulcher, "they said among themselves, Who shall roll us away the stone from the door of the sepulchre?" but to their surprise the stone had been rolled away and the tomb was empty. The voice of an angel calmed their fears and rejoiced their

hearts. He said: "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (Luke 24:5-7).

Mary Magdalene, who had been first at the sepulcher and who was alone, was startled at the open, empty tomb. The emotional tension of her grief snapped, and she hurriedly turned away and found Peter and John, saying: "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." Immediately these two disciples hastened to the tomb, with Mary following them. While they doubted the report Mary had brought to them, the Scriptures say that when John went into the tomb and noticed the orderly way in which the graveclothes were placed, "he saw and believed. For as yet they knew not the scripture, that he must rise again from the dead" (John 20:8, 9). This orderly arrangement of the graveclothes was a mute testimony that "he is risen."

As Peter and John left the tomb and wended their way back to the city, Mary lingered behind weeping as she stood facing the empty tomb. She thought that Jesus, who had brought healing and happiness to her poor soul and comfort to her troubled life when others had looked upon her with contempt, was now no more. Tombs are dear to us for what they contain, but here is an empty tomb. Mary had lingered in the shadows at the foot of the cross, and now before the empty tomb she waits, and by waiting she is rewarded. The prophet Isaiah tells us: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31). It always pays to wait on the Lord.

Through the haze of her tears Mary stooped down and looked into the tomb "and seeth two angels in white sitting, the

one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him" (John 20:12, 13). Her heart was breaking. With Christ gone, there was no room for faith. Her soul was discouraged to the breaking point. There was within her a heart hunger for Christ's bodily presence even though He was dead. She was not in the mood to discuss her deep sorrow with these two strangers.

"Then she turned away, even from the angels," says the pen of inspiration, "thinking that she must find someone who could tell her what had been done with the body of Jesus. Another voice addressed her, 'Woman, why weepest thou? whom seekest thou?' Through her tear-dimmed eyes, Mary saw the form of a man, and thinking that it was the gardener, she said, 'Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away.' If this rich man's tomb was thought too honorable a burial place for Jesus, she herself would provide a place for Him. There was a grave that Christ's own voice had made vacant, the grave where Lazarus had lain. Might she not there find a burial place for her Lord? She felt that to care for His precious crucified body would be a great consolation to her in her grief.

Mary's Reward for Waiting

"But now in His own familiar voice Jesus said to her, 'Mary.' Now she knew that it was not a stranger who was addressing her, and turning she saw before her the living Christ. In her joy she forgot that He had been crucified. Springing toward Him, as if to embrace His feet, she said, 'Rabboni.' But Christ raised His hand, saying, Detain Me not; 'for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God.' And Mary went her way to the disciples with the joyful message."—*The Desire of Ages*, p. 790.

Mary leaves the scene with her sorrow turned into gladness and her spirit revived, because she knows now that "he is risen." She had heard His familiar voice and had seen Him for herself.

Christ had made His first personal appearance to her after His resurrection, and had transformed the day into the most

glorious experience of her life. This had been to her a day of suspense and surprise—a day in which she passed from utter defeat to incomprehensible victory. Nothing mattered now, for she knew that "he is risen, as he said," for "she had seen the Lord."

Three days before Mary had followed Jesus to the top of a bleak and barren hill called Golgotha. At nine o'clock in the morning she had witnessed His crucifixion. She heard the taunting of the angry mob and the gracious response of her blessed Lord, saying, "Father, forgive them; for they know not what they do" (Luke 23:34). She was there when death came, when the sun hid its face, an earthquake shook the earth, and the graves of the saints opened.

Heaven had beheld earth's darkest hour and the earth had witnessed its most shameful scene. The world had spent its most horrible weekend. The followers of Christ were left hopeless because they failed to understand all that the prophets had said concerning His resurrection. On the Sabbath after His death the priests were restless as they sought to perform their usual ritual. The rent veil of the Temple filled them with terror as the Most Holy Place lay exposed—a place that no human being was supposed to look upon, except the high priest, who entered once a year.

But Mary had seen the Lord. Her night of despair was changed into the sunlight of that resurrection morning, and she hastened to tell the good news to the disciples.

The angel had said, "He is risen; he is not here. . . . But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you" (Mark 16:6, 7).

Christ had been forsaken by all His disciples, but on this resurrection morning He assured them of his abiding love. From the pen of inspiration we read: "'Tell His disciples and Peter,' the angels said. Since the death of Christ, Peter had been bowed down with remorse. His shameful denial of the Lord, and the Saviour's look of love and anguish, were ever before him. Of all the disciples he had suffered most bitterly. To him the assurance is given that his repentance is accepted and his sin forgiven. He is mentioned by name."—*Ibid.*, p. 793.

The resurrection helped to prepare Peter for the Pentecostal experience. By his commission he would become a living witness for Christ, and he would be known for his courage, his loyalty, and his faithfulness.

What the Resurrection Means and Does Not Mean

The resurrection means more than the wearing of new clothes and the displaying of beautiful flowers on Easter. It means more than the customary Easter bunnies or the colorful Easter eggs. It means more than the waving of palm branches or the singing of "Hosannah in the highest." The resurrection means that the Word of God is true. It confirms our belief in the story of Christ's birth, the miracles of His life, His miraculous ministry, the gift of the Holy Spirit, and the promise of His return.

The resurrection confirmed the fact that Jesus is the Son of God. His resurrection meant to the world for all time that He had conquered death. When He yielded up His life on the cross and said, "It is finished," He vanquished death—death died. All the faithful will hear His voice saying, . . . "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18).

He became the pattern for all who would claim Him as their sin-pardoning Saviour. Death need not have any fears for them; neither could the grave forever hold them. "But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20). This is a pledge to His people that all who fall asleep in Him shall awake in His likeness. "O death, where is thy sting? O grave, where is thy victory?" (verse 55).

The resurrection means that Jesus becomes the universal, ever-present Christ and Lord, and that He will be with His followers always, even to the end of time.

Most Glorious of All Words

What wonderful words! The most glorious words of all Christendom are the words "He is not here: . . . he is risen." A prominent Christian businessman was told by a Chinese that many of the teachings of Jesus were to be found in Confucius. "Yes," replied the businessman, "but Confucius is

dead, and will remain in the grave till the voice of Jesus calls him to come forth." Buddha has a large following, but he, too, is dead. Thank God we serve a risen Saviour, a living Christ, one who has made complete our redemption and has given us the assurance of eternal life. The followers of Christ can say, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25).

Thank God for the divine character the resurrection gives to our faith and our hopes. Because He lives, we too shall live.

Christ rested His claims upon the resurrection. "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said" (John 2:19-22). One must never allow even the pain of overwhelming sorrow to cause him to forget God's Word.

Today Christ is not only our risen Saviour but our ascended Lord, and He is now seated on the right hand of the Father as our High Priest. He has gone from us that He might come closer to us. He has borne our humanity into the presence of the Father. We are told, "In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken."—*Ibid.*, p. 25.

Before the resurrection were the Garden of Gethsemane and Calvary. We, too, must pass through our Gethsemane and experience the deep shadows of Calvary if we would enjoy the indwelling Christ of Easter. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead" (Phil. 3:10, 11).

The high priest under the law not only

¶ Christ is our example. We must keep the Pattern continually before us, and contemplate the infinite sacrifice which has been made to redeem us from the thralldom of sin. If we find ourselves condemned as we look into the mirror, let us not venture further in transgression, but face rightabout and wash our robes of character in the blood of the Lamb, that they may be spotless. Let us cry, as did David: "Open Thou mine eyes, that I may behold wondrous things out of Thy law."—*Testimonies*, vol. 4, pp. 632, 633.

slew the sacrifice but carried the blood within the veil. By His resurrection and ascension, Christ proves that He has offered Himself as a sacrifice for our sins, and has entered into the heavens with His own blood and ever liveth to make intercession for us. He "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Peter 1:3).

The gates that opened to welcome the King of Glory back to heaven opened for the descent of the Holy Ghost upon His waiting people, that they might go into all the world and preach with power "that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2: 36).

Those gates will swing open again when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ" (Rev. 11:15). Then will be heard the Hallelujah chorus with its triumphant message of Easter, "Alleluia: for the Lord God omnipotent reigneth" (Rev. 19:6).

Facing the Unforeseeable

THEODORE CARCICH

President, Central Union Conference



THE years of life loom ahead. Measured by the past they should bring their share of happiness, health, and success, along with a proportionate share of sorrow, illness, and disappointment.

God mercifully veils the future from us. Knowing would not be best, for we would worry ourselves sick. To be sure, the troubles of life come with unwonted suddenness. Then again, the desired and expected blessings are often delayed.

A believing Christian is neither dismayed by the suddenness of the unexpected nor discouraged by the delay of the expected. That which comes to him is not accidental but by the express permission of God. With the psalmist he believes that "my times are in thy hand" (Ps. 31:15).

This confiding trust braces a believer to face

life's varying circumstances realistically. Even as the weather is not consistently all sunshine or rain, neither is life made up of all blessing or disappointment. Because of this, failure or success does not dim the Christian's allegiance to God and His commandments. Come what may, he sings:

When peace, like a river, attendeth my way,
When sorrows like sea billows roll;
Whatever my lot, Thou hast taught me to say,
"It is well, it is well with my soul."

Such an attitude toward the unforeseeable is something one is not born with. The experimental processes by which it is attained are daily consecration, moment by moment obedience, and an abiding faith in God's promises. This is walking with God as Enoch did in days of old.

Walking alone means stumbling and hurting ourselves. Walking with God means dependence on a Guide who has trod the way before us. "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Ps. 37: 23, 24).

Henceforth in both home and church why not face the future with courage, faithfully discharging today's duties as "the best preparation for tomorrow's trials" (*The Ministry of Healing*, p. 481).

Furthermore, look upon your work as a God-appointed blessing and be thankful and happy for something to do. As this is done, trust replaces worry, patience takes the place of fretting, love supersedes envy, and hope overthrows fear.

Remember that God still lives, and in the darkest hour, when the "unforeseeable" seems forbidding, recall the promise: "Lo, I am with you alway" (Matt. 28:20).

God hath not promised
Skies always blue,
Flower-strewn pathways
All our lives through;
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

But God hath promised
Strength for the day,
Rest for the labor,
Light for the way,
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love.

—ANNIE JOHNSON FLINT

The Virus of the Comparative

H. E. RICE

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ORIGINALLY there were three learned professions—medicine, the clergy, and the law. Medicine is the study of the laws of God as they relate to the natural bodies. Violations of these laws cause disease. The clergy study the

laws of God as they relate to the soul, and violations of these laws we call sin. The law studies the statutes of men pertaining to their relations to their fellow men and to their property. Violations of these laws we call felonies or misdemeanors, crimes, or torts.

The virus of comparative religion is cultured best also in a great body of law, but not any of the three I have mentioned. It grows in a body of law less codified, but no less real, and more unrelentingly and inexorably enforced than any other laws. It is a body of law that most of us would rather die than violate, laws we usually obey cheerfully, unfalteringly, and often blindly. It includes the laws of public approval, the great code of public acceptance, the jurisprudence of what others about us do. These laws modify our lives, our behavior, our dedications, our sacrifice, our devotion, our religious experience, and in them is cultured the virus of comparative religion.

Most of you are somewhat familiar with the writings of Bruce Barton. Few I surmise have acquaintance with the writings of his father, the Reverend William B. Barton. From him I quote:

We sojourned in Egypt, I and Keturah, and we rode on donkeys, and also on camels. Now, of all the beasts that ever were made, the camel is the most ungainly and preposterous, and also the most picturesque. And he taketh himself very seriously.

And we beheld a string of five camels that belonged in one caravan, and they were tethered every one to the camel in front of him. But the foremost of the camels had on a halter that was tied to the saddle of a donkey. And I spake unto the man of Arabia who had the camels, and inquired of him how he managed it.

And he said, Each camel followeth the one in front and asketh no questions. And I come after, and prod up the last camel. And I said, Doth not the first camel consider that there is no other camel in front of him, but only an ass?

And he answered, Nay, for the first camel is blind, and knoweth only that there is a pull at his halter. And every other camel followeth as he is led, and I prod up the hindermost one. And I inquired, How about the donkey?

And he said, The donkey is too stupid to do anything but keep straight on, and he hath been often over the road. And I said unto Keturah, Behold a picture of human life, for on this fashion have the processions of the ages largely been formed. For there be few men who ask otherwise than how the next in front is going, and they blindly follow, each in the track of those who have gone before.

And Keturah said, But how about the leader? And I said, That is the profoundest secret of history; for often he who seemed to be the leader was really behind the whole procession.

Thus, we blindly follow the law of public approval, and usually know it not. The apostle Paul warned us against the virus of comparative religion that had infected some in the church even in his day.

Reaching Epidemic Proportions

This virus has redefined the word *sacrifice* for us. Our forefathers would never recognize the word by its present connotation. Today we are sacrificing if we struggle through life with only one car. The virus of comparative religion, I fear, has reached epidemic proportions even among us. Throughout our rank and file there tends to be a willingness to give, in hours, and time, and devotion, as much as those about us are giving—to sacrifice of our means the average that others about us are giving. We have now deluded ourselves into believing that this gospel of Christ's soon return can be taken to every nation, kindred, tongue, and people between nine and five, except Sundays and holidays, so to speak. If an occasion arises which requires that we violate the law of averages and do more than those about us, we tend to have one of two reactions. One is that we may feel exploited and abused, and resolve to quit and

Given as a worship talk at the General Conference.

work for the Standard Oil Company, where people are appreciated. The other is that there may well up in our hearts that satisfying feeling of holy martyrdom that stems from the sweet consciousness of doing noble deeds in an unappreciative and misunderstanding world.

The virus of comparative religion dulls our eyes to the high standard of perfection that God holds for us; and substitutes for perfection the lesser standards of conduct and piety adequate to merit the approval and even the mild admiration of those about us. This virus dulls our ears to the call of God for a complete and unreserved devotion and dedication, and substitutes in its stead a dedication and a sacrifice sufficient to purchase for our souls a feeling of holy unselfishness—but not so consuming as to deprive us of anything that we really want. It operates by a simple method of dulling our senses to the needs of the world, and turning them instead to the sweet strains of approval of those in the circle in which we move.

This virus completely clouds our perception to the fact that God holds us accountable, not for the paltry efforts we have expended, nor for the moneys we have given, nor for the souls we may have had a part in bringing into the church, but rather for evils we might have prevented, for wrongs we had the power to assuage.

The virus of comparative religion is but a strain of the same virus that has attacked our nation and our society—the virus of comparative accomplishment. During the last General Conference session I purchased a copy of the *Cleveland Plain Dealer* dated June 23, 1958, and from the editorial page I read these words:

Dr. Lawrence G. Derthick describes education in Russia as engulfed in "a kind of grand passion" through which the country expects to achieve its chief slogan "Reach and overreach America." . . .

Now, listen for a moment to Charles Brower, president of Batten, Barton, Durstine, and Osborn Advertising Agency. . . . "America today is experiencing the great era of the goof-off, the age of the half-done job. . . . The land from coast to coast has been enjoying a stampede away from re-

sponsibility. It is populated with laundrymen who won't iron shirts, with waiters who won't serve, and with carpenters who will come around some day, maybe, with executives whose minds are on the golf course, with teachers who demand a single salary schedule so that achievement cannot be rewarded, with students who take cinch courses." . . .

Most of us had ancestors who strove for perfection because they coveted the respect of their associates and because they were spiritually stimulated to make the maximum use of their talents. All we want to know today is how much cash is in it for us, and if it isn't enough, we'll just take it easy. The only defense we know against the goof-off disciple is to join him in goofing off. It would take a generation to change it, because we are going to have to start with the children, who, unless they learn the lesson quickly, will live to dwell in a second-class nation beholden to a foreign power whose citizens today are working a double shift with little hope of personal reward.

Our personal religious experience and our church have not escaped unscathed from this epidemic that has infected our society today. The God of *love* is not the god of comparative dedication, nor is He the god of relative service. It is time we lifted our eyes from what others may or may not be willing to do, and fixed our attention on the needs of the world, on the possibilities of the work, and on the potentials that await our sincere effort.

It is so human, Lord, to look around
And keep my vision focused to the ground
And make my aims, the goals by others found—
Forbid that I compare.

But help me find the joy that's best expressed
By giving, when I give my best,
Uncounted, measured, weighed, and unrepressed
With nothing left to spare.

Help me to measure strength against the need—
Nor mediocrity become my creed,
But unreserved devotion mark each deed
That I attempt or dare.

Thus let me know the thrill of work well done—
Nor be content with races others run.
May all my tools be blunt, at set of sun.
This is my humble prayer.

H. E. R.

MEDITATION

¶ One of the rarest of all acquirements is the faculty of profitable meditation. Most human beings, when they fancy they are meditating, are, in fact, doing nothing at all, and thinking of nothing.—Boyd.

Ministerial Deontology

ENOCH OLIVEIRA

Secretary of the Ministerial Association, South American Division

THE old and well-known assertion that every privilege is yoked to a duty is undeniably true. In any branch of human activity we find that rights always engender implicit obligations.

Ministerial evangelism, as a sacred vocation, grants to everyone who follows it great privileges and much honor and pride of achievement. It is obvious, therefore, that as a logical consequence of the privileges inherent in his investiture, the minister also has duties and obligations.

Nevertheless, as ministers we shall have to confess that in the exercise of the rights and prerogatives we enjoy as the natural result of this high office, we at times are inclined to forget the opposite side of the matter—the duties and obligations.

In the light of deontology we shall try to present a few norms and precepts that we believe to be relevant and important in the discharging of pastoral duties, and that may serve as a standard for ministerial behavior. Perhaps the following suggestions could be used as a minister's decalogue.

1. *Have a conviction regarding your calling and believe in the power of the gospel.*

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron" (Heb. 5:4).

The inference in this verse is that the true minister does not call himself. The initiative in the calling of Aaron did not come from Aaron himself, but from the Lord. Moreover, he who answers the divine call must believe that the power of the gospel is sufficient to uplift fallen humanity, and also that it is completely effective in the work of reconciling man with God.

2. *Improve your physical, moral, and intellectual talents in order to carry on the office of the ministry in a more honorable and efficient manner.*

Paul, writing to the young pastor of the Ephesus church, outlined for him some sound principles of ministerial ethics: "Take heed unto thyself, and unto the doctrine"; "Give attendance to reading"; "Be thou an example . . . in word, . . . in purity" (1 Tim. 4:16, 13, 12). Thus this outstanding minister of God underlined the value of physical health and good

grooming, the importance of irreproachable moral conduct, and the necessity of constant intellectual growth.

Therefore, the minister will assume responsibility for presenting a good appearance and for keeping body and mind in a state of good health. Morally, he will follow the principles of Christian dignity and propriety. Intellectually, the minister will set up a diligent study program, putting forth every effort to acquire an all-round development of his faculties, in the realm of theology and also in the humanities.

3. *Have a feeling of respect and love for one's collaborators in the ministry.*

"Be kindly affectioned one to another with brotherly love" (Rom. 12:10).

In harmony with the Biblical injunction the minister should be courteous and kind in his relations with his fellow workers. This fundamental social duty is the result of good breeding and polished manners, which every educated person should possess. There should always be a feeling of mutual respect, personal esteem, and an appreciation of the dignity of man in the relationship of the minister with his co-workers. Even when another may be in error, no disparaging remark or slighting statement should be pronounced regarding his procedure or his fitness for the ministry. To err is always the result of human frailty.

4. *Look upon the sinner as the rightful recipient of every care and attention.*

"I charge thee therefore before God, . . . Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (2 Tim. 4:1, 2).

The minister should constantly remember that his abiding mission is to help the sinning one, out of season and in season, with loving-kindness, as he struggles with a weak and vacillating nature, and to comfort those who weep, encourage the disheartened, and console those who are passing through tribulation and anguish of soul. All the efforts and activities of the minister should be centered on these noble objectives.

5. *Care for the flock with diligence, patience, and love—not laying aside, notwithstanding, true pastoral authority.*

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly" (1 Peter 5:2).

Be ever watchful of the needs of the members entrusted to your care, even though many times receiving only ungratefulness in return. The pastoral pathway is paved with misunderstanding. Be patient with the erring in his faults and wanderings. Patience, however, never should preclude the principle of using pastoral authority. Be courteous, but firm and resolute. Only thus may confidence be gained.

6. *Abstain from formulating judgments or making insinuating remarks that could undermine the confidence the church has placed in a fellow worker.*

"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law" (James 4:11).

The minister's attitude toward the actions of a colleague should be that of scrupulousness and conscientious sincerity. Allusions or insinuations that might neutralize another's influence or weaken his authority in the church should never be put into words.

7. *Strictly guard pastoral confidence.*

"If any man among you seem to be religious, and bridleth not his tongue, . . . this man's religion is vain" (James 1:26).

It is the pastor's duty to listen to confidential revelations given him by his parishioners, but he must remain silent regarding all information of a confidential nature obtained during pastoral counseling. The violation of this principle is a cause of deep chagrin, and very often of bitter mortification, bringing discredit to the ministry and at the same time a feeling of mistrust. Regarding this topic the counsel "Be swift to hear, slow to speak" is very appropriate.

8. *Dedicate your entire time unreservedly to pastoral duties.*

"No man that warreth entangleth himself with the affairs of this life" (2 Tim. 2:4).

The pastorate is a priesthood, and it should be carried out as such. The apostle Paul says, "The labourer is worthy of his reward" (1 Tim. 5:18). As is to be expected, the denomination provides its workers with a salary that is just and adequate. Therefore, the minister should not, because of a materialistic viewpoint, get involved in worldly business affairs and seek to obtain additional funds and revenue with which to supplement his earnings.

9. *Show respect for higher-ranking superiors.*

"Submit yourselves to every ordinance of man for the Lord's sake" (1 Peter 2:13).

Mrs. E. G. White says that " . . . the spirit of

disorganization, is in the very air we breathe. By some, all efforts to establish order are regarded as dangerous—as a restriction of personal liberty, and hence to be feared as popery. . . . I have been instructed that it is Satan's special effort to lead men to feel that God is pleased to have them choose their own course independent of the counsel of their brethren." —*Testimonies*, vol. 9, p. 257. In order to guard against the spirit of independence instigated by Satan, the minister should work in harmony with the judgment of his higher-ranking superiors, respecting the counsel of those elected to positions of responsibility, honoring their devotion to duty and wisdom gained by many years of experience.

10. *Always hold in mind the principles laid down in this code of honor.*

The minister would do well to carry out faithfully all the precepts summarized in this code and other principles, implied or explicit, that govern pastoral obligations. Thus he will be worthy of the approval of his fellow workers, the high esteem of the church, and the blessings of God.

A Noxious Influence

JOHN. M. BRAISTED, JR.

District Attorney, Richmond County, New York City

THROUGHOUT this land, people and government agencies have become greatly alarmed by the ever-increasing number and violence of crimes committed by persons under twenty-one years of age. The gravity of the situation has been dramatized by the recent series of brutal murders committed by juveniles and youths in the city of New York. We are startled by the opinion shared by many of our colleagues who expect that the problem will worsen before showing signs of improvement.

Numerous expert studies have been completed and others are still in progress to ascertain the causes of delinquency. Most researchers conclude, and I think we can agree, that this social disease infecting perhaps 3 per cent of our youthful population is not the result of any sole or exclusive cause. It is rather the product of numerous causes and influences, the effectiveness of any one of which, to a larger

An address before the International Association of Chiefs of Police, at Hotel Statler Hilton, New York City.

degree, depends upon the basic personality characteristics, the mental health, background, and environment of each individual.

I am not the first, nor am I likely to be the last, to suggest that the medium of television may be a material environmental factor at work in our society bearing on the shape of the human personality.

There are very few persons in the United States who do not have an opportunity to watch television. Statistics recently released by the Television Bureau of Advertising indicate that today there are 44,500,000 television homes and 49,300,000 television sets; 4,400,000 homes with two or more sets. Ninety-eight per cent of American homes are within range of television transmitting stations; five hours and five minutes of each day are spent viewing television in the average household.

We might well acknowledge at the outset the immense contribution of the television industry as a whole to the enhancement of our leisure and to the stimulation of our intellect. Many hours of wholesome entertainment daily brighten the TV screen, and the great public figures and sports personalities of our time vie with one another for an invitation into our living rooms.

In the great democratic tradition of our free enterprise system, the industry very properly is motivated largely by the profit incentive, and must, of course, be mindful of the interests of its stockholders. The source of its income is

The minds of most Americans are exercised today concerning the happenings on television programs. The claim of many people, not the least Christian people, over rigged quiz programs is intensified by the knowledge of the far-reaching influence of the illuminated screen. The characters of children and youth are being molded by what they see and hear over this impressive medium. Yet men in prominent places are concerned about other things than corrupted quiz shows appearing on TV.

Dr. W. John Cannon, assistant professor of pastoral theology of Potomac University, was present at the Hotel Statler Hilton in New York City when District Attorney Braisted gave this revealing address. Dr. Cannon was impressed that these valuable facts should be made known to all our ministers, and Mr. Braisted graciously gave him his address that it might be shared with others in a larger way. Dr. Cannon says: "I feel that every Adventist minister should read this material. I commend to your thoughtful consideration this statement made to such a body of men as those present at the International Chief of Police Convention. There is one question to be posed. 'What are we going to do about it?'"—EDITORS.

exclusively the revenue obtained from private advertising sponsors whose primary objective is the sale of their products. But the networks do not sell the sponsor's wares over the counter. They apply for and obtain the franchise of government for the use of a limited number of channels in the ether lying within the public domain. Networks will not dispute that with the employment of the public domain for private gain must go a concomitant responsibility.

It is popular knowledge that competition for sponsors among the networks is extremely keen, and that popularity of programing is a decisive factor in the competitive struggle. The superiority of one network over the others, in the sponsor's mind, is measured by a system of ratings that are scientifically devised by organizations specializing in the analysis of public opinion. These ratings are based upon the acceptability of particular programs to the televiewer, so that the choice of material reflects, in large measure, the preferences of the viewing public. Unfortunately, however, it would appear that programs portraying life as a cheap commodity and concentrating on sadistic and brutal violence are those most desired.

The minds of the young may well be compared to sponges in their ability to absorb thoughts and ideas. Best retained are those themes which are most frequently repeated and which stimulate and appeal to the fertile and immature imaginations of the young. Therefore, continuous viewing by impressionable juveniles of programs glorifying violence, suggesting that crime pays under certain circumstances, poking fun and ridicule at the police and law enforcement agencies generally, is bound to have a lasting subversive effect upon a considerable number of our immature population.

In any city or community it is impossible to ascertain the exact number of children who are predisposed by a combination of other factors to antisocial or delinquent patterns of behavior. Estimates indicate, however, that the number is comparatively large. The realistic dramatizations portrayed on television enable young people to become expert in the techniques of committing crimes and in the avoidance of detection.

We recognize that most children are hero worshipers continuously endeavoring to emulate their "heroes." No apprehension is felt when the hero is an outstanding athlete or the embodiment of good citizenship. However, child psychiatrists believe that children, in general, tend to identify themselves with or make themselves feel like either the "good guy" or the "bad

guy." Should a child choose to identify himself as the "bad guy," the numerous models of hostile behavior he can find on television provide him with a prototype more vicious than the one he might devise for himself in an outbreak of antisocial behavior. He will thus bring into play all the aggressive hostility and brutality which he saw his "hero" display on the television screen.

In some homes television has become the substitute for parental guidance and attentiveness. Too many parents have abdicated their authority over their children to the television

A man can never move the world that lets the world move him.—Martin Luther.

set. They selfishly encourage their children to spend hour after hour glued to the TV set solely for the purpose of relieving themselves of the responsibility for personally supervising them, in order that they, the parents, might devote more time to satisfying their own desires. Such parents have been heard to justify their acts by stating that they, at least, know that their children are off the streets while watching television. The unfortunate aspect of such parental misguidance is that these parents are not in the least concerned about the type of program their children are viewing. More important, they do not trouble to check on the desirability or undesirability of the particular program as it may affect the personality and conduct of their children.

Psychiatrists inform us that children are assisted in forming their social attitudes via close, affectionate, and constant contact with their parents or other adults responsible for their care. Some parents continuously encourage the use of television as a substitute for their own attention and care. The substitution of a machine for a parent tends to produce children who have fewer warm responses, and who are consistently more subject to antisocial behavior as they reach adolescence. In this area parents cannot justifiably shift their responsibilities to the networks.

According to a recent survey in a large city in the United States, the television programs for the week, up to the hour of 9:00 P.M., showed 161 murders, 60 justifiable homicides, 190 attempted murders, 83 robberies, 18 kidnappings, 24 conspiracies to commit murder, 21 jail breaks, 7 attempted lynchings, 6 dynamitings, 11 extortions, 2 arsons, and 2 incidents of human torture.

I believe that certain television programs have triggered the commission of crimes by juveniles, and in support of this opinion I submit to you the following crimes where the juveniles themselves have stated that they saw the crime of which they were accused first depicted on television. Some of these incidents took place in my own Richmond County. Others occurred in different counties and States. In a case involving the crime of arson the juvenile stated that his method of starting the fire was first observed by him on television. In another case a juvenile admitted that the method of concealing his features while committing the crime was witnessed on television. In the larceny of automobiles youngsters have admitted that the method of starting the car without an ignition key was first observed on television. Devices for blackmail and extortion, as well as the use of gloves to eliminate incriminating fingerprints, were also learned on television. I am sure that these cited instances could be multiplied many times.

In conclusion, therefore, I think we can agree that television, because of its popularity and its ability to influence public opinion and human behavior, constitutes one of the most powerful forces in America today. I do not wish to be understood as favoring government censorship. However, with such tremendous power must go great responsibility, and the realization that the desire for profit should not be the sole goal of the various networks.

I believe that the report of the Committee of Religious Leaders of the City of New York to Mayor Wagner correctly describes the responsibility of the networks in this regard. The report, in part, says: "This industry, however, must recognize its responsibility in maintaining and

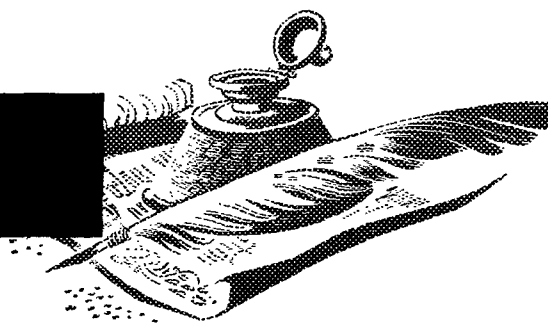
The sooner you learn to be hurt and not injured, the better for you.—Will Carleton.

advancing the moral climate of our community. It cannot forsake its obligation of morals and of good taste. Its purpose is not merely to present as a mirror of life the moral attitude of our age, with its emphasis on sordidness and violence. Its dedication to art and entertainment places squarely on its shoulders the responsibility for the raising of cultural and moral standards. It should, above all, refrain from glorifying wrongdoing and the wrongdoer.

Parents must not neglect their children by abdicating their responsibility to guide and direct them along the avenues of good citizenship.

(Continued on page 44)

EDITORIAL



A Decade of Prayer

ON JANUARY 1 of this year in Knoxville, Tennessee, the Methodist General Board of Evangelism inaugurated a special ten-year period of prayer entitled the Decade of Prayer. This is part of the Decade of Dynamic Discipleship the Methodist Church is promoting in 1960. The service began at nine o'clock on the morning of New Year's Day with talks on prayer, followed by conference groups discussing its forms and values. This prayer emphasis continued all day, closing with a midnight session attended by 1,100 persons from 23 States. Dr. E. Stanley Jones, noted missionary-evangelist and author was the principal speaker. He affirmed that "no greater contribution could be made during the next ten years than to undergird the world situation with prayer."

Besides prayer with a major emphasis on peace, the Discipleship program will stress

"continuous chains" of Bible reading in homes, evangelistic witnessing, indoctrination of church members in Christian and Methodist beliefs, starting new churches, and recruitment of preachers and missionaries. Denominational officials expect individuals, families, churches, and other organizations and communities around the world to participate in this prayer decade.

It would be well for all of us to strengthen our prayer life, our devotion, our Bible study, our evangelistic fervor, and more so as we see the many fast-fulfilling signs of our Master's return. Let us do more than the ordinary—the commonplace—in the winning of souls. We have a positive message designated for this very hour. We must watch and pray and labor with a full combination and consolidation of all our forces. We cannot, must not, dare not, ignore the tremendous responsibility resting upon us to draw a preoccupied, absorbed, and wicked world to the Master for forgiveness, redemption, and eternal life. A. C. F.

☞ Addressing the eight-day National School of Alcohol Studies and Christian Action sponsored recently in Washington, D.C., by the Methodist Board of Temperance, Tom Shipp, pastor of 4,300-member Lovers Lane Methodist church in Dallas, revealed what must be something of a record: he has counseled more than 1,000 alcoholics, and 250 of them, now rehabilitated, are members of his congregation. The secret of helping alcoholics is never to give up, he said. In some of his successful efforts, rehabilitation has taken ten years.

☞ John S. Carman, M.D., American Baptist missionary, has been named to another term as director of the Christian Medical College and Hospital at Vellore, South India. He has directed the Vellore institution since 1954. Vellore has been called the largest single cooperative project of churches in the world. Forty denominations in several countries cooperate in the medical center, which includes the college and hospital, a school of nursing, rural dispensaries, and a leprosarium. The college is coeducational and gives both graduate and postgraduate medical degrees. In addition to his M.D. degree, Dr. Carman is a Fellow of the Royal College of Surgeons (a Canadian degree). Dr. and Mrs. Carman are members of the Lake Avenue church, Rochester, New York.

What Evangelism Is and Is Not

WALTER SCHUBERT

Associate Secretary, General Conference Ministerial Association



THE leading men of the world today in the fields of literature, science, politics, and military are afraid of the future because of the spiritual perturbation of our time as witnessed in the ever-increasing crime waves, immorality, and divorces; the battle between capital and labor; the corruption that has crept even into high places; and lastly—the chief factor—the division of the world into two camps, with the threat of the terrible modern superweapons that can annihilate all life on the earth.

For years we were called calamity howlers for depicting through the eyes of prophecy these very conditions that are sure signs of the imminent intervention of Christ in the destinies of the world. Our prophetic preaching, which was disbelieved by humanity years ago, is now in the realm of scientific possibility. Thank God that His word endures forever, and that we have an infallible message of hope to proclaim to this dying world. We are not waiting with fear for the annihilation of the world; we are happily waiting for the birth of a perfect world.

The Lord has made us, as a denomination, the depository of the last message of mercy for the world. He has chosen public and personal evangelism to fulfill His purpose. But what does evangelism mean? It means that the evangelizers must be the possessors of the eternal truth. It also implies that the people to whom they preach are living in error. Therefore, efficient evangelism requires that the soul winner have a knowledge of the truth, and his life must be actuated by that truth. The evangelist must, moreover, have a knowledge of the error in which the people live. It requires the study of apologetics in evangelism. Familiarity with the different religions is a necessity in order to expound the truth in such a way that the people will see it in all its beauty, without the error's being directly attacked.

Today evangelism has degenerated. It is often considered that anything that is done for the Lord's work, even to the cleaning of the church building, is evangelism. It is considered that any type of church campaign, any kind of charitable work, is evangelism. These are means toward evangelism. But evangelism in the pure sense of the word means directly presenting the truth to a person who does not know it and entreating him to accept Jesus Christ. Evangelism is preaching the gospel in public. Direct evangelism is going from house to house with truth-filled literature, but selling other literature is only indirect evangelism. Evangelism is done effectively by preaching the word through television and radio. It would be well if the word *evangelism* was put again in its rightful place. It should be revitalized and recover its proper place among ministers and lay members.

Subtle Hindrances to Evangelism

Today we are surrounded by subtle dangers in regard to evangelism that might lead to a weakening in preaching the truth. As an example, in *Time* magazine, September 28, 1959, a Jewish rabbi resented the fact that Christians are trying to convert Jews to Christianity. He said it should not be tried because it transgresses the law of "theological coexistence."

Also, in order to be considered friendly, and to get along with the Ministerial Association of the city, it is so tempting to eliminate strong evangelism for fear of being considered the "black sheep." To do evangelism in an age when there is a strong movement to reconcile Protestants with Protestants, Catholicism with Protestantism, when the broad-minded are talking about making an end to the divisions that are the scandal of Christianity, preachers like Paul and Peter are needed.

In some countries of the Middle East, the Far East, and Africa, the indigenous population proclaim that Christianity is the religion of the West and primarily for white people; that it represents "colonialism." In

some countries Mohammedanism and other national religions are being revitalized, and the pressure is on to eliminate Christianity.

Some governments consider evangelism a foreign penetration into the national life, and politically directed at the destruction of the religious unity and peace that exist in their respective nations.

Pressures and Hindrances Must Be Overcome

All these great pressures and seemingly insurmountable hindrances with which Satan so subtly tries to stop the preaching of the message must be overcome. The Lord commanded us: "Go ye therefore, and teach all nations . . . : and, lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20). Fearlessly and with faith in God we may overcome the seemingly invincible obstacles even as the apostles overcame during the first century under the Roman Empire when it was illicit to be a Christian. But the apostle declared: "We ought to obey God rather than men" (Acts 5:29). God is above the authority of men, and in these closing days of the world's history, may God give us that spirit of evangelism to go from city to city and from town to town, in spite of all the oppositions and threats that will be put in our way.

The Urgency of Evangelism

In Milan, Italy, with G. Cupertino, Ministerial Association secretary of the Southern European Division, I was holding an evangelistic campaign recently. A good woman accepted the truth, and as she definitely decided to join the church, she said, "Since the Adventist Church is the true church of God according to prophecy, we must let the world know about it. We must let the world know that Christ is coming soon, and I want to help."

I told her that as she became integrated as a member of the church she would be invited to participate in the different missionary activities. She asked me what we were doing, and as I explained to her the home missionary activities for lay members, she said: "That is too insignificant. Only very few people will know about it. We have to do greater things. We must get into the newspapers, put in a page or half a page about our message so that the people can read about it. We ought to get into the Scala Theater and invite the people to come to hear the message, not that small hall you have that very few people know about. We

must get on television and radio programs. We have to evangelize in such an all-embracing way that everybody in Milan, everybody in Italy, everybody in the world, will know about it."

She was almost impatient because we did not have great plans for such a great message. She could not understand why the church did not venture greater soul-winning activities when we are living in such a solemn hour in the world's history.

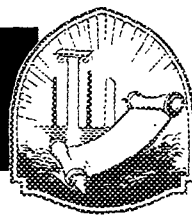
As I returned to my room I felt humbled, I felt small, and I asked the Lord: "O Lord, help us to see the urgency of evangelism." I felt that every mission and every conference ought to revise the philosophy and orientation of its very existence. Because we are becoming respected, there is danger of settling down to administer what we have, and not giving proportionate time and means for the advancing of the cause of God through public and personal evangelism of all kinds.

The primary task of the church is to evangelize and to preach this last gospel of Christ. Giving an unbalanced emphasis in favor of the side lines of our work might be shutting the door to the salvation of many people.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues (Rev. 18:1-4).

In this time of persecution the faith of the Lord's servants will be tried. They have faithfully given the warning, looking to God and to His word alone. God's Spirit, moving upon their hearts, has constrained them to speak. Stimulated with holy zeal, and with the divine impulse strong upon them, they entered upon the performance of their duties without coldly calculating the consequences of speaking to the people the word which the Lord had given them. They have not consulted their temporal interests, nor sought to preserve their reputation or their lives.—*The Great Controversy*, pp. 608, 609.

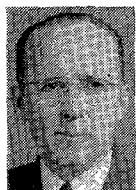
Your wife, if she is the right kind, is always your safest and wisest counselor. When in doubt consult her. In the darkest hours of adversity she'll either punch a hole through the clouds or lift one corner and show you that the sun's still shining.—Josh Billings.



Is Theistic Evolution Scriptural?

FRANK LEWIS MARSH, Ph.D.

General Conference Department of Education, Research Division



AMONG evolutionists today it is not uncommon to find individuals who, although they believe man evolved upward from the beasts, claim to accept the Bible as God's inspired Word for man. Because our workers are continually coming in contact with these folks, I thought it would be profitable to present a quotation that shows how these theistic evolutionists think. Forewarned is forearmed.

The following is taken from a sermon printed in the fall, 1959, number of *The Satellite*, an occasional bulletin published by the independent nondenominational organization called The Committee on Religion and Science, 11 West 42d Street, New York 36, New York. This sermon was read by Dr. Clark E. Corliss, on Layman's Sunday in October, 1958, at the First Congregational church, Memphis, Tennessee. Dr. Corliss teaches embryology in a medical school.

The vital issue involved in theistic evolution is how to splice on an evolutionary development of man, or actually substitute one for the clearly portrayed instantaneous origin of man by special creation set forth in Genesis. Here is the way Dr. Corliss goes about it:

We have many skeletons in our Anatomy Department at the Medical School: one of them is different. It has longer arms, longer vertebral spines in the neck region, heavier brow ridges and a stooped posture. This skeleton is from an orangutan, one of the anthropoid apes. These differences are obvious, but the resemblance to man's skeletal framework is close enough to make a thinking student of anatomy ponder. One of my own students seeing it

for the first time, was, I think, a bit annoyed by this similarity and asked, "If we came from monkeys, doesn't that go against what the Bible says about Adam?" I explained that man did not "come from monkeys" or from any other contemporary form, for that matter, but that way back in prehistoric times man and apes had a common ancestor that gave rise to *two separate evolutionary forms*. At that time man appeared on earth, not as modern man, of course, but as a man nevertheless with intellect and, I believe, a soul! To me this man was Adam, God's first man. Any remains of the common ancestor of Man and the apes has been lost—the so-called "missing link."

This little incident with my student serves to introduce the second area of friction between religion—really theology—and science: the idea of man's *gradual evolution* versus a *sudden creation* of man as we know him today. The same sort of people who objected so strenuously to Darwin's evolutionary ideas presented in 1859, had accepted the scientific evidence of the 16th century concerning the movements of the planets even though the scriptures declared that the "earth shall never be moved" (Ps. 93). These men were willing to admit that the Bible was not a scientific book in matters of astronomy but insisted that it was [such] in matters of biology. Was this paradox justified? I think not and I think you will agree. Had these confused thinkers studied carefully the stories of creation they would have learned that even the Biblical writers did not agree on the origin of man. There are two stories, both found in Genesis. The older or "J" version refers to "the day that the Lord made the earth and the heavens." He formed man first (from the dust of the earth), then the animals. In the "E" version (Gen. 1: and 2:1-4a) the writer tells of the six days required to make the earth. In this more familiar story, the plants were created first, before the sun, moon and stars, then animals and finally the climax of [the] creation was Man.

These stories, diverse as they may be in their sequences, both emphasized the omnipotence of a single, mighty Jehovah—this, in a period when many peoples still worshipped a multiplicity of gods.

But the scientific allusions in both creation stories were merely used to accentuate the power of a mighty deity and were not based on accurate observation or experiments which indeed were beyond the competence of these nomadic Hebrew people.

Design and Designer in Nature

Then farther along in his sermon, after Dr. Corliss refers to design in nature which suggests a Designer, he asks this question: "Evolution itself is a part of this design, and isn't it just as appealing to worship a God who works through natural laws slowly evolving life, as it is to worship one who creates by a sudden command?"

Beginning with this question we might suggest that possibly, if nature had been produced by evolution rather than by the instantaneous appearance of basic types of plants and animals in one solar week, it *would* present a design, but why ask such a question when the Bible from cover to cover makes not the slightest suggestion that organisms appeared through evolution? The question is completely irrelevant. The only manner of origin known in the Scriptures is by special creation of basic types or kinds.

The theistic evolutionist begins his argument with a point upon which he and Adventists are agreed, that the Bible and nature have the same Author and complement each other. "Rightly understood, science and the written word agree, and each sheds light on the other."—*Counsels to Parents and Teachers*, page 426. Simple illustrations of this are the expressions in the Bible about the rising and setting of the sun (Gen. 15:17; 19:23; Judges 14:18; Job 9:7; Eccl. 1:5; Mark 1:32; etc.), and about the four corners of the earth (Rev. 7:1; cf. Matt. 24:31). During the Dark Ages Christians believed that these references meant, respectively, that the earth stood still while the sun passed around it, and that the earth was flat and had four corners. However, with the development of physical science it was learned that it was the rotation of the earth on its axis that gave the appearance of the rising and setting of the sun, and that, actually, the earth moved in an orbit around the sun. In the case of the shape of the earth it was found that the earth was not flat but very nearly spherical in form.

It is very important to bear in mind that the evidences upon which we base our modern conception of the motions of the

earth and of its shape are of the empirical sort; that is, they are evidences that can be demonstrated in such a way as to leave absolutely no doubt about the general accuracy of our conclusion. There just are no other ways here of explaining what we observe and what we find by experimentation. We speak of this satisfactory and exclusive type of evidence as coercive.

Who Is Confused?

In his sermon Dr. Corliss describes believers in special creation as being confused. Actually it is he who here is confused because he thinks the evidence for organic evolution is so clear as to make it impossible that basic types of plants and animals were created instantaneously. Actually every item of evidence which bears on the problem of origins is of a sort which, unlike the evidence for the shape of our earth and its motions, can be explained in at least *two* ways. An illustration of what I mean here is found in the demonstrable *fact* that even quite diverse organisms apparently have many genes (hereditary units) in common because they carry a number of similar enzymes, and many of their biochemical processes are similar. The evolutionist says that this fact proves evolution, pointing back to a time when these organisms of different basic morphological types had a common ancestor. But does such evidence exclude the possibility of one Creator who formed these basic types instantaneously, using common building material and maintaining their lives through the operation of similar biochemical processes? In other words, this kind of evidence is not coercive, merely circumstantial.

When the true quality of such evidence is pointed out to an evolutionist, he characteristically hastens on to other "proofs," but unfortunate for his hypothesis, *every item* on his long list of "proofs" is of this very same unsatisfactory quality. "But," he argues, "so much circumstantial evidence must mean *something*!" Because of his viewpoint he is incapable of understanding that every item on his list in the same way would "prove" special creation.

Dr. Corliss asserts that because the Christians in the sixteenth century accepted the scientific evidence for the rotation of the earth and for its sphericity, but refused the evidence for evolution, they were confused. Actually they were very wise and clear-

headed because the scientific evidence regarding the earth as an astronomical body was clear and coercive in nature and actually did not conflict with the Bible, but the evidence for evolution was unclear and at best merely circumstantial, and it was directly opposed to the Bible story of origins. The regrettable thing is that Dr. Corliss and other evolutionists are so enamored with the hypothesis of evolution as to be unable to perceive the nature of the evidence they are using to prove it.

The same difficulty experienced by Dr. Corliss in distinguishing between evidence that is coercive and that which is only circumstantial troubles him again in his inability to see agreement between the narration of Genesis 1 and that of Genesis 2. Of course this is already an old excuse, because the supposed lack of agreement in these two chapters was first pointed out at the beginning of the era of higher criticism a century before *Origin of Species* was published. It would appear as if the god of confusion were endeavoring to break down the strength of the Genesis story in order to prepare the way for its later replacement by the compromising and debasing tale of evolution. That Dr. Corliss is completely in error in holding the opinion that Bible writers were not agreed on the origin of man can be seen by consulting such authoritative sources as the *SDA Bible Commentary*, vol. 1, pages 201-204, and H. C. Leupold's *Exposition of Genesis*, pages 35-37.

When your work speaks for itself, don't interrupt.—Henry J. Kaiser.

Dr. Corliss suggests that all that can be gotten from the Genesis record of Creation is emphasis of the fact "of a single, mighty Jehovah." However, this record actually gives sufficient detail about the origin of man to permit us to see him formed instantaneously from the dust in the image of God (Gen. 1:26, 27; 2:7), an origin which gave him the high privilege of being the son of God (Luke 3:38).

The Bible record makes very clear to us that God did not form man by a process which required millions of years and which brought him up through the slimy, scaly, and hairy brutes, trailing their heredity with him. Furthermore, throughout the en-

tire Bible the Genesis story of Creation is treated as pure history. Unless the portrayal in Genesis is read literally, we make God a liar, because when He gave the Ten Commandments to Israel He declared that "in six days the Lord made heaven and earth, the sea [the inorganic part of our earth], and all that in them is [the world of organisms]." Because God had performed the work of Creation in six solar days and had rested on the seventh solar day, He commanded men to do their work during the first six days of each solar week and then likewise rest during the seventh solar day (Exodus 20:9-11; 31:17). In the face of this crystal-clear exposition by God Himself of the brief time consumed in the creation of the earth and of living things upon it, it becomes ungarnished impiety and blasphemy to maintain that contrary to His own statement He actually created in a developmental way by an evolutionary process that occupied many millions of years. Further examples illustrating the fact that the Scriptures themselves treat the Creation account of Genesis as pure history are found in Psalms 8 and 104; Matthew 19:4-6; Mark 10:5-9; 2 Peter 3:5; and Hebrews 4:4.

Indeed the book of nature is to be used in illuminating certain Bible statements. But in order to be of use the testimony of nature must be very clear and have the quality of coercive evidence. Actually all such evidence is in harmony with Bible statement. Circumstantial evidence must be used cautiously in Bible interpretation, and certainly it dare not be used in an endeavor to controvert the lucid assertions of God Himself.

Is it harmless to accept theistic evolution if we wish to? Because of the harmonious testimony of the whole Bible that the parts of our inorganic earth and the basic types of life upon it originated each in its turn instantaneously by special creation during one solar week, the story of an origin by evolution through vast stretches of time becomes a lie. Surely no Christian will wish to entertain an idea that God Himself has clearly revealed to be false. Falsehoods, with their confusion and breeding of ill will, find no place in heaven or the new earth. In Revelation 22:15 we are told that in the final restitution "who-soever loveth and maketh a lie" will find himself in the terrible situation of being *outside* the city of God.

EVANGELISM -- Winning Men for God



God's Strategy for Small Towns

DESMOND FORD

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THE victory over the metropolis of Jericho, followed as it was by failure at little Ai, seems too often the pattern for twentieth-century evangelistic warfare. That the results of our small-town efforts are not as we would wish will be readily admitted by most of us.

In average areas it is estimated that less than one person in each five hundred inhabitants of a community will attend the opening meeting of an Adventist evangelistic series. Neither does this situation apply merely to Adventist meetings. Other groups endeavoring to rally an interested nucleus in local areas generally experience frustration rather than success. Even local government bodies complain of the apathy that keeps citizens either home by their television sets or radios or out on a pleasure hunt when meetings planned for the welfare of the community are being held.

What is the solution to this problem? Somehow we must reach the populations of the small towns that dot the great proportion of territory in every country. The work of God will never be finished in the world until it is finished in rural areas. Is there a strategy that will give victory over the Ai's of our day?

Perhaps the following quotation regarding the conviction of Marshall Broomhall, a missionary friend of Hudson Taylor, affords the clue we seek: "His views especially about evangelism as the great work of the church, and the order of lay-evangelists as a lost order that Scripture required to be restored, were seed thoughts which were to prove fruitful in the subsequent

organization of the China Inland Mission." —*Hudson Taylor*, p. 76. Note the stress on lay evangelists as "a lost order that Scripture required to be restored."

Here, of course, Adventist workers will recall the numerous statements from the messenger of the Lord indicating that the diminishing of the Lord's work depends on the laity rather than upon the ministry only. For example, in *Gospel Workers*, page 352, we read: "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."

Again, "All that the apostles did, every church member today is to do."—*Testimonies*, vol. 7, p. 33. And how searching the instruction that "the best help that ministers can give the members of our churches is *not sermonizing, but planning work for them*. . . . Help all to see that as receivers of the grace of Christ they are under obligation to work for Him."—*Ibid.*, vol. 6, p. 49. (Italics supplied.)

New Testament Blueprint

Could it be that despite our vigorous program of home missionary work we have not yet grasped the full significance of such statements? Is it possible that the failure of the church to evangelize the world is the result of failing to follow the New Testament blueprint for evangelism?

What is that blueprint? Let us check our knowledge here. To whom was the great commission given? Just to the faithful eleven? The ordained disciples? The answer is No! The laity of Jerusalem and

surrounding areas were present. Paul speaks of "above five hundred brethren" (1 Cor. 15:6). It is evident that "Go ye into all the world" is a command given to *every* Christian to go into his individual world to bear witness for Christ. Ellen G. White has written:

The Saviour's commission to the disciples included all the believers. It includes all believers in Christ to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly inspiration has come are put in trust with the gospel. All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be coworkers with Christ. . . . Whatever one's calling in life, his first interest should be to win souls for Christ.—*The Desire of Ages*, p. 822.

Five Stages in God's Blueprint

With this in mind let us check God's blueprint for evangelism as found in the book of Acts. This book of Scripture is the only one with evangelism for its chief theme. In the first two chapters we have a description of a pattern evangelistic campaign, with its prelude and epilogue. Five words summarize the story—*prayer, power, witnessing, preaching, harvest*. In these five words we have the synopsis of God's program for soul winning.

PRAYER: Initially the church met for prayer, not just the eleven, for mention is made of 120 believers (see Acts 1:15). They thus fulfilled the exhortation, "Tarry ye . . . until ye be endued with power from on high" (Luke 24:49). Often our work is fruitless because we have failed to tarry first in the closet of Bible study and prayer. Do we really believe the statement that "only the work accomplished with much prayer . . . will in the end prove to have been efficient for good"?—*Ibid.*, p. 362. Let it be stressed again that the evangelist is not to do *all* the praying.

POWER: Next came the dramatic infilling of power through the Holy Spirit. Today He does not come as dramatically as on this initial occasion, but His advent to each believer's soul must be as certain. He can fill us only to the extent that we permit ourselves to be emptied of self. No man can bear witness to Christ and himself at the same time.

WITNESSING: The third stage in the Pentecostal effort was that of witnessing. *Here*

is the missing link in much of modern evangelism. Here is the chief cause of meager harvests. In reading Christ's promise of Acts 1:8 we find that *witnessing* was to be the result of the receiving of power. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." Here on the very eve of the greatest preaching program the world had yet seen, with Pentecost just around the corner, Christ does not even mention preaching. He does not say that as a result of receiving the heavenly endowment "ye shall be preachers unto Me." No! The record says "witnesses." *This is the primary need for world evangelism.* Preaching rarely succeeds if it is not preceded by witnessing. The former is meant to be the capstone to the spiritual structure raised in the hearts of men and women through the witnessing of Christian neighbors and friends.

Why should we as preachers anticipate success if we are following a program of our own invention? Consider—it was *after* the witnessing of the 120 Spirit-filled believers that their hearers were converted through preaching.

As witnesses for Christ, we are to tell what we know, what we ourselves have seen and heard and felt. If we have been following Jesus step by step, we shall have something right to the point to tell concerning the way in which He has led us. We can tell how we have tested His promise, and found the promise true. We can bear witness to what we have known of the grace of Christ. This is the witness for which our Lord calls, and for want of which the world is perishing.—*Ibid.*, p. 340.

Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. . . . God desires that our praise shall ascend to Him, marked by our own individuality. These precious acknowledgments to the praise of the glory of His grace, when supported by a Christlike life, have an *irresistible power that works for the salvation of souls.*—*Ibid.*, p. 347. (Italics supplied.)

If individual church members fail to witness for Christ, can an evangelist, however talented, make compensation? No, he cannot.

In the pattern of Acts we find that the believers who had received the Holy Spirit went out and witnessed to the multitude, and it was only after this informal witnessing that Peter the preacher climaxed the proceedings.

PREACHING: Apparently the testimony of Christian lives plows the soil of the unbelieving heart, and under the influence of

the Holy Spirit this heart is made ready for the later seed sowing by the preacher.

In many areas an Adventist evangelist enters a district where there are few or no Sabbathkeepers. He works intensely in advertising his meetings, preparing his addresses. Sometimes the Lord graciously blesses his efforts, and he has the supreme joy of seeing souls take their stand for Christ and His message. But all too often the reverse is the case. Days and weeks of effort yield no harvest except, at times, a harvest of tears. Does not the New Testament program for evangelism indicate that it is the missing link of witnessing which is at times responsible for the failure? The result is the same even in a predominantly Adventist community, if the Sabbathkeepers have failed to bear living witness to their Master.

In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train the church-members for acceptable co-operation. Let him labor for them individually, endeavoring to arouse them to seek for a deeper experience themselves, and to work for others. When they are prepared to sustain the minister by their prayers and labors, greater success will attend his efforts.—*Gospel Workers*, p. 196.

The evangelist is to remind believers of of the truths expressed by the following statement.

It is not only by preaching the truth, not only by distributing literature, that we are to witness for God. Let us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity, and that a cheap Christian character works more harm in the world than the character of a worldling. Not all the books written can serve the purpose of a holy life. Men will believe, not what the minister preaches, but what the church lives.—*Testimonies*, vol. 9, p. 21.

All who will can furnish irrefutable evidence for Christianity by being loving and lovable Christians. This is witnessing at its best.

HARVEST: In large cities many true Adventist witnesses are always to be found, and a harvest is usually forthcoming. It is, however, in small towns—Ai's—where believers are few, that the urgency for genuine Christian testimony is even greater. Without it as the background for his preaching the best evangelist will fail. Therefore he must not only instruct the existing believers but exemplify. The preacher himself will be a living sign pointing the way to heaven in his every contact, whether interviewing the mayor or buying

a packet of nails. Such witnessing will not be a self-conscious endeavor to shine. Rather it will be the automatic overflowing of a heart made warm through the contemplation of the charms of Christ.

Will the world resist such a living portrayal of the gospel? Here is the answer, in a promise that points to future Pentecosts: "If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Ibid.*, p. 189.

What a challenge this is. How will we respond? How will we stand in the judgment day if our evangelistic fruitage continues to be but one per cent of that for which God's strategy has made provision?

Preaching Through a Translator

RICHARD C. BARRON

Evangelist, Texas Conference*



THE following words spoken by R. H. Pierson, at that time president of the Texas Conference, started my brother and me off on an adventure in mission field soul winning right here in the United States: "I want you men to try a campaign among the

Spanish-speaking people of our conference. I believe it will work, and you will thoroughly enjoy it. If it doesn't, I won't ask you to hold another one." Not that it hadn't been done before, but we had never done it, and we were eager to try anything new that might hasten the Saviour's return.

Plans were laid for two campaigns, one in Corpus Christi and one in Carrizo Springs, Texas. The first was to be a regular three-week short effort, and the latter to be the equivalent of a three-week effort spread out over six weeks. We alternated nights between Carrizo Springs in Spanish and Crystal City in English.

In Corpus Christi we printed a handbill, one side in Spanish and the other in English. The formal announcements were printed in Spanish and sent to the best interests. The church had been praying for the meetings, and the week before the meetings began the members spent

*At present on loan for evangelism in Minnesota.

many hours inviting their neighbors and friends.

The auditorium was at the rear of a school. We feared that the people might be unable to find it, but the pastor assured us that the people would come. And he was right. In looking at our records of this particular campaign, we find there were 125 present the opening night. Not phenomenal, but we thanked the Lord for the nearly 50 per cent not of our faith who attended.

It was with great anxiety and trepidation that we approached the first meeting. How would we be accepted? What would it be like to sing and preach to a group, most of whom could not understand what we were saying? Would the people respond? Would they understand the message? We prayed as we planned and worked, and then we waited to see the response. And it was wonderful. The attendance held steady; in fact, those who came went home and told others and the attendance grew. The meetings closed twenty nights later with an attendance of 265.

We printed song sheets in both Spanish and English. And how interesting it was to hear both languages being sung at the same time. Our local pastor, B. L. Thompson, did the translating, and he did a fine job. Whether it was announcements or sermon, he put the same enthusiasm into the translation that was put into it by the speaker. And how vital this is. Usually the opening prayer was given in Spanish, and the appeal prayer at the close of the sermon was given first by the speaker in English and then translated sentence by sentence.

The most difficult part of the preaching was keeping one's train of thought while being entranced with the work of the translator. But after a few nights this, too, became quite natural. In fact, there are blessings in preaching through a translator. One can use only half the material he would normally use in an English lecture, since one half of the time is taken up in translation. Therefore, the preacher must express his thoughts in fewer words.

Getting Acquainted Through an Interpreter

After the opening sermon we invited those who had the time and were interested to come down to the front to shake hands with us and get acquainted. We asked the local pastor to stand with us and introduce us to those he knew and to translate for us if any cared to talk. Nearly all the audience waited in line to come by and shake hands with us. And of course we did our best to get acquainted. Within a few nights we were able to call most of the regular

attenders by name, and this went a long way in making them feel that we really cared for them personally.

In the visitation we went with the local pastor or one of the consecrated laymen. He would act as interpreter for us, and the visiting was conducted as in any evangelistic campaign. Of course, it took a little longer than would be normal because of the two languages necessary.

We made no adjustment in subject material other than to soften some of the harsher terms. We presented the entire message, including the Spirit of Prophecy, in the public meetings, and at the end rejoiced to see several baptized and many others indicate an earnest desire to study further and prepare for baptism.

The meetings in Carrizo Springs were similar except for one or two points. They were held in a tent, and this attracted a larger attendance. And the translating was done by a consecrated layman. There were fewer in this series of meetings who spoke English. This time there was some opposition from the local priests, but the love of Jesus seen in the lives of those working in the meetings won the confidence of the people and they continued to come, and many were baptized.

Helpful Guiding Principles

There are several points that stand out vividly in our thinking as we look in retrospect over the meetings that were held.

First, to succeed in foreign-language evangelism takes the same qualifications that are necessary to success in foreign mission work. You must love the people and let them know you love them by treating them as equals. I'll never forget the feeling that came into my heart as one of the workers associated with us remarked, "Do you know why we Spanish people love the Barron brothers? It is because they love us and are one of us." To love the people is the first step in gaining their confidence.

Second, we did our best to learn the names of those attending and took special trouble to pronounce them correctly. Then night after night as they would come to the meeting we would call them by their name. We also picked up enough of the common words of salutation to be able to greet them in their own language and ask how they were. This also was deeply appreciated.

Third, we realized that now as always, simple, easy-to-understand language is the best to use in presenting the wonderful message of God. Fortunately, this did not present any problem, for that was the only kind of language we knew

(Continued on page 46)

A VERY different and yet effective new series of meetings was conducted this fall in the city of Minneapolis, Minnesota—The Reformation Series. Major Adventist doctrines were presented, and the increasing attendance and baptismal returns were most gratifying. Not only was the visiting public gripped by this series, but our somewhat doctrinally schooled Adventists also flocked to the meetings.

The basic reason for this altogether new approach is best summed up in this quotation from the messenger of the Lord:

In the cities of today, where there is so much to attract and please, the people can be interested by no *ordinary* efforts. Ministers of God's appointment will find it necessary to put forth *extraordinary* efforts in order to arrest the attention of the multitudes. And when they succeed in bringing together a large number of people, they must bear messages of a character so *out of the usual* order that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly. . . . We must do something *out of the common course* of things. We must arrest the attention. We must be deadily in earnest.—*Evangelism*, pp. 122, 123. (Italics supplied.)

The four expressions in the preceding paragraph, "no ordinary efforts," "extraordinary," "out of the usual order," and "out of the common course," set me to earnestly seeking a new evangelistic approach.

The history of the Reformation still holds a fascinating, dynamic appeal for the hearts and imagination of thousands of people. Almost every major denomination shares some historic interest and association with the great Reformation story. We found it exceedingly advantageous to capitalize on this live interest.

Time and Place: This Reformation Series was conducted in the Stevens Avenue SDA church in Minneapolis. Two nights a week, Sunday and Wednesday, were selected. The evening services began with an organ prelude from 7:00 to 7:30 for the early comers. From 7:30 to 8:00 we had a fifteen-minute colored film on the life of Christ and a song festival of about the same length. At 8:00 we sang our theme song, "A Mighty Fortress Is Our God." From 8:00 to 8:15 was spent in announcements and promotion. The preaching began at 8:15 and we closed at 9:00.

Doctrine Interwoven: As much doctrine as could be tactfully incorporated into the lectures without having folks "turn away" was woven into the series. We found every

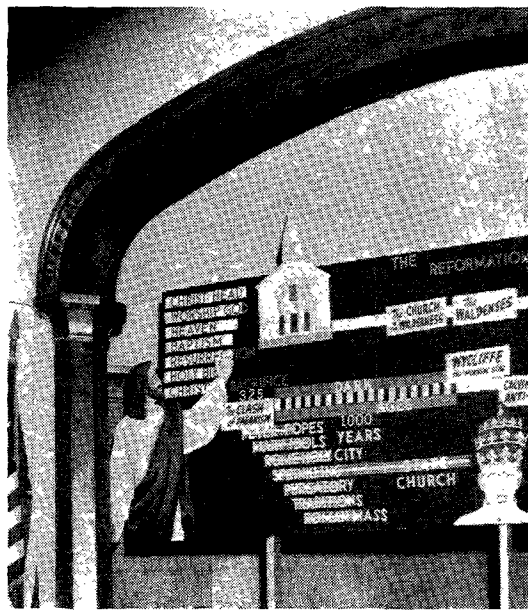


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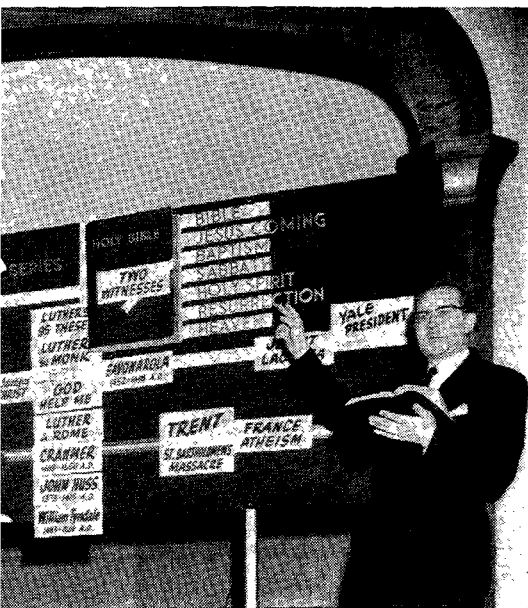
The Reform

O. J.

Pastor-Evangelist, M.

message suited to incorporating some facet of Adventist belief. By carefully and ethically weaving in a "good measure," we were able to hold our original audience for eighteen nights almost 100 per cent. Our records show that we grew considerably—and then closed with a record attendance despite a city-wide bus strike and heavy snowstorms.

Questions and Answers: At nine o'clock on Sunday evenings we conducted a question-and-answer period after our main service. Questions on the Reformation were solicited. Many doctrinal questions were presented by those attending. These were then sorted and a proper doctrinal build-up was followed each Sunday night. Answers to questions on the second coming of Christ, conversion, the state of the dead,



Reformation Series

Reformation Series

RITZ

Minnesota Conference

heaven, the Sabbath, tithe, et cetera, were all discovered through the thinking and convictions of the Reformers. Many visitors were surprised to learn the positions on doctrine taken by their idolized Reformers.

The question-and-answer period was popular. About 400 people stayed each Sunday night and enjoyed the free manner of our discussions. The aftermeeting presented the right occasion for implanting present truth doctrines.

Give-away Materials: We kept this on a specially planned, dignified level. Several hundreds of dollars were well invested in our literature.

Attendance Records: In my seventeen years of ministry no occasion has presented a greater thrill than this Reformation series. It was inspiring to see a large attend-

ance night after night. Had we hired a hall we might have had no difficulty in filling a thousand seats.

Scholarship: Extreme effort was put forth to conduct this series on an intellectual basis, avoiding the traditional "twelve-year-old-level" approach. Scores of visitors, as well as members of the Adventist congregation, expressed appreciation for the scholarly level on which the series was conducted. While we may have flattered the people's intelligence, they in turn indicated their interest by their attendance. Several non-Adventist doctors and a number of public school teachers came regularly.

The Results: Approximately 175 new names were turned in during the series. About 75 were definitely interested. It was gratifying to have a good attendance, 25 in our first baptismal class, and nearly 300 letters of inquiry.

Public Relations: We became acquainted with several ministers of other denominations who commented favorably on the plan of presenting a series on the theme of the great Reformation.

Spirituality: Perhaps one of the by-products of such a series is the opportunity it presents for conducting a community revival for both Adventists and non-Adventists. This approach interests our own people, and long before the meetings begin they are doing the advertising. We feel that this series has brought a real awakening to our church in Minneapolis, and it suggests equally profitable opportunities in other areas.

Here are six basic reasons for a Reformation series of meetings:

1. Our age is one of religious confusion. It demands an examination of the past with the hope that something fundamental might be gleaned to add a measure of spiritual stability to the religious thinking of today.

2. To acquaint our "younger generation" with the issues of the great Reformation—the greatest religious upheaval since the crucifixion. Thousands of Christian young people today are almost totally uninformed in this field. An older generation is passing from the scene and a new generation must be informed.

3. To present the story of the lives of great Reformation leaders. Catholics and Protestants alike should be informed on the tremendous issues of history. Such a

series provides a burning revival of Christian faith in many hearts, and not without growing convictions on the nature of the issue in the light of our own times.

4. Throughout this series we proposed to demonstrate from the facts of history that God's power, through the Holy Spirit, unvarnished, unadorned, unpretentious in itself, was sufficient to crumble nations, humble monarchies, scatter religious despotism, shatter creeds and traditions, and break down the hoary walls of prejudice.

5. We must not overlook the fact that the Christian church today faces ravenous movements masquerading under religious influences, backed by powerful nations, infiltrating our national way of life. Little by little these movements are eating into the life forces of those victories gained through the bloodshed of the Reformation. The series helped us to unmask some of the powers opposing God's closing work.

6. To kindle the imagination and interest of the local Adventist church.

A Word of Caution: It is no small task to present such a series of studies. Many problems are involved. Much reading, research, and evaluation went into the project. Hundreds of references were checked from the world's finest historical sources, both Protestant and Roman Catholic. Every effort was put forth to present an unbiased, accurate picture of the world-shaking event known as the Reformation. History, Holy Scripture, literature, political works, and sociological studies were examined with care. Anything less than thorough scholarship in such a series would be disappointing.

The following list gives an idea of the topics presented in this series:

1. Here I Stand, God Help Me
2. In Chains
3. The Clash of Pagan Concepts With Christian Doctrine
4. The Dark Ages—Its Blushing Shadows
5. The Church in the Wilderness Survives
6. Wycliffe—The Morning Star of the Reformation
7. Calvin Correctly Identifies the Biblical Antichrist
8. The Waldenses—"Lux Lucet in Tenebris"
9. A Bolt of Lightning—A Decision—A Cowled Monk: Luther
10. Luther in Rome "*Passa Passa*"
11. Luther's 95 Theses Flared a Religious Revolution
12. The Miracle—Two Martyrs That Would Not Burn

13. Rome's Counter Reformation—Trent—Jesuits, Alcazar and Ribera

14. The Bells of Midnight. Massacre of St. Bartholomew

15. France's Intellectual Catholicism Revolts—Turns to Voltaire, Diderot, Rousseau

16. Jesuit Scholar Lacunza—*La Venida del Mesias en Gloria y Magestad*

17. Yale President Stirs Religious World With Prophecy

Love Motivating Evangelism

By E. A. TRUMPER

Assistant Treasurer, Southern African Division



NOT long ago while I was speaking on missions in one of the conferences of the North American Division, there came a request for a period in which questions on our mission program might be asked and answered. One

question was, "With so many counties in this conference without even one Seventh-day Adventist, should not a considerable portion of our giving be toward eliminating these dark counties?"

Seventh-day Adventists do not make any appreciable difference in their emphasis on overseas and home missions. "Worldwide" certainly takes in the dark county of your conference as well as the dark territory in Africa or some other foreign missions area. Both must be worked before the Lord can come. It is the duty of those upon whom God has placed the responsibilities of administration to ascertain just how available funds can best be allocated to accomplish the full worldwide task.

For a long time we tried to formulate a brief but comprehensive definition of Christianity. We have, for the moment at least, settled upon this one: "Christianity is the religion of the love of God as it is manifested in Jesus Christ and in His true followers." The longer we continue in mission work, the more firmly we become convinced that it is the love of God, with its manifestation, that is the fundamental upon which all else is based. The Scriptures tell us that "God is love." It seems to us that no harm is done either grammatically or theologically to reverse the order

and say that love is God. Without God there is no real love. Without love God can not be shown to anyone.

A person can be a missionary or an evangelist either "overseas" or at "home" only when he has caught the real spirit of this fact. When the love of God really constrains an individual, he will have a truly deep Christian experience. That deep and constraining experience becomes the motivating power of his life and being.

In Barotseland Mission we had a nurse, a native of Norway, who cared for our Liumba Hill dispensary and leper colony. Having been a worker in the cause all her life, she was not overly endowed with this world's goods. Neither was she young any more. One might have thought that she would be using some of what she earned to make her environment more comfortable in that remote place, or laying something aside in preparation for her retirement. Such was not the case. Her dwelling was livable but certainly not luxurious. There were no evidences of an inflated bank account. The area was one of a heavy concentration of lepers, and the needs of the colony were always considerably beyond what the mission budget could meet. There was a never-ending shortage of housing for leper patients, and there were often periods of severe shortage of food. Yet the lepers were usually fed, and now and then a thatched hut would appear for which the mission had been unable to supply funds. Investigation usually indicated that the source of the necessary funds was the personal resources of this nurse for whom the love of God had become the motivating power of her life.

Her housemate was a teacher from the Union of South Africa. Conditions for her were very much as we have described for the nurse. She did not live in luxury. She was not laying aside for retirement. She did her work quietly and well. However, every now and again we would hear of a girl or boy who had enrolled in one of our schools because "some European" was making it financially possible. Every attempt was made to keep the source of the contribution unknown, but there were those who knew that the needed assistance came from this teacher who was so constrained by the love of God that it was inevitable that she should do a sacrificial missionary work for Him.

It is not only the overseas missionary

who is motivated by this love. When a native worker really learns to know God, the same thing happens in his life. In Southern Rhodesia Mission there is a pastor who has been crippled from birth. From his knees down his legs are useless. He gets about by crawling on his hands and knees, with rubber-tire pads to protect his knees. Formerly he used a platform to make it possible for him to work on the blackboard, and was a successful teacher. He has been an equally successful evangelistic worker.

In our office one day I heard him telling my wife about his experience in Ingathering. A missionary had provided him with a wheel chair, so that he could get around a bit better. In his wheel chair he started out one morning to do Ingathering in a rural area. The road was rocky and rough. He had trouble with dogs on nearly every farm. In one place he took a tongue lashing from a European woman who resented a "native" coming to her place to "beg." Toward the end of the day, shaky from confronting the vicious dogs, tired from the day's work, and a long way from home, he was picked up by a man in an automobile. The wheel chair was put on top. The man took him to the two or three places still remaining unworked. What would have been *your* reaction to a hard day of Ingathering such as this? I heard him say to my wife, "Praise God for His goodness!" Do you think his life was motivated by a deep experience in the love of God?

We have tried to make it clear that in using the term *missionary* we are including all of those who support the missions program of the denomination. A person who seeks to evangelize or save men and women for Christ is a missionary whether he serves overseas or in the homeland. One may be a "foreign" missionary and the other a "home" missionary, but both are missionaries, if they are exemplifying in their lives and work the love of God that alone will win souls to Him. Even though one may be limited to working over his back-yard fence, or, as may be true in exceptional cases, limited to giving to support the active work of others, if he is working to the best of his opportunities in the spirit of the love of God, he can rightly be termed a missionary.

Fear is with the faithless and faith is with the fearless.



Our Youth Would See Jesus

J. H. RHOADS

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HUNDREDS of young, eager faces looked up expectantly. It was the speaker's first appearance at the boarding school, and by way of introduction he regaled his young hearers with tales of his youthful pranks and follies. And who was he? He was an ordained minister in good standing.

This preacher appears often before our young people in churches, academies, and colleges, with stories of his wicked and wayward adolescence. Sometimes he is specific and delineates in graphic detail how he stuck pins in his neighbor during public prayers; how he came in through a buddy's window after hours; how he outwitted the history teacher on a period test.

Sometimes he generalizes on his past. He was a terror back in his academy days, but he leaves to the vivid imagination of his youthful listeners his particular derelictions. They are free to speculate as to whether he assaulted a teacher, smoked cigars, or robbed his roommate.

Why should workers for God come before our impressionable young people and deliberately exhibit their sordid past? Why do they draw the curtain covering a confessed, forgiven, and forsaken former life of sin, and expose their skeletons to the gaze of our youth?

Perhaps there is an element of camaraderie in these depictions of untoward behavior. Do men who were set apart to speak for God feel that they are finding common ground with young people in reciting incidents from their careless days? Certainly preachers are human, and we would be indulging in base and deliberate hypocrisy were we to represent ourselves

to our young people as being impeccable. No false pretensions of holiness should mar our manner or our message. Like Elijah we are all subject to like passions, and any righteousness that we may possess comes from Jesus Christ.

However, we are God's messengers. We have put off the old man of sin. We have turned from darkness to light. If, indeed, this experience is ours, can we consistently make public parade of our peccant past? Should there not be with us a "forgetting those things which are behind"? If the blood of Christ has covered a former evil life, are we not making the sacrifice of Christ of none effect when we recall and display that from which we were cleansed?

When we bring our guilt to Him, the great Forgiver says, "I will remember their sin no more." Then why do we seem to find pleasure in remembering what God forgets? in digging up what Heaven has buried? Why do we go behind God to the oblivion where He has cast our sins, to procure and publicly display the weak and beggarly elements from which Christ has made us free?

Do we not sin against ourselves, against our Saviour, and against our young people when we do these things?

Surely any minister who indulges in this practice is unconscious of its implications, but that does not alter the fact that our youth are harmed by it. They say to one another, "Elder —— was a rough character when he was young, but now he is a conference president." "Professor —— is a wonderful man, but he was really wild when he was our age!"

The inference in the mind of the youth is that he can live recklessly now, and become a leader for God later on. Such reasoning is not only fallacious but it is often downright calamitous, for it originates with the father of lies and negates the eternal principle of truth that declares, "Whatsoever a man soweth, that shall he also reap."

A bad planting won't result in a crop failure. A life distorted in its beginnings is inclined to continue in a devious pattern. Character wounds leave scars and diseases, some of which although checked once have a tendency to recur. When I hear a man telling a congregation how hard he was to manage when a boy, I cannot help being a little suspicious.

Good boys usually become good men, and boys who are defective in character usually carry those flaws in a more or less modified form into adult life. A tree will lean as it is planted, and when it falls it will go down as it leaned. The analogy applies also to men.

Truly God works miracles and we must not overlook that blessed fact. Many of our spiritual leaders have been lifted, as was David, "out of an horrible pit." Men who have experienced this glorious deliverance will not, however, find delight in telling tales of their disobedient, intemperate, dissolute, and impious conduct. They will rather blush and weep for the wasted years. Their theme will be "the glory that shall be revealed."

Perhaps there is one kind of situation in which a minister is justified in bringing up the old days of defeat and struggle. When some broken, discouraged soul needs lifting up, courage may be imparted by saying, "My brother, I've fought on the same battlefield; I understand. God gave me deliverance and He will give you victory."

Let us not give occasion to any of our youth to fall under the delusion that adolescent recklessness and irresponsibility are the normal and necessary prelude to a godly and pious life. God forbid that our young people shall have occasion to excuse their lax behavior behind the blotched and scarred early careers of their shepherds!

If God has taken our load of sin and cast it into the depths, it is in a good place. Let us leave it there. It is the goodness of God that leads to repentance, not the badness of good men. Let us preach our young people up to Christ, and cease preaching ourselves down to them.

"Stand Therefore"—Part II

H. W. LOWE

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IT is utter futility to talk of righteousness by faith if we are not *living* the experience of forgiveness and justification from sin through faith in Christ's atoning sacrifice.

At this time [the time of Satan's final attacks against God's people] the church is to put on her beautiful garments,—“Christ our righteousness.”—*Testimonies to Ministers*, p. 16.

After all the sad contentions of the ages over divine grace and righteousness by faith, it still remains an indispensable necessity that we, as individuals, must fall at the foot of the cross, and in deep contrition for our own sins, understand that only by faith in that atoning blood can Christ's righteousness become real in our daily lives. We must not forget that righteousness by faith ceases to be righteousness by faith when it makes us more concerned with the sins of omission or commission in our brother's life than with our *own* need to rest trustfully at the foot of the cross. Aside from the atonement there made, nothing else has theological meaning, not even the ministry in heaven, important as that is in the whole pattern of atonement.

Paul urges the individual Christian to wear the armor provided by God, knowing well that the church can be only what the individual believers are. Each must live momentarily by divine grace.

To be converted daily is to renew the soul's life by receiving vital power from Christ as the branch receives nourishment from the vine. The growth of every Christian is from within, not from without. It is only as the Spirit of Christ dwells in the heart by faith that we can grow in grace and the knowledge of Christ. Only through the grace daily drawn from Jesus can the heart be kept. There can be no safety in extolling self; we must hide self in Jesus. —ELLEN G. WHITE in *The Review and Herald*, Feb. 16, 1892, p. 98.

Peace, a Saving Grace

"The gospel of peace" is meaningless except to the man who has found forgiveness of sin. Those of us who travel love to quote Mrs. White's beautiful words in *The Desire of Ages*, page 336: "Whether on the land or on the sea, if we have the Saviour in our hearts, there is no need of fear." But "peace" is not a matter of personal safety. It is a matter of saving grace operating in the soul. In the same context we read:

Sin has destroyed our peace. While self is un-subdued, we can find no rest. The masterful passions of the heart no human power can control. We are as helpless here as were the disciples to quiet the raging storm. But He who spoke peace to the billows of Galilee has spoken the word of peace for every soul. . . . His grace, that reconciles the soul to God, quiets the strife of human passion, and in His love the heart is at rest. . . . "Being justified by faith, we have peace with God through our Lord Jesus Christ." "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."—*Ibid.*, pp. 336, 337.

I shall never forget standing with a Christian woman whose home had been completely destroyed. Words failed me, as she said through her tears: "But the peace of God is still ours!" Peace does not depend on safety, as many a Christian in a prison cell has testified. It is the priceless possession of a soul redeemed from sin.

The Great Word "Salvation"

When we speak of salvation, which is one of God's weapons for believers to use against the adversary, we face one of the great words of the Bible. It has many meanings, and generally we are not speaking in terms of finality when we use it.

In Deuteronomy 7:7-9 we read: "The Lord did not set his love upon you . . . because ye were more in number than any people; for ye were the fewest of all people: . . . but because the Lord loved you." We are all "redeemed . . . out of the house of bondmen" *because the Lord loves us*, and not because we are good, or better, or have more truth than others. "The Lord loved you" is literally, "Jehovah, who is the lover of you."

The development of the idea of salvation is represented in the Old Testament by a number of words used to convey the idea of deliverance from illness, danger, death, war, bondage, misfortune, wickedness. From this came the idea of being cured, freed, victorious, and thus it is linked with Messianic and eschatological teaching in the sense of both present reality and future total redemption of soul and body.

The word "Hosanna" meant "Save now!" or "Save, we pray," and is so rendered in Psalm 118:25: "Save now, I beseech thee, O Lord." This word, originally a cry for help, had in Christ's day become a cry of praise, as can be seen in John 12:13, where the people cried: "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." Could we Adventists not combine these meanings of present salvation from sin with the gratitude arising therefrom, so that we can raise a glad "Hosanna!" to our King?

Salvation is a free gift. . . . In the market of which divine mercy has the management, the precious pearl is represented as being bought without money and without price.—*Christ's Object Lessons*, p. 116.

In brief, salvation frees from *sin* ("he shall save his people from their sins," Matt. 1:21); from *condemnation* ("God sent not his Son into the world to condemn the world; but that the world through him might be saved," John 3:17); from *perdition* ("For the preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God," 1 Cor. 1:18); from the *wrath of God* ("Much more then, being now justified by his blood, we shall be saved from wrath through him," Rom. 5:9). These are all hateful things to the adversary of souls, but they are the protective helmet of the saints.

There is, of course, a future finality to salvation, as may be seen in such comments as this: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10). "Let us . . . be sober, putting on . . . for an helmet, the hope of salvation" (1 Thess. 5:8).

This finality and totality of salvation includes "the adoption, to wit, the redemption of our body" (Rom. 8:23). The victory we now enjoy is the earnest of the triumph to come. Truly this daily experience of salvation from sin, which is the gift of divine grace, should shine in us as the continuous experience of the victorious life, so that doctrines cease to be cold and abstract like distant stars in the wintry sky, and become living realities, warm, meaningful, and attractive to weary souls along the high-ways of life.

The Sword of the Spirit

"Take . . . the sword of the Spirit, which is the word of God," says Paul. How skillfully Paul wielded that sword! His writings, like his preaching, are so impregnated with the words of the Bible as he knew it, and so full of the thoughts and words of Jesus, that his skill with the mighty Sword of the Spirit made him the great theologian and evangelist of the New Testament. Hearts were cut to pieces as they heard him, to use Ellen G. White's words (*Testimonies*, vol. 4, p. 441); and who of us today has not sat with the writings of this amazing man of God and felt the impact of God's Spirit and words breaking up his heart?

In Paul's reference here to the Word of God as a sword, two things are worth noting: (1) This sword is the only offensive weapon in the

armor. Without making too much of that, we cannot avoid the fact that without the Word of God, Christianity, and particularly the Advent message, as a militant spiritual force is inconceivable. (2) "The worlds were framed by the word of God" (Heb. 11:3), and if Christ is the *logos* of John 1:1-3, then "all things were made by him." In Romans 10:17 Paul states that "faith cometh by hearing, and hearing by the word of God." It is preferable to render this: "hearing cometh by the word of Christ." The Revised Standard Version reads: "So faith comes from what is heard, and what is heard comes by the preaching of Christ."

We cannot preach the Word without preaching Christ, which at once places the Lord Jesus Christ at the center and circumference of every doctrine taught in the Holy Word. It is a tragic misconception to ask: "How can I preach Christ and the doctrines of the Advent message?" It is not possible to preach Christ without preaching doctrine. He should be the converting power and the focal point in all doctrinal teaching. "Every true doctrine makes Christ the center, every precept receives force from His words."—*Testimonies*, vol. 6, p. 54.

If we do not find it possible to make doctrine winsome with the love of Christ, may it not be that we insert ideas and teachings that are un-Biblical, and therefore not basic New Testament doctrines? It is easy to multiply what we call "fundamentals" by adding human ideas not found in the Bible. The man who thinks he can preach doctrine without preaching a divine Christ is not preaching true Bible doctrine.

One of our greatest needs today is for a deeper love for God's Word, for better Bible study. Only thus can our preaching be rescued from the spiritual poverty that will surely come to our ministry if we allow it to be submerged in activities which, however necessary in themselves, can easily crowd out the vitals of spiritual life—Bible study, meditation, and prayer.

It is through the word that Christ abides in His followers. This is the same vital union that is represented by eating His flesh and drinking His blood. . . . Living in Christ, adhering to Christ, supported by Christ, drawing nourishment from Christ, you bear fruit after the similitude of Christ.—*The Desire of Ages*, p. 677.

Small wonder that the hosts of evil flee before the "sword of the Spirit, which is the word of God." It is recorded that John G. Paton, the great missionary to the New Hebrides, was facing a terrible drought in the islands. He found a group of natives looking up into the sky, crying out to God for rain. He called to them and told them to go with their spades and

shovels and dig deep into the earth until they found streams flowing beneath their feet. God's Word is a mine of truth, but we must dig deep to get it.

If there is a point of truth that you do not understand, upon which you do not agree, investigate, compare scripture with scripture, sink the shaft of truth down deep into the mine of God's word.—*Testimonies to Ministers*, p. 476.

Prayer

It is to be noted that Paul exhorts even well-armed Christians to much prayer, for the armor he has outlined is not protective without it. The importance Paul attached to prayer is seen in Nestle's literal rendering of Ephesians 6:18, 19: "The sword of the Spirit which is [the] word of God, by means of all prayer and petition concerning all the saints, and on behalf of me. . . ."

Enoch, the man who walked with God, was a prototype of the righteous in the last days (*Patriarchs and Prophets*, pages 88, 89). Of him it is said, "To him prayer was as the breath of the soul; he lived in the very atmosphere of heaven."—*Ibid.*, p. 85. If like Enoch we are "distressed by the increasing wickedness of the ungodly"; if we are concerned about lowering standards both inside and outside the church, how urgent it is that we long for Enoch's close communion with God, and find it through prayer, meditation, the Word. "The darkness of the evil one incloses those who neglect to pray."—*Steps to Christ*, p. 94. "It is impossible for the soul to flourish while prayer is neglected."—*Ibid.*, p. 98.

The statement "all prayer and supplication" mentioned in Ephesians 6:18 probably means all kinds of prayer—praise, intercession, supplication, et cetera. It doubtless also means prevailing prayer *on all occasions*, as when Jesus said, "Pray always, that ye may be accounted worthy to escape all these things" (Luke 21:36).

The condition of the world, the needs of the church, the deficiencies of our own poor hearts and lives, should drive us to a life of importunate, prevailing prayer such as we have never yet known.

Stand Therefore

Because we face an implacable foe we are to don the armor and stand our ground. "Stand therefore" is a grand heroic Pauline phrase in itself. But he says more: "Take unto you the whole armour of God, that ye may be able to *withstand* in the evil day, and having done all, *to stand*." To paraphrase: "Don your armor! Stand up! Into the battle! And when the fight

is over, be still standing your ground!" That is true warrior thinking.

John Bunyan portrays poor Christian in the armor being harnessed from head to foot for protection on his journey. In the Valley of Humiliation he suddenly meets the foul fiend Appolyon. Christian was afraid, but remembering that he had no armor on his back, resolved that he would not run, but face the enemy and "stand his ground."

Brethren, these are fateful days when we should close ranks and, standing together, go forth for God to use us in accomplishing His purpose on earth.

"Forward! be our watchword,
Steps and voices joined;
Seek the things before us,
Not a look behind.
Burns the fiery pillar

At our army's head;
Who shall dream of shrinking,
By our Captain led?
Forward through the desert,
Through the toil and fight;
Canaan lies before us,
Zion beams with light.

"Glories upon glories
Hath our God prepared
By the souls that love Him
One day to be shared;
Eye hath not beheld them;
Ear hath never heard;
Nor of these hath uttered
Thought or speech or word;
Forward, ever forward,
Clad in armor bright;
Till the veil be lifted,
Till our faith be sight."
—HENRY ALFORD (1810-1871)

MUSIC IN WORSHIP



John Wesley and the End of the World

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SEVENTH-DAY ADVENTISTS may not always recognize the debt of gratitude we owe to our Methodist brethren. Yet we do owe it, and not altogether because Ellen Harmon's spiritual nature was first quickened and nourished within the Methodist Church. The Wesley brothers themselves played no mean part in preparing the world for the third angel's message. For just as John Huss contributed his ashes and Luther his Ninety-five Theses to the Reformation, so John and Charles Wesley, under the impulse of the Holy Spirit, restored to modern Christianity the primitive evangelistic zeal and heartfelt Christian experience that have been outstanding characteristics of the Seventh-day Adventist movement.

These are not the only bonds between us and Methodism, however, for dozens of Methodist hymns deal with the second advent of Christ.

In fact, the feeling of joyful anticipation of the soon coming of Jesus is a theme that runs throughout the thirteen volumes of poetry composed by the Wesley brothers. The following familiar lines from our own hymnal are but a sample of the many, many verses that these gifted and dedicated men contributed to Adventist hymnody.

Lo! He comes, with clouds descending,
Once for favored sinners slain;
Countless angels, Him attending,
Swell the triumph of His train:
Hallelujah! Hallelujah!
Jesus comes, and comes to reign.

Other lines underscore the imminence of His appearance and call attention to the signs of the times.

Lift your heads, ye friends of Jesus,
Partners in His patience here;

Christ to all believers precious,
 Lord of lords shall soon appear:
 Mark the tokens
 Of His heavenly kingdom near.
 Hear all nature's groans proclaiming
 Nature's swift-approaching doom!
 War and pestilence and famine
 Signify the wrath to come.¹

The writer also points out how it is possible to expect the end soon without setting a date for it.

Thy judgment is reveal'd,
 The time from man conceal'd;
 Yet His saints the signs shall know
 When their Lord will soon appear,
 When the floods of sin o'er flow,
 Then they find that Christ is near.²

Still other lines suggest an explanation for the mystery surrounding the time of the end.

Why hath God conceal'd the day
 When He will to judgment come?
 That we every moment may
 Stand prepared to meet our doom.³

In recent years it seems that many Methodist leaders, like those in some other Protestant churches, have concerned themselves less with the nearness of Christ's coming and more with movements for improving man's lot in this life—that is, with social and political amelioration and with such problems as the abolition of slavery. Doubtless these activities fall well within the spirit of brotherly love, which is at the heart of Christianity. But many feel that the tendency to emphasize welfare in this world, when accompanied by a slackened interest in eschatology, indicates a falling away from Wesleyan theology. This is not the case, however; for in 1755, after the Wesleys had written and published most of their hymns, John adopted a new theory of final events, which pushed the second coming of Christ off two thousand years from 1836.

This chronology was not original but was taken bodily from a famous contemporary German theologian, Johann Albrecht Bengel, who had described his own curious ideas about the end of the world in a book called *Gnomon Novi Testamenti*. At the beginning of Wesley's comments upon *Revelation* in 1755 he gracefully acknowledged his indebtedness to this German scholar by declaring that never until he read the works of "the Great Bengelius" had he understood the last book of the Bible. "But these," he added, "revived my hopes of understanding even the prophecies of this Book: at least many of them in some good degree. . . . The following notes are mostly those of that excellent man."

Bengel's eschatological ideas were certainly revolutionary as far as Wesley was concerned. The following, in brief, is his theory: By 1836 certain wicked powers in our world would be overthrown. Then a millennium of bliss would begin on earth. At the end of this period Satan would be unleashed on our globe for another thousand years, during which the saints of God would be in heaven. At the close of the second millennium Christ would descend from heaven to judge the wicked and destroy the world by fire.

This seems to have been the final view of John Wesley about the second coming of Christ and the end of the world.

It is interesting to speculate upon the effect this change may have had on the subsequent course of Methodism. Several facts provide clues. In the first place, we know that Wesley did not hide his new ideas, for he published them in 1755. In the second place, it seems that he did not dogmatize upon them or press them upon his followers. There are two reasons for this conclusion. For one thing, he continued to publish hymns proclaiming the soon coming of Christ long after 1755. In fact, two of the verses quoted in this article were published under John Wesley's editorship in 1762. Then too, very few, if any, Methodist leaders appear to have adopted the Bengelian views; and subsequent theologians like Adam Clarke set forth theories of their own in such a way as to suggest that there was no orthodox Methodist doctrine on the subject to be challenged.

What influence then did Wesley's change of mind have upon his denomination? No one can know exactly, of course, but in view of later developments in the Methodist Church—the decreasing use of eschatological hymns in Methodist services and hymnals, and the increasing emphasis upon the Christian's duty to make life better for his fellow man in this world—it seems more than likely that the great founder's own doubt about the ancient and deeply embedded Christian doctrine of a soon coming Saviour played a strong part in shaping subsequent denominational attitudes toward the final events in human history. At any rate, it is clear that recent trends in the Methodist Church are more at home with John Wesley's later theories, whereas Seventh-day Adventists have more in common with his pre-Bengelian Methodism.

¹ *The Poetical Works of John and Charles Wesley*, G. Osborn, ed., 1868-1872. 13 vols. "Thy Kingdom Come," found in Vol. VI (1758).

² *Ibid.*, Vol. X, a paraphrase of Matt. 24:37 (1762).

³ *Loc. cit.*

SHEPHERDESS -- Her Vital Partnership



The Shepherdess-to-Be

DOROTHY LOCKWOOD AITKEN

Wife of the President of the South American Division

THE autumn sun was just beginning to slip behind the campus trees, now nearly bereft of leaves. Students hurried from building to building, their arms laden with books, or lingered on the walks to enjoy the last warmth of the sun. In the little white house down the street Aunt Anne knelt beside the fireplace, fanning into life the tiny flame that would soon be making a cheery crackling sound as it warmed the chilly living room.

The doorbell's noisy ringing made her rise hastily, brush her apron and straighten her hair, but before she could reach the front door a young girl, cheeks rosy from the frosty air, and hair flying, burst into the house. "Oh, Aunt Anne, I've the best news! Guess what. No, don't. You never could. Here, I'll hang up my coat and tell you all about it."

"Why, Merrilee, you really look excited. I can hardly wait to hear. Come, we'll sit by the fire—at least I hope it's going. Uncle Lan will not be home for a while yet, but I like to have it cozy so he can really relax when he gets home."

"Oh, Aunt Anne!" Merrilee threw herself on the sofa and kicked off her shoes. "May I just curl up, Aunt Anne? I just must tell you about it. No, I won't. You've got to guess. But this

may help." Merrilee pushed up the right sweater sleeve and proudly displayed a sparkling new gold watch.

"Looks like one of those right-hand models to me," smiled Aunt Anne. "You mean it's official?"

"It certainly is," laughed the girl; "as of four o'clock this afternoon. Isn't it gorgeous? And Aunt Anne, he was so original! None of this moonlight-and-roses stuff. But I must start at the beginning.

"After lunch today Marc asked me if I would care to walk down to the river with him, so I ran to the room with my books and put on my coat, and we strolled down to the little bridge at the bottom of the ravine. You know where that is."

Aunt Anne nodded, and Merrilee tucked her feet beneath her skirt and looked dreamily into the fire.

"We stood on the bridge and looked down into the water. I was warm 'cause there was only one tree that had any leaves on it—three. I counted them. Marc didn't seem a bit embarrassed. He just began talking about how long we'd known each other and how we both came from about the same circumstances. He talked about how we both had had to work our own way and said he guessed since he was going into the ministry he'd never have much money, but that maybe since we, neither one, were spoiled that way we might be able to make a go of it.

"He said he'd been thinking about it a long time and had talked it over with his folks and they were agreed, too, but he just hadn't gotten around to asking me till last night. He was milking a cow down at the farm, and decided today was the day. Imagine, Aunt Anne! Isn't he funny? He said he wasn't much at making sentimental speeches but that he hoped I knew that I was the only one for him. Then he just

In this number we begin an eight-chapter story of a young minister's wife. The author, Dorothy L. Aitken, wife of a missionary and administrator in South America, and formerly of Europe, writes with the sparkle of youth and the wisdom of the experienced. The problems in the continuing story are real in Adventism's ministerial work. Neither does the author lack wit and humor to hold the interest. Our shepherdesses will enjoy its unique home setting and will enter into the joys and problems facing the young ministerial couple. This is a shepherdess's contribution to her sisterhood, so let us enjoy it to the full. And incidentally, let us share it with the head of the ministerial home.—EDITORS.

asked if I thought I could be happy with him. It was as simple as that.

"He pulled a package wrapped in white tissue out of his pocket. He got a mischievous twinkle in his eye when he handed it to me. The watch was beautiful, and I told him so. Then he said all that mattered was that I liked it."

Merrilee paused and ran her finger around the shiny edge of the watch. "We'll get married as soon as school is out. But, oh, Aunt Anne, I've so much to learn till then! I do so want to be a good minister's wife. You and Uncle Lan have always been so happy, and Uncle Lan is so well thought of and has such a responsible position in our work that I thought maybe you could help me between now and next spring so I at least won't be too dumb."

Aunt Anne roused herself and put another log on the fire, stirring up the embers vigorously as though to stir up the golden memories hidden beneath her silvering hair.

"Well, Merrilee," began Aunt Anne, glancing at the mantel clock, "being a good minister's wife is the most important profession a girl can choose. As the years go by you will understand more and more why. A minister who has a good conscientious wife, one who works at her job as hard as she did at the one she had before marriage, will always be a success, for the minister's prestige and influence probably depend more upon his wife's abilities and attitude than upon anything else. Show me a minister who is successful and who has the love and confidence of his parishioners and the community, and I will draw aside the curtain and show you the faithful wife standing silently in the shadows, encouraging, comforting, quietly doing her share to make his home a heaven and his family his greatest joy. But we can't go into that now. Uncle Lan should be here soon."

"Oh my, it is supertime. I must get to the dining room or I will miss out." Merrilee slipped into her shoes and ran to get her coat. "You know, Aunt Anne, with my parents so far away, it surely is nice to have you nearby. I really need some advice."

"Come whenever you have time. I'll love reminiscing with you." Aunt Anne closed the door and watched the figure flying across the campus toward the dining room. "Bless her heart, she'll be a wonderful minister's wife! With all her talents and all Marc's abilities and ambitions, they should be real workers. I hope I can help her."

A few days later the kitchen door of the little white house down the street flew open, letting in a blast of icy air.

"Here I am, Aunt Anne." Merrilee removed her rubbers and rubbed her hands together. "I just got out of chemistry class, so I'm a bit late, but I hope you'll still have time to show me how to make your good applesauce cake that Marc likes so well."

"I've been waiting for you, Merrilee. Everything is ready, and I thought maybe while we mix and stir we might talk a bit about a recipe for a happy home."

"Oh, let's do, Aunt Anne. Really I do want ours to be a happy home. So many young couples I know quarrel all the time."

"That's because they haven't found the right recipe," smiled Aunt Anne. "Take for instance this recipe. You have to have just the right amounts of everything, or the cake will not be good. Should you put in a cup of cinnamon and a teaspoon of flour 'twould be a sad, bitter cake! Yet that's what too many people do with their marriages. Here, Merrilee, you do the measuring. Just as it says now, and I'll comment as we go along."

Recipe for a Happy Home

Merrilee tied an apron snugly around her waist and took up the measuring cup.

"It says one-half cup soft butter creamed with one cup sugar."

"Good. Measure accurately. The butter we will call gentleness and the sugar love. Mix them well together, for in your home love and kindness must play the biggest role. What's next?"

"It says add two well-beaten eggs."

"Shall we call the eggs understanding? It takes plenty of that too."

"Then it says sift together two cups flour, one-half teaspoon cinnamon, two teaspoons baking powder."

"We'll call the flour hard work, the cinnamon jealousy, and the baking powder disappointments."

Merrilee nearly dropped the measuring cup. "No, no, Aunt Anne," she cried, "there'll be no jealousy in our home, and I don't want any disappointments."

"Of course, you don't, dear." Aunt Anne had to smile at the girl's vigorous protest. "But they will come. Cinnamon eaten alone would be bitter, wouldn't it? You wouldn't take great doses of it, would you? But it makes the cake tasty and spicy—gives it flavor."

"But I thought jealousy was one of the greatest causes of divorce?" Merrilee asked rather than stated.

"To be sure, my dear, it is. A jealous wife is perhaps the worst liability a minister can have."

Especially is this true in view of the fact that he will have to counsel with and pray for women all through his professional life. You cannot afford to be always suspicious. But there may be times, in spite of all you can do, when you will be a bit jealous. When this happens remember to keep close to your husband's loving heart. Say no word to let him think you are jealous. Remember, too, he cannot help it if a few silly women make eyes at him. A sincere God-fearing minister will know how to make them keep their distance and will not be patting them on the back and having private conferences behind closed doors without asking you to share those confidences."

Merrilee went on sifting the flour, and Aunt Anne looked out over the snow-covered hills. "When we were first married we had a very odd experience. There was an old bachelor in our district who lived with his sister, and he became very ill. We had been to visit him a number of times and felt sure it wouldn't be long before we would be called upon to bury him.

"One day, a very busy day, I remember, a letter came from the sister. In it she poured out her heart to 'my dear, dear Pastor,' and asked if he wouldn't please come at once. Of course, we thought the brother was dying; so, leaving everything, we drove fifty miles to visit them. When we drove into the yard of the big farmhouse the sister ran out to the car, looking very embarrassed when she saw that I was along. Uncle Lan asked very seriously if the brother was still alive. 'Oh, yes, he's much better today,' she said. We went in to visit him and found him sitting up.

"After a few minutes the sister said she had to speak to my husband alone. So they withdrew to the front porch. There she told my husband how much she loved him, and how she counted the days till she could see him again.

"And that is why you wrote me that urgent letter?" my husband asked. She nodded.

"My dear sister," Uncle Lan answered, "do you realize what you have done? You gave me to understand that your brother was dying, and that I should come at once. I have spent a whole afternoon of precious time I should be using in saving lost souls. I have spent several dollars for traveling expense just to come out here to hear you say such foolish things. I keep no secrets from my wife, and talking to me privately will not mean she doesn't know. Now don't waste any more of my time like this."

"But you will come when my brother dies?" she asked almost pitifully.

"Yes, I will come for the funeral, but don't call me until it is necessary."

"Of course, I had some fun teasing Uncle Lan about her, but the experience let me understand I could depend on my husband not to keep any secrets from me.

"Here and there a little flame of jealousy will spark up, but you will always mix it well, and when it is stirred into the sweet mixture it will give your marriage flavor. The same is true of disappointments. They'll come whether you want them to or not, but they will always make your marriage richer if you keep the quantities right."

"Now where were we?" asked Merrilee looking at the recipe. "Oh, yes. It says, 'Add nuts and raisins to flour, then add flour mixture to sugar and butter mixture.'"

"Why do we put the nuts and raisins with the flour?" Merrilee wanted to know.

"That's so the nuts and raisins won't stick together or go to the bottom. They'll each one be individually floured and will be all through the cake."

"And what are the nuts and raisins in our happy home? Please don't tell me they are quarrels and misunderstandings or something like that."

"No, I think we'll call them dependability and practicability. The nuts and raisins are what make the cake chewy. They give it body. So to have something really substantial, we'll say the nuts are dependability and the raisins practicability. You have to be able to depend on each other. If your marriage is going to be something ethereal and theoretical, and you do not find practical ways to get along with each other's different personalities, it would be like eating angel food cake all the time—no real food value—nothing to sink your teeth into. Know what I mean?"

"I think so. And now the vanilla. What's that?"

"That is courtesy. Each of you must treat the other as courteously as you would a guest. You wouldn't think of saying 'Shut up' to a guest or 'You're crazy' to a stranger. The little courtesies extended so graciously to outsiders will help to sweeten your own home."

"Then it says here, 'Last of all add plenty of applesauce.' What is applesauce, Aunt Anne?"

"Just that. Applesauce! Tell your husband he's handsome. Tell him he's clever. Tell him he's the most wonderful man in the world. It may not be all exactly true to anyone else, but for you it is true. Dear me, when Uncle Lan tells me I'm the most beautiful thing he ever set eyes on, that I could be a beauty queen and all that, I know it's not true, but it sounds wonderful. And Marc will like it. He won't be-

lieve it, but he'll like it. It tells him that you really do love him."

"I'd better get this in the oven or it won't get done before I have to go to class. Let's see. 'Bake in slow oven one hour.'"

"Yes, Merrilee, your marriage will go through the fire of testing and trial before life is over. But when you have passed your test, it will be

as beautiful as we hope that cake will be—provided my oven is working right. Next you'll turn it out on the crystal platter (that's the family altar) and garnish with the Rose of Sharon. And like this cake, the older it gets, the mellow and more precious your marriage will be."

(To be continued)

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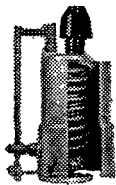
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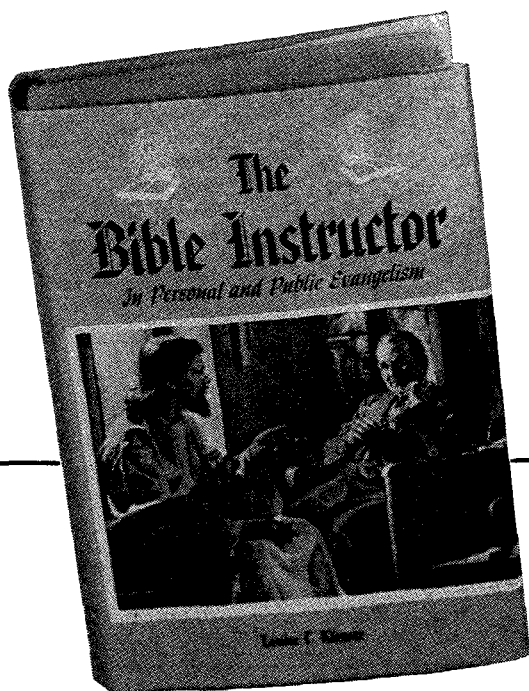
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I. Introduction

1. "Lift up a standard for the people" (Isa. 62:10).
2. What motive should guide the Christian in every act of life?
"Whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).
3. There are only two ways recognized by our Lord: the way that leadeth unto life, and the way that leadeth to destruction (Matt. 7:13, 14).
4. There is a way that seemeth right, but it also ends in destruction (Prov. 16:25).
5. God's Word to be the guidebook for His people (2 Tim. 3:16, 17).
6. Christ is to be our example (1 Peter 2:21).

II. Separation From the World

1. How will the true Christian relate himself to the things of this world (1 John 2:15, 16)?
2. "Be not conformed to this world" (Rom. 12:2).
3. One cannot serve the god of this world and be a Christian at the same time (Matt. 6:24; 2 Cor. 4:3, 4).
4. The Bible teaches a complete separation from the world in all things (2 Cor. 6:14-18).

III. Apply the Test for All Our Actions

1. *Reading* (Phil. 4:8)
 - a. "The religious experience is to a great degree determined by the character of the books you read in your leisure moments."—*Testimonies*, vol. 7, p. 204.
 - b. "Books that delineate the satanic practices of human beings [though they be true] are giving publicity to evil."—*Counsels to Parents and Teachers*, p. 134.
 - c. "There is another class of books—love stories and frivolous, exciting tales—which are a curse to everyone who reads them, even though the author may attach a good moral. Often *religious statements* are woven all through these books; but in most cases Satan is but clothed in angel robes to deceive and allure the unsuspecting. The practice of story reading . . . produces a false, unhealthy excitement, fevers the imagination, unfits the mind for usefulness, and disqualifies it for any spiritual exercise. It weans the soul . . . from the love of spiritual things."—*Ibid.*, p. 134. (Italics supplied.)
 - d. Many of the early believers burned their books of questionable contents (Acts 19:18, 19). May not this list of questionable books include the so-called *comic books* that glorify crime and weird adventure?
2. *Music*—Sing unto the Lord (Ps. 92:1-3)

Give first place to hymns and spiritual songs (Col. 3:16). Choose your music carefully. Let it be such as to encourage elevated thoughts and feelings, rather than that which degenerates.
3. *Dancing* (Ps. 149:3)
 - a. "The dance is connected with other terms, expressive of the great joy of the occasion. The word [dance] may be rendered lute, to which other instruments are joined."—*Critical and Explanatory Commentary on the Whole Bible*, Jamieson, Fausset and Brown, p. 389.
 - b. David danced for joy (2 Sam. 6:14-16).
 - c. "Recreation is needful. . . . It is not essential to our salvation nor for the glory of God, to keep the mind laboring constantly, . . . even upon religious themes. There are amusements, such as dancing, card playing, chess, checkers, etc., which we cannot approve, because Heaven condemns them. These amusements open the door for great evil."—*Counsels to Parents and Teachers*, p. 346.
4. *Relaxation and Recreation*

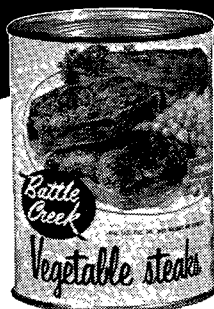
The most relaxing, recreating forces are:

 - a. A faith in God.
 - b. A healthy religion.
 - c. Restful sleep.
 - d. Good music.
 - e. Wholesome laughter.

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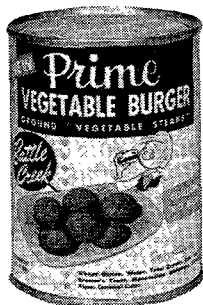
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5. Theater, Motion Pictures

a. "Among the most dangerous resorts for pleasure is the theater. . . . There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for the tranquil pleasures and sober realities of life than theatrical amusements."—*Ibid.*, p. 334.

b. There are more than 20 million people in the United States who attend the theater every day.

c. "Those who would not fall a prey to Satan's devices must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts."—*Messages to Young People*, p. 285.

d. There are many good pictures on travel, animal life, industry, et cetera that are all right for a Christian to see if they are shown in a reputable place such as a school auditorium or private home.

e. Every Christian should ask himself: "What influence will these amusements have on physical, mental, and moral health?" Remember, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

IV. Choosing the Right Way

One is not compelled to maintain these Bible standards (Deut. 30:15-20), but he shall be judged by them (Eccl. 11:9).

V. How to Make the Right Choice

1. Get the facts.
2. Analyze the facts.
3. Arrive at a decision.
4. Obey God's Word (1 Kings 18:21).

BOOKS — For Your Library



***Faith in Action*, Theodore H. Epp, Zondervan Publishing House, Grand Rapids 6, Michigan, 1958, 183 pages, \$2.95.**

Dr. Epp is the founder and director of the Back to the Bible broadcast originating in Lincoln, Nebraska. He presented a series of radio messages around the lives and experiences of the worthies recorded in the album of faith, Hebrew 11, where we see faith demonstrated in action. These messages were heard over a network of more than 1,100 outlets. The requests for these talks were so numerous

that the Zondervan Publishing House published them in book form.

The title "Faith in Action" is descriptive of the book's content. The author draws practical lessons and applications as he examines the testing experiences of these Bible characters. Occasionally it would seem that he reaches a little far and wide to make an interpretation or an application of a particular incident, yet generally he has suggested valuable spiritual analogies.

Dr. Epp uses the Scriptures freely, calling our attention to the many New Testament passages that parallel the Old Testament, allowing the gospel to shine radiantly in the lives of these Bible men and women. Lessons gleaned from the lives of Jochebed and Amram, the parents of Moses, would be worth while for all mothers and fathers to study. Such chapters as "Joseph Tested and Triumphant," "Razing the Walls of Jericho by Faith," "Ordinary Persons With Extraordinary Faith," and "Sufferings of Faith" will suggest many seed thoughts and ideas for further study. This is true, more or less, of the whole book.

The author concludes his picture of faith in action with a chapter discussing Hebrews 12:1, 2, where he appeals to the reader to lay aside all unnecessary weights, the sins that so easily beset. Then through faith he will have the God-given power that enables one to be the man he aspires to be as the new life of Christ is developed within.

A. C. F.

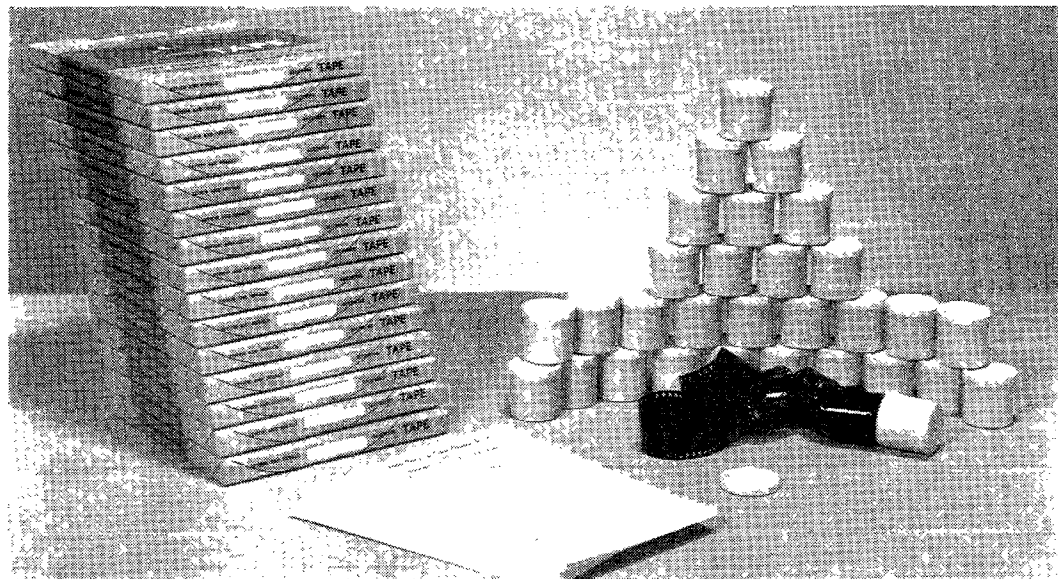
***The Christian Nurture of Youth*, Ada Z. Brunk and Ethel Y. Metzler, Herald Press, Scottdale, Pennsylvania, 1960, 158 pages, \$3.00.**

The senior author, Ada Brunk, was for many years a teacher of psychology at Eastern Mennonite College. She served also as personnel dean. Death interrupted the completion of this book, and Ethel Yake Metzler, representing the succeeding generation, and in direct youth leadership, then edited and revised the materials, adding parts of her own. The publishers have suggested that "these two authors make a happy combination of matured wisdom and contemporary sensitivity."

There are chapters on early, middle, and late adolescence, written with professional understanding. But the book's value is in its sound guidance for Christian workers. Representing a group of Christians admired for their Bible ideals, this not too technical book can be recommended to SDA church school, academy, and college teachers, pastors, and other youth leaders. The authors have stressed separation from worldliness, and the principles of truth and integrity here shine forth with Christian conviction. Adventism, in harmony with these ideals, will receive a new challenge for maintaining its high standards. Later adolescence, with its courtship and marriage periods, is here treated with enviable dignity and respect. The book has value for dormitory deans and personnel workers. Missionary Volunteer leaders also will appreciate its sound information and guidance on youth activities.

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NEWS -- From Current Journals



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

¶ In a test of a new Maine law closing car dealers on Sundays, Municipal Court Judge Sidney W. Wernick ruled in favor of defendant Clifford S. Libby of Portland, who is a Seventh-day Adventist. Judge Wernick said that Mr. Libby is exempt from the statute as a person who observes Saturday as the Sabbath. He said another Maine law should be the guide—one requiring merchants to close one day a week but leaving them the choice between Saturday and Sunday. His decision is final in the case, since the State does not have the right of appeal. Mr. Libby is co-owner of Cox & Libby's Auto Sales Co., with Henry Cox, his brother-in-law. The warrant charging him with the Sunday sale had been issued by Judge Wernick and had been sworn to by a representative of the Portland Automobile Dealers Association. Passed by the State legislature in 1959, the Sunday auto sales ban had been pushed by the Maine Christian Civic League after it had failed to force closure of the Libby and other firms under then-existing laws.

¶ Southern Baptists conducted a door-to-door survey of Tucson, Arizona, to determine the make-up of families, their church or synagogue preference, length of residence, and religious activity. "This is the first time an entire State has mobilized to survey a complete city to get permanent family records and pinpoint mission needs," declared the Reverend Billy Hargrove of Atlanta, secretary of the denomination's department of survey, who will serve as director. Aim of the survey is to find prospects for individual churches and determine where in the city Baptist churches are most urgently needed.

¶ Too many churches in this country "are more like undertaking establishments in that they bury more folks than they baptize," a Southern Baptist minister told the Evangelistic Association of New England at its 72d annual meeting in Boston. A former president of the Southern Baptist Convention, Dr. Robert G. Lee, declared that "too many churches have become drifting sepulchres manned by frozen crews because they have refused to preach the eternal riches of God's salvation." He has charged that churches have "raised a whole generation of illiterates in the U.S. in the realities of Christianity," and that in homes the "cocktail hour has been substituted for the family worship hour." "A study of things we see leads us to believe that, unless God intervenes and we have a genuine spiritual revival, humanism and Communistic hatred of Christianity will be the prevailing philosophy of the coming age." "We have grasped the mystery of the atom and have rejected the Sermon on the Mount. We know how to blow up the world, but we do not know how

to govern it. Christianity is reduced to the status of humanism, social service, national or individual therapy, with the resulting tendency to undermine faith and destroy the passion for souls."

¶ Religious giving in 1959 for all faiths reached an estimated \$3.9 billion, compared with \$3.6 billion in 1958. The figure was announced by the American Association of Fund-raising Counsel, which organizes, directs, and advises drives to raise money. On the basis of data available at the year end, the association said, total philanthropy was well in excess of \$7.5 billion, as compared with \$7.1 billion estimated at 1958 year end. Religious contributions were 51 per cent of the over-all total in both 1959 and 1958, paralleling the population rise.

¶ A new Roman Catholic lay missionary movement founded in Paris and called Organization Mondial du Laicat Missionnaire is training young men and women volunteers for missions abroad, where they will serve a two-year period without pay. The first lay missionary to be sent out by the movement is a young woman who is now in Caloa Daloa, Ivory Coast, where she is teaching in a school run by the Assumptionist Sisters. Other carefully selected candidates are meanwhile receiving intensive religious and technical training for about two months before being assigned abroad. During their training period they will also attend a course at the Centre de Formation Missionnaire in Paris.

¶ More than 70,000 complaints were received by the Post Office Department in 1959 from indignant citizens protesting against obscenity in the mails. The Department said many of the complaints were based on "the receipt of unsolicited and unwanted circu-

A Noxious Influence

(Continued from page 13)

The public must ever be aware of the great potential of television as an influence on young people. When the situation demands, we as law-enforcement officials and as responsible parents should not shrink from protesting to the networks, to the sponsors, and to all those associated with the television industry, demanding that the programs presented be consistent with the best interest of our community and society. This need not mean that all programming must be leveled to the innocent eye and mind of the juvenile viewer. Mindful of the requirements of good taste, the viewing habits of young people in terms of hours of exposure, and with a greater degree of awareness and responsibility on the part of parents, it is reasonable to anticipate that the malignant influence of present-day television can be eliminated, and that the television industry can serve as a powerful ally in our struggle to solve one of the most challenging problems of our age.

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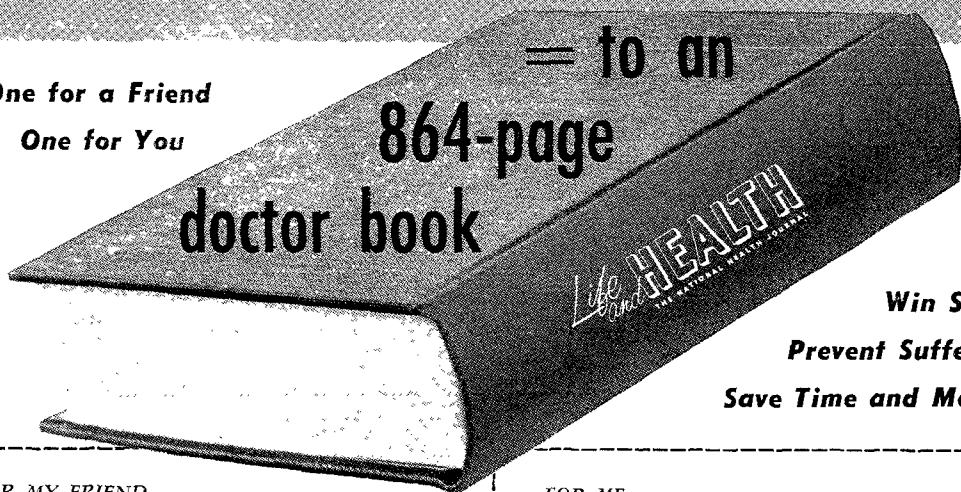
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APRIL, 1960

lars giving information where the obscene material may be obtained." "As Postmaster General Arthur E. Summerfield has pointed out on numerous occasions," the Department added, "no family can claim immunity to the mailings of the 'mail-order merchants of filth.'"

¶ A group of high school and college youths worked around the clock in Chicago to publicize a book that already is doing pretty well—the Bible. The participants—27 young men and women—read aloud from the pulpit Bible at the Donald Smith Memorial Baptist church in half-hour shifts for more than 72 hours. Richard Weeks, pastor, said the "spontaneous enthusiasm" of the young Bible readers contrasted sharply with "what we hear about juvenile delinquency and hot rods." He said the project was undertaken by the young people in order "to exalt the Scriptures as the source of our Christian faith and practice." They also wanted to call attention to the freedom of religious expression in America, he added. Listeners were in the sanctuary all hours of the day and night from the time the reading began, Mr. Weeks said.

¶ A fine was imposed by the Munich, Germany, district court upon a Swiss national who, serving as a witness, had refused to take an oath because there was no crucifix in the courtroom. The Swiss, who observed the presence of a cross while taking an oath was customary in his home country, said he would appeal the fine. A spokesman for the judicial authorities here stated, meanwhile, that the fining of a person refusing to take an oath "without legal reasons" was legitimate under German law. Roman

Catholic sources recalled in this connection that a similar incident occurred a year ago in Landshut. They expressed hope that crucifixes would be placed in all West German courtrooms. Many courts in West Germany have reinstalled crucifixes, some of which were removed under Chancellor Otto von Bismarck in the nineteenth century, and others during the Nazi regime.

¶ To stimulate creative hymn writing among Southern Baptists, the denomination's Church Music Department in Nashville is sponsoring a six months' contest beginning April 1. First and second prizes of \$200 and \$100 will be awarded to the writers of the hymns that are "most expressive of spiritual purpose on the deepest level, and in terms of a desire to know Christ or to serve Him in the power of His Spirit," said W. Hines Sims, the department's secretary. Eight honorable mention awards of \$25 each also will be given.

Preaching Through a Translator

(Continued from page 23)

how to use. But particularly with some language groups, the more down-to-earth the presentation is, the easier it is for them to comprehend and remember.

Fourth, we soon learned that all Scripture passages do not read the same in other translations. Thus we found it helpful to spend a few minutes before the sermon going over the texts of Scripture with the translator. Use only those texts that give the same thought in both languages.

Fifth, we found that human hearts are the same everywhere and can be reached by the same appeals, regardless of the language. Even the calls for surrender were accepted and given a ready response, though we were working through a translator.

Sixth, we found that pictures have a universal appeal. The pictures we used were in sound and color, and had English dialogue, but the people came early to see them.

We discovered that R. H. Pierson was right. We enjoyed our campaign among Spanish-speaking people so much, and received such a blessing, that we would highly recommend foreign-language evangelism to others. Language need be no barrier if two persons can team together, one who can preach and one who can translate. Surely the hour is late and the needs in our foreign-language areas are great. Let us take advantage of every opportunity to give the last warning message, not only to every nation and kindred but to every tongue and people—even those within the borders of our own land.

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GOLD VERSUS LEAD MUCH has been said about speech as being silver, and silence as being golden, and men are often admired because they maintain what is known as dignified, oracular, or mysterious silence. However, a wise man once said that there is "a time to keep silence, and a time to speak." Indeed there are times when silence is golden, and to speak on such occasions would be as lead. But when an issue of truth is in question and God calls upon a man to speak his convictions, then silence is leaden and speech is fine gold.

Hugh Black says: "There may be times when a man could bite his tongue out for the things he said—the bitter, or the malicious, or the impure words. But there are times when he hates himself for the ignoble silence that would not speak the word, it may be of rebuke, or of counsel, perhaps of war or of peace." How often our Lord must be grieved because we as modern-day disciples fail to speak out for Him in a positive testimony. How often we allow His cause of truth to go by default for lack of courage to open our mouths with a "Thus saith the Lord!"

It is possible to deny our Lord today, even as Peter did of old, by a silence born of timidity and fear. May God give us men who love the Master and His cause more than they love themselves—men like Philip, who at the right time "opened his mouth, and began at the same scripture, and preached unto him Jesus."

A. C. F.

NEED DEFROSTING? IN MANY quarters dignity and lifelessness are confused. This outcry is not against formality. Rather it is a call for more spirit in the program form. Nothing kills a congregation like a dead service. A glance at the statistical report on the missing would indicate the great need. A dignified service does not nullify the injunction: "Serve the Lord with gladness." No violence is done the spirit of reverence by the minister's lifting up his "voice like a trumpet." Some emotion is not merely excusable, but desirable, in the worship service. The message should be dynamic with pathos and power. Fervent appeals for decision should be made. An occasional "Amen" should not startle the saints. If it does, the "box" needs defrosting. May heaven deliver the church from the fatal extremes of wide-eyed, arm-failing emotionalism on one hand, and frigid formalism on the other.

E. E. C.

A PERILOUS PATTERN Most evangelistic efforts are concentrated in large urban areas.

Hence dark counties remain dark. Mrs. White speaks of many in our cities being "gospel hardened" owing to repetitious "nagging." We call this "playing it safe." After all, we have a church building in ———, and it isn't full. Perhaps it is cheaper financially to go on doing the same old things in the same old way. But it is not the divine blueprint. Small congregations spread over wide areas is the New Testament pattern, amply supported by the Spirit of Prophecy. But what can we do now?

1. Organize our church members to care for themselves, leaving only the big decisions for the pastor.

2. Evangelize the big cities by sections. Let some of the members of the large churches form the nucleus of new churches in the various sections.

3. Then attack the villages in the district with childlike faith and fearless zeal. Thus will the message make its way, and the world will hear the gospel.

E. E. C.

FOR A PRICE IN EVERY congregation there are those who are able and willing to "buy out" the pulpit. Thus many a voice in this worldly wilderness has been muted. Whether these satanic agents strike through the stomach or the wallet, their objective is the same, namely, to soften the minister, his message, his attitude toward wrongdoing, and thus nullify his influence. To such a minister, the pulpit may be his coffin, the congregation his mourners. No one man can decide in self-righteousness what favor should or should not be accepted by the minister. But nothing must be permitted that would blunt the cutting edge of truth. Each man should search his own soul and determine how much he can stand before receiving the next gratuity. If it would rob him of his integrity, his answer should be a firm No. The church expects its minister to reprove, rebuke, and exhort with unbiased faithfulness. Adventism makes no allowance for feeble knees at the altar.

E. E. C.

Nothing is easier than faultfinding; no talent, no self-denial, no brains, no character, is required to set up the grumbling business.—Robert West.