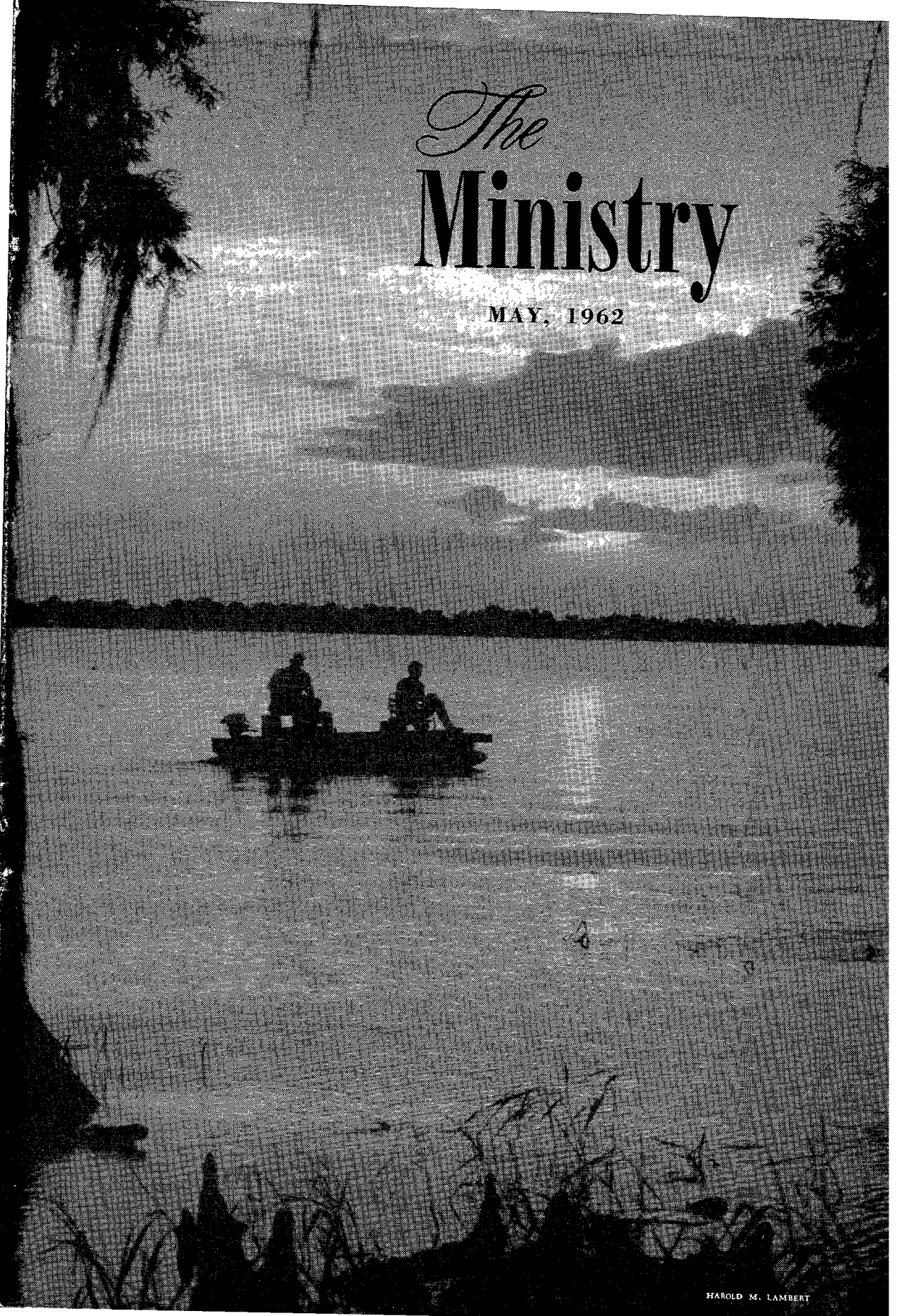


The **Ministry**

MAY, 1962



Billy Sunday's Testimony

Twenty-nine years ago, with the Holy Spirit as my Guide, I entered at the portico of Genesis, walked down the corridor of the Old Testament art galleries, where pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob and Daniel hang on the wall.

I passed into the music room of the Psalms where the Spirit sweeps the keyboard of nature until it seems that every reed and pipe in God's great organ responds to the harp of David, the sweet singer of Israel.

I entered the chamber of Ecclesiastes, where the voice of the preacher is heard, and into the conservatory of Sharon and the Lily of the Valley where sweet spices filled and perfumed my life.

I entered the business office of Proverbs and on into the observatory of the Prophets, where I saw telescopes of various sizes pointing to far-off events, concentrating on the bright and morning Star which was to rise above the moonlit hills of Judea for our salvation and redemption.

I entered the audience room of the King of kings, catching a vision written by Matthew, Mark, Luke and John. Thence into the correspondence room with Paul, Peter, James and John writing their epistles.

I stepped into the throne room of Revelation where tower the glittering peaks, where sits the King of kings upon His throne of glory with the healing of the nations in His hands, and I cried out:

All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

—The Christian Conquest

A. DEVANEY





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MAY, 1962

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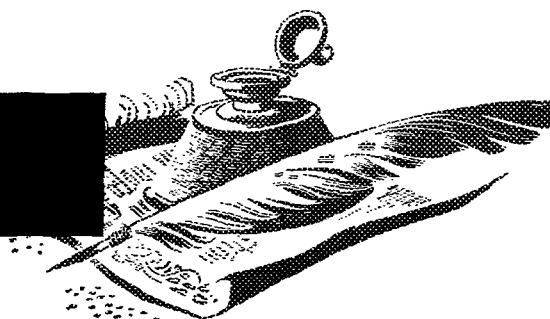
Our Cover

Relaxation is to many a lost art. We rush, fuss, and fidget our way through each hectic day, then wonder why we get on one another's nerves. We need to get away and feel God's winds, to see God's sky, to drift on the placid lake 'till eve reflects His peace in our inmost souls. Perhaps we need to pray:

O God! In restless labor we lose Thy
promised peace.
Make Thou our tortured spirits from human
striving cease.
Lead us to placid waters Thy soothing calm
to find,
Then send us forth refreshed to bless our
waiting kind.

H. W. LOWE

EDITORIAL



"Miscellaneous"

Best-laid Plans



THE successes or failures of few men were according to plan—human planning, that is. The element of surprise lurks concealed in both. We all have seen a “sure thing” fail and an untried movement

crown our heads with unmerited favor. Thus in the field of evangelism there are no experts. Heaven has declared open session on an apostate world, and help is welcome from any quarter. Well-laid plans are essential but not primary. In the field of methodology one man’s meat may be another man’s poison. In evangelism the census has its value, and so does the complex multiplicity of aids and gadgets. But is it not disturbing to see a colleague assembling equipment, compiling statistics, and, like General McClellan of Civil War fame, readying himself for the big push that never comes? But one exclaims: “My file is in order and every quotation and news clipping has its place.” Very well, but where from here?

And further, would you not rather see a man about his Father’s business, improvising, planning the unplanned while he works, than one so buried in charts and graphs that he has as little contact with people as a monk in a monastery? Adequate planning is necessary, but is it not high time that we come to grips with the public, face men with eternal issues, and ask for decisions? Oh, who can tell us where? In halls, in homes, in tents, in churches, on street corners, anywhere we can get a hearing. And who can tell us how? There is

some wisdom that comes with action, and this is clearly no time for inertia. No one knows your territory better than you. Launch the attack, and the Author of wisdom will lead the way. How the “big names” do it may be valuable, but may never meet your need. Heaven longs to show you how, but its best demonstrations are on the field of battle.

Young David’s conquest of Goliath is a classic example of this. Approaching the wily giant, the young man launched a faith-filled, prayerful attack. What chance had this country boy against an expert in the art of making war? But David proceeded with what he had, and his first effort was successful. Perhaps this explains why young men in their thirties are baptizing over one hundred souls per year. Some of these men are only recently out of school. Some of them have limited know-how but plenty of naked courage. They advance, and as they do, find themselves in green pastures, beside still waters. Ask such a one how it happened and he can think of no better reason than that “the hand of the Lord was strong upon me” (Eze. 3:14).

Of Mice and Men

“Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel” (1 Sam. 6:5). These were the wise words of the spiritual leaders of the Philistines. The God of heaven had sent mice to plague the heathen in consequence of their rebellion. They had taken the ark of God, and His curse was on the land. The Philistines appealed to the clergy for counsel. “Give glory unto the God of Israel,” was

the fervent chant of priest and diviner. A worthy message, to be sure, but one that did not go far enough, for they added, "Peradventure he will lighten his hand from off you, *and from off your gods.*" Ah, worship, adoration, but no reformation! A strangely familiar pattern. The mice destroy because men preach a repentance without discipline. Man is saved by a grace that denies him nothing, and may thus enjoy liberty without law. Worship the God of Israel and He will tolerate your gods. Toothless grace; hell's potion; heaven's shame!

Difficult though it is, the record must be set straight. And who but *you* will do it? And what is more, you have a *free pulpit* in which to do it. Grace imposes self-denial. Shout it to the skies! It is not legalism to thunder against transgression. And the only hell-fire sermons that are out of style are graceless ones. The renaissance continues, but what of the reformation? Health reform, dress reform, money, manners, and moral reform are standards that must be taught the people. Where there is silence, why is there? Preacher, are you mouse or man? This is the time of the *loud cry*, not the muted whisper. Bible standards come alive when presented as adjuncts to the saving grace of God. But to preach grace without self-denial is sheer deception. But some object to specifics. To be sure, some men emphasize only one or two of our standards, to the neglect of even weightier matters. But the chief danger to the church lies not with an overbolted door but rather with an open one. A liberalism that states only principles, leaving all application to the individual conscience, is not Bible-based. "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isa. 58:1).

To Find a Way

Wherever there are people there is a way to reach them. It may take considerable doing, but *do it we must*. One man is an opportunity, and most towns have more than that. But how to break into public consciousness is the individual minister's problem. To the man of God self-existence is not enough. The church of the living God is not a private, self-sustaining, social club. It must invade public privacy, or atrophy. And you, sir, must plan and execute this projection. There are the traditional means that "won't work here," until somebody

works them. Tents, halls, and churches offer golden opportunities. Radio, newspaper, and television are excellent outlets. And, of course, the cottage meeting and tract rack, like the poor, are ever with us.

The man who seeks will find a way or *make it*—as did the young Philadelphia pastor who was not voted a budget, and so began a series of meetings under the stars. He baptized thirty-four people as a result of these meetings, held in the churchyard. Or what of the young man in Delaware who pitched a tent in faith without sufficient funds? As he stood beholding his newly pitched tent, an electrician inquired if he had any lighting equipment. "No equipment, and no money," answered the evangelist. The result? Free electrical fixtures, a good meeting, twenty-five baptisms. And that pastor in Texas who has blazed his own trail. His plan? He holds Saturday night and Sunday night meetings the year round. Beginning at five o'clock Sabbath afternoon, he preaches until six o'clock and makes an appeal. After a brief intermission, he begins a new sermon, ending at seven o'clock and makes another call. People are joining the church constantly. This plan is repeated on Sunday night. Good men, baffled, but never defeated, find a way or make one!

A tired warrior ascends Mount Nebo. His has been a full life of faithful ministry. He has earned a rest that at last is his. With eyes undimmed, Moses, minister of God, surveys the broad sweep of the Promised Land, and is satisfied. He has fought a good fight, finished his earthly course, and kept the faith. Gathering his cloak about him, he lies down to restful slumber. Retirement earned in the crucible of service, the warrior is at rest. Earthly tasks completed, he sleeps the sleep of death. May not we, his twentieth-century ministerial counterparts, with profit pray, "Let me too die the death of the righteous, as did he." Or is he dead? No, the record reveals contention at his grave, and the great man was caught away. Sometimes, when in the quietness of meditation my mind is caught away, and I think that I hear music, could it be that grand rehearsal of the duet of the ages, the song of Moses and the Lamb? E. E. C.

The effectiveness of faith is always multiplied when it is mixed with honest effort.

Analysis of Adventist Health Emphasis

T. R. FLAIZ, M.D.

Secretary, Medical Department, General Conference

Basis or Background of This Emphasis



I. THEOLOGICAL CONCEPTS INVOLVED

1. The question is often asked, "Why do Seventh-day Adventists give such significant attention to questions of health, apparently with a close relationship to their religious convictions?" The answer lies in their understanding of the nature of man. If they correctly interpret Biblical teaching on the matter, man is a complex entity consisting of a physical, an intellectual, and a spiritual nature. In the absence of any one of these entities, or natures, there is no man. The spiritual alone or the intellectual alone does not exist. The physical alone is but a lump of clay. The three together in right form constitute man, the whole man. (See *Counsels on Health*, page 66.)

2. Imperfections alter state. The spiritual entity may be blighted by immorality in any form, the intellect may be marred by mental disease or emotional instability, or the physical may be marked by deformity or disease. In any such deviation from the original perfection the resulting entity is not a whole man.

a. *Sin*.—The first of these shortcomings results from conflict with or violation of God's moral precepts. Willful violation of such nature is referred to as sin, the violation of God's moral law.

b. *Mental defects*.—The weakening or the blight of the intellectual entity may have resulted from violation of the laws of the mind or may be inherited from ancestry that was in some way in such conflict.

c. *Physical disease*.—Disease of the body, physical disease, results from the violation of the laws of health, more often by the individual himself, but possibly by an ancestor. Disease may be the result of the violation of laws as inexorable as the law of gravity—perhaps the violation of the laws of hygienic eating and exercise, with ulcers or possibly an early coronary as the result.

3. Is violation of physical law a moral question? The violation of moral precept makes a man a sinner before God. And transgression of the known laws of one's physical being, such as the intemperance that brings on ulcers of the stomach or hypertension, is just as surely sin. In either case the image of the whole man is marred, recognized or known laws of his being are violated, and a portion of the penalty for such violation begins to be experienced by the offender.

Comment.—"A continual transgression of nature's laws is a continual transgression of the law of God. . . . Men and women cannot violate natural law by indulging depraved appetites and lustful passions, without violating the law of God."—*Counsels on Health*, pp. 20, 21.

4. Adventist emphasis. Seventh-day Adventists hold that any matter affecting the wholeness of man—spiritual, physical, intellectual—is a legitimate concern of religion. It will be our attempt in this study to explore the Biblical basis for such a concept and to draw from the *Spirit of Prophecy* and other sources a better understanding of how we may intelligently relate ourselves to this question of health.

II. BIBLICAL STATEMENT—OUR BODIES A SACRED TRUST

1. Our bodies are the temple of God (1 Cor. 3:16).

Comment.—"God has given you a habitation to care for, and preserve in the best condition for His service and glory. Your bodies are not your own."—*Ibid.*, p. 622. "A misuse of the body shortens that period of time which God designs shall be used in His service. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting to take physical exercise, by overworking mind or body, we unbalance the nervous system. Those who thus shorten their lives by disregarding nature's laws, are guilty of robbery toward

God. We have no right to neglect or misuse the body, the mind, or the strength, which should be used to offer God consecrated service."—*Ibid.*, p. 41.

2. To glorify God in our bodies. We are "bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20).

Comment.—"Our bodies are not our own. God has claims upon us to take care of the habitation He has given us, that we may present our bodies to Him a living sacrifice, holy and acceptable."—*Ibid.*, p. 73.

3. Bodies a living sacrifice. Paul's admonition (Rom. 12:1).

Note.—"It is impossible for a man to present his body a living sacrifice, holy, acceptable to God, while continuing to indulge habits that are depriving him of physical, mental, and moral vigor."—*Ibid.*, p. 23.

Note from experience of Daniel.—"In that ancient ritual which is the gospel in symbol, no blemished offering could be brought to God's altar. The sacrifice that was to represent Christ must be spotless. The word of God points to this as an illustration of what His children are to be, —'a living sacrifice,' 'holy and without blemish.'"—*Prophets and Kings*, p. 489.

4. Only one life to live.

Comment.—"Only one lease of life is granted to us; and the inquiry with everyone should be, 'How can I invest my powers so that they may yield the greatest profit? How can I do most for the glory of God and the benefit of my fellow men?' For life is valuable only as it is used for the attainment of these ends."—*Counsels on Health*, p. 107.

III. OUR EXAMPLE—THE GREAT PHYSICIAN

1. Changes at the Fall. At the Fall, man lost not only his spiritual and intellectual perfection but also his physical perfection, and he began to die. Jesus came to seek and to save the lost. Although Jesus preached the gospel, the good news of salvation, in its spiritual sense, He spent more time repairing broken bodies than He did preaching. He thereby gave evidence that physical restoration, physical health, are of significance in Christian religion.

2. Areas of Christ's interest.

a. *Prevention.*—Health education, "sin no more, lest a worse thing come unto thee" (John 5:14).

b. *Therapeutic.*—"And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them" (Matt. 15:30).

c. *Welfare.*—"I have compassion on the multitude, . . . I will not send them away fasting. . . . And they did all eat" (Matt. 15:32).

3. Jesus is our example in medical ministry. Under the impulse of His love and compassion He worked for the health and comfort of the multitude. His health work was focused upon the immediate health need of the individual or the multitude.

Relating Ourselves to Health Reform

I. OUR RELATIONSHIP IS CONCERNED WITH OUR HEALTH

1. Emphasis is on health, not on any dogma, ritualistic considerations, or taboos.

2. If our particular attitude toward health principles is such that the result is an anemic, sickly body, or worse, our interpretation of health reform is in error. The purpose of health reform is *health*. Health that we might better glorify God through effective service to God and to our fellow men.

"The more perfect our health, the more perfect will be our labor."—*The Story of Our Health Message*, p. 78.

3. *Consistency.*—"Those who advocate an unpopular truth should, above all others, seek to be consistent in their own life. They should not try to see how different they can be from others, but how near they can come to those whom they wish to influence, that they may help them to the positions they themselves so highly prize. Such a course will commend the truths they hold. . . . When those who advocate hygienic reform carry the matter to extremes, people are not to blame if they become disgusted. Too often our religious faith is thus brought into disrepute. . . . These extremists do more harm in a few months than they can undo in a lifetime."—*Counsels on Health*, pp. 153, 154.

II. HEALTH A SACRED TRUST

1. Health and character, a great treasure.

Comment.—"The health should be as sacredly guarded as the character."—*Fundamentals of Christian Education*, p. 147.

"Health is a great treasure. It is the richest possession mortals can have. . . . It is a

"Insubordination, Where?"

A pamphlet entitled "Insubordination: The Advent Delayed," emanating from Loma Linda, California, has been sent to many of our workers. A reply entitled "Insubordination, Where?" is available in single copies to ministers by application to the undersigned.

H. W. LOWE

terrible sin to abuse the health that God has given us."—*Counsels on Health*, p. 186.

2. Health concerns. Health reform, then, is concerned with any matters important to our health. Proper nutrition, fresh air, exercise, proper clothing for the cold weather, digitalis for certain serious heart disease, quinine for malaria, sanitary precautions to prevent dysentery, and urgent skillful surgery for intestinal obstruction—all are of concern in the intelligent care of the health.

The counsel is concerning the health which should be guarded, not the methods, the procedures, or the practices. If our efforts do not contribute to health, then we must conclude that what we practice is not health reform, and may be a witness against the very idea of health reform.

3. Relative importance of health efforts.

Comment.—"Every faculty with which the Creator has endowed us, should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable. Hence that time is spent to good account which is used in the establishment and preservation of physical and mental health."—*Ibid.*, p. 107.

4. Sacred duty.

Comment.—"I saw that it was a sacred duty to attend to our health, and [to] arouse others to their duty. . . . We have a duty to speak, to come out against intemperance of every kind—intemperance in working, in eating, in drinking, in drugging. . . . I saw that it was duty for everyone to have a care for his health. . . . The more perfect our health, the more perfect will be our labor."—*The Story of Our Health Message*, pp. 77, 78.

Here again the emphasis is on health, "The more perfect our health, the more perfect will be our labor."

6. Health reform recognizes varying circumstances of the people. If health is the objective of health reform, it will vary according to the circumstances or the needs of the individual or the community. It will emphasize the need of the person concerned or of the community concerned. *Examples:*

a. For the peasant in parts of South India, many of whom suffer from beriberi, it will emphasize the necessity of eating the whole-grain rice, his best assurance of protection from beriberi. It will counsel a moderation in his use of the hot chilies, which may cause inflammation if not actual ulceration of the stomach or duodenum. It will not advise leaving these red peppers off entirely, for they may be his only source of the protective vitamin C.

b. Health reform will counsel the peasant of East Bengal to guard himself against the deadly malignant tertian malaria by sleeping under nets, and if he should contract the disease, it will counsel him to take the appropriate medication. It will teach him to do more in growing his own fresh vegetables, to grow more of the papaya fruits, and it will not advise against the abundantly available fish until something better is available.

c. Health reform will recognize the varying needs of the farmer, the woodsman, or miner as opposed to the professional man, the businessman, or the student. It will recognize the limited food requirement of the elderly, who if their work schedule permits proper spacing of meals may do well on two good meals a day, while recognizing that the same program for growing children would be not only harmful to health but would constitute an act of actual cruelty.

d. *Physical health and spirituality.*—"The health of body is to be regarded as essential for growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright, moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting."—*Counsels on Health*, p. 134.

e. *Religion and health not incompatible.*—"The view held by some that spirituality is a detriment to health, is the sophistry of Satan. The religion of the Bible is not detrimental to the health of either body or mind. The influence of the Spirit of God is the very best medicine for disease.

Heaven is all health. . . . The relation which exists between the mind and the body is very intimate. When one is affected, the other sympathizes."—*Ibid.*, p. 28.

f. The true health reformer will not evidence gloom, criticism, or faultfinding in his life and relationship to others, but will radiate joy, courage, enthusiasm, and evidence of a more abundant life. The true health reformer will emphasize the positive, the constructive, not the negative.

III. HEALTH AFFECTS OUR EFFICIENCY AND PERFORMANCE

1. Affects our denominational service. Speaking of some practical health suggestions, Mrs. White says that "these are not matters of trifling importance. We must pay attention to them if healthful vigor and a right tone are to be given to the various branches of the work."—*Gospel Workers*, p. 242.

Note that in this reference Mrs. White calls attention to health as relates to a "healthful vigor" in the work. The emphasis is on health, and this is because it is essential to efficient performance, not out of respect for some procedure, practice, or prohibition, all of which are only a means to an end. Health, in turn, is a means to more effective service.

2. Proportionate relationship stated.

Comment.—"The character and efficiency of the work depend largely upon the physical condition of the workers."—*Ibid.*

3. Results of ill health in sermons.

Comment.—"Many committee meetings and other meetings for counsel have taken an unhappy tone from the dyspeptic condition of those assembled. And many a sermon has received a dark shadow from the minister's indigestion."—*Ibid.*

4. Willing ignorance of health is sin.

Comment.—"He who remains in willing ignorance of the laws of his physical being and who violates them through ignorance is sinning against God. All should place themselves in the best possible relation to life and health."—*Christ's Object Lessons*, p. 348. Paul states he "that striveth for the mastery is temperate in all things" (1 Cor. 9:25).

5. Avoid the negative approach.

a. Our health emphasis is a positive, a constructive, concept.

b. Fanaticism places the emphasis on the negative, the prohibitions.

c. This explains why fanatics, extremists,

are often anemic and unhappy people.

d. Health does not come by not doing things. It is the product of doing those things that make for health.

(To be continued)

MINISTRY Magazine Index

We are glad to announce that the compilation of a complete *Index* of THE MINISTRY articles from 1928 through 1961 is now complete, and the printing and binding will be proceeding apace a few days from now. We feel sure that this 256-page production will be of inestimable help to all our preachers, workers, and others who read the pages of our magazine. It will greatly facilitate reference to articles that are now difficult to locate, and it will make available a rich background of material that will be of great assistance in the preparation of sermons, studies, theses, et cetera. It will also be a valuable help to our members in gathering material to use in defense of the faith.

This *Index* will be a loose-leaf screw post production. We plan to produce an annual index from 1962 onward of the same format and on loose-leaf paper, hence the *Index* will always be up to date. Every worker will want this valuable aid. Our libraries in divisions, unions, local conferences, and in our larger churches will want this invaluable *Index* also.

The *Index* will be on sale for cash at the General Conference session. Those not planning to attend should await the definite price announcement in our next issue and then remit cash with order to this office. Those who have already indicated their interest in having a copy should likewise await price announcement and then send a definite order with cash.

H. W. LOWE

God's Pay

Who does God's work will get God's pay,
However long may seem the day,
However weary be the way.
He does not pay as others pay—
In gold or land or raiment gay,
In goods that perish or decay.
But God's high wisdom knows the way;
And this is sure, let come what may,
Who does God's work will get God's pay.

—Selected

Our Knowledge of God

H. M. TIPPETT

Associate Book Editor, Review and Herald



LET us consider God, the all-knowing One, the Omniscient Creator, who knows our downittings and uprisings, our goings out and our comings in, the One who numbers the very hairs of our head and who understands

our thoughts afar off.

This morning for our contemplation I wish to think with you about our knowledge of Him. Zophar, one of Job's counselors, propounded the question: "Canst thou by searching find out God?"

The rhetorical question suggests a negative answer, and Job acknowledged in the twenty-third chapter that although God called him a perfect man and full of wisdom, he was unable to understand God's ways. And he uttered the cry of the human heart in every age: "Oh that I knew where I might find him!" (verse 3).

As I grow older I am continually struck with the arrogance of human knowledge, the idolatry of intellect, the enthronement of science and its findings as man's best hope for human advancement.

Dr. Wernher Von Braun, whom I have quoted before, says that idolatry of our own achievements has been the greatest obstacle to human progress.

And objective science has tried to probe into man's mind to find those releases from tension and inhibitions that baffle his advancement. Hardly a week goes by that I don't find on my desk notices of courses that purport to unlock the secret of life's mysteries, that will "discover the god" in me, and give hope for realization of all those desires that have been denied me.

These, of course, are but the echo of Satan's lie in Eden: "Ye shall be as gods, knowing good and evil."

I haven't time to read the references, but the messenger of the Lord says that the knowledge of God is lost by idolatry—

whether it be of material resources, of methods, of scholarship, of prestige, or of tradition.

She says that the knowledge of God is also lost by disobedience, by pursuing knowledge for its own sake, by philosophic reasoning, by speculation, by adulation of men.

How then may we know God? These are the counsels of the Lord's servant: By faith in His revealed Word, by conformation of the life to His will, by contemplation of His works, by communion with His Spirit, by following the example of Christ. Furthermore, she says that all knowledge is in vain unless it is used to God's honor.

We have had an example of the futility of scholarship in discovering truth in the book on Adventism written by Mr. Martin. It makes us sad to think that a man could spend seven years studying our message and our movement and our written works and still contest the distinctive features of our belief that set us apart as a people. What an object lesson the book is to the truth that spiritual things are spiritually discerned.

Prof. Lester Harris, of Washington Missionary College [now Columbia Union College], a year or so ago lectured on the possibility of survival in the wilderness by eating the edible herbs by the way. But he reminds us we would need to have knowledge of what herbs to eat. Apparently they didn't have any expert botanist in the school of the prophets, for during the time of famine as they went out to seek herbs for the pot, they chose some that looked edible but were not, and they became ill.

It is only spiritual things that are spiritually discerned, and unfortunately for the sons of the prophets edible herbs did not come in that category. They could only be botanically discerned. And it was not until at the dinner table they discovered their error and cried, "There is death in the pot." So you see, scientific knowledge has its place, even in the work of God. But unless science and scholarship are mixed with

This is the first of a series of worship talks given at the General Conference, Takoma Park, Washington, D.C., by H. M. Tippett.

faith, we may find human knowledge a snare.

Piety can be no substitute for knowledge, nor can science be substituted for faith. Piety can't be substituted for common sense or for study in preparation of sermons. There is such a thing as an intelligent worship of God. And the more one knows Him the sharper is his intellectual discernment. I am apprehensive of what seems to be a new trend in our theological scholarship, which in some cases steals from our faith the comfort we used to have in certain Bible texts.

How we have loved that statement of Paul's—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." We are told that that doesn't mean what we have thought it meant, for in the context from which it is taken it refers to something different from our eternal home.

But I have faith enough to believe that many of the wonderful statements of the Bible still speak to the heart of devotion even when they stand alone, Greek and Hebrew scholarship notwithstanding, and I do not wish to disparage either one.

But tomorrow, the Lord willing, I'd like to tell you of how the Word of God has comforted me with texts all out of keeping with their context.

"If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord."

—F. W. FABER

NEWS FROM KOREA

[Elder R. A. Anderson is in the Far East at the present time, so we thought our readers would be interested in reading a few excerpts from a letter that we received from him after he arrived in Korea.—Eds.]

OUR first responsibility is to speak to almost 400 lay workers who have been brought in from the Central Mission in Korea. These folks are all church leaders, and they are attending special classes in training for stronger leadership. The very large number of accessions to our church in recent times necessitates a strong leadership, for we do not have nearly enough workers on the mission payroll to meet the needs of the growing constituency.

The enthusiasm of this group is inspir-

ing. I have to address them several times a day. How wonderfully they enter into the meetings! There is no wandering around. All are here with paper and pencil, taking notes. Each has a Bible. Each is eager to take back to his church or community everything he can receive.

In a number of areas of Korea there is a spirit of revival. Our own church is making wonderful progress; in fact, we have made as much progress in one year as in the preceding fifty years.

Last night I spoke in our big central church [in Pusan]. We have thirteen churches here. I would love to have you hear the people sing. The boys and girls are an inspiration. There they were all lined up along the front with their Bibles and notebooks, taking notes and turning eagerly to every text of Scripture.

When I was here nine years ago, what we called the hospital was just a kind of barn—no more than a shed. But the medical workers were trying to treat the sick there. I stepped into what they called the operating room and watched Dr. Rue performing major surgery. When he had finished I asked him, "Will you get any pay for this?" He said the patient would probably pay five dollars to the institution. "Five dollars!" I said. "Why that surgery is worth a lot of money!" "Yes," he replied, "in the States it would probably cost \$500 or even \$1,000, but we are glad to give our services here to these dear people."

That is the way they have built up the work here, and the influence of our hospital work and medical missionary program is perhaps the largest contributing factor to the great program of evangelism all through this country. The woman whom Dr. Rue was operating on at that time was a very close friend of the president's wife, and he had performed an operation for Mrs. Rhee not long before. As we visit the city of Pusan now we are happy to see not only church buildings but a fine hospital.

Greater than all the evidences of physical development in the country, however, are the wonderfully inspiring evidences of development in the work of God. Of course, this is what is near our hearts, and we rejoice in the wonderful spirit of consecration that is demonstrated among these people.

Greetings from Korea to all of you.

R. A. ANDERSON

Christ's Life Memorialized

C. O. SMITH

Former Professor of Religion and Languages, Atlantic Union College



TO KEEP fresh in mind the great events of our Lord's life is of primary importance to the church. To have them fade from consciousness brings weakness and ultimate defeat. Our faith must be stimulated and strengthened. This is why divine wisdom chose to provide the memorial of our Saviour's vicarious, sacrificial death in the Lord's Supper, and the memorial of His glorious, triumphant resurrection in the ordinance of baptism. What of His humble life of living service? Is there no memorial for it?

The crisis in His life came on the eve of the last Passover. We see it now as the crisis of the ages, the turning point of history. While the cross is the focal point, the victory—both for the Saviour Himself and for the infant church—was actually won the preceding night. From Gethsemane the Saviour emerged victorious. Earlier in the evening, at the Last Supper, the church was saved from imminent disruption by the graphic demonstration of Jesus' love for every one of His disciples.

A mighty challenge confronted Jesus that historic evening. Something had to be done at once to save the infant church. At its very launching, the ship of Zion was about to be wrecked on the shoals of selfishness and greed. For the church to live and succeed, thoughts of self-aggrandizement must be completely submerged in the one great, compelling thought of unselfish service—such service as characterized the life of our Lord Himself. Love must dominate every other motive. It must control the lives of His followers, as it had controlled the life of Jesus.

The problem that confronted the Saviour that evening is ably stated by the messenger of the Lord in these inspired words: "How could He show that it is loving service, true humility, which constitutes real greatness? How was He to kindle love in their hearts, and enable them to comprehend what He longed to tell them?"—*The*

Desire of Ages, p. 644. Divine love found the answer. He would wash the alienation from their hearts as He washed the dust from their feet. He would fill their hearts with love by His Spirit, as He knelt before them, girt with a towel, like the coarse apron of a slave, and lovingly ministered to them. "I am among you as he that serveth," He had told them. Now He fully demonstrated it. Indeed, His was a life of humble, self-sacrificing, loving service. Love solved the problem. The very record of His washing of the disciples' feet begins with the statement, "He loved them unto the end" (John 13:1).

Preparation had been made for the washing of their feet before they partook of the Passover supper. The basin, water, and towel were all in readiness. We know, too, that in preparation for the festival they would be most meticulous in their personal grooming. But, being sandaled, their feet would be hot and dusty, and would need refreshing. No thought was given as to who would do the humble service for them. One of them would, of course. But no one moved. Their thoughts were too much of self. It was then that the Master arose, took a basin and towel, and began to wash their feet. What a scene to behold! Angels must have been present to witness it, and to marvel at the demonstration of divine love. Demons also must have been present; for it was there, after the demonstration of such love, that the record states: "Satan entered into him [Judas]" (John 13:27).

Who was first to be served? Was it Judas? It may well have been; for Jesus was greatly burdened for him. We are told that "he was troubled in spirit" (verse 21), as He thought of the one who was about to betray Him. And Judas was next to the Lord at the table. Possibly it was to cover up his real intent that Judas had "pressed next to Christ."—*Ibid.* John was at Christ's other side. The disciples must have known Judas' critical attitude, even if they had no inkling of the dastardly deed he was contemplating. And knowing his attitude, they

must have been amazed at Jesus' love. Indeed, Judas himself was deeply impressed. We are told that "the heart of Judas thrilled through and through with the impulse then and there to confess his sin. But he would not humble himself."—*Ibid.*, p. 645.

The first to protest was Peter. He could not understand. Why was the Master thus humbling Himself? Had He forgotten His position? Was not this beneath His dignity? No, Jesus had not forgotten. He acted deliberately. He was not unmindful that "the Father had given all things into his hands, and that he was come from God, and went to God" (John 13:3). To Peter's protest He gently replied, "What I do thou knowest not now; but thou shalt know hereafter." The vehement Peter responded, "Thou shalt never wash my feet." Others might allow the Master to humble Himself for them, but not he. What a surprise it must have been to him to be told, "If I wash thee not, thou hast no part with me." Such a thought Peter could not entertain. He must not be cut off from his Lord. Passionately he cried out, "Not my feet only, but also my hands and my head." The Lord's answer is very enlightening. "He who has bathed does not need to wash, except for his feet, but he is clean all over; and you are clean, but not all of you" (John 13:10, R.S.V.).

Just as those who had come from the bath needed only the dust washed from their feet; so the disciples had been cleansed from their sins in the "fountain opened . . . for sin and for uncleanness" (Zech. 13:1), and needed only to allow the Saviour to continue His work of grace upon their hearts, washing them from all selfishness, all striving for self-aggrandizement. All but Judas had submitted to His cleansing, and were clean. Bernard of Clairvaux, the twelfth-century author of those beautiful hymns, "Jesus, the Very Thought of Thee" and "Jesus, Thou Joy of Loving Hearts," stated the matter very succinctly, when he wrote: "Feet-washing is a cleansing of those daily offenses which seem inevitable for those who walk in the dust of the world."—*The International*

Standard Bible Encyclopaedia, Vol. V, p. 3073.

Let us think, then, of the spiritual lessons this ordinance of foot washing has for Christians today.

1. It is a memorial of Christ's life—His humility, expressed in His incarnation and life of humble, loving service. It is neither humiliating, nor an exercise in humility. The messenger of the Lord says: "Christ's followers are to bear in mind the example of Christ in His humility. This ordinance is to encourage humility, but it should never be termed humiliating, in the sense of being degrading to humanity. It is to make tender our hearts toward one another."—Ellen G. White in *Review and Herald*, May 31, 1898. In answer to the question as to what the ordinance signifies, Elder Uriah Smith wrote: "It is a memorial of the humility of our 'Lord and Master,' the Prince of glory, just as the bread and wine is a memorial of His death, and baptism of His resurrection."—*Ibid.*, June 16, 1868. We should note that thus the Lord has left us three memorials: (1) of His life, (2) of His death, and (3) of His resurrection. The lowly ordinance of washing one another's feet assumes a new importance, indeed, when we regard it as *the memorial of Jesus' life*.

2. It affords a special privilege of participating with the Lord, and with one another in service. Viewed in this light, it is an exaltation. Emphasizing this thought, Elder R. A. Underwood wrote: "Who would not desire to bow before the Master, and bathe those feet that were nailed to the rugged cross? From His lips fall these gracious words: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"—*Ibid.*, July 14, 1885. Participation with a king is always an exaltation; how much more, participation with the King of kings! In the person of one of His children, He washes our feet. What a privilege is ours! Jesus Himself said: "If you know these things [appreciate their spiritual significance], blessed are you if you do them" (John 13:17, R.S.V.).

3. Participation in this ordinance is an

MISTAKES—

❏ When you make a mistake don't look back at it long. Take the reason of the thing into your mind, and then look forward. Mistakes are lessons of wisdom. The past cannot be changed. The future is yet in your power.—Hugh White.

BIBLE LANDS TOUR 1963

Sponsored by Andrews University

The third Guided Tour to Western Europe and the Bible Lands sponsored by the Seventh-day Adventist Theological Seminary, Andrews University, will be conducted in the summer of 1963. Departure from New York, June 16. Return August 9. The following countries will be visited: England, France, Italy, Greece, Egypt, Lebanon, Syria, Iraq, Jordan, and Israel. Four semester hours of academic graduate credit will be granted to qualified students. The tour is designed in the first place for Bible teachers and ministers, but is open also to other Seventh-day Adventists as far as space is available.

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S. H. HORN

Andrews University
Berrien Springs, Michigan

act of faith, an appropriation of a means of grace Christ has provided for our salvation. It is acceptance of Christ's cleansing. When the Lord had washed the disciples' feet, He could say of all but Judas, "Ye are clean" (John 13:10). They had submitted their hearts to Him, and allowed Him to wash away all alienation. We are reminded that "reconciliation one with another is the work for which the ordinance of feet washing was instituted. . . . Whenever it is celebrated, Christ is present by His Holy Spirit. It is this Spirit that brings conviction to hearts."—*Evangelism*, p. 275. No one, however, should leave the work of reconciliation for the quarterly service. Did not our Lord state definitely that our worship is not acceptable until we have done our part in reconciling differences? (Matt. 5:23, 24). The act of foot washing itself, most assuredly, does not cleanse the heart of sin. It did not cleanse Judas. Rather, it affords an opportunity for cleansing, and a test of our hearts. Note this enlightening comment: "Christ gave His disciples to understand that the washing of their feet did not cleanse away their sin, but that the cleansing of their heart was tested in this humble service."—*The Seventh-day Adventist Bible Commentary*, Ellen G. White Comments, on John 13:10, 11.

4. This ordinance is thus the preparatory service. We are instructed that God's people should come with joyful assurance to the Lord's table, not with depressed feel-

ings. "They are not to recall the differences between them and their brethren. The preparatory service has embraced all this. The self-examination, the confession of sin, the reconciling of differences, has all been done. Now they come to meet with Christ. They are not to stand in the shadow of the cross, but in its saving light."—*The Desire of Ages*, p. 659. The preparatory service affords opportunity for serious reflection lest one eat and drink of the Lord's Supper unworthily. In response to one's faith it brings assurance of cleansing.

5. This ordinance is also a pledge of loving service. Just as the disciples placed their feet in the Lord's hands, allowing Him to have His way with them, so the true disciple today likewise places his feet in his Saviour's hands, ready to do His bidding. The ordinance must never be thought of as a mere ceremonial, a rite where the feet are just sprinkled, or barely touched. As both feet come in contact with the world, the symbolism requires that both feet should be placed in the hands of the participant, and be washed. Service is the outstanding lesson. The messenger of the Lord says: "Its constant lesson will be, 'By love serve one another.' Gal. 5:13. In washing the feet of His disciples, Christ gave evidence that He would do any service, however humble, that would make them heirs with Him of the eternal wealth of heaven's treasure. His disciples, in performing the same rite, pledge themselves in like manner to serve their brethren. Whenever this ordinance is rightly celebrated, the children of God are brought into a holy relationship, to help and bless each other. They covenant that the life shall be given to unselfish ministry."—*Ibid.*, p. 651.

As we, while participating in this great Christian ordinance of service, are led to contemplate Jesus' life of humble, loving service, love fills our hearts, and strengthened with might by His Spirit we are enabled to go forth, keeping the Lord's new commandment, to love one another as He has loved us. This is Christianity indeed. The memorial of Christ's life has accomplished its purpose again.

The merit of originality is not novelty, it is sincerity. The believing man is the original man; he believes for himself, not for another.—Carlyle.

"What Is Thine Occupation?"

O. O. MATTISON

President, Southern Asia Division



WHAT is thine occupation?" (Jonah 1:8). This is a question that was put by a very frightened group of heathen sailors to a runaway preacher. The following questions were asked of Jonah when he was awakened from peaceful slumber in the bottom of a ship and brought on deck to give a report of his conduct.

"Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?" (Jonah 1:8).

These are pertinent questions to be put to anyone, and they put Jonah on the spot. The last thing he desired, however, was to be put on the spot. In fact, he was running away from his occupation, from his responsibility.

Today we are living in a very frightened world. Perhaps we are not as afraid as these sailors were, but as we observe the breath-taking events that are transpiring around us every day, our hearts fail us for fear, and we may begin to ask questions.

Have we in the past been indifferent to the urgency of our message? Have we truly been preaching a complete message? Have we really become acquainted with the Source and the Author of our message, and do we know Him in all His fullness?

We may not be runaway preachers, but we may be sleeping-on-the-job preachers. Poor Jonah was both. We often hear the statement that a guilty conscience will not permit a man to sleep soundly and peacefully. Jonah seemed to prove that this statement is without foundation. Peter, condemned to die, slept peacefully and could do so with reason, for he was innocent. Jonah, the runaway preacher, was guilty of refusing a message from God for a condemned city, but he slept just as well as Peter did. Jesus, of course, the Creator of all things, could sleep through a threatening storm. The Spirit of God can bring

peace and rest to the man who has a clear conscience. But Satan also has the ability to give an opiate to a guilty sinner and put him just as soundly to sleep as the man who is innocent of guilt. Therefore, we should make sure of our source of peace before we lie down to rest.

Sins cannot be divided into little sins and big sins, but I think that they can be divided into two classes—the sins of omission and the sins of commission. Jonah's sin was the sin of omission. He knew his duty. He knew where he should go. He knew the message that he ought to give, but he refused to do his duty, and endeavored to sidetrack the responsibility by fleeing to another place. Cain and Achan and many others recorded in Holy Writ were guilty of the sin of commission. In the sight of God I wonder whether it makes much difference, for the source of both categories of sin is evil. Whether we commit sin or whether we omit to do the right thing, the result is the same.

Out of the many questions that were put to him, the one that brought Jonah to his senses was, "What is thine occupation?" It also brought from him a confession and a statement of his nationality and the fact that he worshiped the only true and living God. He realized that it was because of his sin of omission that the life of everyone on board the ship was threatened and also the destruction of the ship and its contents. So he suggested a way whereby they could save their lives, and they finally put his suggestion into operation by throwing him over the side of the ship.

Nevertheless, it is said to Jonah's credit that he went over the side of the ship and into the belly of the whale, praying. Regardless of the circumstances, that is a good state of mind and heart to be in. As far as Jonah was concerned, the ship was going in the wrong direction, and as far as God was concerned, the whale was headed in the right direction. That was toward Nineveh, taking Jonah right back to the call of duty. Jonah continued to pray.

LETTERS TO THE EDITOR



I must state how much I appreciate THE MINISTRY magazine coming to me each month. The quality of the articles is very high, and your editorial staff is doing an excellent work in compiling this material. I particularly appreciate two recent articles by Wadie Farag, of the Nile Union, on "What Think Ye of Christ?" The editorials, I consider, are always helpful; so also are the "Pulpit-Pointers for Preachers." Thank you for presenting sound logic, Christ-centered truths, and Biblical knowledge.

ARTHUR J. BATH
South Australian Conference

Another opportunity to express my deep appreciation for THE MINISTRY—read from cover to cover—its articles and short items (called fillers) are very good.

Also, my copy often goes where I go—to church, baby-sitting, city council meetings. Possible news for the newspaper at times.

Recently in our little church, when the tape recorder wouldn't speak, I stood up and read R. H. Pierson's "Never Lose Your Sense of Urgency" (November issue). Members liked it.

Earlier in 1961, when the city council was discussing retiring men at 65, I read, from a Religious News Service item, the viewpoint of a Catholic (a high officer). It was on the side of the city clerk, a woman, who did not favor retirement. She later thanked me.

RUTH RHEINGANS

Sometimes people speak lightly of the Moslem saying his prayers in very inconvenient positions and circumstances. For a Mohammedan to pray toward Mecca on a train following a very crooked track is very inconvenient, but at least he is consistent and carries on to the best of his ability, offering his prayers toward Mecca.

Jonah was consistent after he had made his confession to the Lord. He was in a very inconvenient place but he continued in prayer. And Jonah's prayer was answered. Eventually his feet were placed on dry land and he was headed again in the right direction.

When God and the world put this question to you as ministers of the gospel, "What is your occupation?" what is your reaction? The doctor, when asked his profession, is very happy to say he is a physician. In fact, in the Orient today I find many claiming to be doctors who know very little about the medical profession. Never-

theless, they make very sure that everyone gives them that title. The public, however, knows that they are quacks and they themselves know this to be true.

Often the preacher, perhaps because of false humility, is a little reticent to acknowledge publicly that he is a minister of the gospel. He may call himself a Voice of Prophecy secretary, or a district leader, or some other name, but if he is a minister in the truest sense of the word, he should never be afraid to acknowledge it before the world.

On the other hand, I have seen some who boasted of the fact that they were preachers and when one looked into their methods and their effectiveness, one would almost have to put them in the class of quacks also.

If we are truly ministers, let our lives witness to our occupation so that others may see our calling in action.

A minister's occupation is a sacred calling. It is one that no man takes unto himself. It is not something that he can choose. God is the one who does the choosing. The minister's desk is spoken of as a sacred desk. We should never lose sight of this fact. Every time we step up to the pulpit, we should recognize that it has been dedicated to the preaching of the Word, and may we never be guilty of preaching anything except the Word or of doing anything that would tend to lightness and frivolity and thus bring reproach upon the Sacred Word. The occupation of the minister is a sacred calling, and he who would accept it should live up to its high standard. People take for granted that he is a holy man.

Elisha, the farmer, who accepted the call of God, was spoken of as a holy man. He was called from being a successful farmer to the humble task of pouring water on the hands of Elijah the prophet. The call to the ministry will humble the man of God and he will gladly accept any position that will bring honor and glory to the God whom he serves.

Satan is ever on the track of the man whose occupation is that of being a mouthpiece for God. Jesus warned Peter of the treatment that Satan would mete out to him. He said that he would be sifted as wheat. The evil one constantly sifts men who are called to the sacred work of the ministry. If we are not careful, he will sift the minister of his love for others. He will sift him of his zeal and his convictions and of his enthusiasm. He will sift him of his

prayer life and his consecration, but never of his selfishness. It is only the Lord that can empty the life of self and make us complete vessels worthy of the occupation of the ministry.

The occupation of the minister is that of a messenger. "I have a message from God unto thee" should control every waking thought of the minister. Paul said he had been entrusted with "the glorious gospel of the blessed God" (1 Tim. 1:11, R.S.V.).

It is a wonderful thing to be entrusted with things or matters of importance. I have often traveled on the train with couriers on government service. Recently I traveled a whole day with one. He and I were in a compartment by ourselves. When we would come to a station, I would get out and relax and when it was mealtime, I would go and have a meal. I noticed, however, that this young man never left the compartment. No one ever came to relieve him, so when it came time for the second meal of the day, I asked him whether he would like for me to stay by his bag while he went to the dining car and got something to eat. He replied that it was impossible for him to do so. I told him that I would take good care of his bags and that he could trust me. He told me that it was not a matter of trust. It was a matter of responsibility. Then he said, "If you desire to do me a favor, will you kindly go to the dining car and bring me a meal?" It impressed me very much that this man was so devoted to duty and to his calling that he dared not leave his post even to take a meal.

We should not judge until we see clearly; and when we see clearly we will not judge.—G. D. Gregg.

I have had the experience of traveling with large sums of money. One is never unconscious of that which has been entrusted into his hands, and he watches it carefully. We have been entrusted with the most valuable possession in the world, the message of life and death. Do we sense our responsibility as Paul did when he called it "the glorious gospel of the blessed God with which I have been entrusted"? It is a marvelous thing that God should put such a priceless gift into our fumbling hands, but He does so that we might take it into the homes of the people, to the children in

the homes and in the schools; to the youth of the world who are so puzzled today. He desires us to take it to the businessman in the office; to the farmer out in the field; to the laborer in the mill and on the road. He wants us to bring it to those who are ill and to the bereaved, to the shut-ins and to those in prison. We must take it to the throngs of earth. These are some of the reasons why He has entrusted this priceless gift to us.

What a wonderful occupation the ministry is. It gives us the privilege of walking with God. What higher or more noble occupation could anyone have in this world than that? But we must keep pace with God.

Frank Laubach, the great apostle of literacy to the millions of illiterate in the Orient, once in an address before a missionary congress in Pennsylvania said:

I'm not afraid of the Communists, not afraid of the Catholics. I'm afraid of some of the Protestants who have neither fire nor vision—men here who begin to see why this might be hard, or unprecedented, or premature if not properly surveyed, or too informal, or too big. The put-on-the-brakes type, the go-slow type alone can ruin God's program. Oh, ye of little faith, keep your foot off the brake. Let God do the braking if He doesn't want to save those souls. Who ever heard of God holding us back? He is impatient. He weeps over us as He did over Jerusalem. We have nothing to fear but fear; for we aren't good enough, hot enough, high enough, daring enough, far-visioned enough, for this splendid hour. Fear the way we are now. We aren't good enough for God. Is God satisfied with what we call Advance? Can you doubt that God's answer is: "No!"

Truly for the minister to keep pace with God and not lag behind and yet not run ahead is a wonderful thing, and if he is to be successful he must recognize this in his occupation. The occupation of a minister is that of a lighthouse keeper. He is to keep the church aflame for God.

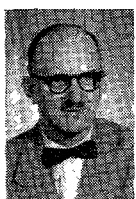
We must remember that the strength of the church lies not in its organization or its finances—they are important—but the source of the church's strength is in its worship and its witness. This is revealed in the courage and faith and character of its members. And it is the task of the minister to instill these attributes into the lives of those for whom he is responsible.

May God help us as ministers to review the significance of our occupation; make sure that we keep our tools sharpened, so that we may be an honor to our profession and an honor to God and to man.

Propitiation in Relation to "Hileos," "Hilasmos" (d)

W. T. HYDE

Associate Professor of Religion, Pacific Union College



THE writers of the New Testament were familiar with the books of the Old Testament. They probably learned to read them first in Hebrew, but in their adult lives they used the Greek translation known as the Septuagint. Although this version of the Old Testament was not produced under inspiration, it serves as a bridge between the Old and New Testaments. When the apostles use terms associated with the religious practices and beliefs of the heathen, it is often the case that they are quoting from the Septuagint, which had adapted such words to express Bible truths. It follows that the real meaning of a New Testament passage is more likely to be found by going back through the Septuagint to the Hebrew than by accepting the implications of the classical, that is to say, the heathen use of the word in question.

The *hilaos* family of words is a good example of this. In classical writing, *hilaos* describes gods or men when they are happy and well-disposed. It is related to *hilaros*, from which comes our word *hilarious*. The word is twice used in the New Testament in its Attic form, *hileōs*. Peter responds to Christ's statement of His coming death with the rebuke, "*Hileōs soi!*" (Matt. 16: 22). This was probably an idiomatic expression reflecting the common belief that everything that happens to mortals depends upon how the gods are feeling. It corresponds to such expressions as "Heaven forbid!" or, more closely, "Lord love you!" Propitiousness is the wish—"God be gracious enough to prevent such a thing from ever happening to you!"

Although this is an inspired report of what Peter said, we must not immediately conclude that his statement was itself inspired and, therefore, theologically correct. His words "were not in harmony with God's purpose of grace toward a lost world"

(*The Desire of Ages*, p. 415). Peter thought that such things could happen to the Lord only if God were unpropitious to Him. He had not yet grasped the idea that it was love in the hearts of both the Father and the Son that moved them to identify the Sinless One with sin, and permit Him to reap its dire consequences.

The other use of *hileōs* is a quotation from the Septuagint. It is part of the New Covenant. "I will be merciful to their unrighteousness" (Heb. 8:12). There is no thought of propitiation here. In Jeremiah's original statement of the covenant, he uses *salach*, a Hebrew word which means to send away (Jer. 31:34), and thus harmonizes with the chief feature of the tabernacle symbolism—the removal of sin from the repentant sinner. The word used for unrighteousness in Hebrews is *adikia*, the state of not being justified or approved. In Jeremiah it is *awōn*, or "crookedness," "the bent to sin." When God is permitted to work out His new covenant in man, the law is written in the heart and the natural crooked bent to sin is removed. This removal of the root of sin constitutes God's graciousness, described in Greek by *hileōs*.

Propitiation or Covering?

There is more question about the meaning of the verb, *hilaskomai*. In the classics, it is commonly used to express the changing of the hostile attitude of the gods into kindness. It occurs twice in the New Testament. As with *hileōs*, the first use is by one who does not understand the plan of salvation. We read that the publican cried, "God be merciful to me a sinner" (Luke 18:13). But his real prayer is, "Lord, let Thyself be propitiated to me." He thought that his sins were so great that God could not love him without some intervention, some change in His attitude. He did not realize that sin itself brings suffering and death, which the unchanging love of God cannot prevent unless the sinner allows

himself to be brought into harmony with the law. The change must be in the sinner, not in the Lord.

The book of Hebrews uses *hilaskomai* in saying that our High Priest makes reconciliation for sins (Heb. 2:17). If the word were used to mean propitiate or reconcile, God would be the object, as in the story of the publican. But sin is the object of *hilaskomai* in Hebrews. Sin can neither be reconciled nor propitiated, so that the verb must have some other meaning here.

In the Septuagint, *hilaskomai* is used to translate *kipper*, "to cover" (3); *nacham*, "to mourn" or "to sigh" (1); and *salach*, "to send away sin" (7). Much more common is the stronger form with *ek*, which indicates that the action is worked out to the full. *Exhilaskomai* is used in the Septuagint nearly 80 times to translate *kipper*. In the article on *kipper*, it was shown that this Hebrew word, usually translated "make an atonement for," really meant "to cover in some special sense." When the sinner had completed the offering of his sacrifice for sin and the priest had done his part, the sinner had been covered by the merits of the sacrifice in regard to his confessed sin, and the sin had been removed from him and taken into the sanctuary.

With this background, familiar to all the Jewish Christians, it is almost certain that the word in Hebrews was meant to tell us that the antitypical High Priest does for our sins in fact what the typical priest did in symbol—by the merits of His own sacrifice, which we accept as ours, He covers us with His robe of righteousness and separates from us the sins that we have confessed. In this way, our sins are removed from us and from the sight of the Father, and we are accepted by Heaven as sinless.

Hilasmus is a noun from the same family of words, used twice in the New Testament. It is translated "propitiation" ("expiation" in the R.S.V.) in both cases which occur in the First Epistle of John (chaps. 2:2; 4:10). It is clear from the second of these passages that John did not use the word in its heathen or classical sense of that which brings about a change in the attitude of a god, for he says that God Himself was the active party, in that He sent His Son—the propitiation for our sins. Reference to the Septuagint shows that *hilasmus* and its stronger form, *exhilasmus*, are used to translate *kip-purim*, "coverings," a Hebrew word that the K.J.V. always gives as "atonement," as

in "day of atonement." John was thoroughly familiar with the Hebrew Scriptures, as shown by his use of Hebrew modes of thought, so that it would be natural for him to use the word in its Old Testament rather than its classical sense, and say that "Jesus Christ the righteous . . . is the covering [or at-one-ment] for our sins," thus harmonizing with the meaning of the verb *hilaskomai*.

In both places, John uses the preposition *peri*. This is frequently used in the sense of "for," but it is an exact translation of the Hebrew word which is used with *kipper* nine times in the Old Testament and frequently in the Dead Sea scrolls. Although almost invariably translated "make an atonement for," the combination really means "cover round about," and may be taken to show the completeness of the process by which sin is separated from the sinner and hidden from the sight of God. To make *hilasmus peri* mean "coverings round about" our sins would fit into the immediate context, be in line with the Hebrew and Greek Old Testament, and harmonize with the general teaching of the Scriptures concerning the relationship of God and Christ to each other and to the repentant sinner.

MINNEAPOLIS, MINN.—Suggestions that the old Christian gospel cannot be preached with the hope of success to the modern generation were rejected here by the keynote speaker of a national evangelism conference. Dr. O. A. Geiseman, River Forest, Illinois, took note of claims that a generation preoccupied with the study of scientific matters is not interested in sermons that speak about "the crucified and risen Christ." Addressing pastors and laymen of the American Lutheran Church, Dr. Geiseman recalled that in the case of Israel in the Old Testament there were people who forsook their faith and worshiped "horrible gods." "Certainly this was not because of any scientific attitude or preoccupation with outer space," he observed. "This was because they hardened their hearts and delighted in the immoralities associated with the worship of such deities." Dr. Geiseman noted that India has not become Christianized despite the fact that Saint Thomas, one of Jesus' apostles, and many missionaries worked there for years. But the Indians have not rejected the gospel because they are too intellectual, he said. "The truth is that by far the greater percentage of them is still illiterate," he declared. "So all of the present-day cry that something be substituted for the gospel because the present-day generation will not accept this old story is by no means a new one. And we must not allow ourselves to be thrown off balance."

MUSIC IN WORSHIP



Hymn Singing as Part of Our Worship

H. W. LOWE

General Field Secretary, General Conference



WE RECENTLY heard from an old friend who is steeped in hymnology. You find his name (J. Harker) as the composer of the tune "Paraclete," No. 679 in *The Church Hymnal*: "Breathe on Me, Breath of God." He also wrote the music to a children's hymn in the same book: "Simonside," No. 420, "Jesus, Friend of Little Children."

He has more hymns (over thirty, music or words, and sometimes both) in the excellent *The New Advent Hymnal*, published in Britain, on which he did the major work of compilation. Now in retirement, Pastor Harker takes a prayerful interest in everything to do with hymns and worship, and incidentally, is an avid reader of this journal.

Among the many hymn tunes credited to Pastor Harker in *The New Advent Hymnal* are some very stirring ones that are well known in British countries. His melody to the following words is beautiful.

To see His face— oh, joy divine!
What richer treasure could be mine
Than when these earthly trials o'er,
I see His face for evermore.

—MRS. A. E. BARNES

A stirring Second Advent tune of his composition gives life to these words:

O Prince of Peace, who once didst rise
In splendid triumph to the skies,
Before the rapt disciples' eyes,
O come, Lord Jesus, quickly come!
For Thy appearance all things pray,
All Nature sighs at Thy delay,
Thy people cry, "No longer stay,"
O come, Lord Jesus, quickly come!

Another good Second Advent hymn to Pastor Harker's music and words is "Ad-

vent Glory," No. 733 in the British hymnal: The day is fast approaching when the Saviour shall appear,

And every eye His glory shall behold;
The tokens of His coming fill the loyal heart with cheer
Though strife abounds and love is waxing cold.

We'll see Him as He is,
And the brightness of His glory we shall share;
We'll see Him as He is,
And the likeness of His image we shall bear.

We had occasion to write to Elder Harker concerning some questions on hymnology recently. In his reply he says:

"The subject of hymns is always of interest to me. Of late I have had the feeling that as a denomination we are too mechanical in our devotion. Is it not a fact that as preachers, the only thing that matters is the sermon we are about to preach, forgetting that the congregation has a vital part to play in the worship hour? This can only be done as we use *The Church Hymnal* or other books as a Heaven-ordained implement for such worship. We must know the book and use it intelligently. We had the ordinances last Sabbath, and closed the service with the hymn 'O Love Divine, What Hast Thou Done!' *The Church Hymnal*, No. 151. It simply gripped my heart. Could I beg of you to read it through? What appeal there is in each line of the hymn! The people sang well. I believe an invitation from the platform to think well while singing might enrich this closing act of worship. 'O Love Divine, How Sweet Thou Art!' another of Wesley's is also a good one. Oliver Wendell Holmes strikes the same theme: 'O Love Divine, That Stooped to Share' (No. 144). The O's in John Julian's index, Dictionary of Hymnology, are almost without count."

The hymns that we have in our standard Christian hymnals are the real gems of poesy and song. They are the surviving small percentage from the myriads of poems and tunes that have disappeared because time has cast them aside. These survivors are in general the best that man can do in praise to God through rhyme and song. We should value them and read them for their sheer beauty of thought.

We are told we "should sing with the Spirit and with the understanding also."—*Testimonies*, vol. 1, p. 146. A person who cannot sing—and there are some who suffer from this affliction—can nevertheless read these devotion-packed verses, meditating as others sing, and thus contribute to the value of the corporate act of worship.

When we sing in the sanctuary we are not singing for man's entertainment. We sing, first, to express our devotion to God, and, second, to glorify Him in the assembly of the saints. Heavenly music has perfect, enrapturing order. Earthly music can never be perfect, but that is no reason for being careless about our singing. Some people, however, who greatly enjoy their own singing, do it a little too heartily. A strident voice can always be detected when the hymns are sung! That is another affliction, and it is hard to cure, for no one's feelings should be injured in a matter like this. The only suggestion we can offer is that we watch ourselves and remember that harmony is not a matter of loud singing, and worship is something for all to enjoy.

Charles Wesley knew the exquisite art of pouring out the human soul to God in the singing of hymns, and with him we close this short meditation:

O Love Divine how sweet Thou art!
When shall I find my willing heart,
All taken up by Thee?
I thirst, I faint, I die to prove
The greatness of redeeming love,
The love of Christ to me.

Stronger His love than death or hell;
Its riches are unsearchable:
The first-born sons of light
Desire in vain its depths to see;
They cannot reach the mystery,
The length, the breadth, and height.

God only knows the love of God;
O that it now were shed abroad
In this poor stony heart!
For love I sigh, for love I pine;
This only portion, Lord, be mine—
Be mine this better part!

O that I could forever sit
Like Mary at the Master's feet!
Be this my happy choice;
My only care, delight, and bliss,
My joy, my heaven on earth, be this,
To hear the Bridegroom's voice.

Your SDA Bible Dictionary

Are you using your Seventh-day Adventist Bible Dictionary? If not, you have not realized its value. Its articles, whether historical, geographical, literary, or theological are brimful of accurate and useful information.

Those who like to base their pulpit expositions on a real knowledge of the historical background will find that not only are the articles on each major period of Bible history most satisfying but the longer articles on Persia and Greece and the brief ones identifying such peoples as the Horites and the Kenites are also rewarding.

The article on Jesus Christ is superb. It presents the ministry of our Lord in connection with the political and religious outlook of contemporary Jewry. And the supporting articles on Shiloh, Servant, Son of God, and Son of man are just as excellent.

The editors of the *Dictionary* evidently believe that a sound knowledge of geography is basic to any true understanding of history. Certainly no lover of the Bible should miss the ten-page article on Palestine. He will come from the reading with a new view of the extreme variety of its topography and climate, its geological structure, the distinctive features of each region, and will have a clear idea of the occurrence of rain, wind, and snow.

On Babylon there is up-to-date information on Nebuchadnezzar's city that will help the evangelist to speak with accuracy. The history of the growth of the city of Jerusalem enables one to make a realistic interpretation of Bible incidents at whatever period they occurred.

Every Bible patriarch, prophet, apostle, author, or ruler—Israelite and foreign—is adequately covered.

There is much useful detail given concerning the daily life of the Israelite in such matters as betrothal, marriage, meals, lamps, houses, and the skin disease called leprosy. In the field of religious custom, the articles on the Canaanite gods El and Dagon, on the Synagogue, the Sadducees, the Rechabites, and on Teraphim, are full of fresh information.

Our new *Bible Dictionary* reaches its full height in its discussions of theological terms. Those who read up on Soul and Spirit will not be disappointed, but the note on Sanctification is a short masterpiece, not of formal theology, but of genuine Bible scholarship.

Dip into your copy and read, and if you have no copy yet, get one.

E. W. MARTER

True Greatness

ENOCH DE OLIVEIRA

Secretary, Ministerial Association, South American Division



WHILE the youthful Jesus labored together with Joseph in the carpenter shop of Nazareth, wielding a hammer and measuring His angles, a voice was being heard in the desert near the Jordan, a vibrant, insistent voice that announced the coming of the kingdom of heaven. The vigorous, grave voice that cried in sonorous tones was none other than that of John the Baptist. He was the prophet appointed to carry out the work of preparation, to "make straight the way of the Lord" (John 1:23).

When announcing the birth of this outstanding prophet the celestial angel stated, "He shall be great in the sight of the Lord" (Luke 1:15). Truly this man of God was not considered great in the eyes of men; but, according to prophecy, he was to be great in the sight of God.

Certainly John the Baptist, during his extended and vigorous ministry, revealed that supreme greatness of a worth-while and noble life.

Great in His Ministry

During and following that agitated Herodian reign, when Judea was only a province under the dictates of Rome, in those ignominious times filled with disturbance when Israel lay humiliated without king and without hope, indifferent to eternal values and unsatisfied with her temporal situation, the voice of John the Baptist was heard valiantly crying, "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2).

His penetrating and powerful message shook the whole nation in an extraordinary measure. While he proclaimed the need of a genuine repentance as a sign of cleansing from sin, John the Baptist led the

penitent sinner to the purifying waters of the Jordan, where in all solemnity he performed the rite of baptism.

All of Judea was moved by the preaching of this unusual ascetic who, far from the tumultuous noise of the cities, drew the multitudes and gave them the solemn warnings of God.

The dust of the ages shall never dull the effect of his great ministry, so ably recorded for us in the pages of Holy Writ.

Great in Self-discipline

John the Baptist lived in a century characterized by such corruption that the very foundations of Israel were being undermined to an astonishing degree. All society was contaminated with sensualism, love of pleasure, and dissolution, which blunted the most elevated spiritual perceptions of men.

Notwithstanding this, John, the heralding apostle, subjected his passions and appetite with extraordinary self-control and maintained them in harmony with the standards of a pure and wholesome life. He preferred the solitude of the desert where, through sanctifying communion with God, he found inspiration and strength to forgo carnal excesses and vice that enveloped the society of his time.

Upon announcing his birth, the angel said, "He . . . shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost" (Luke 1:15). So it was that he quenched his thirst in the cool, running brooks that came down from the hills; and, by rigid self-discipline, renounced lustful, worldly pleasures, showing himself to be worthy of his mission and measuring up to the elevated state of his sacred trust.

The sober and virtuous life of this man of God constituted a silent reproof to his

contemporaries who were inclined toward sensualism and intemperate practices.

Great in Valor

Never while carrying on his ministry did he show signs of cowardice or lukewarmness. His preaching showed undaunted courage in denouncing the abominations and iniquity of the time.

Nor did he fear the ire of Herod Antipas, the dissolute tetrarch of Galilee, whom he vigorously reproved for his illegitimate relations with Herodias, his brother's wife. This bold attitude led to John's imprisonment and, finally, a martyr's death. It is amazing to note that not even the threat of death could silence that brave and vibrant voice.

The insincere and pharisaical who flocked to him in apparent penitence trembled when they heard the prophet's blunt question, "Generation of vipers, who hath warned you to flee from the wrath to come?" (Luke 3:7). These words, reflecting a righteous temerity, confounded the hypocrites, because they saw the duplicity of their intentions laid bare.

He fearlessly reproved the publicans, who through their employment in the treasury, gathered together great fortunes by fraud, extortion, and deceit. With words full of censure he warned the dishonest tax collectors, "Exact no more than that which is appointed you" (Luke 3:13).

In this day of condescension, compromise, and weakness it would be well if there were more men like John the Baptist, frank and daring in denouncing human transgressions and digressions.

Great in Humility

Love of ostentation and luxury, so prevalent in those days, never contaminated the one who was the greatest prophet "born of women."

In sharp contrast with the vanity and haughtiness of that age, he clothed himself in "raiment of camel's hair, and a leathern girdle about his loins" (Matt. 3:4).

When the restless multitude asked him, "Who art thou?" he answered categorically, "I am not the Christ" (John 1:19, 20).

Showing signs of curiosity, the multitude once more inquired, "Art thou Elias?" (At that time the idea was prevalent that before the coming of the Messiah, one of the prophets of antiquity would be resurrected to announce the wonderful event.) Confronted with this question, the proph-

et's voice resounded clearly, "I am not," (John 1:21).

"Art thou that prophet? . . . What sayest thou of thyself?" asked the impatient bystanders. He said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord. . . . He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose" (John 1:23-27).

As his popularity declined before the increasing influence and fame of Jesus, signs of evident, progressive abandonment became apparent. As the crowds began to withdraw, his disciples dispersed and the curious turned their backs. John, with matchless renunciation, pronounced his own sentence, "He must increase, but I must decrease" (John 3:30).

These and other aspects of the life of this faithful herald reveal eloquent lessons of self-surrender, submission, and humility.

Great in Faith and Confidence

Imprisoned in the fortress of Herod Antipas, John felt a presentiment that the end of his turbulent ministry was near. The drama of his martyrdom loomed up before him ominously.

Oppressed and bowed down by such great adversity and not understanding the reasons for his misfortune, John the Baptist paced his solitary cell, perplexed and perturbed. In spite of his grief, his faith in the Lord never wavered. The happenings that took place following Christ's baptism—the dove descending from heaven, the thundering voice of God that revealed the Sonship of Christ—were vividly engraved in his memory and they strengthened his confidence in the Eternal One.

Finally, he was sent to his death by order of the vacillating and libertine governor of Galilee, but his life's record remains as a permanent example of immovable and imperishable faith.

While men strain to attain greatness in our own century, the life of John the Baptist should be held up as a shining example of a man who was in every way "great in the sight of the Lord."

**You don't have to stay awake nights to succeed.
Just stay awake days.**

**It wasn't raining when Noah built the ark.—
*Sunshine Magazine.***

A Physician and Minister Team for Church Revivals

W. J. HACKETT, President, and J. WAYNE MCFARLAND, M.D., Medical Secretary
Atlantic Union Conference

ONE of the most interesting programs that it has been our privilege to work in has taken place in the Atlantic Union—a church revival in which a physician and a minister unite in bringing the message night by night. This has proved very effective in awakening our people to the wonderful privilege of living a life wholly dedicated to God.

Our theme has been “Saving the Whole Man,” and it is definitely slanted to church members and backsliders.

The following steps were taken prior to the beginning of the series.

Church Organization

The church was organized into small prayer groups to pray for the forthcoming meetings. In one church the elders met every Sabbath morning for several months before the revival was to be held. They met to study and pray for the Lord’s special blessing at the time of the meetings. A new experience came to these men as they were led into deep heart searching. The pastor and the head elder led out in these meetings.

Other groups were formed in the church, all of them praying for us and for themselves. We are certain that this preparation is a large factor in bringing souls to a decision during the actual revival services. It should not be neglected.

The Meetings

Our meetings begin on a Friday night and carry through an entire week, up to the next Sabbath inclusive, or possibly to Sunday.



From seven to seven-thirty each evening, Dr. McFarland conducted a class on the

Spirit of Prophecy and healthful living. This was limited to church members, and especially those who were to have an active part in the week’s revival. They were encouraged to be on the alert for any backsliders who were present—to show an interest in them, and give them a real welcome. Also, we asked them to pray for us as we spoke.

Brethren, with twenty-five or thirty devoted church members sitting in the congregation praying for God to especially bless, you have an atmosphere you cannot obtain in any other way. These folks knew what testing truths we planned to present. They were cued in, you might say, to pray at the crucial moment in the talks that were to immediately follow. This group also saw many victories gained in their own lives.

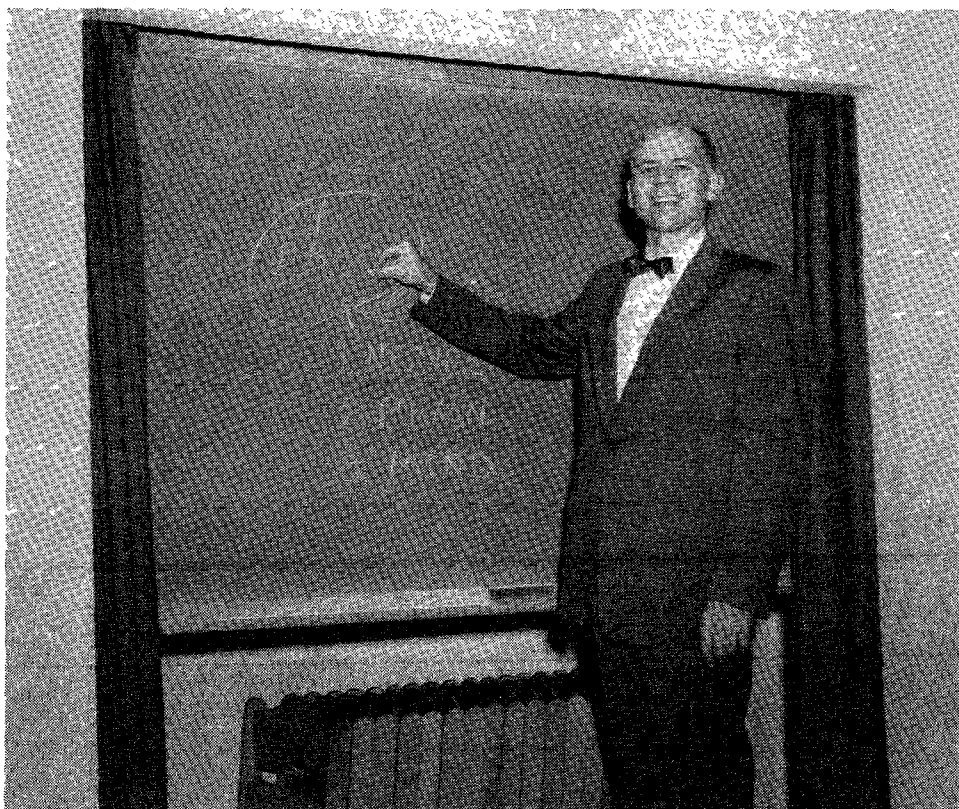
Service of Song

The aforementioned members were released in time to take part in the song service. The power of song, prayer, and exhortation, and the direct approach to the problem of sin cannot be minimized when you are having a revival. In the area of music we had one of the best leaders, Elder Sunny Liu. Here again the deep consecration and dedication of Elder Liu were felt in the songs he chose and in the appropriate remarks he made as he endeavored to bring out the beauty of congregational singing. Nothing can compare to the beauty of voices raised in melody and praise to God. Music and dedicated singers—the best you can find—are essential in revivals.

Subject Material

The following topics were covered in the evening lectures:

For Your Physical Health—By
J. Wayne McFarland, M.D.*
Friday—“Wonders of the Human
Body”



Dr. J. Wayne McFarland demonstrating one of his health lectures.

Saturday—"Why Germs Like People"

Sunday—"What You Need Is a Tonic"

Monday—"Anyone Nervous at Your House?"

Tuesday—"Wake Up and Live"

Wednesday—"The ABC of Vitamins—Garden or Drugstore?"

Thursday—"Food and Your Personality"

Friday—"Fear, Worry, and Resentment"

Saturday—"How to Help an Individual Overcome Smoking"

Sunday—"Hypnotism, Science, and Religion"

For Your Spiritual Health—W. J. Hackett

Friday—"Has Christianity Failed?"

Saturday—"The Scripture Says the Members of Christ's Church Are to Be Saved. Do You Belong to That Church?"

Sunday—"Do Psychology and the Bible Agree?"

Monday—"Looking Into the Church From the Outside"

Tuesday—"Does Christ Still Lead the Christian Church?"

Wednesday—"Can Catholic, Protestant, and Jew All Be Saved?"

Thursday—"Man's Brain Examined"

Friday—"Recharging Man's Vital Force"

Saturday—"The Law of the Unenforceable"

Sunday—"God's Atomic Power"

The talk on physical health usually preceded the talk on spiritual health. The first few minutes were used in answering health questions. Texts of Scripture on health that would bring out deep spiritual truths were freely used. Frequently, they were texts on Bible truths that would tie into the spiritual lesson to follow. Likewise, the talks on spiritual health often alluded to illustrations given in the health talk. In this way, there was a double reinforcement of what each of us gave. Sometimes we would change roles—the minister would talk on

physical health, and the doctor on spiritual health. This added emphasis to the truth that spiritual, physical, and mental health are inseparable—that to save the whole man was our privilege and duty, and that Christ and the angels stood ready to give us victory over the flesh and the devil. The very fact that a minister and a doctor were combining their efforts in bringing a revival to the church gave reality to the truth that we are to be sanctified *wholly*.

It wasn't long till the church members were on fire and eager to tell their non-Adventist friends about the meetings. Having themselves benefited so much by the lessons on spiritual and physical health, they were certain that they had relatives or others who had questions on health or spiritual truths that we could answer.

We have seen churches respond before, but nothing quite so dramatic as this.

Make regular, organized efforts to lift the church members out of the dead level in which they have been for years. Send out into the churches workers who will live the principles of health reform. Let those be sent who can see the necessity of self-denial in appetite, or they will be a snare to the church. *See if the breath of life will not then come into our churches. A new element needs to be brought into the work. God's people must realize their great need and peril, and take up the work that lies nearest them.—Testimonies, vol. 6, p. 267. (Italics supplied.)*

As the members sitting in the pews began to make changes in their physical and spiritual lives as they followed the counsel of the Lord on healthful living, their spiritual eyesight was restored. Spiritual truths were seen clearly and distinctly; confession of sins and faults, one to another, occurred. The next step was logical. They wanted others to have this blessing. We did all we could to encourage this "share with others" spirit.

This formula was used by Christ and the disciples again and again in the restoration of fallen man. First, He restored them physically so they could think properly. Then they could discern spiritual truth, which before was only hazy and cloudy in their minds. How slow we are to discern Christ's methods and to prayerfully ask Him to help us to use His own ordained means of success! The revival grew larger, and we found ourselves visiting not only in the homes of the saints but also of sinners.

Visitation

This brings us to another important facet of carrying forward a revival—namely,

visiting in the homes, getting close to the people, learning of their needs. Here again the value of a doctor-minister team is clear. People are sick, and they are sick all over. Physical ills, mental frustration, and the guilt of sin have bowed them down; they have lost hope. Now here is a physician of the body and a physician of the soul saying, "We can help you." Maybe they have a physical problem they want to talk over. Of course, we cannot prescribe medicine, but we can explain why their doctor is having them get X-rays or take such and such a medicine. Or if we feel some simple adjunct, such as more exercise, a change of diet, or simple hydrotherapy will benefit them, we ask them to ask their doctor if they can carry these out without hindering his program.

You can see, we have made a friend of their family doctor. Many times the best medicine these folks can have is someone to talk to, and Christ, the bearer of our infirmities, stands ready to help their physical ills. It is an ideal combination, of Christlike work for the body and Christlike work for the soul.

We are under the conviction that this visiting in the homes, using the direct approach, is most important to the success of the revival. Elder Sunny Liu joined us, and also the local pastor, in this visitation program. It is in the home, meeting the unbelieving husband or wife, son or daughter, and giving them personal help, and then having prayer with the family, that we have some of our most wonderful experiences.

This is no time for a timid ministry. When we deal with backsliders, we must come directly to the point of introducing them to Christ, the One mighty to save. There is power in the Word to change and transform the sinner. Let us come close to people. We must love them if we want them to understand God's love. We should not be afraid to talk plainly so long as we have love in our voice. Help them to change their harmful physical and spiritual habits. The direct approach, we call it. Find the sinner, find the sin, and find the cross.

The Sabbath Program

There are two Sabbath services. We divide these, one speaking one Sabbath, the other the next. On the last Sabbath we have an afternoon service, and an opportu-

nity is given for testimonies. This is indeed the climax of the entire program. Church members confess that "we had grown cold"; others, with tears in their voices, that "we have been in a rut for years." Then the backsliders and open sinners come to the front and tell how the prayers of this or that church member are the reason they are coming back to the church.

Brethren, when God takes over a meeting, we cannot stop it. On one occasion, the testimony and prayer service began in the late afternoon and continued right through the supper hour, up until 7:00 P.M. Some who left came back and said they went home but they couldn't stay away—they just had to come back and bear their testimony.

We trust that there will be other doctor and minister teams who will be encouraged

to start church revivals. We have seen just a little of the deep movings of God's Spirit; we need to see more.

How slow men are to understand God's preparation for the day of His power! God works to-day to reach hearts in the same way that He worked when Christ was upon this earth. In reading the word of God, we see that Christ brought medical missionary work into His ministry. Cannot our eyes be opened to discern Christ's methods? Cannot we understand the commission He gave to His disciples and to us? —*Medical Ministry*, p. 246.

The world must have an antidote for sin. As the medical missionary works intelligently to relieve suffering and save life, hearts are softened. Those who are helped are filled with gratitude. As the medical missionary works upon the body, God works upon the heart.—*Evangelism*, p. 517.

* A full discussion of these topics is found in the book *Better Living*, by J. Wayne McFarland, M.D. Copies may be obtained at your Book and Bible House.

EVANGELISM -- Winning Men for God



The Baptismal Class

GERY P. FRIESEN

Singing Evangelist, Georgia-Cumberland Conference



WE HAVE all heard many times from the lips of those who attend our meetings the words: "I know this is the right church—and I'm going to join it someday . . ." All about us God's Spirit is convicting the hearts of men and women as they listen to the message for this hour. "In every congregation there are souls who are hesitating, almost decided to be wholly for God."—*Gospel Workers*, p. 151. Often these souls will make their decision to take their stand on the side of right after attending only one or two services. They know that the seventh day of the week is the Sabbath, and that this church is preaching truth. The convicting power of the Spirit impresses them to act. The next step is their preparation for baptism. How

can this best be done? Is there one way that is better than another?

We would all readily agree that an ideal situation is to have everyone who will be baptized attend every service and hear all the message. But the ideal is not often realized. Very often the bulk of decisions are realized during the last week of the meeting; often during the last few nights. Many persons who decide for truth have attended only a portion of the services and have heard only a part of truth. But even those who have attended all the meetings have but *heard* the message, without an opportunity to ask the questions that come to them at the time of presentation. They still have many unanswered questions. Visitation in the home is most important and will help to clear up many questions with this group.

From Thames to Tigris, by Leona Running, \$3.00 postpaid.

This graphic illustrated account of a Seminary group's journey to Reformation and Bible lands has run through one edition, and a small second issue is now available. All orders should go to Mrs. Leona Running, Andrews University, Berrien Springs, Michigan.

The book *Evangelism* gives us much instruction regarding the thoroughness that ought to characterize our work. On pages 319 to 326 many statements appear that tell us to "bind off your work thoroughly," and "those who accept the truth are to be fully instructed." Our work is not completed after the preaching of the truth; we must be sure the people understand all the fundamental truths so that the minister who follows us will find a people who are well grounded.

It might again be said that there is no one certain way that the work must be done. For those who are looking for one way to do the work, this article may be of help.

One of the agencies that can be employed to facilitate the thoroughness desired is the baptismal class. This class is made up of those who have taken their public stand during the time of the public meeting, indicating their belief in this message as truth and desiring to be a part of its membership. On the last night of the crusade (this would refer more specifically to the short, intensive meeting) the entire group who have taken their public stand during the past few nights are called forward. A time and place are selected and announced at this time for the conducting of this class. The church membership is invited to attend, with special emphasis given to have the church board members present. It is understood that the discussion and questions will be directed to the baptismal candidates.

The class should begin immediately after the closing night of the campaign. This is a distinct and separate phase of the evangelistic campaign. At the time of the first class period a new, inexpensive Bible should be given to each of the baptismal candidates. This allows each class member to find the verses of Scripture by announcing the page number along with the text.

There are several booklets that can be used in preparing the candidates. The writer has compiled a booklet entitled *A Baptismal Guide to Membership in the Seventh-day Adventist Church*. It is not an exhaustive study but serves as a guide in presenting each of the doctrines in a short, concise way. All the doctrines are conveniently grouped in sections, giving the most pertinent texts with the seed thought for each text, so that the doctrine can be substantiated from the Bible and clearly seen to be a part of truth. The booklet, divided into eight sections, can easily be completed in as many nights. It later serves as a ready reference to the newly baptized member when questioned on his new-found faith.

On the opening night of the class each one is asked to write his name on the cover of his *Guide*. At the close of the class period, which should not last more than one and one-half hours, the booklets are collected. On the next night the booklets are redistributed. The booklets that are not handed out indicate the absent class members. After the class, these named booklets are given to the members of the evangelistic company, who visit the persons concerned the next day, bringing them up to date. Thus the whole class can move forward together.

We cannot too often think there is a never-sleeping eye, which reads the heart and registers our thoughts.—Bacon.

The baptismal class is not another preaching service. It must be an informal discussion period in which the class members feel free to ask questions that may come to mind. The class begins and ends with prayer, without time taken for music, et cetera. After each section is completed, it is ascertained whether or not the subject is fully clear. Free discussion of any question is promoted. At the time of the last class period provision is made to record their decision for baptism under the section entitled "A Record of My Decision." This records the time of their public stand, the completion of the baptismal class, the date of their baptism, et cetera. This class period could conveniently come on Wednesday night. If the crusade ended on Saturday night, the first class could be on Monday night, with classes on Tuesday and

Wednesday. Thursday could be used, especially for those who work during the day, for Sabbath preparation. The next class would come on Friday night. No class on Sabbath night, but a resumption on Sunday running through Wednesday night. This gives eight nights of instruction, leaving Thursday and Friday of the second week to visit those who still may have problems. This would make it possible for the entire class to be baptized on the following Sabbath morning.

Some Questions Answered

Someone might ask: "Why not just visit the prospects in their homes?" This can be done with a great measure of success. But if you are to prepare forty people for baptism, it would mean forty visits every day as compared to one. There will be those with special problems plus those who were absent from the class who will have to be visited, but these will be in the minority. The class also provides the opportunity for class discussion where one can find help in the experience of another. A feeling of "belonging" is more readily experienced by the class members in this atmosphere.

"Why not have the class in conjunction with the public service?" This can, and is being done. But if the class is conducted in an easy, relaxed, informal style, time will not permit conducting both services on the same night. If just fifteen or twenty minutes are taken for the class, it hardly gives time for discussion of the many questions that arise. Or else the candidates feel time will not allow their questions and so do not ask any. We want to prepare and baptize the greatest number of people in the shortest possible time without anyone feeling rushed. This plan more nearly allows for that.

"Why ask the church members and the church board to attend?" For two reasons: First, it will strengthen the church membership to hear the fundamentals of the truth discussed in all of its fullness, presented in such simplicity that even the "babes" will understand. Many who have not had full preparation will find in these classes the sure and certain reason for their belief. Second, the church board will not have any questions as to the readiness of those presenting themselves for baptism. Thus the Sabbath morning examination can be eliminated.

In conclusion it might be said that the

"short campaign" need not be a "fast campaign." It need not be a slipshod program that results in a high mortality rate a few weeks after the public meetings are over. With one week allowed for church revival, two weeks (or three) for the public presentation, and two weeks for the baptismal class, full instruction can be given and the mortality rate will drop and in many instances be almost nonexistent. A foundation is laid upon which the new member can build a strong Christian character.

(Materials mentioned in this article are available from the author.)

INSPIRING STATISTICS

MY COLLEAGUE, Earl Cleveland, has just supplied us with some inspiring evangelistic information that we would like to share with our readers. As we all know, evangelism is not growing easier as the years roll by, therefore we find this report very encouraging.

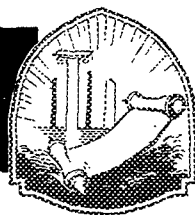
With his typical flair for a telling phrase, Brother Cleveland addresses his report to "Men of the Century!" By this he means, men who have won a hundred or more souls to Christ during the year 1961. Many of our readers will have heard of his famous "Century Club," which relates to this same group of men.

On page 1 of his report the names of thirteen men in our Regional work are listed together with their locations, and the number of baptisms for the year. These range from 99 up to 218 souls. These thirteen men had the joy of receiving into church fellowship 1,898 persons during the year 1961.

On page 2 of the report is another list of thirteen men with similar information, the number of baptisms ranging from 50 up to 100. This group of men had the joy of receiving 768 souls into the church during the year.

Thus "Century Club" has resulted in the addition of 2,666 souls to the church of Christ in one year. Surely we can join in praising God for such a wonderful outpouring of His blessing. H. W. Lowe

A fact that has been ignored has a way of coming back at a most inopportune moment.



The Office and Ministry of the Angel Gabriel

(Part 1)

D. E. MANSELL

Pastor, Southern New England Conference



THE Scriptures and the Spirit of Prophecy frequently mention angels and their ministration on behalf of "them who shall be heirs of salvation" (Heb. 1:14). Only rarely, however, are the names of these celestial beings given. As a matter of fact, in so far as the inspired sources of information are concerned, only three are mentioned by name. They are, Michael, Lucifer, and Gabriel.¹

Michael, which is derived from the Hebrew, *mikha'el*, means, "who [is] like God?" Jude 9 identifies him as being "the archangel" (Gr. *ho archangelos*). The only other occurrence of the word "archangel" in the Bible is found in 1 Thessalonians 4:16 where the Lord Jesus Christ is said to descend from heaven "with the voice of the archangel," literally, "with archangel voice" (Gr. *en phōnē archangelou*; compare Darby's *New Testament, A New Translation*; and the R.S.V.), to resurrect the dead. Since, according to John 5:27 and 28, it is the voice of the Son of God that resurrects the dead, the natural inference would be that the archangel Michael was our Lord prior to His incarnation. This conclusion is confirmed by the Spirit of Prophecy.²

The name, Lucifer, which is a transliteration of the Latin, *Lucifer*, meaning, "light bearer," is derived from the Hebrew word, *hēlel*, which means, "shining" or "brilliant one." This word occurs but once in the Bible. This is in Isaiah 14:12, where it is applied to the king of Babylon. While this designation applies primarily to the king of Babylon, Isaiah apparently also had in

mind the one whom the Babylonian king served, Satan. Hence, in a secondary sense, Lucifer applied to Satan. The Spirit of Prophecy confirms this identification and describes Lucifer in the following way:

Sin originated with him, who, next to Christ, had been most honored of God, and was highest in power and glory among the inhabitants of heaven. Lucifer, "son of the morning," was first of the covering cherubs, holy and undefiled.—Patriarchs and Prophets, p. 35.

The third angel named in the Bible or the Spirit of Prophecy, the one who is the principal object of this study, is Gabriel. This name is a transliteration of the Hebrew, *gabriel*, signifying, "man of God," or "God has shown Himself strong." The Scriptures reveal the following facts concerning this angel:

1. He was sent to Daniel to explain the vision of the ram and the he-goat (Dan. 8:16).
2. He was sent to Daniel to explain the vision of the seventy weeks (chap. 9:21).
3. He was standing on the right side of the altar of incense when he appeared to Zacharias in the Temple (Luke 1:11, 19).
4. He announced the birth of John the Baptist to Zacharias (verse 13).
5. He declared that he stood in the presence of God (verse 19).
6. He announced the birth of Jesus to Mary (verse 26).

Aside from these facts, little else can be inferred with certainty concerning Gabriel in the writings of the Bible, but a considerable amount of additional information may be gleaned from the writings of the Spirit of Prophecy.

The purpose of this study is twofold:

THE MINISTRY

First, to better understand the activity of the angelic world in the plan of salvation, and, second, to provide a firm basis for further study into the ramifications of this subject and its connection with other doctrines.

One of the key statements made in the Spirit of Prophecy concerning Gabriel's office and ministry is found in *The Desire of Ages*, pages 98 and 99, where it says:

To the question of Zacharias, the angel said, "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings." Five hundred years before, Gabriel had made known to Daniel the prophetic period which was to extend to the coming of Christ. The knowledge that the end of this period was near had moved Zacharias to pray for the Messiah's advent. Now the very messenger through whom the prophecy was given had come to announce its fulfillment.

The words of the angel, "I am Gabriel, that stand in the presence of God," show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, "There is none that holdeth with me in these things, but Michael [Christ] your Prince." Dan. 10:21. Of Gabriel the Saviour speaks in the Revelation, saying that "He sent and signified it by His angel unto His servant John." Rev. 1:1. And to John the angel declared, "I am a fellow servant with thee and with thy brethren the prophets." Rev. 22:9, R.V. Wonderful thought—that the angel who stands next in honor to the Son of God is the one chosen to open the purposes of God to sinful men.

Several significant facts are revealed in this passage concerning Gabriel's position and work. Without repeating the information already adduced, but rather adding to it new facts obtained from the Spirit of Prophecy (a plan which will be followed throughout the remainder of this study) we now know that—

7. Gabriel holds a position of high honor in the heavenly courts.

8. It was he who told Daniel, "There is none that holdeth with me in these things, but Michael your prince," thus identifying one of the beings in Daniel 10 as being Gabriel.

9. Christ calls him, "His angel," an appropriate title for the angel who was chosen to reveal prophecy concerning the coming of the Messiah, and who announced His birth to Mary.

10. He was a fellow servant with John and with John's brethren the prophets, thus identifying him as being the angel of Revelation 22:9.

11. He is the angel next in honor to the Son of God.

12. He is the angel chosen to open the purposes of God to sinful men.

Concerning the fact that Gabriel stood on the right side of the altar of incense, *The Desire of Ages*, page 97, says, "The position of the angel was an indication of favor." More will be said concerning this later.

A statement in *The Desire of Ages*, page 234, repeats three of the significant facts set forth on pages 98 and 99, already quoted. It says:

It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel. It was Gabriel, "His angel," whom Christ sent to open the future to the beloved John; and a blessing is pronounced on those who read and hear the words of the prophecy, and keep the things written therein. Rev. 1:3.

Another key statement will now be added to the one already given:

In the supreme crisis, when heart and soul are breaking under the load of sin, Gabriel is sent to strengthen the divine sufferer, and brace Him to tread His bloodstained path.—*The SDA Bible Commentary*, Ellen G. White Comments, on Luke 22:42, 43.

Still another significant statement relating to the same crisis is found in *The Desire of Ages*, page 693, where it says:

In this awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the sufferer, the heavens opened, a light shone forth amid the stormy darkness of the crisis hour, and the mighty angel who stands in God's presence, occupying the position from which Satan fell, came to the side of Christ.

To the facts already discovered concerning Gabriel, these may now be added:

13. He was the angel who came to strengthen Christ in Gethsemane.

14. He occupies the position from which Satan fell. This, incidentally, confirms the logical inference that may be drawn from a comparison of *The Desire of Ages*, page 99 (Gabriel is "next in honor to the Son of God,") and *Patriarchs and Prophets*, page 35 (Lucifer was "next to Christ" in honor).

The Desire of Ages, page 694, makes this statement concerning the arrest of Jesus on the night of the crisis in Gethsemane:

Standing in advance of His disciples He said, "Whom seek ye?" They answered, "Jesus of Nazareth." Jesus replied, "I am He." As these words were spoken, the angel who had lately ministered to Jesus moved between Him and the mob. A divine light illuminated the Saviour's face, and a dovelike form overshadowed Him. In the presence of this

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divine glory, the murderous throng could not stand for a moment. They staggered back. Priests, elders, soldiers, and even Judas, fell as dead men to the ground.

Another fact may now be added to the list:

15. Gabriel was the angel who caused the mob to fall back when they were about to arrest Jesus. Compare this with John 18:6.

Moving on to the events connected with the resurrection we discover this significant statement concerning the angel who took Satan's place:

The mightiest angel from heaven, he who held the position from which Satan fell, received his commission from the Father, and clothed with the panoply of heaven, he parted the darkness from his track. His face was like the lightning, and his garments white as snow. As soon as his feet touched the ground it quaked beneath his tread. The Roman guard were keeping their weary watch when this wonderful scene took place, and they were enabled to endure the sight, for they had a message to bear as witnesses of the resurrection of Christ. The angel approached the grave, rolled away the stone as though it had been a pebble, and sat upon it. The light of heaven encircled the tomb, and the whole heaven was lighted by the glory of the angels. Then his voice was heard, "Thy Father calls Thee; come forth."—*The SDA Bible Commentary*, Ellen G. White Comments, on Matt. 28:2.

Having previously established that Gabriel is the angel who occupies the position from which Satan fell, four important, new facts are here revealed concerning him:

16. He is the mightiest angel.

17. He was sent from heaven with a commission from the Father on the morning of Christ's resurrection.

18. He was the angel who rolled away the stone from the door of the sepulcher.

19. He was the angel who announced,

"Thy Father calls Thee; come forth."

Three more important statements related to Christ's resurrection afford a fresh insight into the ministry of the angels in Christ's work on earth:

When the mighty angel came down to the tomb, he was joined by another, who with his company had been keeping guard over the Lord's body. As the angel from heaven rolled away the stone, the other entered the tomb, and unbound the wrappings from the body of Jesus.—*The Desire of Ages*, p. 789.

These angels were of the company that had been waiting in a shining cloud to escort Jesus to His heavenly home. The most exalted of the angel throng, they were the two who had come to the tomb at Christ's resurrection, and they had been with Him throughout His life on earth.—*Ibid.*, p. 832.

The Roman guard had been enabled to view the mighty angel who sang the song of triumph at the birth of Christ, and hear the angels who now sang the song of redeeming love.—*Selected Messages*, vol. 1, p. 303.

From these statements the following facts are adduced:

20. Gabriel was joined by another angel who with his company had been keeping guard over the Lord's body.

21. He was one of the two angels who appeared to the disciples at Christ's ascension.

22. He was one of the two angels who had been with Christ throughout His life on earth.

23. He was the angel who sang the song of triumph at Christ's birth.

The fact that Gabriel had been one of the angels who had been with Christ during His earthly life opens up a new insight into certain events in Christ's life. Observe the illumination it gives to these statements from *The Desire of Ages*:

He [God] commissioned angels to attend Jesus and protect Him till He should accomplish His mis-

sion on earth, and die by the hands of those whom He came to save.—Page 67.

Some were casting stones at Him, when suddenly He disappeared from among them. The heavenly messengers who had been by His side in the synagogue were with Him in the midst of that maddened throng. They shut Him in from His enemies, and conducted Him to a place of safety.—Page 240.

The miracles of Christ for the afflicted and suffering were wrought by the power of God through the ministration of angels.—Page 143.

Notice that Gabriel was not alone in his ministrations on Christ's behalf. Two angels had been especially close to Jesus throughout His earthly ministry. One of these angels was Gabriel, as has been shown. Who was the other angel? We are not told his name. Evidently the Lord has not seen fit to reveal it, and speculation is useless. We know, however, that he must be next to Gabriel in honor, for he and Gabriel were the "two" "most exalted of the angel throng," and since Gabriel is the highest angel, this unnamed angel must be the next highest. Perhaps it is not amiss to venture a step further. Since Gabriel took the place from which Satan fell, and Satan had been "first of the covering cherubs," Gabriel must now be the first of the covering cherubs. Since there were only two covering cherubs in the earthly tabernacle (Ex. 25:18) which was the shadow of heavenly things (Heb. 8:5), the conclusion appears to be cogent that the unnamed angel was the second of the covering cherubs. Notice this statement:

The ark of the earthly sanctuary was the pattern of the true ark in heaven. There, beside the heavenly ark, stand living angels, each with one wing overshadowing the mercy-seat, and stretching forth on high, while the other wings are folded over their forms in token of reverence and humility.—*The SDA Bible Commentary*, Ellen G. White Comments, on Ex. 25:17-22.

As the hand of inspiration draws aside the curtain separating the invisible from the visible, we may profitably contemplate the activity of these two angels in relation to the events of the resurrection. Observe what Ellen G. White says in *Early Writings*, pages 181 and 182:

The disciples rested on the Sabbath, sorrowing for

the death of their Lord, while Jesus, the King of glory, lay in the tomb. As night drew on, soldiers were stationed to guard the Saviour's resting place, while angels, unseen, hovered above the sacred spot. The night wore slowly away, and while it was yet dark, the watching angels knew that the time for the release of God's dear Son, their loved Commander, had nearly come. As they were waiting with the deepest emotion the hour of His triumph, a mighty angel came flying swiftly from heaven. His face was like the lightning, and his garments white as snow. His light dispersed the darkness from his track and caused the evil angels, who had triumphantly claimed the body of Jesus, to flee in terror from his brightness and glory. One of the angelic host who had witnessed the scene of Christ's humiliation, and was watching His resting place, joined the angel from heaven, and together they came down to the sepulcher. The earth trembled and shook as they approached, and there was a great earthquake. . . .

One of the angels laid hold of the great stone and rolled it away from the door of the sepulcher and seated himself upon it. The other entered the tomb and unbound the napkin from the head of Jesus. Then the angel from heaven, with a voice that caused the earth to quake, cried out, "Thou Son of God, Thy Father calls Thee! Come forth." . . . Jesus arose from the dead, a triumphant conquerer.

Note the following items concerning the unnamed angel:

a. He was one of the angelic host who witnessed the scene of Christ's humiliation.

b. He was one of the angelic guard stationed at Christ's tomb.

c. As the angel with the commission from the Father [Gabriel] descends from heaven, the unnamed angel leaves his post and joins the angel from heaven in his descent.

d. As Gabriel rolls the great stone away from the door of the sepulcher, the unnamed angel unbinds the napkin from the head of Jesus.

The Desire of Ages, pages 788 and 789, adds a few more interesting details:

The women had not all come to the tomb from the same direction. Mary Magdalene was the first to reach the place; and upon seeing that the stone was removed, she hurried away to tell the disciples. Meanwhile the other women came up. A light was shining about the tomb, but the body of Jesus was not there. As they lingered about the place, suddenly they saw that they were not alone. A young

MURMURING

¶ Murnur at nothing. If our ills are reparable, it is ungrateful; if remediless, it is vain. A Christian builds his fortune on a better foundation than stoicism; he is pleased with everything that happens, because he knows it could not happen if it did not please God; and that which pleases God must be best.—H. L. Wayland.

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man clothed in shining garments was sitting by the tomb. It was the angel who had rolled away the stone. He had taken the guise of humanity that he might not alarm these friends of Jesus. Yet about him the light of the heavenly glory was still shining, and the women were afraid. They turned to flee, but the angel's words stayed their steps. "Fear not ye," he said; "for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead." Again they look into the tomb, and again they hear the wonderful news. Another angel in human form is there, and he says, "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."

To the facts concerning Gabriel may be added this one:

24. He was the angel who said, "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead."

Concerning the unnamed angel, the following fact may be added:

It was he who 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."

The main concern of this study being the angel Gabriel, we shall leave the unnamed angel and examine another line of evidence—the annunciation of the birth of John. Three statements contain information of interest to this study:

The angel Gabriel was sent from the heavenly courts to give instruction for the care of children after their birth, that the parents might fully understand their duty.

About the time of Christ's first advent the angel Gabriel came to Zacharias with a message similar to that given to Manoah.—*Temperance*, p. 173.

On heaven's records of noble men the Saviour declared that there stood not one greater than John the Baptist. The work committed to him was one demanding not only physical energy and endurance, but the highest qualities of mind and soul. So important was right physical training as a preparation for this work that the highest angel in heaven was sent with a message of instruction to the parents of the child.—*The Ministry of Healing*, p. 379.

The third statement will be given presently. First, however, two more facts concerning Gabriel's office and ministry.

25. He gave instructions to Zacharias concerning the care of his child similar to the message given to Manoah concerning his child.

26. He is the highest angel.

On the basis of these two statements, the inference might be made that since Gabriel was the angel who was sent to instruct Zacharias with regard to John's care, and he had been sent with similar instruction to the parents of other children, that therefore he was the angel who gave the instructions to Manoah concerning Samson. Such a conclusion does not necessarily follow from the facts, and the statement that follows shows that such a conclusion would be erroneous:

Manoah and his wife knew not that the One thus addressing them was Jesus Christ. They looked upon Him as the Lord's messenger, but whether a prophet or an angel, they were at a loss to determine.—*The SDA Bible Commentary*, Ellen G. White Comments, on Judges 13:2-23.

On the basis of this statement it seems quite clear that although Gabriel did give instructions to Zacharias and other parents concerning the care of their children, it was Christ, not Gabriel, who imparted the instruction to Manoah concerning Samson.

This example gives an indication of the caution that must be exercised in drawing conclusions from seeming inferences. When supporting evidence is not available, it is better to hold suspended judgment.

We now proceed with our investigation based on the evidence that has been adduced thus far. In *The Desire of Ages*, page 780, where it tells of the angel who came down from heaven when Christ was resurrected, whom we have identified as Gabriel, we find the following confirmatory evidence:

It is the face of the mightiest of the Lord's host. This messenger is he who fills the position from which Satan fell. It is he who on the hills of Bethlehem proclaimed Christ's birth.

Now notice the light that this latter

statement throws on a statement in *The Great Controversy*, page 314:

An angel visits the earth to see who are prepared to welcome Jesus. But he can discern no tokens of expectancy. He hears no voice of praise and triumph, that the period of Messiah's coming is at hand. The angel hovers for a time over the chosen city and the temple where the divine presence has been manifested for ages; but even here is the same indifference. . . .

There is no evidence that Christ is expected, and no preparation for the Prince of life. In amazement the celestial messenger is about to return to heaven with the shameful tidings, when he discovers a group of shepherds who are watching their flocks by night, and as they gaze into the starry heavens, are contemplating the prophecy of a Messiah to come to earth, and longing for the advent of the world's Redeemer. Here is a company that is prepared to receive the heavenly message. And suddenly the angel of the Lord appears, declaring the good tidings of great joy. Celestial glory floods all the plain, an innumerable company of angels is revealed, and as if the joy were too great for one messenger to bring from heaven, a multitude of voices break forth in the anthem which all the nations of the saved shall one day sing, "Glory to God in the highest, and on earth peace, good will toward men."

This statement adds the following bit of information to what is already known about Gabriel:

27. He hovered over the chosen city for a time before making the announcement of the birth of Christ to the shepherds.

We conclude this portion of our study with the observation that a better understanding of the personalities of the angels who were intimately involved in the ministry of our Lord here on earth adds new life and interest to the inspired narratives of our Lord's earthly life, just as becoming acquainted with the characters in a story increases our appreciation of the story.

¹ Dan. 10:13, 21; 12:1; Jude 9; Rev. 12:7; Isa. 14:12; Dan. 8:16; 9:21; Luke 1:19, 26. Jewish and Christian angelology add such names as Uriel, Ariel, Raphael, Abdiel, and Jeremiel, but these have no place in this study, since they are not found in the writings that Seventh-day Adventists recognize as inspired.

² *The Desire of Ages*, page 99, says: "When he came with a message to Daniel, he said, 'There is none that holdeth with me in these things, but Michael [Christ] your Prince.'" A comparison of *Early Writings*, page 164 ("Moses passed through death, but Michael came down and gave him life before his body had seen corruption") with *The Desire of Ages*, page 421 ("Moses passed under the dominion of death, but he was not to remain in the tomb. Christ Himself called him forth to life") confirm this conclusion.

PASTOR -- Shepherding the Flock



"Within the Shadow of Our Doors"

LUCAS M. DIAZ

Pastor, New York



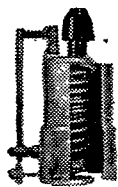
IT IS well said that New York City is as cosmopolitan as it is possible to be. Here one finds representatives of practically all the citizens of the world. Indeed, it is a real challenge, for it is a mission field in itself. The command is to go and "make disciples of all nations" (Matt. 28:19, R.S.V.), and there are thousands upon thousands "within the

shadow of our doors" who hunger and thirst after righteousness.

Here is what the pen of inspiration has to say about this in *Evangelism*, page 571:

The message must be given to the thousands of foreigners living in these cities in the home field. . . .

Who feels heavily burdened to see the message proclaimed in Greater New York and in the many other cities as yet unworked? *Not all the means that can be gathered up is to be sent from America to distant lands, while in the home field there exists such providential opportunities to present the*



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truth to millions who have never heard it. Among these millions are the representatives of many nations, many of whom are prepared to receive the message. Much remains to be done within the shadow of our doors—in the cities of California, New York, and many other States. (Italics supplied.)

Thus our message is being preached, not only by our English-speaking churches, but also by the Czechoslovakian, German, Hungarian, Hebrew, Italian, Yugoslavian, Russian, Spanish, Swedish, and Ukrainian churches.

In the *Statistical Report for the North American Division*, for the fourth quarter of 1960, the membership of the Greater New York Conference is listed as 4,423. Of these 4,423 members, there are 2,450 in the foreign language churches. This means that more than half of the membership of our conference belongs to congregations other than our English-speaking ones.

Upon breaking these figures down a little more, we find that of the 2,450 foreign-language-speaking believers, there are 1,460 Spanish-speaking members, making them the largest of the foreign-language-speaking groups. We are trying to carry out the following counsel:

While plans are being carried out to warn the inhabitants of various nations in distant lands, *much must be done in behalf of the foreigners who have come to the shores of our own land. . . . God's people are to labor faithfully in distant lands, as His providence may open the way; and they are also to fulfill their duty toward the foreigners of various nationalities in the cities and villages and country districts close by.*—*Ibid.*, p. 569. (Italics supplied.)

The Lord has blessed our Spanish work here in New York City because of such plans and efforts. It has not been easy, but the Lord has always added His blessing to the efforts of the hard-working Spanish ministers and lay members. It is always very encouraging to see God's hand leading amid the troubles, trials, and difficulties. Satan has brought up one barrier after another, but the hand of the Lord has destroyed them time and again, thus establishing the fact that Jesus Christ is "able

to keep that which we have committed unto him against that day."

We finished the year 1960 with 1,460 members. During the past six years 972 souls have been baptized. These faithful members paid the sum of \$193,041.06 in tithes during 1960. Considering the fact that there are eight Spanish ministers, the average tithe income to the conference, per minister, would be about \$24,000.

In addition to these eight Spanish ministers, there are eight colporteurs and six teachers that are daily bringing our message by word of mouth and by the printed page to hundreds of other Spanish-speaking people; fulfilling the counsel of the pen of inspiration that says:

To give *all nations* the message of warning—this is to be the object of our efforts. . . . From city to city, and from country to country, they are to carry the publications containing the promise of the Saviour's soon coming. These publications are to be translated into every language; for to all the world the gospel is to be preached.—*Ibid.*, p. 573.

Because we have taken heed to this counsel, during the past year, out of the 338 souls that were united by baptism to our conference, 203 were baptized by our Spanish ministers, who believe that ours is a progressive work and that we as Seventh-day Adventists are to be the head and not the tail.

Burning with the zeal and joy of heaven, these consecrated ministers and lay members are looking forward to an ever richer harvest of souls.

At the present time there are ten organized churches. Probably, by the time I finish writing this article there will be eleven, for a new church is to be organized in the Bronx.

As with many other congregations, we have our problems too. Our churches have grown so rapidly that our present church buildings are inadequate to cope with the overflow. The overcrowded Manhattan Spanish church has swarmed and has a group meeting in West Side Manhattan. It is extremely difficult to find meeting places because of the overcrowded conditions of New York City. A similar problem is facing our Spanish Mott Haven church.

I could continue enumerating these problems until I reach the number of ten, for all our churches have grown so rapidly that they cannot make provision on their existing church buildings to meet the demands for more room.

What will we do? At the present time we cannot solve this problem; but this we know, we will have to turn to the Lord as never before and ask Him to provide, for it is His work. In the meantime we must exercise faith and patience. There is wisdom in waiting for the Lord.

One of the more fortunate of the Spanish churches is the Bay Shore Spanish church, on Long Island. This church has grown so rapidly that the present building is inadequate for the congregation. However, the members have decided to build a house of worship to the honor of God and they have already bought the land on which the new church edifice will be built, and are looking forward in faith to the day when they will break ground.

We realize that there is an enormous task before us as we face the more than 500,000 Spanish people in New York City and its immediate communities. They must hear the message and witness to the power of God and His Word.

Our whole force has renewed its faith in God and is trusting that the power that descended upon the apostolic church will descend upon them in the form of the latter rain so that we can proclaim this message with power, "even from the roof tops," so that we may have many souls to present before our God and Saviour Jesus Christ.

The servant of the Lord wrote: "There is a great work before us. . . . Christ has made us ambassadors to make known His salvation to the children of men; and if we are clothed with the righteousness of Christ and are filled with the joy of His indwelling Spirit, we shall not be able to hold our peace."—*Ibid.*, pp. 570, 571.

As Spanish ministers and lay members and workers, our desire is to be Christ's ambassadors and to proclaim His salvation to the children of men and to finish the work He has given us to do. We solicit the prayers and help of all our brethren to this end.

Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees.—Victor Hugo.

God never works miracles for those who will not work for themselves.

OUTSIDERS

HOWARD A. MUNSON

Superintendent, Adventist Home, Inc.

THE word *outsiders* should be eliminated from the vocabulary of ministers and laymen.

In a recent church service the word "outsiders" was used several times. There were a few nonmembers in that audience of seventy-five people, one of whom was a fine Christian woman. She has been actively serving the Lord in all the activities of her church for many years. She is apparently living up to all the light she has received. Outsider? That word was like a slap in the face to her. It built up a spirit of resentment that nullified the whole sermon. It increased her fairly strong prejudice to a point where it would be difficult to reach her with our message today.

A few years ago a relative of mine, not an Adventist, consented to send his daughter to an Adventist college. It could have been the first step toward all the family accepting our message. But some thoughtless person used the word "outsider." It was like waving a red flag before a bull. Not one of that family is with us today.

In dealing with non-Adventists we need to observe this counsel: "As workers for Christ we want sanctified tact. . . . Win hearts, not repulse them."—ELLEN G. WHITE in *Review and Herald*, Dec. 16, 1884.

The word "outsider" has done much harm. Most "outsiders" do not feel that way about it; they feel very much inside. To these people that word has implications that are magnified as they put their own interpretation on its meaning.

What do we mean when we speak of "outsiders"? Outside the fold of God? Without spiritual light? Lost for lack of knowledge? Or do we mean those outside our church? A non-Adventist? If the latter is our meaning, then why not say "non-Adventist" or "those not of our faith"? Let us avoid driving people farther from the church by charging them with being outside the pale of redemption, out among sinners who are eternally lost. There were no "outsiders" with the Lord Jesus Christ.

Let us drop this word from our speaking

and our writing. Our mission is to draw people, not to turn them away. We can draw them by saying "non-Adventists," "our friends," or even "brother" if we wish.

Words of encouragement and respect, coupled with the love of God in our heart and manner, will make friends and save souls.

SHEPHERDESS -- Her Vital Partnership



1—The Minister's Wife and Her God

MRS. LESLIE G. HARDINGE



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

actions, dependent on Him for righteousness and grace.

She is called, just as surely as her husband is called, to her task. She has a special work.

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

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

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

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

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

That woman had learned lessons of dependence upon God for herself.

Responsibilities rest upon the minister's wife.

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

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

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

Perhaps one of the most difficult lessons for the young minister's wife to learn is to accept interruptions in the daily schedule. She plans her day carefully, as she certainly should, but

the telephone calls her from each task, and callers steal minutes or hours from her day. She may go to bed feeling frustrated that she has not been able to do everything she planned. Then it helps her to remember that in the morning she gave herself to God's direction, and that although she did not do the things she wanted to do, if she has accepted these interruptions cheerfully she has done something that was more important for her to do in God's sight. We sing the words, "Not my will, but thine," but find it hard to put into practice when our carefully planned day is interrupted by the needs of others.

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

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

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

BOOKS -- For Your Library



Facing the Unfinished Task, messages delivered at the Congress on World Missions, compiled by J. O. Percy, Zondervan Publishing House, Grand Rapids, Michigan, 1961, 281 pages, \$4.50.

The Congress on World Missions arranged by the Interdenominational Foreign Mission Association was held in Chicago, December 4-11, 1960. More than 500 evangelical missionaries and pastors gathered to study the challenge of a world in desperate spiritual need.

During the intervening days a number of leading evangelical missionaries and church leaders poured out their souls in stirring messages concerning the unfinished task, which mightily moved the hearts of those attending this congress.

The messages of these men, together with reports of the Mission Forum held nightly, are compiled and given in this book. These messages show conclusively that these zealous, God-fearing evangelical mission leaders do *not* agree that the day of the missionary is past, as some would have us think.

Facing the Unfinished Task points out that for the first time in history it is possible for every tribe and nation to be evangelized. Even those behind the iron curtain can be reached through literature and the radio.

Around such a positive note of potential victory for Christ do these forthright messages revolve.

R. S. WATTS

Watch With Me, G. W. Target, Gerald Duckworth & Co., 3 Henrietta Street, London, W.C.2, England, 1961, 96 pages, 85 cents postpaid.

This unusual devotional book by an Adventist author has very real merit. G. W. Target has built his message around the following well-known statement by Ellen G. White:

"It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones.

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As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross."—*The Desire of Ages*, p. 83.

The Christian church pays annual homage to the passion of our Lord prior to and during Easter. Then having sung, "Christ the Lord is risen today, Alleluia!" many jauntily go back to their homes or their tasks, feeling that a duty has been accomplished. But as the author points out, if we would really grow in grace we must take time to visualize the great sacrifice made for us on the cross.

We must in thought go down to the Garden and see our Lord wrestling in tears and blood; then follow Him to the judgment hall and on to Calvary. We must see Him as the King of Righteousness and King of Peace who began His reign from an ugly tree. Such meditation will mean more in the development of real Christian virtues than anything else.

Contemplative reading is what we need if we would become Christlike. G. W. Target has made an impressive and important contribution to the devotional literature of the church. This little volume would prove an excellent source of inspiration for prayer meeting studies. We heartily recommend it to our readers.

R. A. ANDERSON

***Ancient Israel: Its Life and Institutions*, Roland de Vaux, O.P., McGraw Hill Book Co., Inc., New York, 592 pages, 1961, \$10.95.**

This is a truly classic book in Old Testament sociology. The unusually well-qualified author is director of the famous Dominican Ecole Biblique in Jerusalem (Jordan), and was senior member of the committee that recently translated the *Bible de Jerusalem* from Hebrew, Greek, and Aramaic into French. He was codirector of archeological excavations at Khirbet Qumran and Feshka, and he did valuable research in the caves of the Dead Sea scrolls, 1949-1958.

This book of massive detail is extremely well organized. It has an extended table of contents as well as complete general and textual indexes with an extensive bibliography. Part I begins with the nomadic background of Israel, on through the tribal organization, and gives a wealth of detail on the laws of hospitality, asylum, blood vengeance, et cetera. Then follow in succeeding parts family institutions, polygamy, the position of women and children, education, adoption, funeral rites and their meaning, civil institutions, etc., with little-known facts that are rich backgrounds for preachers.

The author then traces the development of statehood, institution of monarchy, the postexilic community, the coronation rites, the royal household, officialdom, law, cities of refuge, justice, finance, the calendar, weights and measures, military institutions, the holy war, religious institutions (great detail here), liturgical worship, et cetera.

It is impossible to overstate the value of this work of reference to the studious preacher. The book is replete with Biblical documentation from beginning to end. Even where the reader may hold divergent views the presentation is always informative. The translation from the French must be excellent, for the reading is smooth despite its technical nature, and the style is gripping. I listed many obscure points from my own ignorance of social and religious life in ancient Israel, and every one appeared in the book, much to my satisfaction and enlightenment.

Dr. William Albright says, "The present volume is without a peer in its field." H. W. LOWE

***The Evidence of God in an Expanding Universe* (Forty American Scientists Declare Their Affirmative Views on Religion), Edited by John Clover Monsma, G. P. Putnam's Sons, New York, 1958, 250 pages, \$3.75.**

Here is a book that should be in every minister's library. It is an invaluable tool that should adorn any well-equipped preacher's workshop. As a rule the minister's professional training does not equip him to speak as an authority on scientific subjects. He lacks the technical knowledge and an adequate acquaintance with the relevant facts to speak as an expert on many of these subjects. But here is a book in which forty American scientists speak with authority and conviction concerning their discoveries in the laboratory. They point out the theological, cosmological, and anthropological evidences for a firm belief in God. These scientists invite us to look through the microscope and the telescope to see the fingerprints of a Supreme Creator, a Creator possessing infinite wisdom and power.

We believe a brief sampling from the book will be sufficient to whet the appetite of each reader of this column. Dr. Thomas David Parks, research chemist, states, "I see order and design all about me in the inorganic world. I cannot believe that they are there by the haphazard, fortunate coming together of atoms. For me this design demands an intelligence, and this intelligence I call God." Then after an intriguing discussion of water Dr. Parks continues, "There are other unique properties of water which appeal to me as having been designed by a Creator who has concern for His creatures. Water is the only known substance which becomes lighter as it freezes. This is tremendously important to life. Because of it, ice floats instead of sinking to the bottom of lakes and rivers and gradually forming a solid mass. On the top of the water it forms a layer of insulation to maintain the water below at a temperature above freezing. Fish and other marine life are preserved. . . .

"Personally, I have found my explanation of these marvels—a satisfying explanation—in relating Na-

ture's order to a Supreme Intelligence and its design to a Supreme Designer, and in it all I see more than cold, rational planning—I see the concern and love of a Creator for His creatures.”—Page 76.

Dr. Edmund Carl Kornfeld takes us into his laboratory. Here is what he says about his discoveries, “While laboring among the intricacies and infinitely minute particles of the laboratory, I frequently have been overwhelmed by a sense of the infinite wisdom of God. So highly intricate are the organic and biochemical processes functioning in the animal organism that it is not surprising that malfunction and disease occasionally intervene. One is rather amazed that a mechanism of such intricacy could ever function properly at all. All this demands a planner and sustainer of infinite intelligence. As I continue my labors, my belief in God is progressively strengthened and the attitude of unbelieving colleagues, anywhere in the world, becomes more and more an inexplicable conundrum. The simplest man-made mechanism requires a planner and a maker. How a mechanism ten thousand times more involved and intricate can be conceived of as self-constructed and self-developed is completely beyond me.”—Page 176.

Dr. Kornfeld quotes Prof. Edwin Conklin, biologist at Princeton University, “The probability of life originating from accident is comparable to the probability of the Unabridged Dictionary resulting from an explosion in a printing shop.”—Page 174.

Dr. Andrew Conway Ivy, renowned physiologist and vice-president of the University of Illinois for many years, adds his strong testimony to that of the other thirty-nine scientists. “Belief in the existence of God provides the only complete, ultimate and rational meaning to existence. Belief in God is the only ultimate reason for the absolute certainty that man is a person and something more than a parcel of matter and energy. . . .

“In the science of physiology, the gills of fish demonstrate the priority of water; the wings of the bird and the lungs of man demonstrate the priority of air; the eyes of man the priority of light; scientific curiosity the priority of facts; the presence of life the priority of a natural law providing for the production of life. Now I ask: Does deep insight, great clear rational thinking, great courage, great duty, great faith, great love demonstrate the priority of nothing? *It is preposterous to argue that the most profound thoughts, sentiments and actions of man argue the priority of nothing.* They demonstrate the prior existence of a Superior Mind, a Creator who is revealed in the world of experience to those who do not erect a barrier to the search for that Superior Mind or Creator.

“The law of causality cannot be disproved. Without its operation all living things would die. The human mind cannot function except on the basis of causality. I submit that the law of causality is something real.”—Pages 224-235.

These are just a few paragraphs gleaned from the 250 pages of this unusual book. In my personal copy there is hardly a page on which I have not marked some scintillating sentence or thought-pro-

voking phrase. Every minister will find valuable material in this veritable gold mine! A. A. ESTEB

Jeremiah, Elmer A. Leslie, Abingdon Press, New York, 1961, paperback edition of 1954 original, 349 pages, \$2.25.

The author is professor emeritus of Hebrew and Old Testament literature at Boston University School of Theology where he received his Ph.D. degree. He is the writer of a number of books.

The special value of this fine paperback is its chronological arrangement, careful translation, and interpretation of the great Hebrew prophet Jeremiah. The author has liberally drawn from contemporary scholars recognized for accuracy. He shows instinct for the poetic portions of this Bible book. The writer's Christian evaluation of Jeremiah's prophetic office makes it of great interest to Adventist ministers and instructors. His last-day applications for some of the political issues of Jeremiah's time, will furnish new spark for our evangelists.

I carefully studied Leslie's textbook and was enriched in my understanding of the prophet Jeremiah's distinctive message and mission. I recommend it for personal study and for library use in our colleges and universities. LOUISE C. KLEUSER

Anabaptism in Flanders, 1530-1650, A. L. E. Verheyden, Herald Press, Scottdale, Pennsylvania, 1961, 136 pages, \$3.75.

Here is a very illuminating book on Anabaptist and Mennonite history. It is recommended as offering the first comprehensive study of Anabaptism in Flanders in the sixteenth century. Flemish Anabaptism is well portrayed as being peaceful, non-resistant, and after the pattern of Menno Simons.

A very thorough reading of this book helped us materially to interpret various Reformation groups. Its excellent documentation, with copies of originals, reveals careful scholarship. Students of comparative religions, ministers working in areas where Mennonite Christians witness for Bible baptism, will find this work very instructive and helpful in evangelistic contacts. Adventists share in the struggles for religious freedom and they will admire the Anabaptists' loyalty to Bible principles. Our college and university librarians should consider this book important in the field of research. L. C. KLEUSER

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A Sad Story

with a

Pointed Lesson

OUR readers are acquainted with the teachings of a dissident group which became known as the Davidian Seventh-Day Adventists, or the Shepherd's Rod party, whose leader Victor Houteff came to America in 1907, after being expelled from his homeland of Bulgaria. He became a Seventh-day Adventist in 1919 and soon developed fanciful views, which, after a number of interviews and considerable correspondence, led to his disfellowshipment.

Mr. Houteff claimed that he had never had a proper hearing, that the brethren could not answer his views, and he wrote and circulated his strange teachings against the counsel of the church. All of this is common to offshoot movements. He built up a small following and in 1935 established headquarters at Waco, Texas. The Davidians consistently opposed the Seventh-day Adventist Church, though they claimed they desired to reform it. After Mr. Houteff's death in 1955 his wife and others came into the leadership. In 1959 they issued an unfortunate statement involving them in date-setting, based on certain erroneous prophetic interpretations of the 1260 days of Revelation 11:3-6.

Thereafter they were naturally somewhat embarrassed, and in August, 1959, a group of their leaders met, at their suggestion, with a group appointed by the General Conference of Seventh-day Adventists in Washington, D.C., for several days. At that meeting they were exhorted (a) to restudy the principles of interpretation which had led them into difficulty, and would inevitably lead to more problems; (b) to think and pray earnestly and consider some acknowledgment of their errors, so that they could return to the parent Seventh-day Adventist Church in unity and love.

The delegation returned to Waco and issued statements indicating that the brethren in Washington could not answer their questions (another familiar attitude of offshoots), and they continued on their way. We felt that certain of their leaders felt their situation keenly and we prayed earnestly that they would, by God's grace, forsake their erroneous teaching and return to the church. But signs of disintegration soon appeared.

This trend continued, and now their Waco

headquarters are closed, the property is up for sale, and their leaders have moved away. A lawyer's notice says that the "General Association of Davidian Seventh-day Adventists" is now "a Dissolved Association in Liquidation," and adds "there will be no further publishing of the 'Shepherd's Rod' literature." It is reported that some of their offshoots are contesting the legality of these procedures.

A letter signed by seven officers of the Executive Council, March 1, 1962, addressed to a special session of the association, announced their resignation, and assigned the following reasons:

1. A "realization that adjustments in many of our doctrines were required if there was to be harmony between them and the Bible. For we discovered that many of our cardinal teachings were predicated on concepts Brother Houteff and Sr. White expounded which the Bible does not actually support. This we say without attempting in the least to disparage their honesty and sincerity."

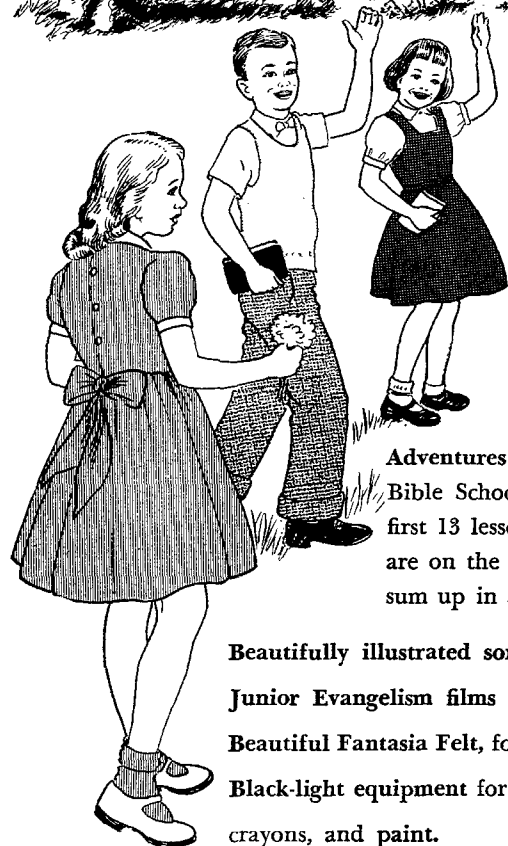
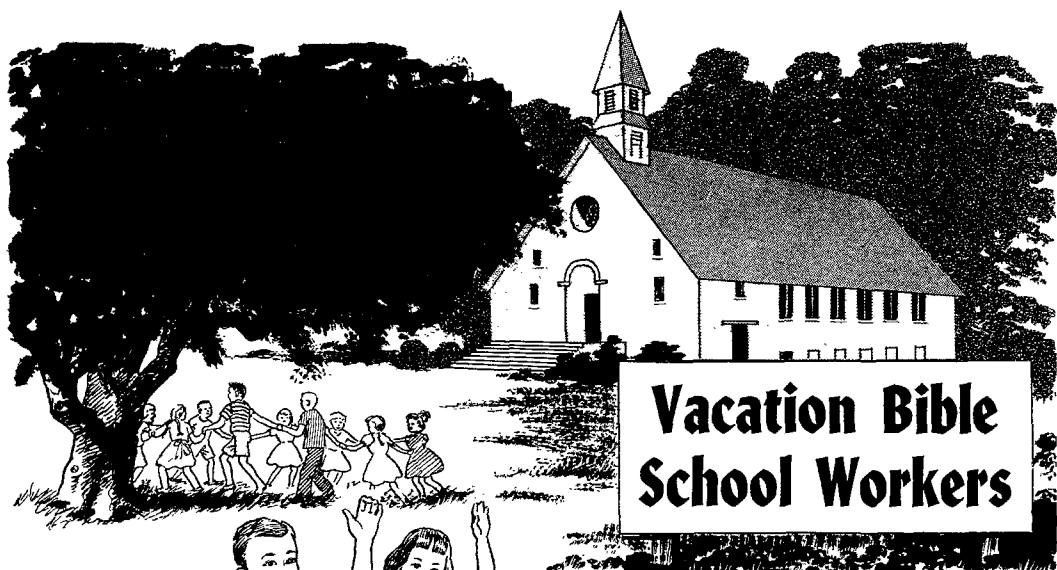
2. "Due to many inaccuracies that we found in the teachings concerning these chapters in Ezekiel [4 and 9] and others that we have not discussed publicly, we must frankly state that we are no longer convinced that 'The Shepherd's Rod' is without error on consequential doctrines. . . . It is our belief that the teachings of both Brother Houteff and Sister White have been used improperly in relation to the Bible, and that the Bible has been made subject to what they have said."

There are now several offshoots of the Shepherd's Rod, and doubtless they will stubbornly continue their activities, but the main body is in confusion and disruption.

We do not rejoice over the bitter experience that has thus come to some earnest souls. We trust many of them will find their way back into the church where they may enjoy a renewed experience of happy fellowship and a secure foundation for their faith. We think the lesson in this sad disillusionment should be a warning that will save men and women from the deceptions that come when we forsake God's church to follow new and unfounded ideas based on interpretations that bring discredit to the cause of truth.

H. W. LOWE

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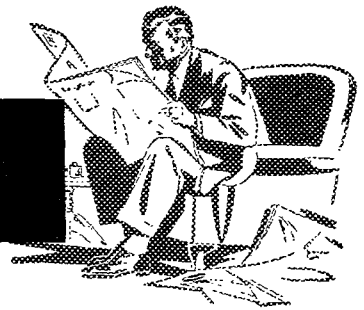
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NEWS -- From Current Journals



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

LONDON—A proposal that Anglican clergymen should be encouraged to undergo training in psychiatry won the approval here of the Convocation of Canterbury. Sponsors of the recommendation said parish clergymen need such training to cope with the psychoneurotic problems of their congregations.

WASHINGTON, D.C.—Plans for a Buddhist religious and cultural center here that would include an 80-foot aluminum statue of Buddha were unveiled by an organization to be called the Buddhist Center of the United States of America. Ambassador H. E. W. Gopallawa of Ceylon announced the project, estimated to cost at least \$5 million. He is vice-president of the nonprofit corporation that will solicit funds for the structure. Beneath the gold-leaf-covered statue of Buddha, one of the largest in the world, would be a number of shrines for worship, to be dedicated by various Buddhist countries. Plans also call for an auditorium, library, and accommodations for visiting Buddhist scholars and clergy. The corporation expects the monument to be built on a four-acre site that would include a garden, fountains, a pagoda, and a teahouse. It would be expected to attract visits by thousands of American tourists as well as the increasing number of Asians in the nation's capital. So far, Laos is the only country that has contributed to the project, but Ambassador Gopallawa said Ceylon is considering a gift. He expressed confidence that other Asian nations will make pledges and that offerings will be received from Buddhist organizations throughout the world.

CARACAS, VENEZUELA—American Evangelist Billy Graham called on South America's Protestant churches and missionaries to step up their efforts to evangelize the continent's great cities. "Caracas is one of the most modern cities in the world, yet it is almost completely indifferent to religion," the evangelist declared. Dr. Graham addressed ministers, missionaries, and guests at a Presbyterian church here as he launched a month-long preaching mission through five South American countries—Venezuela, Colombia, Ecuador, Peru, and Chile. When he arrived at the airport here for his first major South American crusade, he received an ovation from more than 300 cheering and singing Venezuelans. Meanwhile it was reported in Barranquilla,

Colombia, where Dr. Graham was scheduled to go after leaving here, that permission for the evangelist to hold a rally in that city's baseball stadium had been withdrawn. Mayor Ricardo Gonzalez of Barranquilla said the permission had been revoked because only the Roman Catholic Church is allowed to "propagandize" in Colombia.

COLUMBIA, S.C.—Episcopal Bishop C. Alfred Cole of Upper South Carolina told women of his diocese that it was time for them to stop raising money for church projects through such means as bazaars, bridge parties, suppers, or rummage and cake sales. Addressing the fortieth convention of the diocesan church women, he suggested that they make 1962 the last year for such fund-raising methods in the diocese. "It is now time for such funds as are needed to be raised in other ways," he said. Bishop Cole said that the time that had been expended on money-raising projects be used "to deepen and strengthen our own lives so we can witness to Christ in our own communities and win others to Him and His church."

WELLINGTON, NEW ZEALAND—A permanent committee was established here by the Presbyterian Church of New Zealand to help increase vocations to the ministry. Statistics showed that at present more than 10 per cent of the Presbyterian parishes in the country are without ministers. The committee will be responsible for educating church members regarding the importance of the ministry, promoting prayer for more vocations, and investigating the reasons for a shortage of ministerial candidates. It was announced, meanwhile, that new regulations have been adopted to enable married men, at middle age or even at retirement age, to enter the ministry. Officials disclosed that 226 new ministers will be needed over the next six years, but candidates for ordination number only 136, leaving a shortage of 90. They said there are 49 ministerial vacancies at present.

WELLINGTON, NEW ZEALAND—An Anglican vicar here has found a way of persuading his congregation to come up front instead of sitting in the back pews. A notice posted in the rear of St. Mark's church by the Reverend Matthew Calder reads: "The back seats are reserved for the superpious and the ultraholy. Normal Christians sit up front!"

HARRISBURG, PA.—A legislative study of Sunday laws in Pennsylvania has been proposed in a

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bill submitted to the General Assembly. It calls on the Joint State Government Commission to make such a study and to report its results, with recommendations, to the 1963 legislature. The measure declares that the blue laws banning certain activities on Sunday "have through the years grown into a hopeless state of confusion." It notes that "some of them have been in effect since Revolutionary times and are now either obsolete or obsolescent. Others of more recent enactment have fallen short of their purpose for reasons that may be guessed at but not easily determined."

BUCK HILL FALLS, PA.—The president of the United Church of Christ called here for a new urgency in proclaiming the Christian gospel in a world where the population is growing faster than the church. Dr. Ben M. Herbst, of New York, warned that "the Church of Jesus Christ is always one generation away from death." "You see the cold hard fact is that every generation must be evangelized," Dr. Herbst declared. "All we have to do is to seal our lips for one generation and (humanly speaking) the church will be no more." Dr. Herbst delivered the keynote address to the midwinter assembly of the United Church of Christ. Besides the population explosion that threatens to outrun church membership, the church faces the challenges of Communism and of materialism, Dr. Herbst said. The only way to win the battle with Communism is to "sound forth the gospel—mainly with our lives." He cautioned against using the world's standards of success to judge the church. "In His kingdom," the churchman said, "a man, or a woman, or a child is the measure of all things." Dr. Herbst urged church people to examine their own motives to make sure they are not engaged in evangelism for the sake of building a strong denomination of which they can be proud. He also warned against using "'preacher talk' or worse 'professor talk'" to communicate the gospel. "It is easy for us who are in some sense 'men apart' to talk a jargon that is meaningless to the people in the church, to say nothing about the people in the world," said Dr. Herbst. The clergyman stressed the need for Christian unity, not necessarily more church union. He said he meant the "kind of unity that will not let us compete anywhere with our Christian brothers . . . a unity that does not shut other Christians out but makes us all partners."

NEW YORK, N.Y.—Restoration of the pulpit as an "instrument of public influence" was urged here by the former president of the Central Conference of American Rabbis. Dr. Solomon B. Freehof of Rodef Shalom Congregation, Pittsburgh, said the modern Jewish pulpit should provide more preaching and less personal counseling. His remarks were contained in a memorial volume published by the conference and dedicated to the late Rabbi Israel Bettan of Cincinnati, a conference president who died in 1957. Personal guidance of troubled congregants, he wrote, can no longer be the rabbi's "central" duty. Dr. Freehof urged a return to the rabbi's ancient role as teacher and preacher. Pastoral

psychology has its uses, he said, but it can no longer remain the "overwhelming concern" of the spiritual leader. Christian churches, he said, also are turning "toward a recapture of doctrine and a rediscovery of theology." The Central Conference is the rabbinical arm of the Reform branch of Judaism.

VATICAN CITY—Catholics throughout the world now number 540 million, according to latest statistics, the Vatican Radio reported. It said the figure includes 240 million Catholics in Europe, 35 million in Asia, 26 million in Africa, and 3 million in Australia. The station said the current population of the world was estimated at 3 billion.

BOSTON, MASS.—Dr. Stanley Jones, internationally known missionary-evangelist and author, called on Christianity to seek answers to world problems in the "laws of God as revealed through Jesus Christ." Asserting that divine law is the "complete answer to world need," Dr. Jones said: "Here is a conception comprehensive enough to take in the whole of human relationships and intimate enough to take in the human heart." "Had the church been true to this conception and had it launched out upon it fully we would have had a new world now," he stressed. Dr. Jones, who has spent more than 50 years as a Methodist missionary in India, addressed the sixty-seventh annual dinner of the Lord's Day League of New England.

WASHINGTON, D.C.—A unique gift—the first recordings ever made of the complete Koran, the holy scriptures of Islam—has been presented to the Library of Congress by the Government of the United Arab Republic (Egypt). Dr. Mostafa Kamel, ambassador of the United Arab Republic, gave the album of 42 long-playing records to Dr. L. Quincy Mumford, librarian of Congress, at a ceremony here. The recordings were made by the UAR's Ministry of Religious Affairs in cooperation with Alazhar University, Cairo. Sheikh Mahmoud el Hosatri, whose voice is heard on the records, is one of the best-known readers of the Koran in Egypt. Ambassador Kamel also gave the library two albums picturing the mosques of Egypt from 641 to 1948, one in Arabic and one in English. Library officials said the new acquisitions will be available to scholars of comparative religion and Arabic culture through the Oriental Division of the Library of Congress.

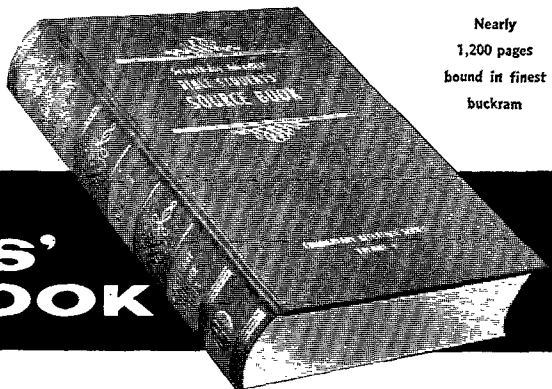
URUGUAY—The American Bible Society reports that circulation of Scriptures in Uruguay in 1961 broke all previous records. This is due in part to a "Bible Army" consisting of more than 1,000 laymen who have promised to sell or donate at least one Bible a year. Several seminary students have been giving their holidays to Scripture colportage, and groups of young people have been giving their Saturday evenings to Bible distribution in their neighborhoods, going out "with baskets full of Scriptures in teams of two or three."

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PULPIT -- Pointers for Preachers



POWER "God hath spoken once; twice have

I heard this; that power belongeth unto God" (Ps. 62:11). A question raised, though seldom in preacher-to-preacher discussions, is this, Where is the *real* power in the Christian church? Is it *really* in the elected officials, whatever their standing? Well, few of them will deny their helplessness without the support of the many pastors and evangelists who man the outposts. "Aha," says the pastor-evangelist, "then the power is with me." The genuine pastor knows better, for where would he be without the laymen who carry the programs? "Well," boasts the layman, "then I'm the 'big wheel.'" Not according to Romans 10:14. According to this, the layman certainly needs his pastor. As for the power to hire and fire, everybody can get rid of somebody all along the line. Needed now more than ever is the wise counsel of the apostle Paul: "But now hath God set the members every one of them in the body, as it hath pleased him. . . . And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary" (1 Cor. 12:18-22). It is therefore a just conclusion that since everybody needs everybody else, in whatever branch of God's service a man may be, let him therewith be content. Let us brighten the corner where we are, for the church is so organized that one man can occupy only one corner at a time. Power? I thought David settled that. It "belongeth unto God," said the psalmist, and it is dispensed to each man in his corner, according to his faith. Enjoying your corner? I like mine! E. E. C.

EFFECTUAL PRAYER This question has been submitted to us: "Is a Sabbath school super-

intendent, or any other leader of public worship, justified in calling upon a member of the congregation at random to offer prayer? Should not such a one be informed in advance of the meeting?" This points up a real need of the true understanding of prayer.

Anyone who undertakes to address the Eternal God as a mouthpiece of the people should realize the responsibility he is assuming. Perhaps it is this realization and a feeling of unpreparedness that causes embarrassment and even fear to grip the heart of the one who is thus called upon.

Public prayer should be taken seriously even by the minister who has had much experience in this service. During a lecture before a group of church teachers in the Temple church, Los Angeles, Dr. Robert J. Taylor said: "Ask any man who knows

and he will tell you that he spends far more time in preparation for his public prayer than he does for his public sermon. Praying is harder than preaching." Do we realize this?

Speaking to the congregation for God is a task that demands all there is of a man. But how much more taxing it is to *speak to God for the congregation!* To choose someone in a hurry to offer a public prayer is not wise. If visitors are in the congregation, especially those coming from well-ordered churches, they may receive very unfavorable impressions of the whole program. But even more serious, it is dishonoring to God. Therefore we should exercise great care in the selection of the one to offer the prayer.

If a member is asked at a moment's notice, he has little opportunity to prepare himself in heart and mind for this service. One's words and thoughts should really be the words and thoughts of the group, thus enabling all to open up their hearts to God. We are wise, therefore, to see that the one delegated to lead the congregation in prayer has been given ample opportunity to make his petition both appropriate and meaningful. "Lord, teach us to pray."

R. A. A.

DE-EMPHASIZING STATISTICS

The January 5, 1962, issue of *Christianity Today* carried a pointed comment

on a tendency among "an increasing number of influential churchmen to discount numerical data." Perhaps the craze to treat church life like a big business, to organize, analyze, and assess the church's success on the basis of percentages and financial achievements, is passing.

"In prospect for 1962," says the news note, "is a growing revolt against statistics as an index of spiritual health. According to key observers of the religious scene, American church leaders are increasingly skeptical of arithmetical approaches to religious vitality." The kingdom of God would have been established long ago if "counting sheep" and massive organizing could do it. That is why ecumenicity with its massive world church concepts can never replace the evangelical fervor that concerns itself first with the souls of men. The churches must hold those they have reached, and also go out and win the lost, and when that is the case all else, including essential organization, falls into its proper place.

H. W. L.

Learn to say kind things; nobody ever resents them.—*Sunshine Magazine*.