

The
MINISTRY
JUNE 1966

COVER ART BY THE REVIEW AND HERALD

WELCOME

The concept of special religious convocations dates back to Old Testament times. The yearly annual feasts such as the Passover were designed to bring strength and unity to the people of God. These occasions were a foretaste of heaven. At one geographical location were assembled large numbers whose purposes in life were the same; they thought and hoped for the same things. These periods of fellowship with one another, with the priests and the Levites who gave instructions to the believers, tended to keep their goals clarified and their hopes warm.

God's people are gathered from the ends of the earth at this fiftieth session of the General Conference in Detroit, Michigan, to receive similar blessings.

The Ministerial Association, a vital part of our world General Conference, welcomes you to this holy convocation.



CHARLES CAREY, PHOTO



EDITORIAL

Great Changes

Bring New

Challenges

NO STATEMENT in the Spirit of Prophecy is better known to us than this: "We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. . . . Great changes are soon to take place in our world, and the final movements will be rapid ones."—*Testimonies*, vol. 9, p. 11. These words are even more realistic today than when first penned sixty years ago. And what rapid changes we are witnessing! Issues that divided men and nations for centuries are fast disappearing. Racially, socially, religiously, educationally, everything is in a state of flux. How different is the world today from the world of a decade ago!

Changes in the religious world are of particular interest to us, for as one writer declares: "Theological unrest is sweeping Protestantism." Change is sweeping not only Protestantism but also Catholicism. Recently we attended important discussions at Notre Dame University, Indiana. Outstanding theologians from Roman Catholicism, Protestantism, and Judaism, as well as a number of educators and attorneys had gathered to enter into dialog regarding the work of Vatican Council II. The eagerness of Rome to make clear to the religious world just what was accomplished at this historic council is certainly evident. And in the light of prophecy we recognize the reason.

A series of Declarations were passed by the 2,500 bishops in session, each of which indicates significant changes in the outlook of the Roman Catholic Church. The Declaration on Religious Freedom was, according to Pope Paul VI, "one of the major texts of the Council."

John Courtney Murray, S.J., was chosen to present this subject before the Notre Dame group. He is professor of theology at Woodstock College, Maryland. As one of

the designers of this historic document he could speak as an authority. "This Declaration on religious freedom is really an exercise in *aggiornamento*," he said. Then he explained the word as a "bringing of the church abreast of the developments which have occurred in the secular world." The church has not always recognized that "every man has the right to religious freedom." But this principle has already been "accepted and affirmed by the common consciousness of man." "In this declaration," he said, "the church took a step forward, matching the step already taken by the civilized world, and was a major act of humility on the part of the teaching church, revealing how much she has learned from the history and development of the human race."

Reversal in Catholic Thought

Born in New York, Dr. Murray, spoke as an American and referred to the Constitution of the United States, especially the First Amendment, which guarantees "the free exercise of religion." It was natural that the United States became a pattern for the study of true freedom. Rather than making "claims upon government or society," the First Amendment gives "assurances against government and society." Listening to this outstanding scholar presenting one's individual "right to freedom, to set forth by *public witness* or *worship* or the *observance and practice* according

to his own convictions," we could not help reflecting on what a tremendous reversal in Catholic thought this represented. This is a right not only of an individual but also of any group or denomination.

It was understandable that some of the conciliar fathers found this doctrine hard to accept, especially those who came from countries where personal liberty is scarcely known. Dr. Murray emphasized regretfully that the history of Catholicism through the centuries has been to reserve the right to repress public manifestations of non-Catholic belief and worship in the name of "the common good," and those who felt hesitant to accept it actually revealed that "they were still living in the long shadow of the nineteenth century instead of the progressive thought of the twentieth century." "Government is not empowered to hinder men or religious communities from public witness, worship, practice, and observance in accordance with their own convictions," he said. "Man is intelligent and man is free, therefore capable of understanding his own existence." He must therefore act on his own responsibility. "Religion has to do with man's relation to God, and this relation is personal."

In conclusion he quoted from the council Declaration: "Finally the government is to see to it that the quality of citizens before law, which is itself an element of the public good, is never violated, whether openly or coveredly or for religious reasons." The powers of government are limited by the higher order of the rights of the person. And it is to secure these rights against any invasion by others that government exists.

Open for Dialog

Listening to these presentations, it was hard for us to believe our ears. A knowledge of church history and an acquaintance with areas in the world where recent Catholic persecutions of Adventists and others have left dark record, made the statements in this document both welcome and startling. Never in our most enthusiastic moments did we expect to hear such clear and forthright statements on religious lib-

erty from Rome. But here they are, an indication of the tremendous changes in Roman Catholic circles. With the way now wide open for dialog between Protestants and Catholics, and also between Catholics and Jews, we as the heralds of God's last message of mercy must not be hesitant to recognize these as wonderful opportunities to share our faith.

Another important presentation was that of Rabbi Marc H. Tanenbaum, National Director of Interreligious Affairs of the American Jewish Committee at the International Conference of Theological Issues of Vatican II. In a masterly way he contrasted the accomplishments of Vatican II in 1965 with that of Vatican I in 1869. One hundred years ago the Roman Catholic Church seemed determined to build a kind of "Maginot line," thus making an impenetrable defense. There were reasons for this, as Dr. Tanenbaum pointed out, for the church had suffered a number of severe shocks. First came the Reformation of the sixteenth century, and the shocks were climaxed by the French Revolution of the eighteenth century. But the most severe loss was the seizure of the Papal States. As a consequence the church retreated from the world and became preoccupied with her own self-preservation. She was relatively indifferent to the fate of any or all who were non-Catholic.

But today all this is changed. These emphatic words by Pope Paul VI left no room for doubt: "In our times a special obligation binds us to make ourselves the neighbor of every person without exception, and of actively helping him when he comes across our path. . . . Respect and love ought to be extended also to those who think and act differently than we do in social, political, and even religious matters." The objective now is for the church to become "the voice of the poor, the disinherited, the suffering, to those who hunger and thirst for justice, to the dignity of life." "Freedom for well-being and progress is your aim," declared the Pope, "and your vocation is to make brothers not only of *some* but of *all* peoples."

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Jews No Longer Guilty

We have taken time to comment on only two of the great Declarations, the one concerning the church's attitude to the Jews, passed on October 28, 1965, the other dealing with religious freedom and passed the very last day of the council—December 7, 1965. It was impressive to note the statement of the fathers that "the Jews must no longer be charged with the crucifixion of Christ; this is something we all must share, Jew and Gentile alike. It was our sins that put Him there."

While the fresh air of Biblical thought is blowing through the corridors of both papal and Jewish seminaries we must see to it that no erstwhile prejudice causes us to linger. Dialog now being the order of the day, we must pray for divine guidance to build bridges between ourselves and others that will enable us to bring to them the full message of the gospel. Never were our opportunities greater. Opening doors are to be seen on every hand. How long these will remain open we cannot tell. We "must work . . . while it is day; the night cometh, when no man can work."

Much could be said about what is happening among some Protestant groups. Hav-

ing lost confidence in the Bible, certain theologians now talk glibly about "Christian atheism." "The 'God is dead' mood pervades the thought of 90 per cent of the Protestant theologians under forty," declares one writer. In his book *The Gospel of Christian Atheism* Dr. Altizer says: "Protestantism is either going to have to go radical or go to Rome." And again: "It is pointless to speak of Christ's resurrection and ascension, for this would be to revert to traditional ways of thinking about God as a supernatural Being who is 'up there in heaven.' This we cannot accept." Outspoken liberalism such as this is cleaving Protestantism asunder. But while liberals are becoming more liberal, we rejoice that conservatives are becoming more conservative. While the gap widens on the one hand we thank God it is narrowing on the other. Small theology is actually a hunger phenomenon resulting from a lack of the Word of God. "Where there is no vision, the people perish."

The book *Questions on Doctrine*, published a few years ago, made a tremendous impact on conservative theologians, for they discovered to their astonishment that Adventists, rather than being cultists, are

Andrews University Presents Church Public Relations Course

June 27 to July 7 Andrews University presents a course in church public relations under the auspices of the Theological Seminary. This course will be of particular interest to PR workers, evangelists, and pastors in North America and delegates and guests coming from other divisions to attend the General Conference session in Detroit in June.

The public relations course will provide two hours of credit and will be open to those who do not qualify for graduate credit, and others, on an audit basis.

Coming as it does immediately after the General Conference session, which ends officially the evening of June 25, it is possible for those attending the session to arrive for the course without loss of time and to complete it within a ten-day period.

Over the years departmental workers, ministers, administrators, laymen, press secretaries, teachers, and students have taken advantage of the opportunity offered by this course and similar seminars. These were begun a number of years ago as a direct result of the increasing importance of public relations and the communication arts in the work of the church and of the growing need for better trained workers to lead out in the use of the various communications media.

A strong staff of guest lecturers will represent an accumulation of knowledge and experience that cannot help opening new vistas for all who would learn how better to project a more accurate and favorable image of the church and its institutions in our modern world.

Directing the course will be E. Willmore Tarr, secretary of the General Conference Bureau of Public Relations.

For more information and particulars about enrollment and cost of the course, please write: The Registrar, Andrews University, Berrien Springs, Michigan 49104.

really born-again Christians; that we share the same fundamental truths concerning Christ and salvation which have been held by loyal students of God's Word throughout the centuries, many of whom were among the greatest scholars of their day. More than any other perhaps, that book affected the thinking of our fellow Christians concerning Seventh-day Adventists. In all the churches, including Roman Catholics and Jews, there are many who sincerely love the Word of God and are longing to know the way of truth. God's Spirit has been quietly preparing them to take their stand with His people in the last great crisis. Surely we must realize that the crisis of the ages is right upon us. This is the hour for which the Advent message was born. God make us ready to move into the opening providences of our day and bring to men and women, confused by the empty disputations of theologians and terrified by the awful threat of global war, the glorious truth of God's love, which centers in a crucified, risen, ministering, and soon-coming Saviour—One who is about to return in power and great glory as the Deliverer of His people.

"One Out of One Dies"

The church and the world both need the comfort of the gospel, not a theological wrangle mumbled over teacups, nor some defiant headline shouting "God is dead." O that the heart-warming message of God's love might be proclaimed by ten thousand living witnesses! To be able to say with certainty that not only is God alive but through His sacrifice on Calvary He has actually brought the death of death itself, and will soon bring from the graves all who have accepted of His grace! Sin-pardoned men and women of every clime and every country will soon be delivered from the power of death as the Creator brings to nought mankind's last and greatest enemy—death.

The British humorist George Bernard Shaw once declared, "Death is every man's problem, for one out of one dies." In some degree this is true. But here is a greater truth: not that "one out of one dies" but rather that "One died for all," and because He died for all, His people shall live forever. We must hasten to a world weary of war, tired of gloom, and crushed by tragedy; to a world where men, women, and little children everywhere are longing for good news, and bring them the

good news of grace. While some in Protestant circles are going radical, and others are going to Rome, we can rejoice that still others within all groups, Protestant, Catholic, Orthodox, and Jewish alike, are searching the Scriptures to find God's message for these calamitous times.

This is the era of dialog so let us move in, and under the guidance of God lead many to the saving grace of Christ. We dare not slam shut the doors that Providence is opening before us. Much is expected of us in this hour of opportunity. The words of Francis B. Sayre, Episcopal dean of Washington's National Cathedral, are a tragic revelation of the uncertainty of so many. "I am confused as to what God is," he said, "but so is the rest of America." With so many vague ideas concerning the personality of God on the part of leaders and theologians, is it any wonder that many are losing their way? But God will have a people who will give a clear witness, bearing ever an intelligent testimony of His grace, inspired by the prophecies of His Word and guided by the counsels of His Spirit. We can be among them, and by God's grace we will.

Theological Terminology Unnecessary

Salvation's story is not only wonderfully simple; it is simply wonderful. And the simplicity of the gospel is what men long to hear. We do not need to try to bolster up our sermons by the use of certain theological terminology, much less by seeing how close we can come to modern theology. Neither our Lord nor His apostles tried to impress their hearers by using the vocabulary of the classroom. They preached profound truths in such simple language that the common people heard them gladly. And their messages turned the world upside down.

While we are called to preach a message tremendous in its scope, we must pray for wisdom to be able to bring it to the people not in the words of man's wisdom but in the demonstration and power of the Holy Spirit. A soul winner must himself have a soul and be winsome. Much is expected of us as heralds of the Advent message. If what we preach is *not* true, then it does not matter. But if what we preach *is* true, then nothing else matters. This is time's greatest hour—the hour to which all creation moves. Then let us move in and take the field for God and His truth.

R. A. A.

THE MINISTRY

Evangelism: Red and Black

ELDEN K. WALTER

Central Union Conference Evangelist

(Written for the encouragement of evangelists and the administrators who keep an evangelist in their field.)



It is probably not an exaggeration to say that the financial concern of evangelistic work is the greatest deterrent to its large use by administrators, and is the heaviest burden weighing down the evangelists and pastors. In fact, many are fearful of launching campaigns lest there be

few baptisms for what can often turn into a heavy expense.

The cost of public evangelism today is heavy, even staggering, to some minds. How much does it cost? How much must be written in red ink and how much can we expect in black?

The Red

On the red-ink side let's take the cost of supporting a typical team in a continuous program of campaigns. With a three-family team just the salaries, plus moving six or eight times a year over hundreds of miles, the extra allowances it takes to live on the move, and, of course, the ordinary car insurance, medical, utility, and other standard allowances bring the cost under this heading alone to about twenty-five to twenty-seven thousand dollars each year. That is before any money is spent holding meetings. Many leaders give up the thought at this point. But let's not quit so soon! It costs money for General Motors to build Cadillacs, but it pays handsomely. Yet the red gets redder.

When it comes to campaign budgets this varies with evangelists, but I think most teams now in full-time work spend approximately the same amount. There is a difference in the way it is figured in various

conferences. Some include the moving expenses in the campaign budgets, while others charge these expenses to the worker account. But the over-all cost should be in the same general area. It should also be noted that some teams who hold mostly larger city campaigns, working over larger areas, requiring longer moves, et cetera, will, of course, spend about twice as much as a team working in one conference, where moves are short and half the campaigns are small-town situations. But taking all this into consideration in striking an average figure, I think we would not be too far off to suggest that campaign budgets will cost about \$25,000 a year—above offerings received.

This brings the total on the red side to around \$50,000. Some would bring this down to \$30,000; but a team working over a union conference might go to \$70,000.

Now \$50,000 can be a staggering prospect to some minds. But an aggressive businessman looks beyond the cost to the profit. It may seem obvious and unnecessary to repeat what I wrote in an article in the *MINISTRY* a few years ago, but we still have many farmers who decide to quit planting and harvesting because it is the most costly part of the operation. It seems to escape them that it is also the most profitable.

The Black

It may be a little more difficult to generalize about the baptisms of the average team. It is an interesting fact that as a rule the team that costs nearest \$70,000 a year has more baptisms per dollar spent than the team costing \$30,000. In any case I think we could say that the average team costing the average \$50,000 will baptize an average of 200 souls a year. Have you ever figured the return on this?

Now I can hear questions being raised. "Are not many of these our own children who would have been baptized anyway, without the cost of the team or the campaign?" Yes, I think it would be fair to say that about 25 per cent are such. That leaves us with 150 souls.

"But were not some of these 150 folks being studied with by the pastor and would have come along anyway?" Yes, maybe another 25 per cent. Now we have only 100.

"What about those who backslide?" According to thorough research they average about 20 per cent. Now we have only 60 converts left out of the average work of an evangelistic team that costs \$50,000 to support! Now to be fair, we should add a bit to this. There are those who would have lost their way if the team had not come. They were conserved by the effort. In a year's time I think this would amount to at least the number who apostatized. So we are back to 100. There are also the children, wives, husbands, and other relatives who soon followed the lead of those we brought in. They would not have come except for the campaign. This would be an estimate, but I think a fair and conservative guess would give us at least 25 such souls. So, we could surely agree that the final results are near 125 souls in the church who would not have been there without this investment in evangelism.

What are the financial returns? According to the General Conference Statistical Report, the average member gives in recorded tithes and offerings about \$275 a year in North America. This leaves out the loose offerings and the work done by the members which have their financial value. Let's take \$300 a year per member as a round figure for the return realized on each member. Our 125 souls then would return to the church each year \$37,500! That wakes you up, doesn't it? It is surprising. This means that in three years, while the team was costing \$150,000 the converts would return \$168,750. (This allows only half income the first year for each year's group, since not all are baptized at the beginning of the year, i.e.: first-year group \$18,750+\$37,500+\$37,500. Second-year group \$18,750+\$37,500. Third-year group \$18,750. This adds up to a total of \$168,750.) This is amazing enough, but have you figured the next three years? A total cost of \$300,000 for six years would result in \$506,250. Putting it in another way, it takes 167 converts to sup-

port permanently an evangelistic team. All the rest is pure profit to the kingdom of God.

I hear loud protests!

"Not all that money comes back to the same till that paid the cost for the team!"

I know a large percentage of tithe goes on and most of the offerings never go to the conference treasury at all. But after all, we are here to build up the kingdom and it is still the most profitable expenditure of means we know to accomplish growth. I think there is no other way the conference can spend its funds for enlargement that will bring such large and rapid returns on the investment.

And all has not yet been said on the side of the black ink. Any conference who has a team can take an evangelistic offering at camp meeting that will pay the whole \$50,000 bill and leave all the return as profit. Many are doing it, and it is money that would not be given without the aggressive program of evangelism that inspires it. At least a large portion of this potential can be credited to the presence of the team.

Any realistic appraisal of these factors puts the work of evangelism where it ought to be reckoned from the economic aspect. The work of God would be much nearer completion if as cool-headed businessmen we had always considered these facts as we should.

But, of course, we should have gone all out for evangelism even if it had been entirely sacrifice. What else are we here to accomplish? What monetary value can be put on a soul? Surely, our vision of an expanded and finished work is too narrow. May God forgive us!

All this fails to calculate the blessing to the saints as they hear the message proclaimed again and as they work with Christ for the lost. No program provided for the church does so much to revive and establish the believers as the program of evangelism.

I confess to bias, but in my most objective moments I cannot see how a conference can afford *not* to have a full-time evangelist at work in the field. I am sure there are some salaries we could eliminate and never see the difference in growth, but evangelism expense is not one of them.

The best thing to do behind a person's back is to pat it.

*A union conference president tells
what the Spirit of Prophecy
means to his ministry.*

You Will Succeed

NEAL C. WILSON

President, Columbia Union



Five times I started this article—and five times I discarded the manuscript. Each time it was replete with well-chosen quotations, pointed suggestions, and logical conclusions. I was not satisfied, however, because it sounded too much like a sermon or a lecture. It did not sound

convincing, and seemed a poor way to communicate with my fellow ministers. Almost in desperation I decided to share with you what the Spirit of Prophecy has meant to me and my ministry.

Too often I used the Spirit of Prophecy writings to silence an opponent, to stimulate and prod church members, to clinch an argument, or as reference material from which to gather statements in support of a doctrine. As you read my testimony in this article, however, I want you to realize how the Spirit of Prophecy has been a source of constant strength and encouragement to me. Only when I stopped looking for passages to quote or to read to others, and started to read it for what it might say to my own soul, did I find the enrichment promised by the Lord. I found its pages to be an unerring counselor and guide, a stimulus and revealer of hidden and unlovely things in my life, and a comfort and balm for my bruises and bumps. Moreover, I began to realize that it would actually help me to know myself and how to relate to my work, to problems, and to individuals all around me.

For Peace of Mind

It became clear why the prophet had said in 2 Chronicles 20:20: "Believe his

prophets, and you will succeed" (R.S.V.). I wanted to succeed as a minister and to be contented and happy regardless of setbacks, failures, differences of opinion concerning policy or methods, et cetera. If the Spirit of Prophecy is designed to help me succeed, I asked myself, how specific is the instruction? I was amazed at what I discovered!

I found the servant of the Lord had clearly outlined how I could meet and conquer hostilities and frustrations, and how to adjust to circumstances without compromise of self-respect or principle or the need of psychiatric suggestion. What precious gems I found to stabilize my attitudes and offer therapeutic balm for a healthy outlook on life!

On the subject of healthful living, for instance, I found five invaluable volumes. Tested and effective ways to really live are offered for all who are willing. The value of exercise, fresh air, sunlight, water, trust in God, a vegetarian diet, resulting in clear minds, cheerful dispositions, good judgment, endurance and zest for living, a radiant face, calm nerves, and a sweet stomach are all emphasized. How reassuring to have instruction that keeps me from getting caught in the fires of fanaticism or the ice of indifference.

It Was All There

I found that the Spirit of Prophecy provided rich and practical guidance in methods of soul winning; how to make prayer meetings interesting; how to hold the youth in the church; what approaches to take in counseling; what to emphasize in preaching; how to be a shepherd and lead souls to a decision; how to schedule my day so as to find time for prayer and study; how to treat and train interns and young

ministers; how to keep from being dismayed and overwhelmed by great metropolitan areas; how to assist those who are struggling with affliction, sorrow, or guilt; why we have so little influence on unconverted relatives and close associates; how to handle those who feel they are intellectuals and thought originators of new theories and new light; what part nature study should play in the life of a Christian; and what kind of illustrations to use so as to best interpret the incomprehensible mysteries of divine love, salvation, and eternal life. It was all there!

Administrative Aid

As an administrator I have found so much to make my ministry more effective, such as how to be thoughtful, kind, and fair; how to motivate toward great objectives and goals; what to do when men need to be disciplined; how to mix justice and mercy; how to keep from abusing authority; how to instill confidence, trust, loyalty, and a team spirit in workers and members; how to relate to government and laws of the land; what attitudes to have toward the wealthy, cultured, and influential of earth; how to keep clear the true purpose and scope of institutions; how to

guard against the ever-present dangers of compromise and conformity; what position to take in connection with race relations, national customs, and the dignity and worth of a soul, regardless of color, language, religious background, or country of origin; and the fact that an administrator must also be a pastor and soul winner.

This is but a sample of what the Lord has provided to help me in making my ministry a success. How could I be anything but happy and optimistic? What other group of ministers has the security and benefit of a divine commentary designed to meet every emergency and every situation?

In *Testimonies*, volume 4, page 330, we are told that some men have more confidence in themselves than in the Spirit of Prophecy. Herein lies our peril. Most do not know or else have only a vague idea of the treasure we really have in the writings of Ellen G. White, messenger of the Lord. Let me invite you, yes, urge you, to rekindle an interest to read and study, and thus sense anew the marvelous gift we have in these precious volumes. This is my simple but sincere affirmation of the truthfulness of the promise, "Believe his prophets, and you will succeed."

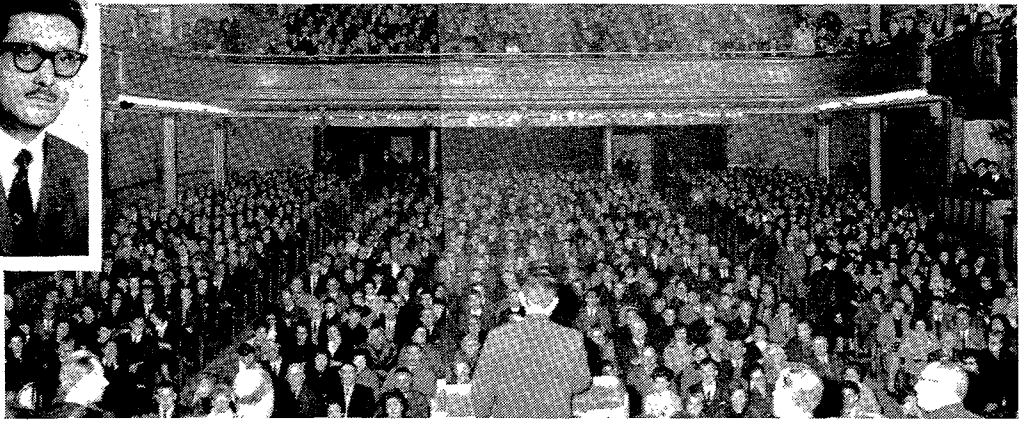
PREACHING CHRIST in Buenos Aires

ENRIQUE CHAIJ

Secretary, Radio-TV and Public Relations, Buenos Aires, Argentina

"And should not I spare *Buenos Aires*, that great city, wherein are more than *six million* persons that cannot discern between their right hand and their left hand." This paraphrase of the Word of the Lord about the city of Nineveh tells us the size as well as the tremendous spiritual necessities of Buenos Aires, a city which for decades has presented an overwhelming challenge to evangelists. But, as yesterday in the capital of Assyria, so today in the capital of Argentina we have an overwhelming desire to warn its inhabitants of the imminence of divine judgment and of the necessity to prepare to meet the Lord.

With this as our motive, and with almost one year of anticipation, we began preparing an evangelistic campaign that was to stir the city of Buenos Aires. We used as our motto "Buenos Aires for Christ" and announced widely the first subject, "The Way to Happiness." As the first step in preparation for this campaign different committees were set up to plan and organize the different sections of the work, such as finances, publicity, music, special prayer, and the indispensable help of our laymen. With the object of using our laymen to their fullest capacity during the campaign, we held a special training course in each



The many interested ones who attended the evangelistic campaign in Buenos Aires. (Inset—Salim Japas.)

church of greater Buenos Aires. To head up these committees and to coordinate the activities of the respective groups an executive secretary was appointed.

After all the necessary preparations were made the evangelistic campaign began on March 20 in the southern section of the metropolis, with two series beginning simultaneously, one in Avellaneda and the other in Lanus. These were under the direction of Antonio Arteaga, associate evangelist of the Austral Union, who presented three lectures in each location each week. The public filled the halls in both series of meetings and gradually the audience became regular in attendance as the most interested came each night. At the time of this writing fifty souls have been baptized as a result of these two evangelistic series, and the seeds sown have resulted in the beginning of a new congregation.

Two weeks later, April 3, the second section of the Crusade "Buenos Aires for Christ" was begun under the direction of Juan C. Viera. The theater had a seating capacity of 500 and was almost in the center of the city. From the first meeting the speaker captivated the interest of the people, who filled the lecture hall four times a week to hear the message.

In the Bible Investigation Course that followed the introductory meetings, we found that 480 persons were studying; three hundred of these received both their diplomas and the Bibles they had used during the long series of studies. We are now having our regular Sabbath worship for the newly interested people in the same

theater and the baptized members in that section of the city also attend here. And so, just as we had planned, a new church has been born in this section of the city of Buenos Aires. It is known by the name of Almagro.

The last phase of the crusade began on June 4 in the heart of the city of Buenos Aires, in the Theatre Astral, under the direction of Salim Japas, Austral Union evangelist, who presented his messages six times each week. He is giving the message in a most interesting way and the meetings are moving along with much success. Nine hundred people are enrolled in the Bible Investigation Course, eager to learn more of the Word of God.

The possibilities that we see from here, as a result of this series of evangelistic campaigns are very encouraging and we believe that by the grace of God we will reach our goal of 500 new members. These will be organized into three new churches.

To engage in this crusade, the only one in the history of the Buenos Aires Conference, has signified a tremendous task for all those involved: administrators, pastors, evangelists, departmental secretaries, Bible instructors, and an active and courageous group of laymen who have collaborated magnificently and voluntarily with their means and their talents. The millions of pesos used, the hours of work given, the prayers offered for the success of the work undertaken, have resulted in a rich experience of love and sacrifice for the salvation of the lost. And the truth of God's Word is lighting the minds of many.

REASON

Shrine or Pathway?

RAYMOND S. MOORE

Graduate Program Officer for the United States Office of Education

"There is a misconception . . . that scientists can establish a complete set of facts and relations about the universe . . . and that on this firm basis men can securely establish their personal philosophy, their personal religion, free from doubt or error."—Vannevar Bush, "Science Pauses," *Fortune*, May, 1965, p. 116.



THERE is among us these days, as in the world around us, a stirring of the crowd toward the shrine of reason. And at this shrine many of us worship our own small weary minds. But why not? This is certainly education's day and speculation's hour. Shouldn't we keep abreast of the times, and be in the forefront of philosophical and scientific advance?

Strange questions, strange talk. This is a strange if dynamic day and hour. The scientist says, "We will create life." The comparative religionist intones that God is dead. The sociologist calls for the reeducation of every working adult in our nation within the next decade or so, using automation as his whipping post. And on occasion the Seventh-day Adventist, scholar or layman, places his confidence in his senses—seeing, hearing, smelling, touching—ahead of the certainty of his faith in the simple assurances and instructions of the Word of God.

Deliberately or Inadvertently

Either deliberately or inadvertently each of these seeks or permits a revolution centering on humanistic philosophy whether in science, theology, our socio-economic structure, or in the church. Each worships the human mind at the shrine of reason. "The mind must rule," their actions say, so give God the elbow.

At first sight such pilgrimages of the intellect to this shrine seem not without their virtues and desirable rewards. For some there is genuine excitement in flights of logic or speculation. After all, they say, God gave us our minds to use. Much of religion, tradition, and some of the most deep-rooted scientific theories have been seeded through these mental adventures. And to be fair, we must say that truth has sometimes been harvested. Indeed it is this tenuous hope that leads many on, although the crop is never sure, and seldom is it reaped without a mingling of deadliest tares.

The *path* of reason is something else, for the submitted mind is enlightened by God. It is a route we all must eventually walk if we cherish the prospect of eternity. For reason as a path leads to truth. And truth leads only to God. This is why He invited "Come now, and let us reason together." Whenever we forget that "together" we forget God. Reason becomes a shrine for our own minds. Reason's road is both the most rewarding and precipitous that we can ever climb. Tragedies along this colorful and adventuresome trail occur frequently. But the cause is always the same: the traveler becomes more intent on the attractions of the wayside than on the place where the path leads. Screened with the verdure of sophistication (worldly wisdom) and studded with altars of rationalism (mental excuses for our self-indulgences) these attractions beckon an easy self-confidence. The traveler thus ignores the countless subtle hazards of the self-trusting mind.

More End Than Means

When our reason is no longer centered in God and His Word and becomes more a shrine than a path, when it becomes revered as an end more than respected as a means, we become more agnostic than godly. On this shrine's altar we blandly, unwittingly, offer the most awesome sacrifice a man can make—we give up access to the mind of the Eternal for the exaltation of our own. And in so doing we place in jeopardy our eternal life. The infinite tragedy is that we offer our minds to one who set out to kill us and to crucify the only One who could save us.

Dr. Vannevar Bush, honorary chairman of the Massachusetts Institute of Technology, and dean of America's scientists, is one who has learned something of the limits of the human mind, and of the infinite capacity of the Creator's. Scientists, he says, may yet create life. "Some very simple short-chain nucleic acid, synthesized from inert matter and placed in a chemical soup, will suddenly assemble accurate images of itself and the job will be done." But "it is one thing to supplement muscles and senses. It is a far more profound thing to supplement intellectual power" (*Fortune*, May, 1965, pp. 118, 119).

Yet many approach reason as an end in itself. When the mind is thus worshiped we will indeed see a certain success. But it will be in proportion to our own selfish minds instead of reflecting an acquaintance with the mind of God.

And so with the Altizers who declare that God is dead. I recently visited with university officials on the Methodist campus where this Anglican comparative-religionist has his base. I soon determined truly that *his* god probably is dead. For his declaration that God is dead simply tells the limit of the god he knows. Reason has become his shrine at which he worships his mind.

Shoulder Shruggers

Such mind worship is no respecter of persons. Who has not indulged? Yet if our thinking were exposed, would we believe it? Let us test ourselves remembering that the crucial question is, Does my mind measure with, or against, the mind—the instructions, the record, the law, the character—of God?

The *first* and perhaps most common posture is simply the shrugging of our shoul-

ders at God and His Word. We may put Him off in such common habits as our eating, giving, association, recreation or the way we honor the Sabbath. We may rationalize (notice that we say "rationalize," not "reason," for reason without God tends to become rationalization) that after all we are not really evil, and that God does have other more serious business. Most of this rationalization may even be subconscious. Yet it will nevertheless influence not only our diet, stewardship, association, recreation, and Sabbath observance but also every other aspect of our lives, even the way we approach God Himself, as in prayer.

However innocuous these shrugging thoughts may seem, they are immoral, for they are a disregard of God's moral law. His law is the transcript of His character, of God Himself. Thus we disregard God. We make the mistake, in the words of the psalmist (Ps. 50:21) of treating Him as "such an one as thyself." Placing our human minds ahead of His infinite wisdom is humanistic, anything but godly. Ignoring God is ignorance indeed.

Double-acting Thoughtlessness

A *second* posture for the ascendancy of the human mind blames God, questions His motives, or denies His love when clouds appear on our personal horizons. "How could a loving God permit that?" is a common question. We give Him the back of our hands in a strange thoughtlessness that is double-acting, for (1) we are slow to discern that unnecessary injury or death is only in the enemy's hand; and (2) we are even slower to find mercy in the hand of God. We confuse the first, who would hurt to kill, and the second who in love—like the master surgeon—must often hurt to heal. Thus in unnecessary and thoughtless confusion and obsession we exalt our own thoughts, worshiping our own selfish minds.

Fixation of Ideas

In a *third* pose we exalt tradition—whether in ritual, dogma, method, or principle—without measuring it against the truth. This is the very act we so often criticize in other churches or individuals but we do it also, even eagerly. The tradition or fixed idea may be old or new, made by others or by us. It may concern almost anything or anyone—our families, or neighbors, our cars, our clothes, our church organization or order of service. We may in-

sist on a certain method of conducting Sabbath school classes or we may exclude the Christian cross from our church buildings. Our ideas become fixed. Then they become our standards, our bases for evaluating others and our God.

Thus tradition becomes organized, and sometimes even sanctified, in the minds of men. In our lives we frequently exalt it over truth. This was the way of the Pharisees. While we know this to be true of other individuals and churches, the sad fact is that we may not seek to find how much resides in us personally and denominationally. And so we place an effective block in the pathway of possible revisions or better methods, deeper influences and over-all betterment of the church program. Whether it concerns our ethics, politics, or whether or not we kneel in prayer, tradition is an effective translator of personal convenience, ambition, or other rationalization into a substitute for truth.

Speculation's Seductive Power

The *fourth* characteristic is the principal concern of this article. Increasingly common among those who are university educated is the temptation to reach out in speculation in an attempt to explain yet unrevealed secrets of this world and its universe. We see or hear of phenomena that are not readily explainable to our limited human minds, and which our all-wise Father has apparently not yet chosen to reveal to us. And before we realize it, we have crowded God and His Word into doubt's corner. Sometimes we have even wedged it behind the seductive personality of tradition.

Whether it concerns Creation Week, the Flood story, or the authenticity of God's Word itself, we do well to remember the inspired caution that the people of God not yield to the evidence of their senses but cling to the Bible, and the Bible only. Otherwise we place ourselves in no stronger position than those who tout spiritualism, purgatory, infant baptism, or Sunday sacredness, and in fact we open ourselves to their appeals. If we break with the Scriptures in one thing we are Scripturally defenseless in all things.

When we thus place our limited minds against the unspeakable wisdom of our Creator, we forsake reason as a means, a pathway to truth, and turn it into the specious end of rationalization, a shrine at which

we idolatrously worship the creature instead of the Creator.

(To be continued)

Triumphs of Evangelism in São Paulo

(Continued from page 15)

series of evangelistic meetings with approximately nine hundred people present. Many of them knew us because of the television program, for they were viewers of the Faith for Today broadcast.

Even in inclement weather we had seven or eight hundred people in attendance each night at the meetings. The interest kept growing as we presented our doctrinal truths, illustrated with charts and slides. Even when we presented the Sabbath, the interest continued and new believers began to make plans for obeying the message.

In our first Sabbath school more than four hundred people were present. We had only fifteen baptized members in this section of the city of São Paulo, where no previous evangelistic meeting had been held, and we had no organized group or church. As each week passed by it was a joy to see new people deciding to keep the Sabbath day holy.

After three months of keeping all the commandments of the Lord, including paying tithe, we had our first baptism, on June 25, in the Central church of São Paulo, when almost three hundred people were baptized, sealing in this manner their determination to follow God for the rest of their lives.

Enoch Oliveira, ministerial association secretary of the South American Division, was the speaker for the baptismal service. In the baptism six pastors baptized simultaneously. They were: Durval S. de Lima, Samuel Monnier, Antonio Gimenès, Oswaldo Felix, Waldemar Rodrigues, and the writer.

Immediately after the baptismal service, S. Genske, together with Orlando Pinko, the secretary-treasurer of the conference, organized the church of Agua Raza.

By the time you read this report we will have already passed the four hundred mark in baptisms for this series of evangelistic meetings in Agua Raza and our new church will be under construction—where we, together with these new believers, may worship our God and our Creator.

Triumphs of Evangelism in Sao Paulo

ALCIDES CAMPOLONGO

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IN ORDER to prepare the way for our evangelistic campaign in Agua Raza, a suburb of the city of São Paulo, two months before the opening date we carried on an extensive promotional program using handbills and posters to advertise the Voice of Prophecy and the Faith for Today

broadcasts. Our evangelistic team participated in an extensive neighborhood survey, calling attention personally to the broadcasts, with the purpose of enrolling as many as possible in the radio Bible correspondence courses. Within two months

1,200 in the immediate area were taking the Bible course. The laymen and workers personally delivered and received the lessons and gave encouragement where needed. The completed lessons were sent each week to the radio Bible correspondence school headquarters in Rio de Janeiro where they were corrected and returned.

Then ten days before the beginning of the evangelistic campaign we sent a letter and an invitation to each student inviting him to attend the meetings that were to be held in his neighborhood. Each of these letters was addressed to the Bible correspondence course student and signed personally by the evangelist.

How happy we were when we began the

(Continued on page 14)



The 280 persons who were baptized at the first baptism of the evangelistic campaign conducted by Pastor A. Campolongo in São Paulo.

Educated— to What “Degree”?

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TO WHAT degree should the minister consider he need be educated? B.A., M.A., B.D., Th.M., Th.D., or Ph.D.? Would such alphabetical accumulations following your name indicate the true degree of your education and your fitness for the ministry of the gospel of Jesus Christ?

In 1894 it was written of the Adventist ministry:

The men who now stand before the people generally have more ability than they have training. . . . It is essential for them to set their aim high. . . . They might have done tenfold more work intelligently had they cared to become intellectual giants.¹

Of all men, surely the minister must be thoroughly educated. It would be unthinkable for anyone to place his body on the operating table of an aspiring physician who had neglected training in surgery. More significantly, he who would handle the souls of men with eternal consequences must have the highest degree of education obtainable.

Does the Divine Teacher have degrees? Indeed He does! “I am Alpha and Omega.”² If the alphabet can convey wisdom, Christ has it. For with this one sweeping declaration all collections of letters are swept to insignificance. Christ has the full alphabet! Wisdom originates and consummates in Jesus Christ.

In the presence of such a Teacher, of such opportunity for divine education, what worse than folly is it to seek an education apart from Him—to seek to be wise apart from Wisdom; to be true while rejecting Truth; to seek illumination apart from the Light, and existence without the Life; to turn

from the Fountain of living waters, and hew out broken cisterns, that can hold no water.³

Thus the highest education obtainable originates in the Word of Him who clearly delineates the disciples’ chief curriculum in His call, “Learn of me.”⁴ Without question the supreme degree of education is set forth as a Bible training fused with a personal, experimental knowledge of Christ.”⁵ This degree of education calls “for something greater, something more divine, than the knowledge to be obtained merely from books.”⁶

A chief concern, however, among theological educators today is the question of degrees. One hears of the importance of education toward a “usable title” and disdain over the “anachronistic program” that after years of graduate education confers only a B.D., yielding no titular embellishment to the holder.

The proliferation of doctorates apparently has captivated status-seeking divinity students of today. In an attempt to provide graduates with a “usable title” a somewhat mystifying alphabetical array has been created. At least ten degrees conferring upon the preacher the right to be addressed as “doctor” are now currently advertised. There are Th.D., S.T.D., Ph.D., D.Ed., Rel.D., D.R.E., D.Th.P., D.C.M., S.M.D., and D.Mn.! The debate over to what degree ministers are to be educated is slated as the top topic of the forthcoming biennial meeting of the American Association of Theological Schools.⁷ In its portrayal of the “in-ness” of the latest doctoral degree for ministers, a distinguished university has advertised it by a poster picturing an angel sporting dark glasses. The caption reads: “For the Minister Who Has Everything: An ‘Honest-to-Goodness’ Doctorate.”⁸ To be

educated to the doctoral degree is thus portrayed as the supreme achievement in the minister's life.

Seventh-day Adventist ministers are called upon to—

be willing to be little men handling great subjects. . . . It should not be any part of his object to call attention to himself, his learning, or his ability.⁸

Surely we should not seek to become mere bulletin embellishments by a listing of our degrees. A desire to add "big handles to little cups" reveals a distortion both of academic and Christian perspective. While some among us, because of the specialization of their work, may require advanced studies requiring the conferral of a degree carrying an academic title, this should represent a very incidental qualification in their Christian service.

Throughout history, princes, prelates, and professors have vied with one another in the designing of impressive titles. Christ struck clearly at such vain hypocrisy in becoming a servant of men. "He did not claim to be anything great or exalted. He did not attach 'Professor' to His name to please Himself."¹⁰ "But be ye not called Rabbi," admonished Jesus.¹¹ Regarding "Rabbi" and similar terms, the Hebrews express this insight: "'Rabbi is higher than Rab and Rabban is higher than Rabbi: higher than Rabban is the simple name.'"¹²

Success in God's work is not achieved through displaying degrees. Nor do such degrees of themselves signify spiritual advancement or anything else, according to Jacques Barzun, dean of faculties at Columbia University:

The doctorate, of course, shows nothing about teaching ability. After seeing degree holders and reading their theses, it is hard to say what the title shows. As a ritual, it is one of those unlucky importations from Europe.¹³

In the pattern of Paul, the only title the preacher will covet is that of "a servant of Jesus Christ."¹⁴ Time is too short and the challenges of evangelism too great for concern for any lower degree of achievement.

The world is filled with iniquity, and the Lord is punishing for its wickedness. As crime and iniquity increase, these judgments will become more frequent and more marked, until the time shall come when the "earth shall no more cover her slain."

In view of all this, our schools should have little to say now of "degrees" and of long courses of study. The work of preparation for the service of God is to

be done speedily. Let the work be carried forward in strictly Bible lines. Let every soul remember that the judgments of God are in the land. Let "degrees" be little spoken of. Let the meeting houses that are needed in our cities be plain and simple, and erected without unnecessary expense. Let time and means be wisely invested.¹⁵

It is fitting that we be willing to "be little men handling great subjects." Our handling of those subjects should reveal a preparation in that highest of all schools where the humble learner sits at the feet of Jesus.

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Evangelize the World

Through tropic islands steeped in sin,
The cry goes forth, without, within,
So many thousands yet to win—
Evangelize the world!

We're marching on through life's short day,
Through lands where evil hosts hold sway,
For we have heard the Master say:
"Evangelize the world!"

Through steaming jungle, blazing sun,
We'll flash the news to everyone!
Take heart, the work will soon be done—
Evangelize the world!

Through teeming highlands danger fraught,
Through icy wastes, His Word has wrought,
With Bible that your gifts have bought;
Evangelize the world!

The cry goes up on every hand,
"When every gospel post is manned
We'll spread the news as He has planned—
Evangelize the world!"

"Creator of the spheres," we cry,
"The closing years fleet swiftly by;
Reclaim the sinner lest he die—
Evangelize the world!"

—VIVIENNE SHORT
in *The Australasian Record*

Adventist Evangelism Tomorrow—A Prognosis

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THE historical role and character of public evangelism as an instrument of Seventh-day Adventist action have largely depended on the relative dominance of prophetic versus institutional interests within the church. The modern era of large-scale public evangelism was launched under the

direct urging of Ellen G. White near the end of her long career as Adventism's "prophetic" voice. The tension then evident between prophetic insistence and institutional reserve has continued as a primary condition, with the balance of policy control shifting occasionally from one side to the other; each, of course, supported in appropriate circumstances by the writings of Ellen G. White who at various times urged not only aggressive public evangelism but also strong institutional development.

Secondary conditions affecting the relative prophetic-institutional dominance have included political, military, economic, religious, and other social developments. In times of relative social stability and prosperity success in public evangelism has diminished, and, consequently, its support by the denomination. In times of acute social crisis, particularly when accompanied by instability in other religious groups, the eschatological focus of Adventist belief has become clearer, its public evangelism has been more successful, and denominational emphasis has become more "prophetic" than institutional.

In the mid-1960's there are a number of portentous religious developments conceivably capable of creating a climate favorable to such a resurgence of Adventist

public evangelism; in fact, "conservative" evangelism in general.

One of these developments is the flowering of ecumenical movement, which provides strong confirmation of certain Adventist prophetic views. "Striking indications of acceleration in the ecumenical movement," cited by Eugene L. Smith, executive secretary of the World Council of Churches,¹ include wide-ranging moves toward Protestant union, and increasing Catholic-Protestant fellowship and dialog—especially in the wake of Vatican Council II.

One bloc of prospective converts in any new Adventist evangelistic offensive may well be persons of conservative Protestant backgrounds who find such trends either objectionable or alarming, or both. In addition, there is some evidence that former or marginal Adventists see in present trends sufficient reason for coming into the fold. For example, among the converts in one recent campaign were found a number of former Adventists who explained their return to the church as a result of the shock of witnessing the arrival of the Pope on American soil. Conceivably, there may be here an omen of evangelistic things to come.

Of even greater promise to future evangelistic gains, in view of the historical record, is the simmering clerical revolt in large segments of Protestantism against traditional views of Christ, God, and the church. Flowing from the teachings of Tillich, the Niebuhrs, Barth, Bultmann, and Brunner, "a passion for a radical transformation of Protestant Christianity in all its contemporary forms and formulas is currently sweeping U.S. churches," according to Kenneth L. Woodward, *Newsweek* religion editor.²

Citing numerous Protestant leaders,

Woodward maintains that "U.S. Protestants today display no clear sense of identity or purpose," and that "less than half of the total American Christendom really believes" in "Christ crucified, risen, and coming again."

According to Paul Moore, Jr., Episcopal Bishop of Washington, D.C., the Protestant church, jarred by the Negro renewal and Catholic renewal,

has been doing some very radical thinking. Wherever you look—in the church's increasing social involvement, in the ecumenical movement and in the new theology—there is this "opening up."

Woodward declares, significantly, "To conservative Protestants, the direct involvement of clergymen in secular problems is a betrayal of religion itself." He stresses, however, that this could not matter less to the "revolutionaries"; for to them "the church as it now is structured is already doomed." According to Robert McAfee Brown, a Protestant theologian at Stanford University, "We have to act with a certain ruthlessness, today. When a structure stands in the way between the believer and Christ, it must be axed."

The result seems likely to be division in at least some of the larger Protestant churches. According to Don Benedict, director of the Chicago City Missionary Society: "We will get real schisms over the church-in-the-world issue. Some congregations are going to be split right up the middle in the next ten years." Contributing to this possibility of schism, Woodward believes, is a "theological vacuum" at the local church level, where "a heretofore lethargic" laity have been stirred by Robinson's, "Honest to God" demythologizing and the "God Is Dead" philosophy of Altizer and other "new theologians." "Pastors and even seminary professors," Woodward says, "are being pressed with fundamental questions, and the answers . . . are slow in coming."

Another journalist, T. George Harris, senior editor of *Look*, reports—

religious restlessness everywhere you go. The big denominations, long placid, are suddenly possessed by turmoil. Pope Paul needs all his authority to control, or try to, the revolution in Roman Catholicism. But Protestantism, with no central machinery, is rocked even more violently by the same historic disturbance.³

Harris further reports that—

radical young theologians want to abandon the word "God" because church-going millions use it as

a nickname for superstition. Conservatives, shocked, fear that the "new theology" degrades Christ to a "myth." Result: a full-scale battle of the Bible over the purpose of the church and the living test of truth.

Disparities of belief in some of the larger Protestant churches, according to Rodney Stark and Charles Y. Glock, are so great as to represent "cleavages . . . that may well hold a greater potential for factionalism than did the old disputes [that produced the historic schisms in Christianity]." Stark and Glock maintain:

Although earlier disagreements that accompanied the fragmentation of Christianity were bitter, nevertheless they took place among men, who for the most part, shared commitment to such basic components of Christian theology as the existence of a personal and sentient God, the Saviourhood of Christ, and the promise of life everlasting.

But today . . . the fissures . . . fragment the very core of the Christian perspectives. The new cleavages are not over such matters as how to properly worship God, but over whether or not there is a God of the sort it makes any sense to worship.⁴

If in expectation of a larger prophetic role amid these trends Adventists should gird up their evangelistic loins they would find themselves in step with other evangelicals who share their concern—although perhaps without our framework of specific prophetic predictions. The "voice" of conservative Protestantism, *Christianity Today*, recently editorialized:

Old landmarks are being destroyed, old sanctities overthrown. What is the responsibility of those who believe in the validity of revealed religion? . . . We reply in the words of the prophet Isaiah: "To the Law and to the testimony: if they speak not according to this Word, it is because there is no light in them." . . .

Never has the burden of presenting historic Christian theism fallen so heavily upon the shoulders of a vanguard of evangelical theologians. That the living, supernatural God has revealed himself; that he has made his ways known in objective historical acts and in objective truths about himself and his purposes; that the Bible is the authoritative norm of Christian faith and practice—these were elemental truths that the early Christians proclaimed to the pagan world.

. . . The evangelical witness was never more needed than now.⁵

Billy Graham, the nation's best-known evangelical, sees Protestant turmoil as "a growing rebellion against the institutional life of the church, which has become bogged down in its own machinery."⁶ There is some reflection of such a revolt in the statistics of church attendance, as cited



Outside view of Palomar Theater with people waiting to get in for the second meeting. 1,000 turned away at 7:30 p.m. in the Spillman-Lyman crusade in Seattle, Washington.

by George Gallup, Jr., who reports that the percentage of the adult population attending church in a typical week reached its peak in 1958, having risen by that year to 49 per cent, from only 37 per cent in the 1930's. However, since 1958, it has been gradually declining, dropping to 45 per cent in 1964.⁷

With this background, there is perhaps more significance than might ordinarily be seen in the scheduling by evangelical forces of a World Congress on Evangelism in West Berlin during parts of October and November, 1966, with Carl F. Henry, editor of *Christianity Today* as chairman, and Billy Graham as honorary chairman.

Among the objectives of this congress, which will be attended by 1,200 delegates, guests, and observers,⁸ are: "To define Biblical evangelism. . . . To stress the urgency of evangelistic proclamation throughout the world in this generation. . . . To summon the church to recognize the priority of its evangelistic task."⁹

The Adventist Church today is better prepared to make common cause with these other evangelicals than at any previous time in its history; and to benefit more, evangelistically, from any fallout of disaffected conservatives from other denominations.

First, it has a number of effective "tools" for evangelism that have been in development since the early 1950's, techniques centering in the blending of mass media, personal contact, and the public platform. Perhaps the most significant general technique is that of systematically "preparing the ground" before launching public meetings, with the meetings themselves the climax rather than the beginning of an evangelistic "effort," as of old.

Moreover, in its theological emphasis—in the wake of the "Christ-centered evangelism" movement beginning in the late 1940's, and the Adventist evangelical dialogs of the late 1950's—the denomination is more definitely oriented than ever to the historic evangelical concepts of Christ, the atonement, and salvation. According to L. E. Froom:

Today the old largely negative approach—emphasizing chiefly the things wherein we differ from all other religious groups—is past, definitely past. . . . The hour has come to accentuate the positive, and to stress the everlasting gospel before the world. . . . Let us be done with a lopsided, inadequate emphasis. . . . We are to move into our rightful place as today's foremost heralds of Christ. . . .

We are to present a positive, saving gospel, not merely—or chiefly—to proclaim a negative warning.¹⁰

With this approach to evangelism Sev-

enth-day Adventists will in large measure be participants in a common crusade with other conservative, evangelical groups in opposing "apostasy" within the large denominations. They should thus suffer less under the disadvantage of conservative cross fire than was the case in previous times of conservative-liberal controversy.

The heavy, sometimes bellicose, emphasis on the law and the Sabbath in times past undoubtedly struck more raw nerves among conservative, Sundaykeeping people than among the liberals. The Adventists were thus left open to charges by their "competitors" for the conservative "fall-out" that they were not truly Christian but rather "legalistic." With defectors from larger denominations flowing to "the sects," as previously mentioned, this charge possibly deflected many persons from the Adventist Church as a place of spiritual refuge in favor of other sectarian groups.¹¹

In contrast today, with a clear assertion of the denomination's evangelical heritage establishing its Christian "acceptability," the Adventist Church has other advantages that could greatly enhance the effectiveness of large-scale public evangelism. These advantages may be apparent not only to discontented members of other churches but also, to many unchurched persons previously unattracted to any denomination.

The extensive Adventist institutional development, with medical, educational, publishing, and other establishments, together with a strongly denominational church structure, more effective conference organizations, and a high level of ministerial training, could be attractive to persons who prefer the denominational to the more typical, relative unstructured sectarian environment. Moreover, while Adventists disavow a "creed," the church does have a reasonably well-defined body of doctrine which despite the changes of public emphasis that have been noted has remained reasonably consistent through many years—largely because of the interpretative role of the writings of Ellen G. White.

Along with this institutional, churchlike structure the denomination also provides a program of social service, possibly appealing to persons who though conservative are not entirely alien to the church-in-the-world concept.

Also affording the Adventist Church a competitive advantage over some other evangelical groups is its upward socio-economic

mobility mentioned earlier, and the values of educational and professional attainment advocated within the church. The results, seen in denominational statistics, suggest that professional and technical occupations may be twice as prevalent among Seventh-day Adventists as among the general United States population,¹² and a college education perhaps three times as prevalent.¹³ Thus, there are in the Adventist Church possibilities of social and economic benefit as well as religious satisfaction; possibilities that may be apparent to some prospective converts.¹⁴

Despite the emphasis that has been placed here on radical change in the "established" churches as a contributing factor to Adventist evangelistic success, it should be repeated that in the past this has been a factor coincidental with, or even subordinate in importance to, military or economic crisis. If to disaffection in other churches is added such catastrophe, Seventh-day Adventists, with an eschatological message—now couched in more widely accepted Christian terms—and their institutional advantages could experience substantial evangelistic success.

Even short of catastrophe, the times well may be sufficiently unsettling, and once secure religious moorings so tenuous, that many more persons than in the recent past will be attracted to the voice of evangelists who speak with assurance and authority. Examples of new Adventist success in large-scale public evangelism may thus prove to be harbingers of a new era of evangelistic emphasis and membership growth.

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- ⁹ *The Ministry*, March, 1965, p. 22.
- ¹⁰ L. E. Froom, "New Approaches Imperative for a New Day," *The Ministry*, March, 1966, pp. 10, 12.
- ¹¹ It has been noted that Charles T. Everson, virtually the only Adventist evangelist of the 1920's who maintained a level of success equaling the World War I peak, appealed to a religiously unsettled but prosperous public in the evangelical Christian terms which a majority of Adventist evangelists are now prepared to employ.
- ¹² Pacific Union Conference of Seventh-day Adventists, *A Study of Seventh-day Adventist Church Membership, 1961-1962*, Report No. 2 (Glendale, California: Pacific Union Conference of Seventh-day Adventists).
- ¹³ *Seventh-day Adventist Youth at the Mid-Century* (Washington, D.C.: Review and Herald Publishing Assn.), 1951.
- ¹⁴ Howard B. Weeks, "Religious Television Programming as an Evangelistic Medium" (unpublished research report, Michigan State University, January, 1964).

Souls Won in Lamitan

D. M. NIERE

Davao City, Philippines

THE contract was signed. The rental was paid in full. The skeleton was up and the work was on. We were in high spirits as we began the construction of the Lamitan Center situated on the choicest lot in the city. Then we received a call from the owner. "You see, Mr. Niere, I am blamed by the people in Lamitan for allowing you Adventists to use my lot. I have just arrived from the convent, and the priest warned me of eternal damnation if I allow you to use my lot." "But, Attorney, we have the contract," I protested. He was trembling and his face was white as he talked.

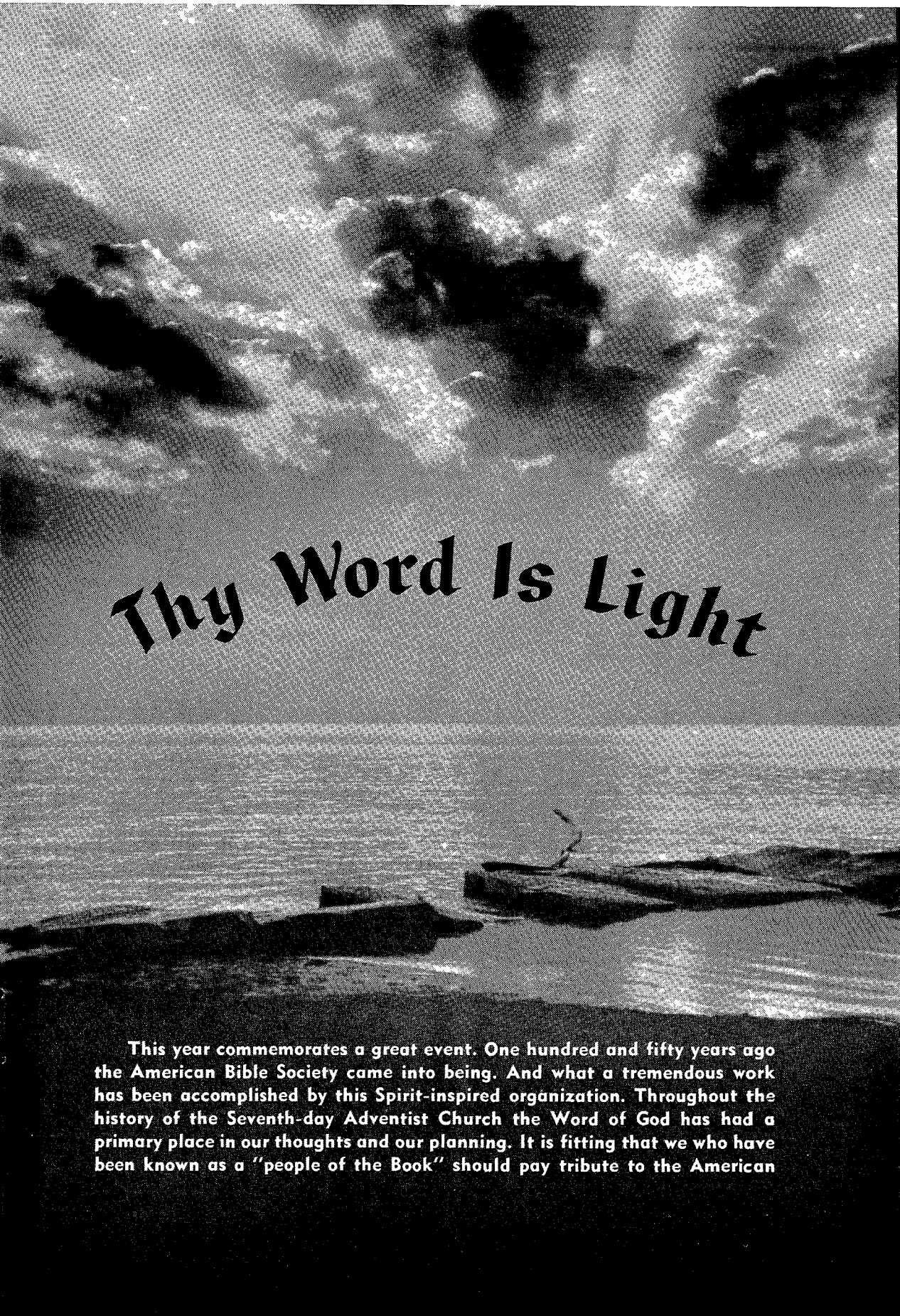
We thought that bringing the case to court would only delay our work so we ordered the men to stop working. Our enemies naturally were jubilant. From our people we had several reactions. The majority sympathized with me while others blamed me for acceding to the wishes of the owner. To transfer the effort to another place was unthinkable and would show defeat. Adventist people should never accept defeat. We are a church militant. While we were praying and asking God's counsel, a Moslem friend happened to lis-

ten to our deliberation. He said he had seen a signboard hanging on a vacant lot at a certain place. We sent a committee to investigate the location. They reported that the lot was available and the location was just as good as the one we had lost.

The owner of the lot had just arrived back in town from a vacation and knew nothing of what had been going on. We told her we would not sign the contract if there was any possibility of the priest making her change her mind later. She said that no one could dictate to her, not even the priest! She had let other denominations use her lot. So we went ahead, and as a result of the effort held there in Lamitan thirty-four persons were baptized. Included in this baptism were two Moslems. One of them is named Aida Antonio, who belongs to a royal family. I should mention here that when I baptized the first twenty-four souls the priest who had persecuted us followed us at a distance to the beach. He was seen by our brethren in a jeep as he watched us through his binoculars. We now have a very lively group of church members in Lamitan, Basilan City.

New and old believers in front of Lamitan Center, Basilan City. At extreme left, in suit, Brother Rosco who assisted ably in the meetings.





Thy Word Is Light

This year commemorates a great event. One hundred and fifty years ago the American Bible Society came into being. And what a tremendous work has been accomplished by this Spirit-inspired organization. Throughout the history of the Seventh-day Adventist Church the Word of God has had a primary place in our thoughts and our planning. It is fitting that we who have been known as a "people of the Book" should pay tribute to the American

Bible Society and in doing so take a new look at our relationship to God's Word.

Our Christian experience is bound up with our relationship to the Word of God. D. L. Moody inscribed in a friend's Bible, "This book will keep you from your sins, or your sins will keep you from this Book." How true! But how is it true?

Selden, Confucius, and Job

"In the beginning was the Word . . ." (John 1:1). Without words—written, spoken, or thought—there is no communication, no law, no system of orderly life for the human race. Words are the means by which personal beings express or reveal themselves. Science, art, and industry would be helpless without words. One must know words to even interpret the meaning and beauty of a painting. Little wonder John Selden wrote, "Syllables govern the world." Confucius said, "Without knowing the force of words, it is impossible to know men." Job 6:25 declares, "How forcible are right words!" What do you read, think or say? Words!

One Out of Twelve Proves Sickness

Words reveal the heart of man. Several years ago mind scientists kept accurate records of the words of mentally ill individuals. The findings revealed that self-centered words such as "I," "me," "my," and "mine" were used one time out of every twelve words. Normal individuals used the same words only one time out of every thirty-six words. Christ, knowing the direct relationship between a man's character and his words, emphatically stated, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37). Compare this fact with John 1:1—"In the beginning was the Word, . . ."

To literally see God this very moment would be a glorious cataclysmic experience if we could stand it. His visible presence would awe us into submission. His outward form and beauty would compel us to bow down in adoration. But God's exquisite, radiant form of splendid beauty is not what makes God God! God's features, form and raiment are not of primary importance now or necessarily ever! God's glory is not found in His looks. A careful study of Isaiah 53 indicates that Christ veiled Himself in common humanity in order to elevate the truth that the revelation of God's character and will is of supreme moment.

Mind Made Visible

The world's nadir point of time came when God's spoken and written Word was hopelessly misconstrued and twisted. At that moment, "God sent forth his Son" (Gal. 4:4) and the "Word was made flesh" (John 1:14). Here was God's thought made audible. God's mind made visible. God's character made tangible. God's heart made real. Here was God the Word walking, living, talking, thinking, acting among men. But the impact was made, not by His looks, but by His character *revealed* in act and word. Those who were the most profoundly affected by the life of Christ were those who believed and acted upon His Words. Follow Him through the narrow streets of town and village. Listen to Him say "walk," "rise," "sin no more," "have faith," "thy sins are forgiven," "live." Ordinary words—yes, but by an extraordinary Person. Ordinary words—but words of power, life, and light to those who believed. "The people which sat in darkness saw great light" (Matt. 4:16). When doubt barriers were broken, blind men saw, dumb men spoke, dead men awakened!

God's Nerve Center

Where is our God? To know God without God is impossible. Our God is revealed in His written Word. By Satanic instinct, the battle against God's church is directed against its citadel—the Bible. It is the only tangible, visible, touchable, divine monument in the world! You can never label religious buildings or organizations as divine. They can be far off the track of truth. But the Bible itself is the nerve center of God's program in the earth. The fate of the Bible is the fate of the Christian. Our attitude toward it is our attitude toward God. Criticize it, question it, forget it, avoid it, reject it, misuse it—these actions are simply in harmony with Satan's attempt to undermine men's faith in God's Word. Satan's first temptation focused on the Word of God. With clever refinement he said to Eve "hath God said . . . ?" (Gen. 3:1). Destroy it and you destroy God from your life. Love it, use it, study it, believe it, obey it—then the words of John become a living reality in our lives. "He that eateth me, even he shall live by me" (John 6:57). "The words that I speak unto you, they are spirit, and they are life" (verse 63). His Word becomes flesh and blood through us.

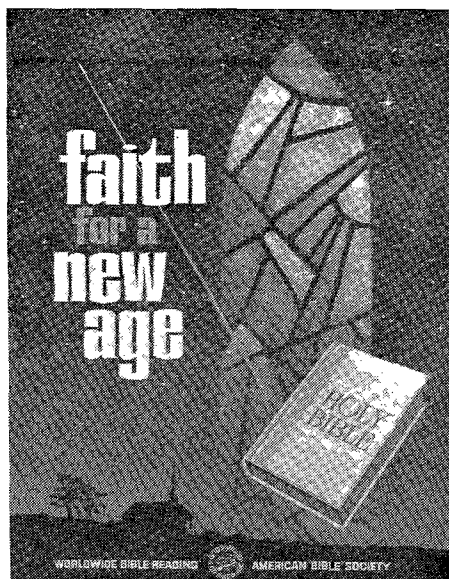
"Likeness of Sinful Flesh"

The phenomenon of the Sacred Scriptures is definitely a part of the mystery of Godliness. Just as Christ came in the "likeness of sinful flesh," so His written Word is clothed in human language. It is perfection dressed in the clothes of imperfection—human language. Strange paradox! Yet this strangeness enables the human mind to avoid the slime pits of doubt caused by some seemingly contradictory scriptural statement or some hard to understand passage. Those who attempt to fathom every point and detail of the divinity of Christ cannot but fall prey to the hawk of heresy. The same is true of those who attempt to understand every single facet of His humanity. It is an inscrutable mystery and ever will be. Faith and faith alone is the only complete answer to the Incarnation. The same is true with the Scriptures. The inspiration of the Word of God is not an academic question. It is a question of faith. Christ's words to Peter, "Flesh and blood have not revealed it unto thee, but my Father which is in heaven" is a foundation principle for those who seek to know God through His Word. Revelation is the basis of our faith. The sooner we stop concerning ourselves with the philosophies and speculations of finite man about God's Word and begin to hear and obey what the infinite God has to say to us through that Word, the stronger we will be spiritually and mentally. We will find the secret of its power for us.

Dissect or Let Direct?

The Bible was never given to us to dissect, but to direct! You can't put the Bible in a test tube any more than you can put God in a test tube. The Bible has man in the test tube instead. We are judged and tested by the Word! Today we live in a whirlwind of philosophies that have only *one* thing in common. They elevate man's opinions above God's Word of authority. Subjective experience is made paramount above a plain thus saith the Lord. For any of these cyclonic winds of false doctrines to get inside the church leaves no alternative except a path of destruction and death. Certainly religion is an intimate, personal affair, but to know and understand God one must find Him within the framework of His written revelation. Some claim we must know the Scriptures, but above all else

we must know the Person, Jesus Christ. But we ask, how can we know Jesus Christ without knowing the Scriptures? How can we know anything about Martin Luther unless we read those records left by and about Luther? To attempt to know and have an experience with God outside the structure of His Word is essentially spiritualism. This



is going according to our senses which ultimately is senseless.

"Turn the Mains Off"

The Bible is not *a* book it is *the* Book. The difference between the Bible and all other books claiming spiritual authority can, in a certain sense, be compared to God's attitude toward the gods of wood, stone, and metal. "I am God, and there is none else."

"The word of God should be thoroughly studied. All other reading is inferior to this. A careful study of the Bible will not necessarily exclude all other reading of a religious nature; but if the word of God is studied prayerfully, all reading which will have a tendency to divert the mind from it will be excluded."—*Testimonies*, vol. 2, pp. 337, 338. Results in the spiritual life will be seen if with true faith we respond to the Scriptures by accepting and acting upon its commands and promises as if *the very Person of God is there visibly standing and audibly commanding*. Emanating from our God through His Word is the same creative

power which fashioned the universe. The very life of the Infinite One is channeled through our being as we grasp the written mind of God. There is an electrifying, transforming power that brings life and vitality to our deadened natures.

J. B. Phillips, known for his interesting version of the New Testament, was overwhelmed by the vitality and power of the Word. "Again and again" he said "as I carried out my translation, I felt like an electrician who was rewiring an ancient house without being able to turn the mains off."

Ten Commandments for Making the Bible More Meaningful in Your Life

To grasp and appropriate this ever-available power, to elevate the Scriptures to their rightful place in our hearts, we submit the following suggestions for consideration:

1. Pray for the guidance and help of the Holy Spirit before attempting to study the Bible. "No one comprehends the thoughts of God except the Spirit of God" (1 Cor. 2:11, R.S.V.).

2. Search the Scriptures for the purpose of finding God's will for your own life. Avoid searching for textual evidence to support some pet theory which can so easily lead one into error.

3. As you study, pray earnestly that the principles of truth may be incorporated in your own life. On occasions, kneel before God with the Scriptures before you and earnestly plead that His commands and promises will become a reality in your experience.

4. Use the Bible during worship periods. Do not let religious books, regardless of their aims and value take the place of the Bible. Let the children become familiar with holding, handling, and reading the Word of God.

5. Encourage your children to make their Sabbath school and church school Bible lessons supreme in their study. "Their Scripture lessons should be learned more perfectly than their lessons in the common schools. If parents and children see no necessity for this interest, then the children might better remain at home; for the Sabbath school will fail to prove a blessing to them." —*Testimonies*, vol. 3, p. 189.

6. Let each member of the family have his or her own Bible. Parents and older children should have good Bibles. An element

of pride resulting from possession of an excellent quality Bible tends to increase appreciation for the Word of the Lord.

7. Set a goal of every member in the family carrying his or her own Bible to all religious services. Even the tiny tots can be trained to follow this practice. The younger the better, for this act will build in the character a precious habit.

8. Secure a pocket-size Bible, New Testament, or the small individual books of the Bible and carry them with you always. While riding to work or waiting for an appointment spend those precious seconds in assimilating the Word. Every opportunity improved to gain some precious thought from the treasure temple of truth will give strength and power to the individual.

9. Set up a program for systematic study of the Word besides the regular study of the Sabbath school lesson. Study the books of the Bible separately, finding out everything possible about the author of the book, who he was writing to, what he was trying to say, and what application it has for your own personal life. Another method is to study the great central themes of our faith such as the Atonement, Second Coming, Incarnation, and law of God. Above all, seek for passages that give power over sin and victory over temptation. The use of a complete concordance, Spirit of Prophecy books, and Bible commentaries is invaluable in this endeavor.

10. Memorize portions of the Scripture. Place important texts on small cards and carry them with you. Refer to them as opportunity permits. Keep the mind centered on God's promises. This is the only way we can be shielded from the constant barrage of evil which is continually attempting to enter our eyes and ears.

A Man of One Book

John Wesley said, "I am a creature of a day. I want to know one thing: the way to heaven. God himself has condescended to teach me the way. He has written it down in a book. O give me that book! At any price give me the book of God! Let me be a man of one book." Truly we can agree with the words of David, "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).

People of the Book are people of power.
J. R. SPANGLER

The Need for Military Chaplains

DAVIS A. THOMAS, LCDR, USN

Chaplain



Did you ever think that you would like to be a military chaplain? Well, there are some openings and they need to be filled as soon as possible. If we Seventh-day Adventists do not supply men for these, others will.

Before getting to the details of qualifications, let us talk about the military chaplaincy in general. It is a very old profession and one that requires a particular type of minister. He must be unusually strong physically, mentally, and spiritually to be able to cope with the many unorthodox problems. Sometimes he will be the only person to represent right and, of course, be very unpopular. On the other hand, there are times when the chaplain is the last hope that people have and is a much sought after individual.

The Lonely One

Perhaps there is no other job in the world where the loneliness of the man is so noticeable. It is seen in young men with girl friends back home. It is reflected by husbands quenching the pangs of separation by buying toys and presents. Older men often try to handle their loneliness through drinking. The chaplain has the most difficult time of all because his avenues of release are so few. He knows the warmth and benefits of a church community where the Christian graces are prevalent. In such an environment he isn't concerned with bracing himself against profanity, cigarette and cigar smoke, immoral conversation, and being constantly concerned about the preparation of the food that he eats. He fights boredom perhaps for the first time in his life. In the civilian

parish he was always busy, with need for more time. In the military there are times when study and reading seem to have no meaning. The desire to talk with a fellow believer is intense. Talking with others just isn't the same. During times of separation from his family he feels this need for fellowship with others of like faith. It is at such times that a chaplain realizes that the position of the chaplaincy is indeed a lonely one.

A Supreme Test

Yet, there are times of reward and the chaplain is spurred on to further service. No other place will he find the opportunities to serve "the least of these" as is described in Matthew 25:31-46 more than in the military. He will minister to the sick, wounded, and dying, or maybe commit the remains of some youth to the endless expanse of the sea. At such times he becomes the source of comfort to many who do not understand death and the resurrection. A chaplain feels particularly his need of divine help when he has to inform relatives of the death of a loved one. He finds in such duties the supreme test of his own beliefs. There are no formulas for informing a young wife that her husband has been killed. He spends much time alone pondering the theme of the great plan of salvation when this same wife who is now a widow requests him to return after school to help her break the news to the children. Even during these heartbreaking moments the chaplain finds his reward because he must exercise that which he has been preaching.

Before an Adventist minister seeks to become a chaplain he should know that some have reservations about the military chaplaincy, feeling that a minister supported by tax money can hardly be a genuine

worker of our church. But our denomination, through the Religious Liberty Department, has emphasized that a military chaplaincy does not threaten the institution of separation of church and state. The work of a chaplain is no threat to their sound principles. A few seem to find it difficult to see any need to provide some degree of religious coverage for the millions of youth who have been called away from their own church communities. Surely the Government has some responsibility to fulfill and is right in calling for all denominations to voluntarily permit a number of their ministers to serve in the military.

Qualifications

One who is ordained, who has a B.D. degree, and is not more than 34 years of age might qualify for the chaplaincy. If you have had military service, deduct each active year from your age. If you haven't been ordained or received your B.D. or its equivalent in credit hours, you may be able to get into a reserve situation until you qualify fully. There is much flexibility in the qualification requirements. The National Service Organization at our denominational headquarters in Washington, D.C., will be glad to furnish details.

A military chaplain serves on the front line of spiritual warfare and is truly a combat warrior in the struggles against evil. He must be in constant training through study, prayer, and meditation to be able to survive the daily battles and lead men to Christ. Such a calling demands the best of spiritual living and service. Pray for us, and if the Spirit of God is impressing you to take up this line of activity then remember there is a place for your service. The church needs you.

Sugar May Be Cardiac Culprit *

SUGAR, not fat, is the main etiologic factor in atherosclerosis, according to England's noted nutritionist, Prof. John Yudkin of the University of London. Sugar consumption in the U.S. has increased by 120% in the past 70 years, he told the International College of Angiology in London. During the same period, fat consumption increased by only 12%, and the ratio of polyunsaturated fats to saturated fats by 30%.

Although statistics from many countries have been cited to show a relationship between fat intake and mortality from heart disease, Dr. Yudkin holds that there is a clearer association with sugar intake.

"The relationship of heart disease with dietary fat is accidental. It comes about because the intake of fat and sugar are parallel, even in different countries," he declares. "Studies of the individual diets of a large number of men in Chicago showed no difference in total calories, total fat, and kinds of fat, between those developing and those not developing heart disease. The sugar intake was not measured, but there was one difference: The men developing coronary artery disease took more cups of coffee.

"In retrospective study, we, too, found that men who had had one attack of myocardial infarction, and also men with peripheral vascular disease, had been drinking large amounts of tea with generous helpings of sugar in each cup." He estimates that the amount of sugar taken by those with occlusive arterial disease was twice as high as that taken by the controls.

Sugar Specifically Cited

Professor Yudkin stresses that he refers to sugar in particular, not to carbohydrate in general. There is much evidence that the body does not utilize all forms of carbohydrate in the same way, he notes. For instance, experimental animals given sugar instead of starch as their dietary carbohydrate do not grow so well as those given other carbohydrates. "They have higher levels of blood lipids, including cholesterol, and the same is true in man. Sugar causes changes in the composition of the lipids in the adipose tissue, in the liver, and in the plasma." The diminished growth of the animals on sucrose diets is due not to lower intake of food but to less efficient metabolism.

The British physician points out that in the context of evolution, man's precivilized diet provided the food that was good for him, but recent scientific achievements have made it possible to separate the palatability of food from its nutritional value.

"The major example of this," says Dr. Yudkin, "is the refining of sugar and the manufacture of a large and growing variety of virtually irresistible foods and drinks containing it."

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BROTHERS of the KING

The Law of the Kingdom

(Chapter I)

ARTHUR W. SPALDING

In 1929 the Pacific Press Publishing Association printed the book *Brothers of the King* by Arthur W. Spalding. This eight-chapter volume is a character study of the twelve sons of Jacob. In this remarkable portrayal of personality characteristics we recognize not only the ancient members of the kingdom but present members of the church, as well as ourselves. The central theme of the book can be summed up in the author's words: "We cannot improve any faulty character by finding fault with it, but we can improve it by giving loving service. We can never criticize anyone into heaven, but we can love one into heaven. It is by love, and not by faultfinding, that Jesus wins."

Abundant sermon ideas and material will be found in these chapters as well as spiritual courage and comfort. It is our plan to publish a section of this volume in **THE MINISTRY** each month.

The author, until his death in 1953, was one of the denomination's leading educators, authors, and editors. Much of his writing was done chiefly for young people. However, among his thirty books is found the church's most complete history, *The Origin and History of Seventh-day Adventists*. We wish to express our appreciation to his family as well as the Pacific Press for permission to republish this material in article form.—Editors.

Many a kingdom has this world seen, and many a one, too, that has sought universal empire, from the days of Babel to our own. But none has there been in design so vast, in spirit so unique, in purpose so all-embracing, yet in outward form so far unperceived, as the kingdom set up by the God of heaven, which "shall not be left to other people," but "shall stand forever."

Before a little despot of the Roman rule, there stood the King. Alone, despised, accused! "Thine own nation and the chief priests have delivered thee unto me: what hast thou done?" frowned the procurator of Judea, who thought he held in his hands this Life.

Jesus answered, "My kingdom is not of this world."

"Art thou a king then?" cried Pilate.

Jesus said, "I am."

But not to Pilate, nor yet to the proud heads of His "own nation," did He, or could He, reveal the character of that kingdom of His, which is not of this world. That was reserved for a little band of fishermen, and publicans, and other humble ones, who had been drawn by His magnetic soul of truth (John 18:35-37).

The night before, in an upper chamber of a proud house in Jerusalem, He had revealed anew to His chosen disciples and apostles the nature, the law, and the future glory of His kingdom. All that the prophets had told, all that the longing heart of mankind has conceived and hoped since the flaming sword of cherubim shut the gates of Eden, all was comprised and promised in those words of comfort: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

But not yet the glory! Preparation must be made for it. For that glory is the outward expression of the character of the King; and first, before the glory, must come into the soul of every one of the citizens of that kingdom the motive, the power, the character, of Him who makes the glory.

He had long held out to them the precious gift of brotherhood, the comradeship of equal fellowship with one another and with Himself. He had said to them at one time, "One is your Master, even Christ; and all ye are brethren" (Matt. 23:8). And at another time He put Himself among them in the words, as He stretched forth His hand toward His disciples: "Behold my mother and my brethren!" (Matt. 12:49). And so He referred to them when, after His resurrection, He bade Mary carry word thereof to His disciples: "Go to my brethren, and say unto them, I ascend unto my

Father, and your Father; and to my God, and your God" (John 20:17).

But to be a brother of the King is to be of the character of the King. "My meat is to do the will of him that sent me," and, "I do always those things that please him," He said of Himself. And of them He said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:50). The will of God the Father is to do service to them that need service. This was the great lesson of His life and teaching.

All His life with them He had taught it; but now, on the eve of His departure, He taught it again. As ever through His life, He taught it first in deed, then in word. When the disciples had all come into the upper chamber, and had sat down before the feast, they suddenly found that there was no servant present to perform the usual service and ceremony of washing their feet. They looked at one another askance, these twelve men who, on the road from Galilee, had spent much of their time disputing which of them was greatest, which most deserved honor and promotion. If any one of them now should stoop to wash another's feet, would he not thereby disclaim honor and preferment? Would he not submit himself to be the least of them all? "I will not," said every one of them to himself. And so they sat, brooding.

Oh, yes, they had heard, each one of them, the lesson Jesus had taught them in the way: "Whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all" (Mark 10:43, 44). But it is one thing to hear, and another thing to perform. James and John, and Thomas, and Judas, were not the last Christians to balk at the personal application of things they preached.

Then Jesus, laying aside His garment, and girding Himself with a towel, took a basin of water, and "began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" (John 13:5). That broke one heart—yes, eleven hearts. And it hardened one. Peter laid his life at his Master's feet then. With him went ten of his fellow disciples, glorified servants now, all of them. But Judas—Judas went out; and it was night. It was night to the traitor, an eternal night. He could not measure up to the character of the kingdom; he could not be a servant; he could

not love another more than himself. He went out.

And when the room was cleansed from his presence, Jesus put into words the law upon which He had acted, the law which was to be, as it had always been, the law of His kingdom, old, yet ever new. "A new commandment I give unto you," He said, "that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35).

Now when we would determine who are the disciples of Christ, how do we go about it? Why, we are prone to set some certain one before our mental gaze and proceed to ask questions about him such as these: "Does this man believe as we do? Is he straight upon doctrine? Does he understand the prophecies? Is he acquainted with the sanctuary question? Is he a health reformer? Does he pay tithe?" If so, "Well, we will admit him to the circle of the disciples; he belongs to the remnant church; he is one of God's peculiar people."

But not so does the Lord Jesus determine discipleship, nor ask men to determine it. He says, "By this shall all men know that ye are my disciples, if ye have love one to another." Ah, this is the touchstone of sincerity and of loyalty: *love*. A man may know his Bible from cover to cover, he may be able to dispute in theological circles, he may be able to preach wonderful sermons, he may give alms; but unless he has love toward his fellow disciples and toward all men, he is no disciple of Jesus.

In saying this, I am not minimizing the importance of true Christian doctrine. It is essential that we know all truth, that we inform ourselves on everything the Bible teaches, and take our stand with the law of God. For doctrine is the framework of religion, and without it there can be no church. But doctrine is not the life; doctrine is only the skeleton, the flesh, the form. Through that form of the church, through its arteries and veins, into all its tissues, there must flow the love which is the life of God. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal" (1 Cor. 13:1, A.R.V.).

Love is the law of the kingdom, the password, the vivifying power. Without

(Continued on page 46)

SEEK to UNDERSTAND the WORD

W. E. READ

Retired Administrator



It is a special duty as well as a unique privilege to study the Word of the living God. The intrepid apostle Paul, centuries ago gave this vital counsel: "Study to shew thyself approved unto God" (2 Tim. 2:15). However, few of the English translations give "study" for the

Greek word *spoudazō*. This is more often rendered: "Do your utmost" (Moffatt). "Endeavor" (Cunnington). Actually, it is more than "study" as such; it means "earnestly seek" (Weymouth); "exert yourself" (Fenton). Robertson, in his *Word Pictures*, translates it as "give diligence." If this counsel means anything, then it calls for the mobilization of all our mental and physical powers. But even more than that, it calls for spiritual insight, and that, thank God, can be ours as we dedicate ourselves to the Lord and seek the guidance of the Holy Spirit to lead us into fuller understanding of the Word of truth.

Undoubtedly, Paul had the holy oracles in mind when he gave this counsel, for in the same letter to Timothy he reminds him that from a child he had known the Holy Scriptures (2 Tim. 3:15). At the time this was written he was referring to what we call the Old Testament, but as time went on, the further revelation which came as the result of the ministry of our Lord, His teachings, and those of His apostles, were classified as "Scripture." (Notice "other scriptures" in 2 Peter 3:16.) These were part of God's revelation to humankind. This continued revelation now becomes the basis for our doctrinal teachings, for our spiritual counsel, and for our hope and comfort for today and for the future.

The Unity of the Old and New Testaments

The Jews of ancient days regarded the Old Testament as comprising three parts: Moses, the Prophets, and the Psalms (Luke 24:44). In other words, we might think of these sections as the Pentateuch (the five books of Moses), the Prophets (Joshua to Malachi), and the Hagiographa comprising Psalms, Proverbs, Job, et cetera, and the smaller books, Ezra, Nehemiah, and even Daniel and Chronicles.

The New Testament can also be looked upon as of three parts—the Gospels, the apostolic letters, and the Apocalypse.

These two Testaments are intimately related one to the other, in fact, they are inseparably related. If one should take from the New Testament all the quotations from the Old or even the references and allusions from the ancient Scriptures, there would not be too much left. Each helps us to understand the other. Ellen G. White has given us a good statement on this:

The New Testament does not present a new religion; the Old Testament does not present a religion to be superseded by the New. The New Testament is only the advancement and unfolding of the Old.—*Testimonies*, vol. 6, p. 392.

The Question of the Septuagint in Biblical Interpretation

The Septuagint—the LXX—is the translation of the Hebrew Scriptures into the Greek language. It stems from the second and third centuries B.C., and this has proved to be a real blessing to the church. The original work was not too well received by the Jewish community, nor later by the Christian church. A later translation from about the first century A.D. proved to be much more acceptable to both groups. This was done by Theodotian and constitutes what we know as the LXX in use today. There were two other translations, one by

Aquila, another by Symmachus, but all that is available of these translations today is mere fragments, and these are scattered among the writings of some of the Church Fathers as well as other writers.

It so happens that in the letters of the apostle Paul, a large number of his quotations from the Old Testament are from the LXX rather than from the Hebrew text. There can be no doubt that the Greek text does throw considerable light on many passages in the Old Hebrew Scriptures.

In Isaiah 65:22, we read, "As the days of a tree are the days of my people," but the LXX reads, "As the days of the tree of life." In Hebrews 1:6, we read: "He saith, And let all the angels of God worship him." This is a wonderful testimony to Christ our Lord, and one would conclude that these words were spoken by God the Father (see *The Desire of Ages*, p. 824). One might quite properly ask, Where in the Scriptures was this spoken? Where can the text be found? Some Bibles with margins give Deuteronomy 32:43, but when this is read, whether in the Hebrew or English text, it doesn't reveal anything like this. But if one consults the Greek LXX text and the English translation, one finds the very expression "let all the angels of God worship him." These two instances show how the LXX translators thought these texts should be translated.

For a number of years, however, there has been a strong tendency on the part of some Biblical scholars to disparage the LXX. They charge that the LXX translators were guilty of making excisions, interpolations, and in short, that they did careless work. Some men have cited certain illustrations to prove this contention, and one of them is Hebrew 1:6 noted above.

Recent discoveries in the cave at Qumran, where the Dead Sea Scrolls were found, have proved a real help in this matter. Dr. F. F. Bruce, in his excellent treatise writes:

As the Biblical manuscripts from Qumran have been studied it has been possible to distinguish three main types of text among them. One is the ancestor of the . . . text which formed the basis of the Masoretes' editorial work. Another is the type of text which must have lain before the men who produced the Greek translation, commonly called the Septuagint . . . and a third type, continued to the first five books of the Old Testament, is closely related to the Samaritan Pentateuch.—*The Books and Parchments*, p. 123.

Concerning Hebrews 1:6, Dr. Bruce has this to say:

The quotation in Heb. 1:6, 'and let all the angels of God worship Him,' is referred in the A.V. margin to Deut. 32:43, LXX. No such words will be found in Deut. 32:43 in the A.V., R.V., or R.S.V., which represent the Masoretic text. But the Septuagint text . . . is longer than the Masoretic . . . and this longer reading was based on a Hebrew original, as is now made clear by the discovery of a copy of this chapter of Deuteronomy in the fourth cave at Qumran.—*Ibid.*, p. 154.

Dr. Bruce is not alone in his contentions, for Dr. William F. Albright also remarks:

We now know that in the fragments so far described from the Pentateuch and the Former Prophets . . . the Greek translators were almost slavish in their literalism. . . . We may thus be reasonably certain that they . . . go back to an older Hebrew recension which differed from M.T.—Quoted in Dewey M. Beegle, *God's Word into English*, p. 45.

The Question of the Targums and Biblical Interpretation

"Targum" is the general term used for the Aramaic version of the Holy Scriptures. The Targums, while they are a translation, are also somewhat interpretive, hence they are looked upon as being paraphrastic. One thing is very important in this work and that is that the Targumists do reveal the way the Scriptures were understood in their day. In many ways that is of considerable benefit to us.

It seems that the Aramaic language became the household and popular language of the Hebrew people during the time of their Babylonian exile; in fact, it even took the place of their Hebrew, especially in business, in education, and in other avenues of communication. This was so much so that on the return from Captivity, as it is recorded in the book of Nehemiah, on the occasion of a special gathering of the people, they could not properly understand the Hebrew scrolls as they were read. "So they [the leaders] read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8:8).

Fenton's translation will perhaps make this a little clearer: "And they read from the book of the law of God with an interpreter, who translated the meaning, so they might understand what was read."

This, then, constitutes the Targums; they are not in Hebrew but in Aramaic, a kindred language. Most of the books of the Old Testament were translated into Aramaic, the exceptions being Daniel, Nehe-

miah, and Ezra. The Aramaic Scriptures are available today, but for the most part in that language the only translations at the present time in English of which we have any knowledge are: *The Pentateuch* (5 Books of Moses) by J. W. Etheridge, *The Targums on the Pentateuch*, in 2 volumes, London, 1862-1874; *The Song of Songs* by Hermann Gollancz, London, 1908; *The Targums on Ecclesiastes* by Christian D. Ginsburg, London, 1861. The benefit of the Targums is, as already mentioned, the fact that they show how the Bible and its message was understood in the time of Daniel and later. Let us observe a few examples—those particularly which relate to the Messiah:

1. *Isa. 9:6*:

K.J.V.—“His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”

Tgm.—“His name has been called from of old, Wonderful, counsellor, Mighty God, He who lives for ever, the Anointed One (or, *Messiah*)” (verse 5).

2. *Isa. 11:1*:

K.J.V.—“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.”

Tgm.—“And a king shall come forth from the sons of Jesse, and an Anointed One (or, *Messiah*).”

3. *Isa. 52:13*:

K.J.V.—“Behold, my servant shall deal prudently.”

Tgm.—“Behold, my servant, the Anointed One (or, the *Messiah*) shall prosper.”

There are many instances of this kind. We will, however, notice one other item—the use of the word MEMRA. This is an Aramaic word and is to be found quite often in the Targums. It reveals the fact that God worked through an intermediary in the days of old. Most modern Jews find it difficult to reconcile the concept of a mediator anyway with their idea of the unity of God. The ancient Targumists, however, recognized that the Lord worked through someone whom they designated as the MEMRA. When J. W. Etheridge did his work on this subject he was so impressed by its importance, for he discovered that in places the MEMRA was equated with the “Angel of God,” the “Shekinah,” and even

Baptistries

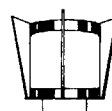


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with God Himself, that it appears in his translation capitalized. Notice just a few instances:

1. *In Gen. 1:27*:

K.J.V.—“So God [Elohim] created man in his own image.”

Tgm.—“The MEMRA of the Lord created man.”

2. *In Ex. 20:1*:

K.J.V.—“And God [Elohim] spake all these words” (the Decalogue).

Tgm.—“The MEMRA of the Lord spake.”

3. *In Ex. 13:18, 19, 21*:

K.J.V.—“God” [Elohim]—verses 18, 19; “Lord” (Yahweh)—verse 21; “went before them . . . in a pillar of cloud . . . and a pillar of fire.”

Tgm.—“The MEMRA of the Lord went before them in.”

It is interesting to note in the New Testament what is mentioned about these three experiences:

Gen. 1:27—The creation of man was accomplished by Christ (Col. 1:16, 17).

Ex. 20:1—The speaking of the Ten Commandments is ascribed to Christ (Heb. 12:24-26).

Ex. 13:18-21—It was Christ who led Israel (1 Cor. 10:4-9).

The same emphasis can be seen in the Spirit of Prophecy writings:

Gen. 1:27—“But the Son of God who had created man, could make an atonement for him.”—*Patriarchs and Prophets*, p. 66.

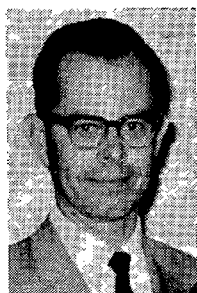
Ex. 20:1—“Christ Himself had given both the moral and the ceremonial law.”—*The Desire of Ages*, p. 307.

Ex. 13:18-21—“Amid the awful glory of
(Continued on page 39)

The Holy Spirit and the Laying on of Hands

RAYMOND H. WOOLSEY

Editor, Philippine Publishing House



WITH the intensification of interest in certain theological circles in the charismatic gifts of the Holy Spirit and a contemporary interest in the doctrine of apostolic succession, some comparative study of the place held by the laying on of hands in the Biblical context might be of

value to the readers of *THE MINISTRY*.

The laying on of hands as a symbolic act ranges throughout the Scriptures from Genesis to Revelation. It always bears the connotation of an act of sharing or of bestowal, most often in the bestowal of blessing in one form or another. The first instance is that of Jacob, upon the occasion of his imminent death, when he blessed the sons of Joseph (Gen. 48:13, 14). Even so early, it is of interest to note that the act was so significant that it mattered which hand went on which head.

At the dedication of the priests to the sanctuary service the children of Israel (possibly through their designated leaders) laid their hands on the priests' heads to consecrate them (Num. 8:10). Similarly, at the succession of Joshua to Moses' position as leader, Moses laid his hands on Joshua's head in the sight of the people (Deut. 34:9). It is of interest to note here that Joshua's possession of the Spirit is linked to this laying on of hands, but elsewhere (Num. 27:18) it is recorded that Joshua already had the Spirit, so the laying on of hands must have been simply a public acknowledgment of the choice of God. As the Lord told Moses, "Thou shalt put some of thine honour upon him, that

all the congregation of the children of Israel may be obedient" (Num. 27:20).

Many times in the Old Testament, prophets record that "the hand of the Lord" was upon them (1 Kings 18:46; 2 Kings 3:15; Eze. 1:3; 3:14; 8:1; Dan. 8:18; 10:10). Each case involved a vision or the receiving of a specific message from the Lord to be delivered to the people.

Just as the circumstances under which the laying on of hands was practiced varied in Old Testament times, the New Testament records parallels of each variation:

Old Testament New Testament

a Blessing	Gen. 48:13, 14	Mark 10:16
b Accession to office	Deut. 34:9	Acts 6:6
c Authority to minister	Num. 8:10	Acts 13:3
d In vision	Eze. 1:3	Rev. 1:17

In addition, in the New Testament the laying on of hands was used in the healing of the sick by both Jesus and Paul (Mark 6:5; Acts 28:8).

We now turn our particular attention to the charismatic manifestations of the Holy Spirit in connection with the laying on of hands. Interestingly, these occasions are recorded only in the Book of Acts. (Is it because Luke the physician had a particular regard for the phenomena?)

Generally, from the account in Acts 8:15-17, the receipt of the Holy Spirit is considered to follow upon three steps: (1) confession of faith by baptism, (2) an apostle's prayer, and (3) the apostle laying on his hands. Prayer may be a recognition that God is the source of the expected blessing, while the laying on of hands is a recognition that the church is His channel for that blessing. It will be seen in the following analysis, however, how often this pattern holds:

<i>Persons</i>	<i>Scripture</i>	<i>Prayer?</i>	<i>Laying on of hands?</i>	<i>Baptism?</i>	<i>Holy Spirit?</i>	<i>Charism?</i>
Disciples	Acts 2:1-9	yes	no	earlier	yes	yes
Jews	Acts 2:41	no	no	yes	probably	no
Deacons	Acts 6:6	yes	yes	no	already	no, except possibly Stephen
Samaritans	Acts 8:17	yes	yes	earlier	yes	no
Saul	Acts 9:17, 18	yes	yes	later	yes	no
Cornelius	Acts 10:44, 45	no	no	later	yes	yes
Saul & Barnabas	Acts 13:2, 3	yes	yes	no	already	later
Jailer	Acts 16:33	no	no	yes	no	no
Disciples of John	Acts 19:6, 7 (Ephesus)	no	yes	yes	yes	yes

It is apparent charism does not always accompany the pouring out of the Holy Spirit. Charism was poured out without laying on of hands or baptism or prayer upon occasions. Then, there were baptisms by apostles when no mention of charism is made; and there was the laying on of hands when no charism is mentioned.

Equally significant, the Holy Spirit was given sometimes before baptism, sometimes upon the occasion of baptism, and sometimes quite a while after baptism. Moreover, the Holy Spirit was poured out (though with no mention of charism) when others than the apostles themselves laid on hands (as Ananias with Saul). It should be noted, however, that there may have been charismatic gifts—and for that matter, prayers and the laying on of hands—where the Scripture record is silent on the matter. But surely such silence must argue for a lack of significance, at least.

Upon only two occasions did charismatic gifts attend the laying on of hands: Cornelius, and John's disciples at Ephesus. This may show the Spirit's impartial concern toward Jews and Gentiles, that like the Father and the Son, He is no respecter of persons.

Beginning with Saul and Barnabas, the laying on of hands became a symbol of the ordination to the ministry. Such ordination was done by the church as a whole, through its designated leaders (1 Tim. 4:14; see also Acts 13:2, 3; Num. 8:10). This argues against the doctrine of apostolic succession, as Paul and Barnabas were not ordained by apostles. Nor does the record reveal anyone who was ordained to the ministry by the twelve apostles.

In Hebrews 6:2 the laying on of hands is listed among basic doctrines, but it is not clear in which capacity—that of blessing, succession to office, ordination, receipt of charism, or healing. Possibly it refers to all of them under the single heading of recognition of the church as God's channel of blessing.

Ellen G. White noted that the practice of laying on of hands was later greatly abused, "as though a power came at once upon those who received such ordination, which immediately qualified them for any and all ministerial work, as though virtue lay in the act of laying on of hands. . . . It was merely setting the seal of the church upon the work of God—an acknowledged form of designation to an appointed office."—*The Story of Redemption*, p. 304.

It seems clear that the receipt of the Holy Spirit and His gifts is not to be tied down to any mechanical or ritualistic form, whether of laying on of hands, or of praying, or anything else. One's reception must depend wholly upon one's personal relationship to God, and whether God sees fit to bestow the gifts (1 Cor. 12:11). The laying on of hands, therefore, is an expression of the church, not an act that binds God to a certain course.

With Thanksgiving

" . . . in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.

Philippians 4:5, 6.

God's Power to Pardon and Forget

G. D. KEOUGH

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AMONG the many wonderful promises of God to men is the promise that when He has forgiven them their sins and written His law in their minds and hearts, He will remember their sin no more (Jer. 31:33, 34). God assures them that He will blot out their transgressions for

His own sake, and will remember them no more (Isa. 43:25). The forgiveness of sins already committed, the cleansing from present faults through the blood of Jesus (1 John 1:9), the writing of God's law on the mind and heart, and the blotting out of the record of sin from the books of heaven (see Rev. 20:12)—that seems to be the process that leads to God's forgetting that His ransomed ever defiled themselves by rebelling against Him. It is all the product of a love and a largeheartedness that defies comprehension.

God's power to pardon and forget the sins of the redeemed is all the more remarkable because He assures us that He never can forget His people. A woman, He said, may forget her baby, and, in a time of crisis, perhaps to save her own life, may let it perish, but God can never forget His redeemed (Isa. 49:15). He would sacrifice His own life rather than lose a single soul (John 3:16). He has become one with men, the Head of the human family (Eph. 1:22), and He will ever bear the marks of His sacrifice for their redemption (Zech. 13:6). But He will never regret it and will not remember the sins that caused His suffering, for "there was the hiding of his power" (Hab. 3:4).

This wonderful power of God to pardon and forget (Num. 14:17-19) contrasts with the third stanza of that grand old hymn "Crown Him Lord of All," which says:

"Sinners, whose love can ne'er forget
The wormwood and the gall;
Go, spread your trophies at His feet,
And crown Him Lord of all."

This is an echo of Lamentations 3:19, where "the wormwood and the gall" were the consequences of Israel's continued rebellion and their choosing to serve the wrong master. However, when men have been forgiven, they would do well to forget their past failures and mistakes (see *Testimonies*, vol. 3, pp. 97, 98), for the remembrance of them tends to be most discouraging. We should never forget the way the Lord has redeemed and led us, for the remembrance of these will be a source of courage in the continuing conflict, but to dwell upon and mourn over past sins is unprofitable.

The time when "'the former things shall not be remembered or come into mind'" is when there shall be a new heaven and a new earth (Isa. 65:17, R.S.V.). During the final phase of the judgment, however, there will be a remembrance of some sins. At this time a panorama of the history of sin and its consequences will pass before the whole universe. All will see a picture of God's tremendous efforts to prevent sin developing, and when it came, to mitigate its effects and redeem men from it and its wages—death.

This panorama is described in these moving words: "Above the throne is revealed the cross; and like a panoramic view appear the scenes of Adam's temptation and fall, and the successive steps in the great

plan of redemption. The Saviour's lowly birth; . . . His betrayal into the hands of the murderous mob; the fearful events of that night of horror—the unresisting prisoner, forsaken by His best-loved disciples, rudely hurried through the streets of Jerusalem.” —*The Great Controversy*, pp. 666, 667. From this description it is clear that some sins, such as Adam's fall and Christ's being forsaken by His best-loved disciples in the hour of crisis, are brought before the assembled multitudes. In this recapitulation of history for the justification of God there may be no need to depict the sins of the righteous, but some shortcomings may be of the essence of the story.

Satan, however, does not forget the sins of the righteous. In that night of wrestling, when the Lord met with Jacob, “Satan endeavored to force upon him a sense of his guilt, in order to discourage him, and break his hold upon God.”—*Ibid.*, p. 618. This will be his method in the “time of Jacob's trouble,” through which the people of God must yet pass before their final deliverance. “He has an accurate knowledge of the sins which he has tempted them to commit, and he presents these before God in the most exaggerated light, representing this people to be just as deserving as himself of exclusion from the favor of God.”—*Ibid.*

“As Satan accuses the people of God on account of their sins, the Lord permits him to try them to the uttermost. . . . As they review the past, their hopes sink; for in their whole lives they can see little good. They are fully conscious of their weakness and unworthiness. Satan endeavors to terrify them with the thought that their cases are hopeless, that the stain of their defilement will never be washed away.” It “is not a dread of persecution for the truth's sake” that causes their anguish, but “they fear that every sin has not been repented of,” and so they will fail to benefit from the promise, “I will keep thee from the hour of temptation.”—*Ibid.*, pp. 618, 619.

But they have no “concealed wrongs to reveal. Their sins have gone beforehand to judgment, and have been blotted out; and they cannot bring them to remembrance.”—*Ibid.*, p. 620.

Some have taken this last sentence as meaning that the saints cannot recall any of their past sins. But the people of God are not seeking to recall their past sins. They are searching their hearts to see if they can

find there any *unconfessed* sin. If the saints could recall an unconfessed sin, “despair would cut off their faith, and they could not have confidence to plead with God for deliverance.”—*Ibid.*

Taken out of its context, the statement might be thought to mean that the saints could not recall their sins. In its context it means simply that they are unable to recall any *unconfessed* sins. If they could, it would be evidence that their sins had not been blotted out, their unconfessed sins being the hindrance.

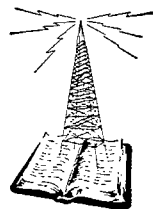
Taking this statement and others like it out of context and giving it a significance that is unsupported by the context, may have been done honestly, but it was designed to support the error that the cleansing of the sanctuary is in reality the cleansing of the soul, the taking away from the mind all trace made of sin and all memory of sin. Now the means for bringing repentant, forgiven sinners to perfection of character is the ministration of the first apartment of the sanctuary. There is the continual shewbread—the Word of God (John 6:32-40); and the incense with the prayers of the believers, the merits and righteousness of Jesus, assuring the granting of every request (*Patriarchs and Prophets*, p. 367); and there is the light of the lamps—the guidance and counsel of the Holy Spirit (Rev. 4:5), and with your cooperation, what more is required for complete sanctification? There remains to complete the work only the cancellation, the blotting out of the record (see *Patriarchs and Prophets*, p. 356). This concellation of the sin removes every trace of condemnation from the forgiven, sanctified sinner; but though it affects his standing and is indeed an atonement for him, it is not performed on the sinner's person, but is just what it is said to be, and no mistake, “the cleansing of the sanctuary.”

If men are led to expect that in the time of trouble they would not be able to recall any of their sins because they have been blotted out, and if at that time Satan is permitted to try them to the uttermost, and he presents their sins before them with exaggeration, would not such an unexpected experience discourage them, and perhaps defeat them?

As we have said, the sanctuary illustrates the three steps in the plan of preparing the sinner for the glory of God. There is

(Continued on page 46)

Bible Studies by Television



G. E. KNOWLES

TV Bible Class Speaker, Oregon



THE Oregon Conference released the first in a new series of Bible studies by television on its TV Bible Class program from Portland, Oregon, on September 19, 1965. Each of the twenty-four programs in the series covers one of the twenty-four lessons of "The Bible Speaks" course au-

thored by Pastor Don Gray of the South-eastern California Conference.

Church members living in the viewing area were encouraged to give a Bible and the next two lessons to be covered on the telecast to a friend or neighbor as an inducement to watch the program and do the lessons. The Bible, identical in page numbering to the one used by the television speaker, was given with the provision that the recipient of the Bible would fill out the answers to at least ten of the lessons.

This offer met with such enthusiastic response that by January, 1966, 7,000 Friendship Bibles had been distributed, with church members who had placed the Bibles returning every two weeks to deliver the current lessons and to pick up completed lessons to be corrected. Corrected lessons are returned to the student at the time of the regular biweekly visit.

Each visitor has a card on which to record the progress and response of his students to the lessons. The pastor is supplied with a duplicate copy of this card. Since the records of students participating are kept by the local church and the lessons are corrected by the individual members who deliver the lessons, it has not been nec-

essary to add any additional workers to the conference office staff.

The simplicity of the program encourages maximum participation from church members. The general feeling seems to be, "Here is something I can do." To coordinate the program in the local churches the speaker on the television program has been made available to circulate among the churches conducting rallies and workshops. Members who do not volunteer to participate in the program are visited by the pastor and the television instructor to personally solicit their support of the program.

Requests for Bibles and lessons that come in by mail in response to the offer made weekly on the television program are mailed to the pastor of the nearest church, who is responsible through the missionary committee of his church to find a layman to deliver the Bible and return every two weeks with the two current lessons.

"The Bible Speaks" lessons are so tactfully prepared that they have lent themselves well to use on a cycle basis with students beginning on whatever lesson is current on the telecast schedule and finishing whenever the cycle gets back to the place where they began. Since the student finds all his answers right in the Bible we have experienced no difficulty with students beginning with such subjects as the Sabbath, the state of the dead, and tithing.

Because of the ever-growing interest in the program it has been decided to rerun the entire series on television. Also four additional TV outlets have been arranged which will provide maximum television coverage for the entire Oregon Conference. Three of these four outlets have accepted the program on a public service basis.

The format of the program is simple. Each question is read from the lesson by the instructor, who gives the text and page number where the answer may be found in the Bible. As the speaker reads the text from the Bible, the words are projected on the screen by rear-screen projection using 2 by 2 slides in a Bell and Howell Tandematic projector. Then the assistant speaker writes on a blackboard device the specific words from the text that answer the question. Every effort has been made to hold the interest of those viewers who do not have the Bible and the lessons in their hand as well as to appeal to those who are following the lessons.

Plans for gathering the interest created by the combination of the telecast and the visitation program include either of the following: pastor's Sabbath morning Bible class, cottage meetings, or decision meetings. The last two efforts conducted by the conference evangelistic team resulted in 48 and 53 baptisms, respectively, the former in a church of 300 members, the latter in a church of 140 members. Both efforts were conducted nightly for three weeks in our own church building. The evangelist conducting the meetings had not appeared on the telecast. As well as the increased baptisms in our public meetings we notice the results of the program as we see new faces each week in our regular Sabbath services.

It is a thrill to see the joy in the faces of our members as they bring those whom they have been calling on biweekly with the lessons to evangelistic meetings or to church and Sabbath school. Then comes the greater joy as our members see "their people" take the final step of baptism. Each month more contacts are climaxing in just this way. We thank God that He is able to use such a simple means to spread the message and at the same time give our members an opportunity of working for others in a way that brings results.

Seek to Understand the Word

(Continued from page 33)

Sinai, Christ declared in the hearing of all the people the ten precepts of His Father's law."—*Patriarchs and Prophets*, p. 366.

Ex. 13:18-21—"Christ was the leader of the children of Israel. . . . En-

shrouded in the pillar of cloud by day and the pillar of fire by night, He led and guided them."—*Christ's Object Lessons*, p. 287.

In our preparation for the work of God, we shall be called upon to: "Feed my lambs" (John 21:15); "feed my sheep" (John 21:16); "feed the flock of God" (1 Peter 5:2); "feed the church of God" (Acts 20:28). But we shall be able to do this only as we ourselves are fed with the Bread of Life (see John 6:51, 52, 63).

"The words of the living God are the highest of all education. Those who minister to the people *need to eat of the bread of life*. This will give them spiritual strength; then they will be prepared to minister to all classes of people."—*Counsels to Parents and Teachers*, p. 381. (Italics supplied.)

The MESSAGE in the TITLE

Ten thousand handbills, billboards, newspaper ads—\$300? \$1,000? Are we making it pay?

We can't place a value on a soul saved. Our evangelists are doing a wonderful work of explaining the truth to those who attend our meetings. However, what has been the effect of the advertising upon the hundreds who never attend the meetings? Could we unwittingly be giving the wrong impression to the many who read our ads but never hear the explanations?

Some titles may draw a crowd but hurt us more in the long run. We spend thousands to prove the Seventh-day Sabbath but advertise such titles as: "When the Sabbath Was Changed From Saturday to Sunday," "The Jewish Sabbath or the Christian Sunday," "Why Christians Should Keep the Lord's Day of the New Testament," "Why the Church Keeps Sunday." We understand, but do they?

We believe the "dead know not any thing" yet advertise titles such as "Dead Men Do Tell Tales" and "What the Dead Know About You." Other subjects suggest "One Thousand Years of Peace," "Freed From the Law," and "Christ's Visit to Hell."

Should we not try to place more of the truth in our titles and thus make our advertising money pay? Some such wording as: "Christ Called Death a Sleep," "Why Some Christians Worship on Saturday as Jesus Did," and "Where I Plan to Be When Satan Dies," could be used effectively and at the same time convey the real truth. Many other good titles may be found in the September and October, 1965, issues of *The Ministry*. Every impression we convey is important, therefore let us strive for accuracy as well as appeal.

“The Government Shall Be Upon His Shoulder”*

ROBERT H. PIERSON

President, Trans-Africa Division



ISAIAH 9:6 contains a beautiful message for the burdened leader. Looking ahead to the birth of the Messiah the gospel prophet wrote: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called

Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”

Here are at least five precious thoughts that should bring courage to the burden bearer. The One to whom we look for help and leadership is a wonderful counselor. Some commentators separate these two names. Some leave them together as I have chosen to do. This help is assured. He is also the “mighty God, The everlasting Father, The Prince of Peace.” What a blessed assurance for every leader—every pastor, every administrator, and every departmental leader who bears responsibilities today.

But the portion of Isaiah's message I wish to emphasize this morning is the seven comforting words *“The government shall be upon his shoulder.”* This thought is so easy for the busy, harried leader to forget. We are prone to shoulder all the problems, all the cares, all the frustrations, and carry them ourselves, when all the time the government of the work should be upon the shoulders of the great Master whom we serve. This is His work, not ours!

For several years Trans-Africa has been

filled with problems and frustrations. You men here this morning know only too well how true this has been. The year 1965 was a particularly difficult year. Some of the more violent explosions of previous years did not assail us, but we have been harassed on every side by persistent frustrations and threats.

In one of your countries the labor union—practically government controlled—insisted they be given permission to organize all of our workers except ordained ministers. This has been a heavy burden for the president of this union field. Political youth movements have been active, insisting they be privileged to organize “chapters” on some of our school campuses. This has occasioned headaches for our leaders in these lands.

Immigration Frustrations

Some of you have been plagued with immigration frustrations—you had counted on getting desperately needed personnel into your countries to fill key positions long vacant. Then at the last minute you have received negative replies from the government. This has been a very heavy burden to some of you union presidents. In several of our countries it is a penal offense to seek to persuade our workers and members not to take part in politics. Great pressure has been brought to bear on some of your capable workers. You may even have lost a few men.

In other countries there have been attempted coups and rebellion. In almost all there has been political uncertainty and other problems that have made your burdens of leadership heavier.

I am acquainted firsthand with some of

* Devotional talk given to the Trans-Africa Division committee.

Hill of Heartbreak

your frustrations and headaches. Not long ago I sat for seven hours on the frontier of one country waiting for the immigration official to return from a visit to the nearby town and let me into his fair land. I stood in line for two hours in another capital to be vaccinated when I was already in possession of valid health certificates. I know from firsthand experience what it is like to look into the ugly snout of an automatic rifle while my car is being searched almost splinter by splinter and bolt by bolt by military frontier guards. With you I know what it means to toss restlessly most of the night making an important decision only to find myself frustrated by government regulations after the decision has been made.

These are experiences that dog the footsteps of leaders in Africa practically every day in this era of national development. How true are the prophet's words in the Africa of 1965: "The way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23).

Today the government must be upon His shoulder. The burdens of the work are too great for us to bear in our own strength. Our counsel must come from the Wonderful Counselor. Only the everlasting Father can help us face our everlasting problems. Only the mighty God is able to deal with the mighty issues in Africa today. Only the Prince of Peace can bring lasting tranquillity to our troubled continent. The government of our work in these great lands must be upon His shoulder.

And we must never forget that Africa does not have a monopoly on all the problems and difficulties in the world today. When we are tempted to feel sorry for ourselves we would do well to think of our fellow leaders in Vietnam, in China, in Southern Asia, in Indonesia, in Russia, and many other parts of the world where there are also plenty of problems that need to be solved.

The apostle Paul reminds us all, wherever we serve on this troubled planet of ours, that our help must come from outside ourselves—"*Our sufficiency is of God*" (2 Cor. 3:5). Perhaps Dr. Phillips' translation states it more impressively for us as leaders here this morning: "*It is God who makes us competent administrators*" (Phillips).^{*} In other words, if we are to be successful, the government must be upon His shoulders!

When our church work is in God's hand it is in *good* hands. We need not chafe nor worry about its success. He is the El Shaddai—the God who is enough, the God who is able! His wisdom is enough to meet any situation no matter how menacing or how complex it may appear to us. He is *able* to protect and to direct His work under the most trying, discouraging circumstances. We may well learn that our pause on the hill of heartbreak was only that we might learn with a leader of long ago that the One who bears the government upon His shoulders is none other than Jehovah-jireh (Gen. 22:14), who wishes to remind us that "the Lord will provide" in the hour of our extremity.

Of Jesus it is written: "He knew all men" (John 2:24). The Saviour, who is constantly by the side of His leaders, knows well some of the difficult and exasperating men with whom we are sometimes called to deal. He "knew what was in human nature" (John 2:25, Amplified) † so He can help us when we face frustrating situations. Of Him the disciples said, "Now are we sure that thou knowest all things" (John 16:30). Every circumstance is under control when it is on His shoulder. "In the darkest days, when appearances seem most forbidding, fear not. Have faith in God. He knows your need. He has all power. . . . Fear not that He will fail of fulfilling His promise."¹

Wisdom and Divine Guidance Needed

Every leader in God's cause today needs wisdom and divine guidance. Those of us here in Africa know how frequently we face situations when we simply do not know which way to turn. What a blessed assurance to know at such times that the Wonderful Counselor is at our side to take over. "If . . . any of you does not know how to meet any particular problem he has only to ask God—who gives generously to all men" (James 1:5, Phillips).^{*}

"When in trouble," the servant of the Lord writes, "many think they must appeal to some earthly friend, telling him their perplexities, and begging for help. . . . And all the time there stands beside them the mighty Counselor of the ages, inviting them to place their confidence in Him."²

The One who places His wisdom at our disposal is "greater than Solomon" (Luke 11:31). "Christ is ever sending messages to

those who listen for His voice.”³ Some of you men have told me of remarkable evidences of God’s leadership in meeting some of your problems. These are some of the messages Christ has been sending to you as you listened for His voice of wisdom. This is another evidence that the government of His work in these perilous times must rest safely upon His shoulder.

When we face the hungry multitudes—the unentered areas of our division, the great cities and the countless villages not yet reached with the Advent message—how much we need help in our planning and in our administration. Then we may look with assurance to the everlasting Father who provides the bread of life freely for His children. “Make the men sit down,” Jesus said two thousand years ago when His disciples faced the hungry multitude (John 6:10). When the Man of Galilee had finished they all had been fed and there was plenty to spare.

What a challenge to every one of us as leaders as we lay our plans for evangelism this coming year. Let us be sure that the government rests upon His shoulder, lest our planning prove too limited, our administration too inadequate.

When the storms of revolt and political intrigue rage about us, the Prince of Peace will shelter us under the shadow of His wings. On stormy Galilee, while the angry billows tossed and foamed, the disciples labored and worried while the Source of their peace slept quietly in the bottom of the boat. Only when they realized their efforts were inadequate and they turned to Him was calm restored. The Master spoke, “Peace be still. And the wind ceased, and there was a great calm” (Mark 4:39).

Troubled Leaders in Africa

The Master of land and sea can still speak peace to troubled leaders in troubled Africa. How frequently He has done just this during 1965. In the land where labor-union trouble threatened violence, peace has followed the prayers of God’s people. In one land where we have a very large membership, trouble might well have resulted from the national elections being scheduled for Sabbath this year. It is a punishable offense not to vote in that land. Trouble was brewing. But the Prince of Peace averted disturbances—the government order was rescinded, the national elections were rescheduled for another day,

not Sabbath. Thank God, the government is upon His shoulder!

The Jesus Way

In these troubled times God would not have His leaders worry and fret over the problems. We should be vitally concerned, yes—but not burdened down with worry. “Come to me, all whose work is hard, whose load is heavy,” Jesus says to each one of us this morning; “and I will give you relief. . . . For my yoke is good to bear, my load is light” (Matt. 11:28-30, N.E.B.).[†] This is the New Testament way—the Jesus way—of saying “the government is on My shoulders.”

“When thou liest down, thou shalt not be afraid,” the wise man comforts us. “Yea, thou shalt lie down, and thy sleep shall be sweet” (Prov. 3:24).

“Be careful for nothing; but in everything . . . let your requests be made known unto God” (Phil. 4:6).

“Worry is blind, and cannot discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. Our heavenly Father has a thousand ways to provide for us, of which we know nothing.”⁴

A *thousand* ways! Usually all we need is just *one* way out of our impasse, just *one* solution to our problem. But God has a *thousand* ways. Should we not repose our confidence serenely in Him? If we trust we will not worry. When we worry we do not trust!

Brethren, let us advance with courage and confidence this morning. Let us face the frustrations, the coups, the violence, the uncertainties and the problems of our great field with faith-filled leadership, with victorious planning, for “the government shall be upon his shoulder.” The Wonderful Counselor, the mighty God, the everlasting Father, the Prince of Peace, is on our side. Victory is assured. Let us move forward with confidence on every front!

* The Bible texts in this article credited to Phillips are from *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

† *The Amplified New Testament*. Used by permission of The Lockman Foundation.

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

¹ *Prophets and Kings*, pp. 164, 165.

² *The Ministry of Healing*, p. 512.

³ *Ibid.*, p. 509.

⁴ *The Desire of Ages*, p. 330

There are two kinds of grace: saving grace and disgrace.



VIEWPOINT

[Note: Your comments and constructive criticisms are invited. Whether it be praise or disapproval, our only requirement is that it be done in the framework of a Christian spirit. All items under this heading reflect the personal views of the respective writers and not necessarily those of this journal or the denomination at large.—EDITORS.]

SANITARIUMS

Versus

HOSPITALS

AN ARTICLE in the October issue of *THE MINISTRY* titled "How Sanitariums Became Hospitals, and Why" touched upon issues that are basic to our understanding of our philosophy of medical missionary work. Because I do not believe that the treatment given these issues in this article represents the opinion of many of our workers and constituents, I wish to present another viewpoint on this important topic.

Things New and Old

It is true that the past is no more sacred than the present. An old way is not intrinsically better or holier than a new way merely because it is part of "the good old days." But neither are modern innovations and space-age trends inherently good or desirable because they are new. Scientific progress and technological change have profoundly altered our world, but they have not changed our objectives or the principles by which these objectives are to be achieved. In four counsel-packed volumes Ellen G. White has given the church the objectives and guiding principles for our denominational medical program. This Heaven-sent guidance is the only valid foundation on which any legitimate discussion of the medical work of the church can be based. The question that we are to ask ourselves then at the outset of this discussion is not, "Are we following the modern medical trends?" but rather, "Are we following the timeless principles given to us by inspiration?"

The Role of the Physician

The task of preaching, teaching, and personal witnessing that the church is called to do can be done only by consecrated human instruments. With-

out them, any institution is spiritually impotent. Because the Christian physician is a key figure in the medical program of the church, I would like to examine his divinely appointed role before approaching the subject of the medical institution itself.

Ellen G. White speaks of the Christian physician as "a minister of the highest order,"¹ "an evangelist,"² one who "bears a double responsibility; for in him are combined the qualifications of both physician and gospel minister,"³ and one of a class of workers who are called "to make the saving of souls their first work."⁴ "Medical missionary work," she tells us, "is not to take men from the ministry, but is to place men in the field, better qualified to minister because of their knowledge of medical missionary work."⁵ "The work of the true medical missionary is largely a spiritual work. It includes prayer and the laying on of hands; he therefore should be as sacredly set apart for his work as is the minister of the gospel."⁶

Private Versus Denominational Practice

The question next arises, Where is the Christian physician to find fulfillment for such an exalted calling—inside or outside the organization of the church? We must let our counselor answer for us: "No line is to be drawn between the genuine medical missionary work and the gospel ministry. These two must blend. They are not to stand apart as separate lines of work. They are to be joined in an inseparable union, even as the hand is joined to the body."⁷ "Neither part of the work is complete without the other."⁸

Can this inseparable unity, this completeness of effort, be achieved outside the denominational structure? The messenger of the Lord wrote to one physician who was perplexed about this question. She said, "You are not to set up in business for yourself. This is not the Lord's plan. . . . You are in an unsettled state of mind, and are tempted to do a strange work, which God has not appointed you to do. None of us are to strike out alone; we are to link up with our brethren and pull together."⁹ In writing of the Loma Linda school, she said, "It may not be carried on, in every respect, as are the schools of the world, but it is to be especially adapted for those who desire to devote their lives, not to commercial pursuits, but to unselfish service for the Master."¹⁰

It is apparent, I am sure, that not every graduate of our medical school will be taken into denominational employment, just as all men who study for the gospel ministry are not given salaried positions in the church organization. Further, I am not saying that a physician in private practice cannot fulfill an important place as a Christian witness and as a supporter of the church in his area of service. I am saying, however, that my reading of the Spirit of Prophecy writings tells me that it was the original design that our physicians should be united with our gospel ministers and our denominational organization in an intimate way that is not realized by a private practice arrangement.

Salaries and Sacrifice

The article referred to presents a chain of circumstances that supposedly is responsible for the loss of our salaried physicians. Several links in that chain trouble me. It stated that "many physicians had no choice but to enter private practice. This they did, and their wives purchased newer coats as their husbands bought longer and shinier cars. The wives of the institutional salaried workers looked on and wondered. More and more of our Seventh-day Adventist physicians entered into private practice." In other words, it seemed to be covetousness and materialism that cost us our doctors' services. If that is a fact, are we to conclude that our physicians as a group are self-seeking and are not spiritually motivated? Certainly our salaried denominationally employed overseas missionary physicians would deny this generalization. And if this explanation is offered to condone or justify the physician's private employment, how far can we safely carry this analogy? Can we justify other denominationally salaried workers, ministers, accountants, and college professors, if they all choose to leave the church organization in favor of more lucrative private employment? I cannot believe that all the graduates of our medical school have bowed the knee to mammon. In *Medical Ministry* sixteen pages are devoted to the subject of fees and wages. Perhaps we need to read this comment again and then repeat the appeal for dedicated men and women who will respond to the call of medical missionary work in the spirit of self-sacrifice that stirred our pioneers.

Definitions and Objectives

Our church has been instructed to operate a unique type of medical institution which Ellen G. White commonly referred to as a "sanitarium." She said of this type of institution, "The Lord years ago gave me special light in regard to the establishment of a health institution where the sick could be treated on altogether different lines from those followed in any other institution in the world. It was to be founded and conducted upon Bible principles, as the Lord's instrumentality, and it was to be in His hands one of the most effective agencies for giving light to the world. It was God's purpose that it should stand forth with scientific ability, with moral and spiritual power, and as a faithful sentinel of reform in all its bearings."¹¹

Whether we call such an institution a sanitarium or a hospital is not in itself a matter for any grave concern so long as we do not confuse nomenclature with function. Webster's Collegiate Dictionary defines a hospital as "an institution in which patients or injured persons are given medical or surgical care," and a sanitarium as "a health retreat; an institution for the recuperation and treatment of physical or mental disorders." As I read the Spirit of Prophecy writings, I find that a bona fide Adventist institution may be designated by either or both of these terms. Our institutions were meant to care for medical, surgical, and obstetrical cases, but were also to serve as health retreats where the

mentally and emotionally ill and those whose sicknesses were the result of intemperance and the violation of the laws of health might find healing and re-education to a new way of life.

To praise the modern hospital because it cares for the acutely ill "horizontal" type of patient, and to dismiss and even ridicule the sanitarium because it cares for the "vertical" type of patient who is not really sick at all but only comes to be "rubbed, steamed, and fomented" is not a very fair or very searching analysis of the facts. In our stress-torn world there are thousands of "vertical" patients who are desperately ill, requiring the very type of sympathetic understanding Christian care and special therapeutic media that should characterize our institutions. If I were called upon to choose between which aspect of our medical institution best fits the divine blueprint, I would have to choose the sanitarium rather than the hospital. The short-stay, rapid-turnover aspect of the acute-illness patient certainly does not give the evangelistic potential provided by the sanitarium-type patient.

Ellen G. White clearly stated that "the purpose of our health institutions is not first and foremost to be that of hospitals,"¹² and goes on to clarify this by writing, "Let every means be devised to bring about the saving of souls in our medical institutions. This is our work. If the spiritual work is left undone, there is no necessity of calling upon our people to build these institutions."¹³ The church must beware lest it be caught up in the entangling web of reasoning that tells us we are fulfilling our role in society if we are providing a humanitarian service to the world. Many hospitals that originally began as Christian institutions have followed this type of thinking and as a result have lost their distinctive Christian perspective and stand today only as community hospitals. We are not called upon merely to add to the total number of physicians and hospitals so that the world's sick may be healed. Ours is a wider ministry. "Our sanitariums are to be established for one object—the proclamation of the truth for this time."¹⁴ This is the standard of achievement by which we must judge our medical workers and medical institutions.

Who Are Our Witnesses?

The institutional objectives can only be fulfilled by institutional workers. "Who are they?" is a question we might rightly ask. Many quotations could be cited regarding the personal spiritual qualifications of medical institutional workers at all levels of responsibility, but one perhaps will suffice to set the standard. "I am very anxious that all those connected with our sanitariums shall be men whose lives are wholly devoted to God, free from all evil works. . . . Great care should be shown in choosing young people to connect with our sanitariums. Those who have not the love of the truth . . . should not be chosen. . . . The influence of every worker should make an impression on minds in favor of the religion of Christ Jesus."¹⁵

How can we harmonize this lofty objective with Adventist hospitals today where a large proportion

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of the patients, frequently the majority of them, are cared for by unbelieving physicians who have little understanding of, or regard for, our distinctive Christian aims. Perhaps the burden of Christian witnessing should fall upon our nurses? Yet here, too, we are below the mark. Within the past year the Bulletin of Nursing of the General Conference Medical Department reported the results of a study of nursing service personnel in 36 denominational medical institutions in North America. It was found that 26.5 per cent of all the graduate nurses are non-Adventists, and a few of these occupy the very top administrative positions. Furthermore 35.7 per cent of all the other nursing service personnel (practical nurses, aids, and orderlies, who have the most prolonged and intimate personal contact with patients) are non-Adventists. The over-all percentage of Seventh-day Adventist workers in the 36 hospitals varied from 16 per cent (one hospital) to 100 per cent (two hospitals) with a median of only 57.8 per cent. How is it possible for such a mixed multitude of workers to successfully work, study, and pray together so that they might receive the unmingled blessing of God for the advancement of His cause? Would it not be preferable for us to heed the counsel, "Better for the work to go crippled than for workers who are not fully devoted to be employed."¹⁹

One factor undoubtedly responsible for this alarming spiritual incongruity among our institutional personnel is our failure to follow the guidelines on the size of our institutions. Listen again to God's messenger, "Never, never build mammoth institutions. Let these institutions be small, and let there be more of them, that the work of winning souls to Christ may be accomplished."²⁷ "The proclamation of the truth in all parts of the world calls for small institutions in many places."²⁸ Someone has said increasing the size of a medical institution beyond certain limits decreases rather than increases the spiritual witness. If this is a fact, it is due in no small measure to the influx of unbelievers as hospital workers. And yet our medical institutions continue to expand in hundred-bed increments and more in the face of such specific instruction.

Closed Versus Open Staff

The goal to be achieved in staffing a distinctly Adventist medical institution is a select, closely knit group of consecrated Christian workers in all departments. This means a closed staff. In the article referred to the writer expresses the opinion that closed-staff institutions are not feasible today, having been outmoded by current medical trends. He says, "Organized medicine vociferously proclaimed

that it was unethical for any physician to be salaried to a lay organization, and thus be subject to exploitation by the laity. No one should make a profit from the physician's service except the physician himself." Indeed! Whom shall we choose to be our arbiter of ethical conduct, organized medicine or the special messenger of the Lord to His church? We might also ask what "unethical" means here? My suspicion is that it is the type of ethics a doctor friend of mine spoke about when he humorously but wisely said, "Where there ain't no money involved, there ain't no ethics." We must also keep in mind that there are thousands of salaried physicians employed by lay organizations in the United States—in private industry, in the Government at all levels, and in the Catholic Church, and all this goes on apparently without any concern over the awesome threat of organized medicine. Furthermore, many of these lay organizations operate hospitals with staffs that are tightly closed.

The writer of the article also states, "A different type of staff organization was evolving. . . . The purpose . . . was to better the level of the practice of medicine, to curb the unscrupulous, and to limit the privileges of the incompetent." Was it necessary, I ask, to bring into our sanitariums non-Christian physicians in order to guard the scientific standards and ethical behavior of Adventist physicians? God forbid!

Follow God's Way

The expression "divine blueprint" is a part of Adventist terminology which, it seems, has largely fallen into disuse in recent years, but it is still a valid and helpful concept. We need to study that blueprint to know God's objectives that we might fulfill them, and to know His methods that we might use them. Herein lies our confidence, our safety, and our final success. I know that some will consider the viewpoint expressed in this article as unrealistic and visionary. To them I can only reply, "It is always best to endeavor to carry out the whole will of God as He has specified. He will take care of the results."²⁹

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- ¹ *Medical Ministry*, p 147.
- ² *Ibid.*, p. 304.
- ³ *Counsels on Health*, p. 550.
- ⁴ *Medical Ministry*, p. 37.
- ⁵ *Counsels on Health*, p. 519.
- ⁶ *Ibid.*, p. 540.
- ⁷ *Medical Ministry*, p. 250.
- ⁸ *Counsels on Health*, p. 514.
- ⁹ *Medical Ministry*, pp. 45, 46.
- ¹⁰ *Ibid.*, p. 75.
- ¹¹ *Counsels on Health*, pp. 204, 205.
- ¹² *Medical Ministry*, p. 27.
- ¹³ *Ibid.*, p. 191.
- ¹⁴ *Counsels on Health*, p. 343.
- ¹⁵ *Medical Ministry*, pp. 174, 175.
- ¹⁶ *Ibid.*, p. 207.
- ¹⁷ *Ibid.*, p. 323.
- ¹⁸ *Ibid.*, p. 159.
- ¹⁹ *Ibid.*, p. 256.

HERSCHEL C. LAMP
Medical Secretary
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NEWS BRIEFS

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

British Publication Merges With *Christianity Today*

The century-old evangelical weekly *The Christian*, published in London, will be merged with the U.S. fortnightly *Christianity Today*, beginning with the Good Friday edition in Great Britain. Although merged, the British magazine will not be sublimated to the much larger American conservative Protestant publication, but will be an independent journal "edited by and for Britons."

To be known as *The Christian and Christianity Today*, the merged periodical will be edited by Dr. J. D. Douglas, the American magazine's British editorial director. *Christianity Today* is closing its British office because of the merger. Dr. Carl F. H. Henry, editor of the American magazine, serves on the editorial board of the British magazine. "We consider this new venture internationally significant in evangelical journalism," *Christianity Today's* editor added. The British magazine began publishing in 1859, while *Christianity Today* is marking its tenth anniversary.

Cuba Planning Conscription of Clergy, Seminarians

According to Havana Radio the Cuban Government is planning to issue a decree subjecting clergymen and seminarians to compulsory military service. It said clergymen most likely would be sent to army units working on various projects, or assigned to help farmers. Observers here recalled that when compulsory military service was instituted in Cuba in 1963, a government spokesman, in private talks, assured Catholic Church leaders that priests could be exempted from service. The Catholic Church is the largest religious body in Cuba and has from 600 to 1,000 priests and seminarians of military age.

Catholic Priest Conducts Service for Presbyterian Congregation

A Roman Catholic priest conducted Sunday-morning services for a Protestant congregation in Detroit in the church's fellowship hall. Father Sylvester MacNutt, a Dominican from Dubuque, Iowa, held two services for members of the Mon-

teith Presbyterian church on the auditorium's stage, using a small altar of rough wood designed by a Catholic artist. Conducted at 9:30 and 11:15 A.M., the services replaced the regular worship format at those hours on Sunday in the church proper. The occasion marked the first time in Detroit, and possibly in the U.S., that a priest officiated at a Protestant regular Sunday-morning service. During the service, the Reverend Albert Ratcliffe, pastor of the Presbyterian church, gave the invocation and a prayer of confession at the start of the service. "To our knowledge," Mr. Ratcliffe told his congregation, "this is the first Sabbath morning ecumenical prayer service in a Presbyterian service."

Mixed Marriage Ruling Called "Setback, Rebuff"

Anglican and Protestant newspapers in England, in their first comment on the Vatican's new instruction on mixed marriage, expressed considerable criticism of the document. The Anglican *Church Times* called it a "sharp setback" and "a disastrous rebuff to the hopes shared alike by Anglicans and liberal-minded Catholics." At the very least, it said, the ruling "provided the Archbishop of Canterbury with a golden opportunity to raise the subject forcefully, as His Grace could be relied upon to do, in his talks with the Pope, and to impress upon him the fact that it is simply not good enough to assume that, in a mixed marriage, it is only the Roman and not the Anglican partner who has a conscience."

Primate Faces Demonstrations After Leaving Pope Paul

Pope Paul VI and the Archbishop of Canterbury said their last good-bys, shook hands, and the Pope left for the Vatican palace in his limousine. Dr. Arthur Michael Ramsey, Anglican primate of England, then turned to be confronted by three Free Presbyterian churchmen from Britain who had

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dogged his every step in Rome. They wore white smocks; on their arms were mourning bands. Blazoned across the front of the smocks were such messages as, "Archbishop Ramsey—Traitor to Protestant Britain." The men told newsmen they had come to Rome not to demonstrate against the "Catholic Pope" but against the "attitude of the Archbishop of Canterbury and his betrayal of British Protestants." Our protest, they said, "reflects the displeasure of thousands of Protestants."

Those "Junior High" Dances: Doctor Says They "Escalate"

Junior high schools and churches were warned in Detroit against developing boy-girl social contacts through promotion of dances and parties. Dr. Jack C. Willke, M.D., of Cincinnati—whose book *The Wonder of Sex* is a best seller—told newsmen that the school or church can launch an "escalation" process toward trouble or early marriage with such programs. According to Dr. Willke, "The seventh grade dance with all the lights on may be harmless that night, but you're starting a ladder of progression. If you begin social contacts at that age, you are pushing the youngster. I'm not puritanical, but you shouldn't go out of your way to push the junior high-er into boy-girl relationships.

"If dating begins in the sixth and seventh grade, you will have teen-age marriages. (The children) are too young psychologically. These kids should still be running in gangs of their own sex." Dr. Willke, 40, and his wife, Barbara, lecture frequently before Catholic and Protestant church groups. He said it was "cruel" to promote boy-girl relationships among seventh-graders because "they've got

another 12 years before they're ready for marriage."

The physician takes a dim view of coed church parties for the same age group. "Just because a church does it, does not make it right. The churches are often under the influence of the same factors the rest of society is."

"Some of the worst-chaperoned dances and parties have been in the church basement," he said. "The pastor unlocks the door, then goes off to counsel a couple to try to save a marriage, while at the same time he is fostering future broken marriages in his own church basement."

Adventists, Jews, Ask Singapore to Permit Saturday Closings.

A special Constitutional Commission made by the president of Singapore to protect the rights of minorities was asked here by a group representing Seventh-day Adventists and the Jewish community to press for an amendment to present law that prohibits members of the religious groups to close their offices and businesses on Saturday. A spokesman said that officers of the Labor Department have threatened Jews and Adventists with prosecution for closing establishments on their Sabbath. The present Shop Assistants Employment Ordinance states that businesses and offices may be closed either on Friday, the Moslem Sabbath, or on the Sunday Sabbath observed by most Christians. The spokesman for the Adventists and Jews told the commission, composed of all leading Singapore lawyers, that in 1957 it had formally asked the government for an exemption from the law and received assurances that it would be granted.

Brothers of the King

(Continued from page 30)

love no one may enter the kingdom of God, nor stay there, nor live. With love the disciple is proved, and with it he lives in the presence of his Lord. "By this shall all men know that ye are my disciples, if ye have love one to another."

(To be continued)

God's Power to Pardon and Forget

(Continued from page 37)

complete forgiveness of every sin at the altar; and there is complete sanctification in the holy place, by means of the Holy Spirit, the Word of God, and the addition of the merits of Jesus to all our requests for power and salvation, making them acceptable. Finally, there is the cancellation of the record of our iniquities. This done, we are ready for eternal glory, and Jesus comes to give it to us.

To lead men to look for some other operation not in any way illustrated in the sanctuary is to create in them a false hope which leads to destruction.

Thank God, the time is near when God will remember our sins no more, and "the former (things) shall not be remembered, nor come into mind," but holiness and happiness will reign forever.

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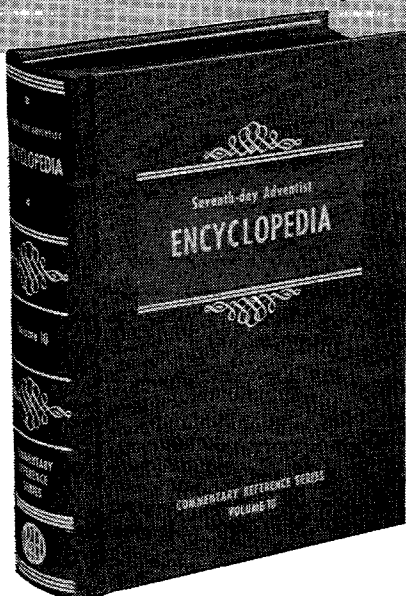
CONTENTS

Great Changes Bring New Challenges R. A. Anderson	3
Evangelism: Red and Black E. K. Walter	7
You Will Succeed N. C. Wilson	9
Preaching Christ in Buenos Aires E. Chaij	10
Reason—Shrine or Pathway? R. S. Moore	12
Triumphs of Evangelism in São Paulo A. Campolongo	15
Educated—to What "Degree"? W. K. Nelson	16
Adventist Evangelism Tomorrow—(Con.) H. B. Weeks	18
Souls Won in Lamitan D. M. Niere	22
Thy Word Is Light J. R. Spangler	23
The Need for Military Chaplains D. A. Thomas	27
Brothers of the King (Chapter 1) A. W. Spalding	29
Seek to Understand the Word W. E. Read	31
The Holy Spirit and the Laying on of Hands R. H. Woolsey	34
God's Power to Pardon and Forget G. D. Keough	36
Bible Studies by Television G. E. Knowles	38
"The Government Shall Be Upon His Shoulder" R. H. Pierson	40
Sanitariums Versus Hospitals H. C. Lamp	43
Crisis—Appeal for Prayer R. A. Anderson	52

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It was a praying church that sent forth those first missionaries. Possessed of a supernatural power, they moved out into a hostile world. But their message turned the world upside down. As in those days so now it will be a praying church that goes forth to gather in the multitudes from every country and island, from every city and hamlet.

For this last work long-range plans must be laid and leaders must be chosen. That is why the church is being called to prayer. It was while the believers in Antioch were fasting and praying that the Holy Ghost said: "Separate me Barnabas and Saul for the work whereunto I have called them." That voice needs to be heard in our church councils today. It is not sufficient to have a theology of the Holy Spirit, we need His presence and power. Otherwise it is faith without works.

The greatest single need of the church today is for a truly praying ministry; for men whose lives are saturated in prayer; who are known as men of God, not just men of affairs. Prayer is the most serious work of our most serious years. Those who have distinguished themselves as great spiritual leaders in the past have all been men of prayer. They may have started from completely different backgrounds, but they have all converged at one point—God was central in their lives and their paths were the paths of prayer. To pray in the strong name of Christ we must center our thoughts upon Him who intercedes for us at the throne of grace. When He poured forth His Spirit upon His waiting disciples it was as "cloven tongues like as of fire," signifying the flaming zeal with which they would labor, and the power that would attend their ministry. But prayer prepared them for that outpouring of power.

The biggest event of the ages was Pentecost. But we need a new Pentecost today. What came to the church then must come to the church now—and in even greater power. While we rejoice at every new report of the onward progress of the message, we all know there must come a new acceleration if only to meet the rapidly increasing world population. Times like these demand a church energized, vitalized, and filled with the Holy Spirit; a church led by men chosen by divine direction, not by human machinery. Of what value is a "show of hands" if the pierced hand of Him "who holdeth the seven stars" is not guiding?

As never before, the church needs leaders who know how to place the emphasis on primary rather than secondary objectives. O for ministers who are noted for their godly piety rather than their promotional ability, whose lives are beyond reproach, who know how to weep for the erring, who see sinners through their tears of holy compassion; ministers whose hearts are burdened for the lost, who realize their own need and are unafraid to ask for the prayers of God's people, to whom position and prestige mean little if only they can lead men and women, boys and girls, into fellowship with our living Lord!

Never has the church's need for consecrated leadership been greater. Therefore, brethren, let us begin right now to enter into a richer prayer life for ourselves and our families, and all under our care. Let us take upon our hearts the burden of the forthcoming General Conference session and also the presession councils. Remember the dates: June 4-25. The insistent appeal of the great apostle was: "Brethren, pray for us." This is also our appeal first to you ministers, then through you to God's people around the world.

—Roy Allan Anderson



CRISIS—

APPEAL for PRAYER

In an hour of national crisis the Word of the Lord came to Israel through the prophet Joel saying: "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord." Then to the ministers God said: Let them "weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach." The effect of that appeal was tremendous.

Ours is an hour of great international crisis, and to us the same prophet speaks, declaring, "The day of the Lord cometh, for it is nigh at hand." "Put ye in the sickle, for the harvest is ripe." These expressions form the very heart of the third angel's message. Had we as ministers been living in the days of Joel we would have led our congregations into an experience of deep devotion and prayer, preparing them for the outpouring of God's Spirit in fulfillment of His promise: "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." As God's ministers to earth's last generation it is our responsibility to prepare our people for the latter rain when the church will sweep on to her final victory.

As this issue of *The Ministry* comes into your hands, church leaders from all our overseas divisions will be gathering in Washington to lay plans for the progress of God's work during the next four years. Preliminary councils will begin the morning of June 4. About a week later these home and overseas officers will transfer to Detroit. While these administrators wrestle with the problems of a rapidly expanding work, other leaders representing the great departments of the church will meet in important presession councils, such as the ministerial convention and revival announced last month. Then, on the evening of June 16 all will assemble for the opening of the great session. Never has the church faced a more challenging situation than in 1966. And never has there been a greater need for the definite guidance of God that the decisions made during these days may be His and His alone. To know that our ministers and members in the home churches are entering into an experience such as was called for the days of Joel will give strength and confidence to the delegates at this session.

We see corruption and conflict on every hand. And added to the confusion is the sad fact that some denominations, once known for their fervent belief in the Bible, find certain of their theological leaders no longer recognizing the Bible as the authoritative Word of the living God. As heralds of God's last message we must give the trumpet a certain sound.

When our Lord commissioned His church to carry the gospel to all the world He first drew the leaders aside and commanded them not to begin their work until they were endued with power from on high. Their strength would not lie in education, intellectualism, equipment, or organization, but in the enduement of the Holy Spirit.

(Continued on page 50)