Our Relation to the World

We are not to copy the world's practices, and yet we are not to stand aloof from the people of the world; for our light must shine amid the moral darkness that covers the earth. There is a sad lack in the church, of Christian love one for another. This love is easily extinguished; and yet without it we cannot have Christian fellowship, nor love for those for whom Christ died.

The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves. . . . We shall have to meet crooked elements in the world and in the church. Men will come claiming to have great light; but those who have experience in the cause of God will see that what they present as light is great darkness. Men of this class will have to be treated according to the specifications of the word of God. Those who are in error may become excited in advocating their views, but those who are walking in the light can afford to be calm, gentle with the erring, "apt to teach," making manifest the fact that they have asked and received wisdom of God.—Ellen G. White, Testimonies to Ministers, pp. 164, 165.
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Our Cover
Have you ever stopped in a city street and stood spellbound beneath a tree or a utility pole or a high TV antenna, watching a mockingbird singing to the wintry sky as though it knew that summer was on the way? Singing for the spring! That little bird expresses the feeling we humans repress. It knows by that mysterious sense which we call instinct, that beyond the howling wind and the ice and snow lie the warm sunshine and the green pastures. It sees on that bare tree the life-filled buds—the assurance of leafy bowers and spring flowers—and it sings as if in the possession of summer joys that all men and nature anticipate. Here is a lesson for us all.

Beyond all animal instinct is a higher gift—faith. "And what is faith? Faith gives substance to our hopes, and makes us certain of realities we do not see" (Heb. 11:1, N.E.B.)*


Cover Picture: A Devaney.
Evangelical Inconsistency

WOE unto you, when men shall speak well of you, warned the Saviour. From our very beginning, Seventh-day Adventists have known that all men were not speaking well of them. But we have been made happy in recent years that opinions concerning us and our work have been changing. Many factors have contributed to bring this about. People become afraid, or at least suspicious, of that which they do not understand. And Seventh-day Adventists certainly have been misunderstood. But the eagerness of many to become familiar with our doctrines and objectives has been heartening.

Naturally we have been seeking to be understood, and we regret that some have taken this to mean that we have changed our basic beliefs. But in no way have we compromised our doctrines. On the contrary, there never has been a time when we were so united in our principles of faith and objectives as we are today. This we say without hesitation.

From the very beginning of our movement there has never been any question concerning the vicarious sacrifice of our Lord. Christ and Him crucified has been the center of our message. But because of our emphasis on His high-priestly ministry in the heavenly sanctuary, and the climaxing judgment, some of our fellow Christians have charged us with not teaching the finished sacrifice of our Lord. In recent years we have been giving added emphasis to the place of the cross in the whole structure of truth. Not only does truth center in Christ but He Himself is the truth, and every true doctrine proceeds from Him, and His transcendent acts.

A few years ago a group of Christian scholars deeply concerned about the Adventist teachings and their effect upon the church as a whole, came to the General Conference headquarters to inquire just what are our beliefs in these areas of truth. These men represented conservative and evangelical theology, and they were eager to know firsthand what we believe. An interview that was to have lasted at most but a few hours, lengthened into a series of eighteen interviews, or intensive Bible studies, which took place over a period of many months—two and one-half years, to be exact.

As a result of these forthright examinations of Seventh-day Adventist beliefs in the light of Scripture, those theologians received an entirely new concept of Adventism. They were not only surprised but delighted to discover that we believed exactly as they believed in what they spoke of as the heart of the Christian message—Christology. During those intensive weeks of earnest prayer and study, all our doctrines were put to the test of the Word. Later their evaluation of Seventh-day Adventism was published in both the religious and secular press.

Two of those study conferences, lasting over a period of days, convened in the home of the late Dr. Donald G. Barnhouse,
of Philadelphia. Those of us who were there will never forget those interviews and the earnest statement made by that Christian leader, when at the close of a long day and evening around the Word, he rose and said, "Brethren, for thirty years I have misunderstood Adventists, and during all that time I have been fighting you. But I did it conscientiously. Even now I do not believe all that you believe, and cannot accept the 'special truths' that you feel called to preach; but when it comes to the real heart of Evangelical faith we can clasp hands, because I have now discovered that we stand together at the cross. I am now ready to declare from my heart that you are my brethren in Christ."

It was a moving moment, because this good man had used both his pen and the radio to defame Adventists, not once or twice, but scores of times. Following those interviews he wrote an article concerning us, and I quote from his opening paragraph:

"In the past two years, several Evangelical leaders have come to a new attitude toward the Seventh-day Adventist Church. The change is a remarkable one since it consists in moving the Seventh-day Adventists, in my opinion, out of the list of anti-Christian and non-Christian cults into the group of those who are brethren in Christ."

That article sparked interest around the world and became a center of real controversy in the religious press. A few misinformed Evangelicals disagreed violently, while others recognized the truth of Dr. Barnhouse's statement. Sensing the deep public interest in this question, the religious editor of Time magazine requested an interview with Dr. Barnhouse and Walter Martin. He then wrote an article which appeared in the December 31, 1956, issue of Time, entitled "Peace With the Adventists."

"On issue after issue," declared the editor, Martin found Adventists "hewing to the line of conservative Protestantism." Then he quoted the following words from Dr. Barnhouse: "We are delighted to do justice to a much maligned group of sincere believers, and in our minds and hearts take them out of the group of utter heretics like the Jehovah's Witnesses, Mormons, and Christian Scientists, to acknowledge them as redeemed brethren and members of the Body of Christ."

From many parts of the world letters came to me, as editor of The Ministry, asking for clarification on important points. It was gratifying to discover that after more than a hundred years Adventists were now being understood by those who took the time to investigate our fundamental beliefs.

At the very time our intensive study with those leaders began, the Zondervan Publishing House of Grand Rapids, Michigan, was bringing out a new book by Walter Martin, The Rise of the Cults. In this volume a number of different religious groups were examined briefly, all of whom were classified as cults. Theosophy, Christian Science, Unity, and Latter-day Saints were among those examined. In his original manuscript the author had a chapter on Seventh-day Adventists, but when he discovered firsthand what Adventists really believe, he recognized that what he had written previously was not in harmony with fact. So he and the publishers withdrew that chapter, inserting another in its place. The design in the paper jacket was also altered, another group replacing the position reserved for Adventists.

Martin was absolutely convinced that we did not belong among the cults, for as he himself said many times, "On all the real fundamental issues relating to our salvation and the sacrifice of Christ, Adventists ring true as steel." He also recognized that, like other Protestant bodies, we have felt called of God to proclaim certain special truths. The Wesleys emphasized free grace in contrast with the Calvinistic belief of limited atonement and election; while the Baptists taught the need of baptism by immersion.

As our name indicates, Adventists have emphasized the imminent return of our Lord. And we rejoice that today many of our Fundamentalist brethren are also proclaiming this truth. A century ago, however, this was not the case. Adventists were ridiculed by most Christians because the popular belief was that the kingdom of God would come, not by divine intervention and a catastrophic end to human plans, but rather by the gradual development of the race. Whitbyanism and Darwinism both exerted a large influence on the theology of their day.

Likewise, from our beginning we have proclaimed that God is the Creator of all things, and that the Seventh-day Sabbath is the sign of His creative power. We have
therefore felt impelled to proclaim the great truth of the Sabbath. Our obedience to God's command in this respect is in no way to be interpreted as legalism. It is our love and loyalty to Him who redeemed us by His blood that impels us to "walk even as he walked." We recognize that, important as those "special truths" are which we proclaim, yet these do not save us, nor do they add to us any virtue. We are saved by grace, and grace alone. Nothing that we can do can add a single thing to what our Lord has done for us. Moreover, of ourselves we are unable to keep His commandments. But Christ, who dwells in the heart of the believer, gives victory over sin.

When once those Evangelical leaders came to understand our position on this central truth of the gospel they stretched forth hands of fellowship, and together we knelt and thanked God for the grace of Jesus Christ, which makes all true believers one in Him.

It was this that urged Walter Martin to withdraw the chapter he had written against Adventism in the book referred to, *The Rise of the Cults*. While there are some unfortunate references to us in the opening chapter of that book, yet that could not be helped, because that section of the book had already gone through the presses before we met Martin. Many times he expressed his regret that those statements were there, but he took occasion in articles and public lectures to explain the situation.

To maintain an opinion because it is thine, and not because it is true, is to prefer thyself above truth.—Venning.

The publishing date of the book is 1955, and that was a few months prior to the publication of three articles in *Eternity* magazine that made clear to the Evangelical branch of Christianity, at least, that we did not belong among the cults. This has been Martin's consistent attitude from his first contact with us.

During recent months, however, a series of articles appeared in *Christianity Today* under the general heading of "The Challenge of the Cults," the first of which was published December 19, 1960. In these articles, written by different authors, an attempt was made to review briefly some of the teachings of a number of different groups, including ourselves. It seems strange to us that *Christianity Today* would put Seventh-day Adventists among the cults, and especially so when the writer, who happened to be Walter Martin himself, states the very opposite in the article. We quote: "That Adventists should be recognized as Christians, and that fellowship should be extended to them we do not deny. They are a Christian denomination rather than an anti-Christian cult." (Emphasis ours.)

Walter Martin is perhaps the best-informed non-Adventist writer on the subject of Adventism. And although his article leaves something to be desired, in some respects at least, yet he does spell out in clear language that we are definitely Christian and should not be designated a "cult." And this is in perfect accord with the clear statements in his book, *The Truth About Seventh-day Adventism*. On page 236 he says:

"We hope that many who have looked upon Adventists as dangerous non-Christian cultists will revise this view. In the providence of God, and in His own good time, we trust that evangelical Christianity as a whole will extend the hand of fellowship to a group of sincere, earnest fellow Christians, distinguished though they are by some peculiar views, but members of the Body of Christ and possessors of the faith that saves."

No one could write that way unless he had definite convictions. And in this volume, while he disagrees with certain of our teachings, yet he makes it clear to the Christian world that Adventism is not a "cult." And Dr. Barnhouse in his foreword to this book likewise clearly states that "Seventh-day Adventists are a truly Christian group, rather than an antichristian cult."—Page 7.

Now, we have a high regard for *Christianity Today* and for its editorial staff; but what has happened to logic and consistency? But even more: Coming to our desk is an appeal for new subscribers to the journal, and a bonus book is offered entitled *The Challenge of the Cults*. This book is a republication of those articles which appeared in *Christianity Today*. The special announcement calls it "a symposium on seven leading cults by students of the cult movement in America." On the cover of this small paperback, Adventism is listed among those branded as the "leading cults."

(Continued on page 39)
As I approach this subject this morning I am conscious of the fact that I personally fill a position of leadership and that I am speaking in general to an entire congregation of leaders, who represent the fields and institutions that constitute this entire movement. And not a few today believe that a large segment of our leadership at the present time will have the privilege and responsibility of leading this people into the Promised Land. What a glorious privilege; what a solemn and sacred responsibility! No other position of leadership in state or society can in anywise compare, because a call to leadership in this movement is a call for a man or woman to fill the world’s greatest need.

One of the greatest needs in all history has been leaders. When God wanted something done He called and depended upon leaders. Sometimes He found them, sometimes He did not. I think one of the most deplorable situations depicted in all the Bible is found in the history of Israel as recorded in Ezekiel 22:30: “And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.” In studying the context we find that there had come into Jerusalem almost every wickedness known—idolatry, flagrant violation of God’s law, Sabbathbreaking, adultery, profaning of sacred things, and even the shedding of blood. This had caused a great gap—a great breach—between God and the people. Conditions were so bad God was ready to destroy the people. But before resorting to this extreme measure, He looked for a leader to stand in this breach, to fill this gap. The sad part of it is, He found none.

Through its history God has looked down into this old sin-cursed world calling for men and women to fill a gap as leaders. In Israel’s day it was Moses; before Christ it was John the Baptist; in the early church it was Paul; in Reformation times it was Luther, Huss, Jerome, and other men of God. In the early days of this movement it was the Whites, Bates, Andrews, and others. In this day it is Elder Figuhr, his associates in the General Conference, and literally thousands of others, including you and me.

When we want leadership in an institution, in a particular industry, in one of our schools, in a conference, a district, a church, etc., we begin to look for a particular type of person with very definite characteristics and qualifications—a super person. Every leader here this morning knows exactly what I am talking about. How often the change of leadership in an institution, an industry, a conference, a district, or a church has changed the trend from that of failure to success! It is estimated that 4 per cent of the world’s population, because of highly developed powers, act as guides for the rest of the world. What a solemn responsibility!

Inasmuch as I have referred to some of the great leaders of the Bible along with others, I am taking the position that the leadership in the cause of God today is to compare with that of Bible times, of Reformation days, and the early days of this movement. When Moses was instructed by God through Jethro to appoint leaders over thousands, hundreds, fifties, and tens, he said, “Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness”
(Ex. 18:21). Of John the Baptist it is said, "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe" (John 1:6, 7). The explanation for John's success is simple, the record says, "I saw, and bare record that this is the son of God" (John 1:34).

When looking for men in the early church to take positions of leadership in an endeavor to lessen the work of the twelve, the instruction was, "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:3). I think the secret of the apostle Paul's success could be found in two verses: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:18). "For I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2:2).

From these instances could we settle for less in consecration and qualifications as we seek leadership for the cause of God today? Surely we want men who "fear God," men full of truth, those that "hate covetousness." They must be "men sent from God" to bear witness of the Light. We must have men filled with "the Holy Ghost and wisdom," men who are determined to know Jesus Christ and Him crucified—those who will bear witness that Christ is the Son of God and Saviour of the world.

This is what God wants today as He calls for leadership in His cause. "The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall."—Education, p. 57. "What the church needs in these days of peril is an army of workers who, like Paul, have educated themselves for usefulness, who have a deep experience in the things of God, and who are filled with earnestness and zeal."—The Acts of the Apostles, p. 507.

How true it is that God has not changed! His plan remains the same. His message is the same. His standards have never been lowered; therefore, the need for leaders and a special type of leaders has never lessened, in fact, as we are at the place where time is ending and eternity is beginning, the need is even greater. Surely the characteristics and qualifications of leadership in the cause today should be comparable to that of any era in the history of the work of God. After all, that which makes our cause great is not our plan of organization, nor the extent of our territory, it is not our buildings or institutions, nor is it our great resources—it is its godly men and women. Every true leader in God's cause with the foregoing characteristics and qualifications will in this day, as in the past, have an insatiable desire to be a true leader, a success.

To be a successful leader one must have followers—no sheep, no shepherd; no members, no church; no church, no conference; no conference, no union conference; no union, no division; no division, no General Conference.

Every winter I like to hold some church officers' councils. I have prepared a chart in the form of a pyramid that I use in my eleven-o'clock service. The foundation of this pyramid is the member, next is the class, then the church; following, as we go upward, is the conference, then the union conference, the division, and at the top, or the peak, is the General Conference. I put everything I have by way of appropriate scriptures, Spirit of Prophecy quotations, et cetera, into an endeavor to help the church see the importance of the individual member in the structure of this organization. It could not be otherwise, and I think it is good to let the people know that the success of this work depends upon the individual members. It is their attitude, their consecration, and their loyal support of the cause that is the determining factor in the success of the movement.

In my presentation I like to point out that the failure of support on the part of even one member, or more so, of one church officer, affects to just that degree the work of the whole denomination. How forcefully the apostle Paul pointed this out in 1 Corinthians 12, as he likened the church to the human body! How clearly he made his point that all could not be the head, the hand, or the foot, but that each one has his place, and each one is dependent upon the other. Paul recognizes that the body has to have a head, but that head is also dependent upon the hands, feet, et cetera. And to be certain that we
would not misunderstand or overlook his point, he said, "But now hath God set the members every one of them in the body, as it hath pleased him" (verse 18). Then to re-emphasize so that there be no question about his position, he added, "Nay, much more those members of the body, which seem to be more feeble, are necessary" (verse 22).

How forcibly this was brought home to me upon my first visit to the Danish-Norwegian church in New York following my appointment as president of the Greater New York Conference. It was a cold Sabbath morning with a biting wind. Upon entering the church I found it entirely empty—not a person in sight. As I walked slowly across the back of the church, wondering why no one was there yet for Sabbath school, a door opened ahead of me and out stepped a man. We proceeded toward each other and upon meeting I extended my hand and said, "My name is Bunker." He extended his hand and instead of giving me his name as I expected, he just smiled and said, "Yust the yanitor." I smiled, gripped his hand a little tighter and again repeated my name; he smiled and again replied, "Yust the yanitor." I never did get his name. After informing me that the Sabbath school had changed time, the "yanitor" went about his duties and I sat down to review my Sabbath school lesson and sermon notes. But for some reason I could not get my mind off the "yanitor." I observed that the church was immaculately clean; it was warm, even though very cold outside. Everything was in readiness for the people to worship there in comfort that Sabbath day. As I reflected, I thought—no janitor, no heat; no heat, no people; no people, no sermon. Before the service that morning I concluded that the "yanitor" was the most important person in my congregation.

Every true Christian leader must never forget that his following is made up of rich and poor, bond and free, educated and uneducated, strong and feeble. But it has pleased God to call and place all of these. In other words, a leader is the leader of all the people, not just of a select segment. Paul said, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." This was to a great degree the secret of Paul's success.

One of the first lessons that a leader must learn in order to be a success is that he must have the confidence of his followers. No one can help another until he has gained his confidence. Sermons, counsel, and exhortation are useless without confidence. Therefore, a leader should leave no stone unturned to gain the confidence of his constituents. I believe the greatest factor in gaining confidence is that of influence. We want our followers to accept and follow our counsel, our plans, our exhortation, and our guidance. Then how careful we should be to make sure that our life and conduct is such that they can follow us. Our conversation, our actions, and our relationships to one another should in every respect tend to inspire confidence, to encourage and lift up spiritually.

In speaking to us through His servant, God says, "Every act of our lives affects others for good or evil. Our influence is tending upward or downward; it is felt, acted upon, and to a greater or less degree reproduced by others."—Testimonies, vol. 2, p. 133. Again, "Heaven is watching to see how those occupying positions of influence fulfill their stewardship. The demands upon them as stewards are measured by the extent of their influence."—Ibid., vol. 7, p. 282. "Would that you . . . might feel that every step you take may have a lasting and controlling influence upon your own lives and the characters of others."—Ibid., vol. 3, p. 542. Quotations of this type from the Spirit of Prophecy on the subject of influence could be produced a hundredfold.

Let us note briefly some of the principle factors in exerting the right influence and gaining the confidence of our followers. A true leader must not be political. He must not show favoritism, but will treat all of his subordinates in the same way. He must never forget that his subordinates like to see what he can do, not just hear what he does.

TRUE OBEDIENCE

Let the ground of all religious actions be obedience; examine not why it is commanded, but observe it because it is commanded. True obedience neither procrastinates nor questions.—Quarles.

FEBRUARY, 1962
knows. To gain respect and confidence there is no substitute for being humble. No one in a position of authority has to be officious. A truly godly leader will be kind and courteous under all circumstances.

In Testimonies to Ministers, page 491, the servant of the Lord points out that no leader in God's cause should feel that he is in a position of "supreme authority." If he does take this position, "He has lost sight of the work of a true leader among God's people. Instead of acting as a wise counselor, he assumes the prerogatives of an exacting ruler. God is dishonored by

(Continued on page 37)

"That They All May Be One"

F. L. PETERSON
Secretary, N.A. Regional Dept.

NEITHER pray I for these alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:20, 21).

These words in Christ's prayer constitute His appeal to the Father for Himself, for His disciples with whom He had been so closely associated, and for His people to the end of time.

Here Jesus states very clearly and emphatically the purpose for which He came into the world, the object of His public ministry and His atoning sacrifice. He makes it known that in purpose, though not in act, He had finished the work that the Father had given Him to do. A very few hours stood between Him and the cross upon which He was to expiate the sins of the world. Therefore He could say, "I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John 17:4).

This prayer of our blessed Lord is an all-inclusive prayer. It included not only intercession for His immediate disciples but for all His people, including us, whom the Father had given Him. Before Christ came into the world He had received authority from the Father to be the mediator for the whole human race. For He "lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" (John 17:1, 2).

Christ was about to leave this world, and He knew the dangers to which His disciples would be exposed. The work that He had done was to be carried on by His followers, and so He prays to the Father for them. He prays that their joy may not decrease as they approach the time of His departure.

He, the Son of God, had come to this world clothed in the garb of humanity and had shared in all the experiences of mankind. He knew the frailties of the human flesh and He prayed that His people, though living in the world, might be kept from taking on the evil ways of the world. He "was in all points tempted like as we are, yet without sin" (Heb. 4:15).

We read from the pen of inspiration that "the only-begotten Son of God took upon Him the nature of man, and established His cross between earth and heaven. Through the cross, man was drawn to God, and God to man. Justice moved from its high and awful position, and the heavenly hosts, the armies of holiness, drew near to the cross, bowing with reverence; for at the cross justice was satisfied. Through the cross the sinner was drawn from the strong hold of sin, from the confederacy of evil, and at every approach to the cross his heart relents and in penitence he cries, 'It was my sins that crucified the Son of God.' At the cross he leaves his sins, and through the grace of Christ his character is transformed. The Redeemer raises the sinner from the dust, and places him under the guidance of the Holy Spirit."—Signs of the Times, June 5, 1893. The sinner becomes a new creature in Christ Jesus and must recognize that he now lives and works under the guidance of the Holy Spirit.
In one sentence Jesus in His prayer expressed to His Father all that He hoped to accomplish by His atoning sacrifice. Not alone that they may be saved, but "that they all may be one." The purpose of this oneness was that the world may believe that Christ, the One equal with the Father, had been sent into the world to rescue fallen man and to give Him "the example of a sinless life."—The Desire of Ages, p. 49.

The servant of the Lord says, "God designs that His people shall be a unit, that they shall see eye to eye and be of the same mind and of the same judgment. This cannot be accomplished without a clear, pointed, living testimony in the church. The prayer of Christ was that His disciples might be one as He was one with His Father."—Testimonies, vol. 3, p. 361.

In 1 Corinthians 12:12, 13, 27, the church is represented as a body with Christ as its head, and all the different individuals are members. Jesus petitioned the Father that "the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:22, 23).

Such a union brings all men together in Christ because they have each been renovated by the Holy Spirit and have had created within them a new heart and a new nature. The regenerating power of God provides man with a new heart that will produce in him a new way of life.

The object of the church is to make the saving knowledge of Christ known to all men. The effect of the power of the gospel is to be seen in the lives of the members of the body of Christ. When one becomes a follower of Christ he immediately sets out to learn the new technique of living, the oneness that is to exist in the family of God. The converted man enters into a new quality of living, for now he is not merely to live for Christ but to proclaim the gospel of Christ's kingdom to all the peoples of the world. He is a new creature in Christ Jesus.

He is no longer circumscribed by his earthborn family ties, or the racial idiosyncrasies with which he was born, but he has been born again, and now with the kingdom of God within him he knows no barriers of race, class, or color. He is now a member of God's family, which is made up of born-again men and women gathered together out of all the races of earth.

A message to God's people states that "all who would receive Christ by faith were united to Him by a tie closer than that of human kinship."—The Desire of Ages, p. 325. Again the servant of the Lord says, "The children of God, the world over, are one great brotherhood."—Testimonies, vol. 3, p. 52. "We are one great brotherhood, and the welfare of our fellow men should be our great interest. We have not one moment to lose. If we have been careless in this matter, it is high time we were now in earnest to redeem the time, lest the blood of souls be found on our garments. As children of God, none of us are excused from taking a part in the great work of Christ in the salvation of our fellow men."—Ibid., p. 209.

In Gospel Workers, page 331, we read: "In the human brotherhood it takes all kinds of talents to make a perfect whole; and the church of Christ is composed of men and women of varied talents, and of all ranks and all classes. God never designed that the pride of men should dissolve that which His own wisdom had ordained,—the combination of all classes of minds, of all the varied talents that make a complete whole. There should be no depreciating of any part of God's great work, whether the agencies are high or lowly. All have their part to act in diffusing light in different degrees."

Man's relationship with God can never be divorced from his relationship with his fellow man. This principle is found in all the teachings of the Bible. The Royal Standard of God's great government in heaven and on earth is based on man's loyalty to God and his love for his fellow man. This principle is enunciated in the Ten Commandments. In 1 John 4:21 we read: "And this commandment have we from him, That he who loveth God love his brother also."

Jesus identified Himself with the human race when He made His first advent into the world. We are told that "with His human arm, Christ encircled the race, while with His divine arm, He grasped the throne of the Infinite, uniting finite man with the infinite God. He bridged the gulf that sin had made, and connected earth with heaven. In His human nature He maintained the purity of His divine character."
God still loves the world and Christ still intercedes for mankind. It is that same divine principle of love for God and for our fellow man that God longs to implant in the human heart. Christ appealed to the Father "that the love wherewith thou hast loved me may be in them, and I in them" (John 17:26).

It is this divine love principle that expels hatred, ignorance, and the estrangement that may exist among mankind. It is this that enthrones Christ in the heart and life and draws from the Father the same affection and care that He cherishes for His well-beloved Son. It is the love of God that binds His people together as a unit, that all men may know that Christ was sent into the world to bridge the gulf that sin had made between man and God.

The Seventh-day Adventist Church has come to the most challenging hour in the history of the human race. The discordant elements in the world have produced a wave of distrust, of fear, and even of hate among the masses of earth’s population.

The church of Jesus Christ must hold high the banner of love and of togetherness in these times of disaffection, of disintegration, and of pulling apart. God’s people in these days must “press together” toward the completion of a world task.

The church is made up of all races and classes with varied opinions and human desires, but the church does not operate on the opinions of men, but after the order of God. In all things we yield to Him who is the author and finisher of our faith.

This is no time for the exhibition of human prejudices, nor of faultfinding and criticizing because of any weaknesses that may be in the church.

We are to get on with the work of soul-saving. Anyone who is not in the soul-saving business is not engaged in the work of God. We must all work together to build up the church of God, not segregate ourselves into little groups and do or say anything that would tend to destroy the influence of the church. We must desist from operating any program that tells the world we are not a unit, that we do not possess the oneness for which Christ prayed that His people should have. Neither should anyone have cause to point us out as being a people who are unskilled in manifesting the love of God, or unschooled in the meaning of the Fatherhood of God or the brotherhood of man.

I do not urge the leaders of the church to cater to my feelings or opinions simply because I represent another race, but I do call upon all to do the right thing because the right thing is the Christian thing to do. Now is the time to examine our former attitudes and methods to see if they harmonize with the changing times in which we now live.

The servant of the Lord says, "It is the very essence of all right faith ... to do the right thing at the right time."—Life Sketches, p. 380.

Today I speak not only for myself, but for the leaders of the Regional work, both of the administrative group and of the working force in general. We, together with God’s leaders of every clime, have a deep sense of gratitude in our hearts that the Father has given us into the hands of His Son, and in times like these we are exceedingly happy to be Seventh-day Adventists.

I have been working with our membership for a long time, and I can truthfully say that the rank and file of our members are loyal to this cause and their grave concern above every other interest is in being ready for the coming of Jesus.

As defective as the church may be, our people know that God has founded it, He is the Pilot who will guide her safely into the harbor.

As leaders we are not unmindful of the fact that there have been, and still are, some discouraging conditions that face us, but instead of spending time rehearsing the evils of the past and brooding over the unlovely things of the present, we are rejoicing over the wonderful progress that this church has made in human relations, and we look forward to the future with renewed hope and confidence.

Forty-three years ago, when there were but 3,500 members in the North American Negro Department, the General Conference in session chose a Negro to head the department. He became a member of the General Conference Executive Committee. Today there are six men of color who are members of the General Conference Committee, four of whom are working at the headquarters here in Takoma Park. That is progress.

Here at the General Conference headquarters, Dr. Natelkka Burrell, a specialist
in elementary education, is working under the direction of the Department of Education, assisting in the preparation of elementary textbooks for all the elementary school children of the church. Is not this progress?

In some of our conferences the church schools and academies have been integrated, and all of our colleges except two are accepting colored students without causing them any embarrassment. I see the day approaching when the world will no longer say that the only segregated schools in this city or that city are the ones operated by Seventh-day Adventists.

(Continued on page 38)

Islam—Our Greatest Challenge

RALPH S. WATTS
General Field Secretary, General Conference

During its more than a hundred years of history Seventh-day Adventism has gained much momentum in its worldwide program. Every avenue in our work has prospered under the guiding hand of God. Today we have lengthened our cords and strengthened our stakes until we have planted the banner of Seventh-day Adventism in countries that represent 98.97 per cent of the world’s population. This is surely a glorious achievement. And this great Advent Movement continues to move on majestically to greater and speedier triumphs in many lands.

In spite of this fact, however, we are faced with one very somber reality as related to our work among Moslems. In the world today there are the more than 412 million Moslems. These Moslems live among many nations, but only approximately 500 of them have become Seventh-day Adventists. The picture is more distressing when we realize that more than 400 of these converts are found in one union field in southeast Asia. I refer to Indonesia. It seems less difficult to win Moslems in Java and Sumatra than elsewhere in Moslem countries.

While I was in Lahore, Pakistan, attending the Islamic Conference, the brethren informed me that from among the 120 million Moslems living in the Southern Asia Division we have eight converts today. The picture is not much brighter in the Middle East, where after 75 years of work, there are less than 18 faithful Seventh-day Adventists among 100 million followers of Islam. To reach this vast far-flung Moslem world quickly with our message presents Seventh-day Adventism with its greatest unanswered challenge in this modern age.

In order to understand some of the difficult problems we face in converting Moslems we must look at the religion of Islam itself.

The Religion of Islam

Islam is the latest of the great world religions. It appears later than Judaism, Buddhism, or Christianity. It sprang up in the full light of history and spread more rapidly than any other great religion. We must recognize that Islam is the only religion that has offered a serious challenge to Christianity. History shows that it has never relinquished its hold on any people except in the case of Spain. Islam holds the loyalty of 412,813,000 adherents. Every seventh person in our world is a Moslem, and the Moslem call to prayer is heard almost around the world twenty-four hours a day. During the last decade Islam has emerged as a very active religion. Linked with the governments of numerous countries in the Middle East, Africa, and Asia it constitutes a world force that has to be reckoned with.

The Origin of Islam

Islam originated in the seventh century in one of the remote corners of the earth, far removed from the influence of civilization. The Arabian Desert was its homeland. The wandering Bedouin its first converts. It is interesting to note that Biblical history reveals the influence of desert life upon great characters and their message as seen in the lives of Moses, Elijah, and John the Baptist.

And Mohammed, who founded the religion of Islam, was no exception. Some of his early years were spent in the Arabian Desert with the Bedouins. As a young man he entered the caravan business, and dur-
ing these earlier years he made several trips to Jerusalem where he became familiar with Judaism and Christianity. Scattered throughout the Arabian Desert there were also Jewish and other Christian colonies, which made it possible for him to become acquainted with their religions. Evidently the thing that greatly impressed Mohammed was that both Jews and Christians had in common one God, a book, a revelation, and they were progressive and prosperous. In contrast was the disunity and poverty of his own desert tribespeople.

Later, Mohammed drew freely on these older religions in formulating his own teaching. However, “the new prophet broke with both Judaism and Christianity; Friday was substituted for Sabbath; the call from the minaret was decreed in place of trumpets and bells; Ramadan was fixed as a month of fasting, the direction to be observed during the ritual prayer was changed from Jerusalem to Mecca, the pilgrimage to Caaba was authorized and the kissing of the black stone—a pre-Islamic fetish—sanctioned.”

He makes mention of many of the Old Testament patriarchs, such as Abraham, Jacob, Moses, and others. He taught that Jesus was a great human prophet, but that His life was cut short before He could complete all his work; so God called forth another prophet, Mohammed, to finish the work of revelation. It is claimed that these new revelations which came to Mohammed over a period of twenty-three years were given to him in a cave near Mecca. These revelations were written down and are embodied in the sacred book of Islam, the Koran. The word Qur’an itself means “recitation,” “lecture,” “discourse.” Today Moslems accord this book the reverence that Christians accord to the Bible. They regard the Koran as the word of God, and it is thus a most sacred book.

“One hundred years after the death of Muhammad his followers were the masters of an empire greater than that of Rome at its zenith, an empire extending from the Bay of Biscay to the Indus and the confines of China and from the Aral Sea to the upper cataracts of the Nile.”

**Rise of Islam—A Miracle of History**

The swiftness with which Mohammed consolidated all that became the Islam Empire, is one of the miracles of history. The Jews, who refused to accept him as the Messiah or his creed as theirs, he largely destroyed. All opponents, if they dared show resistance, were conquered by the Moslem Arabs. More distant tribes were invited to send delegations bringing their allegiance. No one can doubt the fact that Arabia was unified and the people of the desert morally elevated by Mohammed’s creed.

For centuries the Western Christians regarded this religion of Islam as moribund—a religion that was dying. They passed it off as an outmoded ideology. But not so today. In recent years, especially the last fifteen years, Islam has undergone a dramatic
renaissance in some parts of the world. It is now on the march in many parts of the Middle East and Asia, and has become one of the dynamic elements in a driving force behind African nationalism.

A recent issue of Look magazine featured Africa as "a continent in an up roar." In an article, "Islam, Africa's Booming Faith," the statement was made, "For every African who turns from pagan gods to Christianity, an estimated 10 become Moslems. (Of the continent's total population of 232 million, authorities estimate that there are 90 million Moslems, 77 million pagans and 41 million Christians.)"

What are the reasons for this great resurgence of Islam? What factors have caused this renaissance to accelerate since the second world war?

Reasons for Rapid Spread of Islam

The primary reason, undoubtedly, for the rapid spread of Islam is found in the religion itself. Islam is the essence of simplicity and directness. It is one of the most democratic religions of the world. It has no priesthood, no idols, no mystical sacraments, and no elaborate doctrines. It offers no unattainable ideal, few theological complications and perplexities. Its ritual is the simplest of all religions. Its duties are definite and practical.

There are five acts of worship, or religious duties of the Moslems, which center on the so-called five "pillars of Islam."

The first pillar is the profession of faith. This "is summed up in the tremendous formula la ilaha illa-llah; Muhammadum rasulu-llah (No god but Allah: Muhammad is the messenger of Allah). These are the first words to strike the ear of the newborn Moslem babe; they are the last to be uttered at the grave." Between birth and death no other words are repeated so often.

Prayer is the second pillar of faith. "Five times a day—dawn, midday, midafternoon, sunset and nightfall—is the faithful Moslem supposed to turn his face toward Mecca and recite his prescribed prayer." The Arabic language is used as a medium of expression, no matter what his native tongue may be.

Almsgiving constitutes the third pillar of the faith. Originally almsgiving was prescribed "as a voluntary act of love," but later "it evolved into an obligatory tax on property, including money, cattle, corn, fruit and merchandise." However, in more recent times, it is left again with the Moslem conscience as to the amount that should be given.

Ramadan, the month of fasting, has become the fourth pillar of Islam. "Abstinence from all food and drink is enjoined from dawn till sunset during Ramadan."

The fifth and last pillar is that of the pilgrimage. The pilgrimage, which usually means going to the holy city of Mecca, is only required if it is possible to do so. It should be pointed out that down through the ages this institution has continued "to serve as the major unifying influence in Islam and the most effective common bond among the diverse believers." "These religious obligations constitute the fundamentals of Islam. They are not the only ones instituted by koranic prescription. Basically there is but one criterion for the conduct of a believer: the will of Allah, as revealed through Muhammad in the Book."

(Somewhat missing on page 35)
Confidence Among Brethren

Part I

ROBERT H. PIERNON

President, South African Division

WHAT a blessed experience to be back with God's workers again after all of those lonely years apart!

The speaker was an elderly man sitting across from me at the hotel table. We were attending a union conference session. After nearly thirty years' estrangement from his brethren this former leader in Israel was at last "back home" with the people of God. During the days we associated and prayed together, over and over he expressed the great joy that filled his heart as he fellowshiped with "the brethren" again.

My new acquaintance had carried heavy responsibilities in the cause of God. He had served as president of one of our large mission unions. Then misunderstandings crept in. Aspersions were cast upon his leadership. Confidence was broken down, and soon the crushed leader could bear the burdens no longer. He stepped aside. His lips did not reveal these details to me. He was too joyous in his restored fellowship with "his brethren." Other friends pieced the story together for me between meetings.

Who can know the lonely hours, the heartaches, the battle against bitterness this crushed man of God had known for thirty years! All because confidence had been destroyed!

"Satan . . . knows that if he can set brother to watch brother in the church and in the ministry some will be so disheartened and discouraged as to leave their posts of duty."—Testimonies to Ministers, p. 189. How sad when men have their hearts broken and their spirits crushed by unkindness and lack of confidence to the extent that it drives them out of the work and sometimes out of the church. How much we need confidence among brethren in our worker ranks.

Some time ago I conducted a series of revival meetings in one of our churches.

Twenty years before two brethren in that church had lost confidence in each other. During those long years they had scarcely spoken to each other. To mutual acquaintances they kept up a tirade of criticism against each other. It was a terrible thing. It split the church members. The attitude of the feuding brethren was reflecting in two factions that developed in the church. Untold harm to the cause resulted. I was thankful for what the Spirit of God did for those two estranged members during the two weeks of revival meetings. With tears streaming down their cheeks they put their arms around each other, and the old barriers were broken down. What a blessed experience it brought to the whole church when confidence was restored.

Recently I was reading our Salisbury daily newspaper, The Rhodesia Herald. On one of the inside pages in small headlines I found these four words: "Confidence Is Our Need." They were words spoken to the Salisbury Rotary Club by the Prime Minister of Southern Rhodesia, Sir Edgar Whitehead. These four words fairly leaped out at me. "Confidence Is Our Need." These four words constitute a challenging message to workers in the cause of God today. Because of the latency of the hour, because of the imminent appearing of our Master, because of the challenge of an unfinished task, there is nothing that we as workers need more than confidence in God and in one another.

As I read Sir Edgar's statement the words of the apostle Paul flashed into my mind, "Cast not away therefore your confidence," he counseled the Hebrews of his day and the Adventist workers of our day (Heb. 10:35).

We are living in times of tensions and trouble. Because of lack of international confidence the world shivers in a cold war. Suspicion torments the minds of world leaders. No basis for confidence between the East and West appears to be found. Anything one side proposes it is certain
the other side will oppose. Sinister intent is imputed by both sides. Stress and strain tests our old world in many areas. It is a nerve-racking and terrible thing when such lack of confidence exists among leaders of the world. How much more to be lamented it is when such feelings creep in among members and workers in the cause of God. The Advent Movement is an international movement. Likewise it brings together varied races and all types of personalities and dispositions from among the peoples represented. How important for us to ever bear in mind that regardless of what flag or race we may represent we are first Christians. As followers of the Lord Jesus Christ there must be confidence among us.

Living as we do in the most crucial period of the history of the world and of the church, when strife, tensions, and suspicions of all sorts are rampant about us, somehow I believe God's message for each one of us as workers is: "Cast not away therefore your confidence." We must not permit the mistrust or the suspicion of the world about us to insinuate themselves into our ranks. There must be no mistrust, no probing or impugning of motives, no lack of faith among those who bear the vessels of the Lord in such solemn times as those in which we live.

Every worker among us is interested in being a successful laborer. We long and pray for power in our ministry. We daily plead with God to use us in expanding and finishing His work in our part of the vineyard. The Lord's messenger clearly lays down the conditions for success, for power in our lives and labor. We would do well to read these inspired words frequently.

"The success of our work depends upon our love to God and our love to our fellow men. When there is harmonious action among the individual members of the church, when there is love and confidence manifested by brother to brother, there will be proportionate force and power in our work."—Testimonies to Ministers, p. 188. (Italics supplied.)

"Love and confidence manifested by brother to brother" will bring success and power in our work!

What Is Confidence?

The English word confidence comes from a Latin infinitive, confidere, "to trust." Confidence is synonymous with trust and faith. If we trust a person's good offices, if we have faith in his sincerity, though we may not always agree with his views and the way he does things, we may still retain confidence in him. Confidence does not make a person a rubber stamp. It does make him charitable. It creates trust and faith in the sincerity and the motives of the brethren.

Confidence is not something we may demand by right. Even our position in the work of God may demand it only conditionally. Confidence is something we must merit. Confidence begets confidence. Confidence is one of those magic qualities, like love. The more you manifest it toward those about you, the more it increases and comes back to you. Is there a fellow worker who mistrusts you, whose confidence you apparently do not enjoy? Do you trust him? Do you have confidence in him? Confidence is a two-way street, and it requires two to travel it!

We can also compare confidence to a four-legged stool. If one leg is taken away the stool is weakened. In Part II of this study we will give attention to four confidence builders.

"Let us cherish a spirit of confidence in... our brethren."—Ibid., p. 500.

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FEBRUARY, 1962

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THE public relations program of our denomination is now a well-seasoned fifty years old! Often thought to be one of the new departments, the public relations work will observe its golden anniversary in 1962.

It was launched in 1912, with W. L. Burgan as head of the Press Bureau of the General Conference. Interestingly, this was the first such office in any Christian body in America, perhaps in the world. The Knights of Columbus and the National Lutheran Council followed in 1918. Even in industry the first moves along this line preceded Adventist action by no more than five or six years.

For 1962 a yearlong anniversary program has been recommended by the public relations advisory committee—a program to help your church to break through in the community with its message of hope. Here are some of the anniversary year features you can use:

I. EARLY IN THE YEAR
   B. “Let’s Meet the Public” night in which church members can discuss community relations. This could be on a Saturday night or some other suitable time.

Suggested Program

1. Show a series of slides on the church’s world work (available from the public relations office), or the films More Than Singing, and Ye Are My Witnesses; then bring the question of denominational advance right down to your own community: “What Are We Doing Right Here?”

2. List public relations objectives for church discussion; outline an action program for the year. (A discussion outline with special helps for the leader as well as tips for a successful church “brainstorming” session are available from the public relations office.)

Some Activities for Discussion Are

a. The church reception program, expanded to include plans for spotting possible visitors and encouraging them to come: new residents, etc.
   b. Roadside signs.
   c. The church press relations program.
   d. Appearance of the church, inside and out.
   e. Possibilities of planning some of the regular church services, such as Medical Day, for some public participation.
   f. Public services that might be sponsored by the church.
   g. Avenues of community cooperation, such as fund drives, blood bank.
   h. Identification of the church, outside announcement board.
   i. Church exhibit at the county fair.
   j. Placing information about the church in key places, such as the public library (the General Conference book plan), city offices, news media, and making friendly personal contacts in so doing.
   k. Listing the church in hotel, motel, telephone, and terminal directories.
   l. Sympathy cards from church to bereaved, congratulation cards to newlyweds.

3. Set up an anniversary year public relations committee with individual members assigned various parts of the program for implementation during the remainder of the year.

C. A strong workshop training program will be scheduled in most conferences during these early months. Sessions for both pastors and press secretaries will cover general public relations matters as well as press relations.

D. Materials to help church members understand their personal role in your public relations program, will be released: posters for the church bulletin board, illustrated “Do and Don’t” features for union
papers, articles in various church publications—all to strengthen your hand in building a sound program.

II. AT MIDYEAR

Special public relations features are planned for camp meetings and for the General Conference session.

III. LATTER PART OF THE YEAR

A. Community Relations Day, the regular church public relations emphasis Sabbath, with an anniversary theme. Program suggestions will be supplied.

B. A community-wide survey, in cooperation with other departments, tying in with the Religion in American Life program (in which we are participating members—not a church council organization). RIAL materials will be ideally suited to home-to-home contacts. A questionnaire will indicate community church attendance habits and interests to which the church can relate its program.

Throughout the year your members will be kept reminded through our publications of this special anniversary emphasis. Unusual efforts are needed just now to awaken the public to the presence on the world scene of God’s people and His message for these crisis days.

With every member cooperating you can lead your church to a challenging breakthrough in your community, bringing your church into a position of greater influence, from which it can speak more persuasively to the hearts and minds of the people.

Statistics Are Revealing!

LOUISE C. KLEUSER

The statistical report of the General Conference presented at the 1961 Autumn Council is, to my thinking, very revealing. As usual, this report is not entirely flattering to the progress of our work; but on the whole it is most encouraging. A few blank items indicate trouble spots, if not mystery; but what else can be expected in such an upset and unpredictable age? What a stack of information and current denominational history! Personally I prefer working at the base, where a worker gains experience from the data furnished, rather than be responsible for the tabulation, but God bless the statisticians!

Naturally I compare the report’s items and columns. Each section is of interest, but not all of like interest; those pertaining to departments of service in which I have personally functioned mean the most to me. This is not entirely selfish. I began with a tabulation comparing evangelistic and institutional workers. Each of the two groups shows advancement for the period. We might wish, however, that the evangelistic group in the future would indicate greater strength. Figures may tell a story, but in between the lines of a tabulation we may read why, at a certain time, one or the other of these classes received greater emphasis. The lesson for us here might be to keep symmetry in the building up of our departments.

The table listing data for workers sent overseas by our denomination has always been intriguing. It seems to claim priority. In the report under discussion we recognize a great challenge to maintain our traditional zeal. Frankly, here we could have done better. Is the decline, though slight, indicative of a loss of vision on the part of candidates for appointments? If so, we should return to our “first love.” Heaven holds us responsible for the use made of the great institutions we have raised up for the purpose of training personnel.

Should we not remember the slim years for drafting mission appointees? These, however, were rich in youthful dedication and unselfish ambition. The question must be posited: Are we losing the spirit of missions? Or are we contenting ourselves with preparation for a service that will receive the recognition of the world, yet not meet God’s plan for evangelizing abroad? While stressing efficiency and equipment, we dare not lose out in dedication to a world task and growth in spirituality.

Our Evangelizing Agencies

I have happy memories of years of stimulating service when I helped to build strength into our educational work. Akin to it is the great Sabbath school organization that also I was privileged to serve. I am not unmindful of those hard years when our resources and buildings were inadequate for the gigantic and...
magnificent task to be performed. In more recent years, however, the cause has developed extensive projects to build better schools and train more efficient instructors.

Our progress has been marvelous, as seen by the light of this recent statistical report. Our Missionary Volunteer Department published the phenomenal figure of 1.2 million Bible studies and meetings held by the youth during 1960. As I studied this item of the report I prayed that God would roll a greater burden upon our youth to dedicate their trained talents to public and personal evangelism. This item tells the story of a great potential body of ministers and conference field Bible instructors. This area is where we must watch our denominational work, so as to build symmetrically for the future.

It is largely the preaching and teaching of the Word that makes for spiritual and financial prosperity in the cause. Although all our projects are evangelistic, not every agency is dedicating its full time and strength primarily to evangelism. Though we train scientists we must not eclipse evangelism per se. Nor should we confuse our thinking by diverting the attention of the ministry from the sole task of preaching the message. Neither should we seek to persuade young people called of God to preach the Word, to fill the enlarging ranks of other professions. With no desire to compare ourselves among ourselves in professional value, we merely plead for a program of service that keeps the ministry a distinctive calling of God.

The Cry of the Multitudes

America must never forget that its evangelistic progress in reaching the great cities of its land must keep pace with similar city work overseas. More young men today should train to reach these Gibraltars. This is becoming one of the less attractive gospel tasks because of its magnitude. It takes young men of godly skill and superhuman strength to live with the crowds and be ever buffeted with defeat. Men of faith alone may claim gospel victories.

Whatever contributing agencies in the work can offer to supplement the ministry, the concentration eventually must total evangelism. While both areas require attention, these dark cities cry out louder than the dark counties, because of the masses to be reached. Here the denominational investment in radio and TV is important in reaching people behind their locked apartment doors. The now well-developed Bible correspondence schools furnish a commendable and larger service in spotting the interest. But we will need many more personal workers and Bible instructors to realize the evangelistic harvest God has in mind.

Training Bible Instructors

Let us discuss another phase of the Fall Council report. Personally I was encouraged by the figures, which totaled about 600, for Bible instructors. Our first Bible instructor report, furnished in 1943, showed 237 in denominational employ. Within a few years we had reached the 700 mark. Could we glamorize this figure to take in all the unsalaried helpers, including such efforts as demonstrated by our Missionary Volunteers what a report we could produce!

But Bible and personal evangelism cannot be dramatized. It is the hardest and least attractive work in the entire gospel program, unless the selfless and tireless worker has faith enough to visualize a harvest for God where there is yet none. I say with the confidence of experience in this often-overlooked Bible teaching service that it is a most satisfying and rewarding gospel service for both men and women. When an interest is developed, from whatever point it may have begun, the personal worker used of God is the climaxing agent. There is no more glorious experience for a worker than to be the instrument God uses to lead someone to the decision to accept Christ.

As a final point of emphasis I would set forth the need of the hour to keep personal evangelism in the area of the rarest skills in our work. This service is greatly enhanced in the Spirit of Prophecy's presentation of the closing scenes of history. We may therefore wisely encourage our young men and women to enter the ranks of the Bible work. God will have an army on the gospel battlefield concentrating on teaching Bible truth, and that will help to enlighten the world. I appeal that in the educating of our future workers we build up the importance of the Bible work so that our youth will want to train for skill in personal Bible teaching.

We must prepare for this in our colleges and seminaries, and when such preparation has been given, then we may confidently wait on God's Spirit to direct His call to our consecrated, skilled, and waiting youth. Because every agency of our manifold evangelism requires Bible instructors, let this branch of service be developed symmetrically with all other professions.

When this Heaven-directed personal work receives the combined attention of every educator in our denomination, then the Bible instructor's work will progress with other departments of our work.
Principles of Biblical Interpretation*  

Part II—Qualifications of the Bible Research Worker  

RAY F. COTTRELL  
Associate Editor, Review and Herald  

His Attitudes, Motives, and Responsibilities  

IN THE study and interpretation of Scripture more depends upon right attitudes toward the Author of truth, toward the pursuit of truth, and toward the church as the custodian of truth than upon intellectual acuity. Wrong attitudes inevitably render even the most brilliant reasoning suspect, for valid evidence often makes little impression on un-receptive minds, particularly when it tends to modify habitual patterns of thought and action.  

All truth originates with God; consequently, the investigation of any phase of it will lead to a more perfect understanding of His character, will, and ways. Apart from the Author of truth there can be no real appreciation of truth. Humble recognition of one's finite and personal limitations will inspire awe and reverence in the presence of infinite wisdom, and will lead to the dedication of heart, mind, and strength to God without reserve. He who would think God's thoughts after Him must draw near to Him, keeping the eyes of faith fixed on Him who is the way, the truth, and the life.  

An earnest desire for truth, humble devotion to it, and willingness to cooperate with it are essential to the discovery of truth. Qualities of earnestness, patience, and perseverance are requisite to the quest for truth. Allegiance to the great fundamentals of the Christian faith is to be balanced by the recognition that finite concepts of truth are never perfect, and that growth in the knowledge of truth is necessary to growth in Christian grace. Light already perceived must be applied before new light can be imparted. The seeker for truth must be guided by a sound Christian philosophy of life and must consistently be true to principle. Truth is ever a means to the end of a more purposeful and abundant Christian life, and cannot be fully understood until it is interpreted in terms of personal experience. Cooperation with the principles of mental and physical health is essential to clarity of thought. Intellectual honesty is necessary to fairness in dealing with truth and with other seekers for truth. The spirit of objectivity is necessary lest preconceived opinions be mistaken for truth. . . .  

Every man being answerable for himself before God, both for known truth and for truth it is his privilege to know, and no man or group of men being infallible, each individual faces the sacred duty of knowing for himself what is truth. In his effort to know truth he has the undeniable responsibility of devoting to the quest his powers of intellect, and of so ordering his life that physically, mentally, and emotionally he is in a condition to press the quest with vigor, patience, and skill. The possession of truth is a sacred trust that implies accountability for it—the moral obligations of cooperating with it and of sharing it. He who sets forth in the quest for truth will enter into a solemn covenant with himself and with heaven to conduct his study in every respect in a manner that will honor God, preserve the spirit of Christian fellowship, advance His kingdom in the hearts of men, and hasten the return of Jesus and the establishment of His eternal kingdom.  

Dedicate the Higher Powers of the Mind to God  

The perception and appreciation of truth, He [Christ] said, depends less upon the mind than upon the heart. Truth must be received into the soul; it claims the homage of the will. If truth could be submitted to the reason alone, pride would be of no hindrance in the way of its reception.—The Desire of Ages, p. 455.  

A knowledge of the truth depends not so much upon strength of intellect as upon pureness of purpose, the simplicity of an earnest, dependent faith. To those who in humility of heart seek for divine
guidance, angels of God draw near. The Holy Spirit is given to open to them the rich treasures of the truth.—Christ's Object Lessons, p. 59.

When the thoughts and affections are not fixed upon God or in harmony with His will, the mind is clouded with doubt... The enemy takes control of the thoughts, and he suggests interpretations that are not correct.—Testimonies, vol. 5, pp. 704, 705...

**Cultivate a Teachable Spirit**

We should be teachable, meek and lowly of heart. There are those who oppose everything that is not in accordance with their own ideas, and by so doing they endanger their eternal interest as verily as did the Jewish nation in their rejection of Christ.—Counsels to Writers and Editors, p. 82.

To the humble heart and the sincere, inquiring mind the Bible is full of light and knowledge. Those who come to the Scriptures in this spirit are brought into fellowship with prophets and apostles.—Testimonies, vol. 5, p. 705.

There must be patient study and meditation, and earnest prayer. Every student, as he opens the Scriptures, should ask for the enlightenment of the Holy Spirit; and the promise is sure, that it will be given. The spirit in which you come to the investigation of the Scriptures, will determine the character of the assistant at your side.—Testimonies to Ministers, p. 108.

God will not impart to men divine light, while they are content to remain in darkness. In order to receive God's help, man must realize his weakness and deficiency;... he must be aroused to earnest and persevering prayer and effort. All who are fitted for usefulness must be trained by the severest mental and moral discipline; and God will assist them by uniting divine power with human effort.—Patriarchs and Prophets, p. 248.

**Apply Truth to the Life**

We are not making the most of the light which the Lord has already given us, and thus we fail to receive the increased light; we do not walk in the light already shed upon us.—Review and Herald, June 3, 1890.

There are great privileges and blessings for all who will humble themselves, and fully consecrate their hearts to God. Great light will be given to them. When men are willing to be transformed, then they will be exercised unto godliness.—MS. 11, 1910; Elmshaven Leaflets. “Preach the Word,” vol. 2, No. 1, p. 8.

Whenever men are not seeking, in word and deed, to be in harmony with God, then, however learned they may be, they are liable to err in their understanding of Scripture, and it is not safe to trust to their explanations. When we are truly seeking to do God's will, the Holy Spirit takes the precepts of His word, and makes them the principles of the life, writing them on the tablets of the soul. And it is only those who are following the light already given that can hope to receive the further illumination of the Spirit.—Testimonies, vol. 5, p. 705.

**Know for Yourself What Is Truth**

It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God.—The Great Controversy, p. 598.

Allow no one to be brains for you, allow no one to do your thinking, your investigating, and your praying.—Fundamentals of Christian Education, p. 307.

The great danger with our people has been that of depending upon men, and making flesh their arm. Those who have not been in the habit of searching the Bible for themselves, or weighing evidence, have confidence in the leading men, and accept the decisions they make; and thus many will reject the very messages God sends to His people, if these leading brethren do not accept them.—Testimonies to Ministers, p. 106.

We are “to be thinkers, and not mere reflectors of other men's thought.”—Education, p. 17...

**His Mental Qualities and Equipment**

An all-wise Creator conferred upon man the gift of intelligence and the power of reason—the capacity to apprehend, appreciate, appropriate, and apply truth. This capacity increases with the increased desire for, cognition of, and voluntary cooperation with His revealed will. It is the sacred duty of all men, and particularly those to whom the Spirit has imparted special skill and who by training and experience are particularly qualified in the understanding and exposition of the Holy Oracles, to “stir up” and “neglect not” the gift that is in them. The improvement of this talent is a solemn obligation, for God has not promised a clear concept of truth to the man who neglects the improvement of his capacity to understand it...

Faith in God and in the infallible authority of the Holy Scriptures as a revelation of His will to man is a vital safeguard to the operation of reason. Faith is not blind belief in the unknown; it is the reasoned acceptance of the reality of certain facts on the authority of witnesses whose reliability has been proved. Faith and reason are not mutually exclusive, but complementary. Faith is not a substitute for the legitimate operation of the powers of intellect with which the Creator endowed man. Each is a necessary safeguard to the
effective function and reliable operation of the other, and together they provide a valuable system of checks and balances. Reason is relative; faith is absolute, and therefore transcends reason. Accordingly, reason is to be held subordinate to faith in God and in His revealed Word. We are to take God for granted, but to "prove" all else—certainly a process of reasoning—and to "hold fast that which is good."

The careful student of Scripture will take a cautious attitude toward, and will refuse to accept as final, anything for which there is not a plain "Thus saith the Lord." His privilege of comparing scripture with scripture in an endeavor to understand more perfectly the mind of the Spirit will be balanced by the responsibility of not affirming as truth that for which the clear weight of inspired evidence is yet lacking. Inferences based on personal opinion are a poor substitute for the explicit teachings of Scripture, and with respect thereto sanctified skepticism is a Christian virtue. In an age when the spiritual atmosphere is made turbulent by the winds of "private interpretation" it is well to fortify the reason against flights of fancy. Credulity is the devil's own counterfeit for faith. The doubter, to be sure, is in danger of foundering upon the rock of skepticism, but the dogmatist is in equally imminent peril of falling into the whirlpool of credulity. The seeker for truth will hold the bark of reason serenely to a middle course. Firmly holding to established truth, he will accord "new truth" the opportunity of proving its validity. Faith and doubt constitute a system of intellectual coordinates by means of which the seeker for truth may verify his position with respect to it. Faith and doubt may also be compared to a set of checks and balances—to the equal and opposite forces that, together, hold the earth in its orbit without either falling into the sun or flying off into space.

There are, in addition, certain qualities of mind without which the search for truth is greatly retarded and may even be invalidated. Skill in setting up a valid procedure for dealing with a problem, in gathering and weighing evidence, in following logical thought patterns through to logical conclusions, and in exercising suspended judgment where necessary—all these are essential attributes of a disciplined mind. Of no less importance are the qualities of open-mindedness, perspicacity, diligence, and patience.

The intellectual equipment of the Bible research worker should include:

a. Thorough acquaintance with the Scriptures and the Spirit of prophecy.

b. Mastery of his own language.

c. A working knowledge of Biblical languages, or at least facility in the use of tools available for those not proficient in the use of these languages.

d. A working knowledge of ancient history, chronology, and archeology; acquaintance with the areas of history related to Bible prophecy.

e. Information relative to the transmission of the Bible, and to the relative value of the major texts, manuscripts, and versions.

f. Acquaintance with standard source materials such as Bible dictionaries, encyclopedias, concordances, atlases, and commentaries, with works on history and ar-

Translating God's Word Into Man's Language

BLAISE LEVAI

American Bible Society

Late one night a Hindu came to the bungalow of a missionary in Vellore, South India. "My son is very ill," he said, obviously upset. "Long miles from the next village we have carried him here." The missionary immediately started to get the lad to the nearby hospital.

"But wait," gestured the Hindu. "First, I want you to read from your Sacred Book and pray."

Puzzled, the missionary replied, "But you are a Hindu. You have over 3,000 gods. Why do you ask me to read from the Bible and pray?"

"Because," came the quick reply, "your Christ understands better, and the words from that Book sound like words from the heart of God."

Indeed, The Bible's message goes straight from the heart of God to the heart of men, telling what God did and does in the living Christ who understands. Such communication of the Word to the world is the unending mission obligation of Bible translators: "That thy way may be known upon earth, thy saving health among all nations" (Ps. 67:2).

More translators are engaged in Bible translation today than in any other period in history. This Word exists for the sake of the world—never just for its own. Translating this Word understandably for communication in all the tongues of the earth has been and is the consuming task of the Bible translator.—Reprinted by permission of the American Bible Society Record.

FEBRUARY, 1962
THE COLAPSING ASPHALT JUNGLE

The executive director of the department of evangelism for the National Council of the Churches of Christ in the U.S.A., G. Paul Musselman, recently wrote in one of the most popular of America's magazines, The Saturday Evening Post:

The most compelling mission of the Church today is not in the far-off, least civilized corners of the globe. The biggest task lies right at the heart of urban civilization, in the tall towers and asphalt jungles of our cities. That is where the Church has failed. It is a failure that is told in terms of dwindling congregations and closed church buildings—and an increasing inability of the Church to enter the lives of those who desperately need something of the spirit to give meaning to our materialistic civilization.

The cities! What a challenge they have ever been, but what a heartbreak they are in this twentieth century! It is reported that in the past fifteen years New York City has lost 300 churches, Chicago 150, Cleveland 72, and Detroit 63. Reports of leaders themselves indicate that of the Baptist denomination alone the number of people moving from rural or other urban areas who do not reaffiliate with the church would fill nine thousand average-sized churches!

Dr. Musselman makes another challenging observation worthy of our most sober reflection:

Church leaders are taking a new look at expensive church buildings in which clublike congregations sometimes ignore the world outside and slowly hug themselves to death in huge structures they no longer can support. It is strange that the Church of Him who had no place to lay His head is today deeply worried about the maintenance of its expensive real estate. Yet the fact is, it is easier to raise money for bricks and mortar than for people and programs. One hard-pressed inner-city church strained its resources to build a new office-and-educational building—but fired a curate and a parish worker to balance its budget. Perhaps Protestantism must lose a few more status symbols before it remembers that its destiny is not to be a custodian of property but to be the creator of a Christian culture.

To this solemn appraisal we can hardly plead immunity. I can testify to the truth of this from wide observations and present developments close up. I live and labor in America's most congested populated area. There is a greater population per square mile, a greater number of cars per square mile, than any other place in America. Yet, in spite of nearly one thousand conversions in four years, a net growth of less than three hundred is realized! Nor is this an isolated instance, all of which makes the challenge of the asphalt jungles of our world one of our overriding emergency needs.

Annually Seventh-day Adventists expend millions for the erection of magnificent hospitals equipped with the finest equipment. Yearly we construct buildings of fine proportion, design, and function to house our ever-widening educational network from the first grade through one of two universities. Our fine staff of elementary teachers is growing ever larger, until their number in some local fields is now...
greater than the number of pastors staffing our districts of churches. Our congregations are being housed in well-built, beautifully equipped buildings, and pastored by degreed ministers, who have a decreasing number of churches in districts under their care.

The truth is that while totals increase percentages drop, and the temptation is to be satisfied with the ascending graph and not be concerned with the steady slide of the actual individual participation in the task of world evangelism. The Abrahamic mathematic equation, when Abraham pleaded for Sodom, is again confronting the modern asphalt jungle. We search often in vain for the faithful ten souls. Let’s face it! How heavily do the millions of the great cities concern us? Once we had thriving churches in these urban centers only to have congregations sell these properties at handsome profits, and then join the trek to suburbia. What of our labors for the cities, not to say anything of suburbia itself!

Here we are on the verge of eternity, and we stand with pitifully small evangelistic budgets while we face soaring costs to maintain the overhead and understandable demands for additional physical facilities. Surely the hour is upon us when a revitalized emphasis, a reaffirmation of our faith, and a distribution of our financial resources demand a long look toward the doomed and the damned of the asphalt jungle.

A recapture of the early Advent burden is due. Consider these words:

My duty is to say that God is earnestly calling for a great work to be done in the cities. New fields are to be opened. Men who know the message and who should feel the responsibilities of the work have manifested so little faith that because of difficulties or fears there has been a long neglect.—*Evangelism*, p. 37.

In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God’s appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multi-

Large cities such as this challenge every worker for God.

February, 1962
tudes. And when they succeed in bringing together a large number of people, they must bear messages of a character so out of the usual order that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly.—Ibid., p. 40.

Those of our people who are living in large centers would gain a precious experience, if, with their Bibles in their hands, and their hearts open to the impressions of the Holy Spirit, they would go forth to the highways and byways of the world with the message they have received.—Ibid., p. 50.

Calamities will come—calamities most awful, most unexpected; and these destructions will follow one after another. If there will be a heeding of the warnings that God has given, and if churches will repent, returning to their allegiance, then other cities may be spared for a time.—Ibid., p. 27.

In 1903 the messenger of God wrote—"O that God's people had a sense of the impending destruction of thousands of cities, now almost given to idolatry."—Ibid., p. 29.

This is the hour to which we can if we will, and we must, proudly point and say, "God's remnant people are not failing the cities!"

Great Words of the Bible—No. 7

The Atonement (a)

WILLIAM T. HYDE
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The atonement is the heart of the plan of salvation. A proper understanding of its meaning is necessary to a correct view of such important matters as the nature of God, the incarnation and work of our Lord, and the requirements for salvation. But the word itself has changed its meaning.

It seems that in 1611, when the Authorized Version was translated, the word was generally used to express the idea of at-one-ment, or mutual reconciliation. Today it means, according to Webster, "to make reparation, compensation, expiation, or amends."

The two meanings are so different that, if the primary meaning of kaphar is "at-one-ment," a reader will be misled if he gives it its modern meaning, which has made it a doctrine in a word. As Melville Scott says:

The term Atonement ... implies, prior to discussion, a particular conclusion only to be established as a result of discussion. This is not to say that this particular conclusion is mistaken, but merely that it is being taken as proved, when our object is to examine whether it is proved or not. The Word, as generally used, is not a mere colourless term, but a compendium of doctrine taken as admitted and received; it is premises, argument, and conclusion; not a statement of facts about to be tested and sifted, but the verdict already passed upon them. —Melville Scott, The Atonement, p. 16.

The question arises, How can one decide whether either or both of these meanings give us the truth that was embodied in the Hebrew and Greek words used by the inspired writers under the direction of the Holy Spirit?

Lexicons and Doctrine

It would be natural to turn to Hebrew and Greek lexicons to find the meanings of the words used in the original languages. If lexicographers had some mysterious ability to know the connotation of words or some adequate source to turn to, this would be excellent. Unfortunately, this is not true, although the lexicographers do the best they can within their limitations.

In the case of Greek, there is the Septuagint version of the Old Testament, a wealth of classical literature, and a mass of contemporary writing in the same koine Greek used in the New Testament. Even so, it is often necessary to determine the way a word is used by an understanding of the doctrine involved, for the Bible writers often use a word so differently that it becomes a new term. For Hebrew, there are now the ancient tablets from Ugarit, in a Semitic language related to Hebrew, written before most of the Old Testament, and the Dead Sea scrolls, written two centuries after the canon was closed; but still no Hebrew literature exists from the times when much of the Old Testament was written.
Inevitably, then, the meanings in the lexicons reflect the theological views of the compiler or of those whom he regards as authorities on the teachings of Scripture. An example recently given publicity by being quoted in a polemical work will show how far theological bias can take a lexicographer. Thayer’s Greek Lexicon, speaking of *apolesai*, the aorist infinitive active of *apollumi*, gives as one meaning, “to be delivered up to eternal misery.” The root word is *ollumi* or *olo*, and means to destroy, to kill, to lose. The addition of *apo*, from or away, emphasizes the utterness of the destruction, so that it is translated in the KJV perish, 33 times; lose or be lost, 31 times; and destroy or be destroyed, 26 times; while a noun form, Apollyon, is used for the king of the destroying locusts in Revelation 9:11. When the Greek is so clear, how could Thayer define it as “to deliver up to eternal misery?” Perhaps he reasoned thus: “We know that the soul is immortal; therefore, when the Lord says that God is able to destroy both soul and body in *gehenna* (Matt. 10:28), He must have meant destroy the body and deliver up the soul to eternal torment. So that must be one meaning of *apolesai*!”

A further example from Thayer—who admits in his introduction that the lexicographer must be an exegete—is his definition of *apothnesko* in Romans 8:13; John 6:50; 11:26, as “to be subject to eternal misery, and that, too, already beginning on earth.” Other lexicographers are less frank in admitting their theological bias, but are guided by it nonetheless. Gesenius defines *sheol* as the place where the shades of the dead dwell, when etymologically the word means nothing more than a cavity. The same change has been made in the German *Höhle*, Greek *koilôma*, Latin *coelum*, and English *hell*. All mean a hole and are used of the grave, but have been given a very different meaning, so that hell and torment seem to be synonymous. Other examples of theological bias in lexicons will be found in later articles.

**How to Find the Real Meaning**

If lexicons include meanings that may have no linguistic sanction, but are based upon theological positions that may be mistaken, how can the real connotation of a Bible word be determined? There are three steps: (1) Use a lexicon to find the accepted meanings of the word. (2) Trace the word back to its simplest or root form and find the basic meaning. (3) Analyze its use in Scripture, remembering that the meaning will always be a development of the root idea and in harmony with the general teaching of the Bible.

For this sort of study, one or two good lexicons are needed for steps one and two, and a concordance that gathers together all the passages in which a particular word or form appears, for step three. For those who cannot use Hebrew and Greek concordances, the *Englishman’s Greek and Hebrew Concordances* are good, and Young’s *Analytical* can do the work fairly well. It is especially necessary that those without skill in the Biblical languages should check all conclusions by the general tenor of Scripture.

**Uncertainty as to the Atonement**

These two factors, changes in the meaning of words and the reflection of theological views in lexicons, have helped to bring a good deal of uncertainty into the minds of sincere Bible students. Since the death of Christ atoned for sin, they ask, how can that sin be brought up in the investigative judgment? Has it not been atoned for, and therefore canceled?

The answer is clearly given, in any translation, by a study of the typical services of the earthly tabernacle. The confessed sin was transferred to the sanctuary, to remain there until the sanctuary itself was purified by the removal of the sin into final oblivion. The sin was separated, not canceled.

Again, Christ is spoken of as being set forth as a propitiation for our sins. Then God must be unpropitious to the sinner. But God was in Christ reconciling the world to Himself. He has always been propitious.

Such conflicts between the meanings attributed to the words and the general teaching of the whole context with its parallel Scriptures demand a close study of the uses of the words in the Bible to find the harmony between the words and their context.

This series of brief studies of the Hebrew and Greek words used in the Bible to describe the atonement has as one purpose a demonstration of the necessity to dig down through the overburden of translations and commentaries to reach the gold of truth, that others may be encouraged to undertake similar work.
THE New Testament question of three words, "Is any merry?" is answered by James himself in the words "let him sing psalms" (James 5:13). Singing psalms is indeed a good occupation, whether one is merry or sad, as the singing—with understanding—of psalms will lead the singer into a much deeper experience with God. We are living now in days when not much psalm singing is done, hymns having taken their place, and psalm chanting being foreign to Seventh-day Adventist churches.

Metrical Psalms

It must be remembered that hymns as we have them are a comparatively new addition to Christian worship, for John Calvin, for instance, maintained that whatever was sung should be the words of Scripture only. He therefore restricted his congregational singing to metrical versions of the psalms, not admitting hymns of what he considered to be human origin. The Presbyterians following him continued this practice, and Scotland and the Covenanters are still known for their psalm singing. The Church of England authorized a metrical version of the Psalms by Sternhold and Hopkins, but later a revision was made by Tate and Brady, thus making the former the Old Version. In this way the tunes fitted to the psalms derived their names, the Old Hundredth, for example (Church Hymnal, No. 13) being that tune which, in Sternhold and Hopkins or Old Version, was sung to the metrical form of Psalm 100. One other example in the Church Hymnal is the Old 134th (No. 270), also called now St. Michael (No. 285). Incidentally, this latter tune is transposed up one semitone and the three lower parts slightly changed. Some of the metrical versions are very awkward, since in order to produce a rhyme and the correct meter words have been rearranged in a fashion that does violence to good poetry. Others are highly successful; however, one, the shepherd’s psalm (No. 260) follows the Authorized Version very closely. A comparison reveals that the only changes are:

- "quiet" is used for “still” in Psalm 23:2.
- “me to walk” is used for “leadeth” in verse 3.
- "dark vale" is used for "valley of the shadow" in verse 4.
- "ill" is used for "evil" in verse 4.
- "furnished" is used for “preparest” in verse 5.
- "foes" is used for "enemies" in verse 5.
- "overflows" is used for “runneth over” in verse 5.
- "God" is used for “Lord” in verse 6.
- "my dwelling place" is used for “I will dwell” in verse 6.

All the other words used are taken from the psalm itself. This metrical version is the only one used in the Church Hymnal.

Paraphrases

It is said that the poor poetic quality of many of the metrical psalms irritated young Isaac Watts (1674-1748), then a youth of 18 years, so that he complained to his father, a deacon of the Independent Church. On being sarcastically advised to produce something better, young Isaac produced—

"Behold the glories of the Lamb
Amidst His Father’s throne,
Prepare new honours for His name
And songs before unknown."

He also wrote a new hymn each Sunday for the next two years. He paraphrased all the psalms, some of these being very close to the Authorized Version, others being much more
free. A good illustration of what can be done is shown by contrasting hymn No. 13 in our Church Hymnal, where William Kethe in four stanzas uses a large proportion of the words in four verses of Psalm 100, with hymn No. 1, in which Isaac Watts is much freer and uses the thought only of the same psalm, this treatment necessitating many other words and similes not found in the psalm itself. A similar comparison may be made between hymn No. 260, already mentioned, and James Montgomery's paraphrase, No. 405, which, while also fairly close to the original, is not nearly so close as the metrical version of the shepherd's psalm.

Some fairly close paraphrases by Isaac Watts are hymn No. 14, which is the first half of Psalm 147; No. 24, which is the first half of Psalm 84; No. 69, which is the middle third of Psalm 36; No. 72, which is the first three verses of Psalm 63 with some additions; No. 81, which is the first few verses of Psalm 90; and No. 172, which is the first seven verses of Psalm 95. In any matching of hymn and psalm we must always bear in mind that the Church Hymnal contains selections of stanzas from Watts's original paraphrases, so that some omissions are only apparently so. Not all poets have been as successful as Watts, and even his verse varies in quality. Two other fairly close paraphrases of the psalms, however, are one by James Montgomery of Psalm 3 in hymn No. 253 and one by Harriet Auber of Psalm 90 (in part) in hymn No. 79.

**Hymns Based on Psalms**

Once the break with metrical psalm singing had been made, it was easier to introduce hymns that did not follow the scripture words slavishly, but used them as a basis of thought to be expressed in poetic form. Here again Isaac Watts leads the way, as in hymn No. 89, which follows Psalm 46:1-5; No. 189, which follows part of Psalm 98; and No. 392, which follows Psalm 125. While he exercises great liberty, it is nevertheless easy to recognize that he has used the Psalms as his source in these three hymns, amplifying the idea in his own words. In fact, his declared intention was to reset the Psalms in a Christian background, omitting various local references, and altering the destruction of David's particular enemies for instance, to the destruction of the enemies of God and of His people in any age. A good example of this modernization of a psalm is seen in hymn No. 179, which paraphrases the first five verses of Psalm 97 fairly freely, applying the words directly to the second advent of our Lord. Then the poet concludes in the last stanza of his hymn with an almost direct quotation from the New Testament, Luke 21:28, "Then . . . lift up your heads; for your redemption draweth nigh," the actual words used in his last stanza being italicized. Sir Henry Williams Baker adopted a similar device in his paraphrase of the shepherd's psalm in hymn No. 86, where he interjects in his third stanza a reference to the New Testament parable of the Lost Sheep, taking the thought from Luke 15: 5, 6: "He layeth it on his shoulders, rejoicing. And when he cometh home. . ."

**Hymns Based on Verses From Psalms**

An example of a hymn that is a long way removed from a psalm and yet contains obvious references to it, is hymn No. 4, by Isaac Watts, which uses expressions that can be found in Psalm 98:7, 8, 15, 16, and 52, if not all in word, at least in thought. Other writers too have caught an expression from the psalmist and developed that, often without reference to the rest of the psalm. Hymn No. 393, by John Henry Gilmore, derives its inspiration from part of Psalm 23:2, 3, "He leadeth me," and was, in fact, written after he had given a prayer meeting talk on this theme. He opens the hymn with these three words, ends each stanza with two of these words, and quotes the clause four times in the chorus. Singing the complete hymn will therefore sound "leadeth me" twenty-one times, but there are few other references, perhaps two, "by waters still" and "death's cold wave" that recall the twenty-third psalm.

Luther's famous hymn, "A Mighty Fortress," No. 261, was inspired by David's comforting words recorded in Psalm 46:1, "God is our refuge and strength, a very present help in trouble," though it is by no means a paraphrase of the whole psalm. It equally recalls Psalm 91:2, "He is my refuge and my fortress: my God." Using the inspiration of this challenging metaphor, these words became the battle hymn of the Reformation.

In the same way the poet Joseph Addison deliberately chose some verses of a psalm and rewrote the idea in his own lines. Hymn No. 91 is one example where he gracefully dilates on the first few verses of Psalm 19, only about one quarter of his hymn using the actual scriptural words of the Authorized Version, the rest being largely an expansion of the thought of the first three verses in more imaginative language.

Henry Francis Lyte has caught the inspiration of the theme of Psalm 150, a psalm of con-
tinuous and universal praise, and while not paraphrasing it verse by verse he arrives at the same exultant climax as the psalmist, using his same language in the last two lines. Lyte's “All that breathe, your Lord adore” closely parallels David’s “Let every thing that hath breath praise the Lord” (Ps. 150:6).

Psalm Index

These examples do not exhaust the fairly close paraphrases of the psalms that appear as hymns in the Church Hymnal. Neither have we mentioned the many single texts from the Psalms that have been deliberately used as the inspiration of a hymn, nor those many others which have probably been the unconscious source of parts of hymns. An index of references to the Psalms has therefore been compiled, and this may prove useful to those preachers who, having chosen their text, require a hymn based upon it. Often a closing hymn, echoing the theme of the sermon, will sing the message into the heart. Not all the references will be readily seen, and there may be many that are omitted, so corrections or additions to this index will be most welcome. Throughout the ages the Psalms have been a tremendous source of spiritual strength to Jews and Christians. It is hoped that a restudy of them and a singing of them will give further inspiration and blessing as their basic ideas become transplanted in our own souls.

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A FATHER ON THE ORDIINATION OF HIS SON

WITH the passing of the years, we are finding second-, third-, and sometimes even fourth-generation preachers in the Advent cause. There is something strangely moving about a father's charge to his son at the time of ordination. We have recently participated in several such services—one in Alabama, and another in far-off Poona, India. On these and others we will report later, but the following letter from A. A. Leiske, to his son Robert, will, we believe, bring a challenge and will be read with profit by many another preacher's son.

MY DEAR SON:

This is just for personal counsel and encouragement to make your ministry even more effective. Your dad has been so busy the last few years in pioneering a new phase and approach toward the finishing of the work that I fear my son has been neglected and therefore has not achieved his full capacity in the work of God.

My son, you have been ordained to preach the gospel, which means that you have been selected to stand in Christ's stead and speak in His behalf. You are an ambassador, not one who is infallible nor in a sense a messenger in an open market governed by the law of demand and supply, but [one who is] to speak for God regarding the truth as found in the Holy Scriptures.

There are other agencies in the church that might supplement the effectiveness of the preaching of the gospel, but those things will never be allowed by God to take the place of the living preacher. Your personality can never be replaced with ink and paper, or any other substitute of any kind. God did not ordain the minister to preach, and then retire him from the Word and substitute loaves, fishes, or other material things.

Paul told Timothy, "Preach the word." Of Jesus it is said: "He opened his mouth, and taught." Too many messengers just reach the first part of this text. Too many representatives in the pulpit never get beyond the open mouth. My son, let both of us move beyond that experience.

Jesus said: "All power is given unto me in heaven and in earth." "Go ye into all the world, and preach." How could we fail with such backing? Shame the preacher who will fly to other measures under the influence of an open mouth. There is no standing room in the church of God for a preaching coward. If your sermons only bring second- or third-rate results, tear them to shreds, and ask God for new ones.

Son, you have the stuff in you, but organize your responsibilities to first, second, and third positions!

Well, I must get back to my job again. It was nice visiting with you. With lots of love and understanding,

YOUR DAD.

The television program "The American Town Hall of the Air," dedicated to the cause of freedom, is now known from coast to coast. It has been a pioneer venture, and this is the background of the statement where this father expresses his regret that he has been compelled somewhat to "neglect" his son, especially during those important years of preaching preparation and internship.

Many another preacher in the Advent cause, because of pressure of assignments, has had to be deprived of intimate fellowship with his son that could have meant a blessing to both.
The Basis for Real Decisions

MELVIN E. MATHERS
Pastor. Defiance, Ohio

I found the article “Close That Door!” The Ministry, August, 1961, especially challenging. The seven points on how to close the door were all good. However, I believe there are other viewpoints that should be considered on this very important problem.

Without being concerned with who is at fault (a question which I am sure no one can answer) I would like first to consider the fact that the majority of the apostates leave the church after ten years’ membership. The author left the interpretation of this fact to the reader. I hope, however, that we do not jump to a hasty conclusion that because they had been church members for ten years they were therefore converted Christians.

For instance, the motive of fear can cause a person to adhere to strong convictions over long periods of time. Persons of certain religious convictions will do many good acts and adhere tenaciously to their religious practices in order to escape the fires of purgatory or to lessen the torment of a relative in purgatory. Under great intellectual conviction of the sure judgments of God, it is possible that some may adhere for years to certain practices in self-efforts to please an angry God who is going to destroy the unrighteous at His second advent. Of course, the unrighteous here referred to are those who have sinned away their day of grace. We might well preach as did John the Baptist, “Who hath warned you to flee from the wrath to come?” (Matt. 3:7).

In our persuasive speaking, public or private, it would be well to urge individuals to flee not from God but to Him; not to be afraid of God, but to trust Him. We must remember that men are saved by faith, not fear. Fear may make them church members but it will never make them Christians. The fearful are cast into the lake of fire with such people as murderers and idolaters (Rev. 21:8). The fear of God, which we wish so often to put into people, should be a respect for Him. This subject of Christian motivation should be handled very carefully and skillfully, so that if possible the erring one would not feel rejected by God or His people. One may try for ten years or more to earn the approval of God and His representatives only to give up finally in despair.

A certain apostate of my acquaintance was invited by pastor after pastor to come back into the church. One day his son said to the pastor, “Dad wonders why the Adventist preachers all want him to join their church because the end of the world is near.” The pastor decided to use another method of persuasion. He began talking to the backslider about the new earth and the love of God for sinners. After the pastor had appealed to him to surrender to Christ he replied, “Why should I join your church?” This pastor, who was not worried about church statistics, replied, “I haven’t asked you to join my church.” It had been discovered that the man liked Friday-night ball games and had come to realize by painful experience that some of the saints were not so saintly. His bitterness toward members of the church and his love for ball games had kept him from being a Christian. The pastor’s appeal was, “Wouldn’t it be a shame if after Jesus had bought you an eternal home at such a price, you wouldn’t let Him give it to you just because you re-
fused to give up Friday-night ball games or a grudge against a brother?" The backslider lay awake all night, and the next morning surrendered his heart to God and came back to the church.

A study of individuals as well as of statistics might reveal that the reasons why people become church members are many and varied. A study of theology, I believe, will reveal that the only motives recognized of Heaven are faith, hope, and love. We would do well to keep these pure motives in mind when trying to persuade people to be loyal to God and to His church.

The greatest of these is love (1 Cor. 13: 13). Love to God ranks first. Next to it, and coming as a result of keeping the first principle, is love to our fellow man (see The Desire of Ages, p. 607). We keep the first of these two great commandments because we know God's personal love for us (1 John 4:19). The only genuine hope that anyone has is that God loves him in spite of his sins.

Some people never come to the point of personal decision because they, although grown to adulthood, are dependent on others to think for them. They may have grown up in a Christian home and attended a Christian school, and for such, statistics for baptism and church membership are high. How many of these church members, however, are true Christians? This is one statistic that only God can answer.

One such man was a member of a certain church. He had been reared in a Seventh-day Adventist home, had attended a Seventh-day Adventist church school and academy, and was baptized as a result of a Week of Prayer meeting. However, he married a non-Adventist girl and did not pay tithe. But he did come to church against much opposition at home, brought his children, and taught the youth class. He had stood firm for the Sabbath against much opposition from his employer. He had been an active member for more than ten years. A new pastor moved into the church district and began preaching a series of sermons on what it means to be a Christian. With much success he persuaded the members that it must be their own personal decision. He was so successful, in fact, that this man realized for the first time that he had been a member only because his mother and teachers wanted him to and that he had gone forward for baptism because his classmates had. Later, removed from the influence of his Christian associates but still dependent and indecisive, he was drawn away by a worldly companion. His present state is confusion as to what he really does believe. He was someone's baptismal statistic and if the present pastor is faithful to what he considers his duty, he will probably be another man's statistic for apostasy. Statistics can be helpful, but their interpretation is so involved with human nature that they should cause us to interpret them with great care.

On the positive side of the ledger is the story of a young boy who was approached by his pastor during a church school Week of Prayer meeting to take his stand for Jesus and be baptized. His open response was that his parents did not think that he should. Their reason, according to their son, was that some of his bad habits should be given up before he could be a Christian. The pastor appealed to him to decide for himself whether or not he was ready to become a Christian. He made the motions of wrapping a gift package containing a beautiful home on the new earth. Rising from his seat, he handed it to the boy and said, "Jesus wants to give this to you as a free gift, and all you have to do in return is to be willing to accept His way of life. Do you want it?" The boy decided to accept it, and I am sure that the angels rejoiced that day.

The making of public appeals can also lay the responsibility of individual decision where it belongs. One pastor holding a Week of Prayer series in another church school in a large city was speaking in his closing message on the principles of Christian recreation. After having given his arguments to a somewhat restless group he stated, "You may not agree with me, and I am not too much concerned as to whether or not you do agree, but whatever we do let's be Christians." His vote of confidence...
in their individual ability to make intelligent decisions and his making clear their own solemn responsibility to decide for Christ brought a spell of silence that would, I am sure, have enabled one to hear a pin drop.

The appeal to hope as a motive to establish people in the church is illustrated in this story of a backslider who was visited during an evangelistic series in a certain small town. Much persuasion was used unsuccessfully upon him to join the church because time was short and because his wife would not be baptized unless he was. Then it was found that two obstacles lay in his way. The major one was that his failure to live up to his baptismal vows was discouraging him from trying again. The other was that he was not clear on a certain teaching of the church. The pastor upon learning of this took along the book *Steps to Christ* by Ellen G. White on the next visit and read aloud the chapter “Faith and Acceptance.” The next visit he had a Bible study on the gift of prophecy to the church. This man made his decision and is today a faithful elder in the local church. The appeal to hope was in the little book *Steps to Christ*.

It is needful that ministers study people and motives as well as Greek, Hebrew, and statistics.

There is, I believe, great danger in an overemphasis of statistics to the detriment of the ministry. The burden of the ministry as I see it, is not to make the statistics look good, but rather to persuade men, women, boys, and girls in and out of the church to lay the burden of their guilt on Jesus and to accept His righteousness. They cannot possibly do this unless they are inspired to have faith in place of fear, hope in place of discouragement, and love in place of hatred and contempt. If they truly are brought to know God, they can be persuaded to have all three.

The challenge is before us to use every means at our command to make God known to man and to leave the decision with the individual. If we are willing to let the statistics be what they and God make them, we may soon see the great outpouring of the Holy Spirit we so much need to finish the work.

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**The Miracle of Love**

WALTER SCHUBERT

Associate Secretary, Ministerial Association, General Conference

RECENTLY someone remarked of his own church: “There is no love in this church. It is as cold as a deepfreeze, and it is no wonder there are no soul-saving activities going on.”

To be sure, the author of the statement might himself not be an exponent of love, for love engenders love.

After all, what is love? The Scriptures say “God is love.” Love is an attribute of God. He is the source of all love, and it is derived from Him. The etymology of the Latin verb *amo* conveys perfectness in thought, speech, deed, justice, beauty, character, and personality. With justice Colossians 3:14 says: “Put on charity [love] which is the bond of perfectness [binding together of the noble virtues].”

J. B. Phillips translates this text in the following beautiful way: “Be truly loving, for love is the golden chain of all the virtues.”

Love is a manifestation of perfectness in all aspects of life; it means Christ revealed in the life. Love adores and serves God voluntarily, without being commanded. It is a fellowship between persons. It is an act of surrender. Because man is made in the image of God, he surrenders to the will of his Creator. Love needs no law to force it to action for God or man. When a little child cries or is in danger, the mother needs no law to command her to go to the rescue of her little one. Love is all that is needed.

True love is the greatest power against sin and evil. It forgets itself and seeks only the happiness of others. Above all, it seeks constantly for opportunities to bring an

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unconverted person to the feet of Jesus Christ. According to the Spirit of Prophecy, only love makes people understand the eternal values of the law of God. Love enlightens deceived people, breaks down the barriers of prejudice and impenitence, and finally causes them to surrender to God and join His church.

One evening a minister’s wife came home to her husband very excited with the good news that she had just had a fine visit with her neighbor about the message for our time. In the course of their conversation the neighbor had asked many questions, and the minister’s wife had told her that her husband would answer those questions tomorrow. She pleaded with her husband to give a Bible study to the neighbor next door, but he refused the invitation, saying, “That is not in my line, I am not cut out for giving Bible studies.”

Why that attitude? Why is there not more desire and power to win souls for Christ? Why are some churches so helpless in giving the message? Why in some quarters is there a lack of boldness in hunting for souls? Why are some minds beclouded so that they know not how to win souls?

Ministers and church members will be equal to the challenge and will know how to bring people to Christ when genuine love is the motivating force in their lives. For love, that intangible yet real and visible fruit of the Spirit, is nothing else than the revelation of the Holy Spirit in the life. The Holy Spirit, through love, shows the way to win souls. The man dominated by Christian love will try one experiment after another until at last he sees the fruit of his love—sinners saved for the kingdom.

Yes, Spirit-filled churches would set the world afire with the gospel. The Spirit of Prophecy writings tell us: “‘Lack of love and faith are the great sins of which God’s people are now guilty.’”—Testimonies, vol. 3, p. 475. Are you guilty? Every minister should pray daily for a double measure of the baptism of the Holy Spirit so that he may reveal in his life the greatest of all gifts—love. Remember, real love is contagious, and the minister’s entire church can be so infected with that love virus that miracles will be wrought in soulsaving.

Islam—Our Greatest Challenge

(Continued from page 15)

It should be stated that Islam has generally satisfied itself with only a verbal profession from would-be adherents. “Once the formula [there is no god but Allah, and Muhammad his prophet] is accepted and reproduced the person is nominally a Moslem.”

A closer look reveals that Islam has no caliph, no central head, either political or spiritual, but this has not seriously lessened its religious power. Its millions of adherents are united, not by external authority or formal organization, but by common faith, common observance, the consciousness that they are all brothers in loyalty to Allah and his prophet, Mohammed.

Moslems hold that Islam can unite the world. They believe that it can give man what he wants most today—a sense of personal worth and the consciousness of God and a challenge of submission to Him and devotion to His cause. They also sincerely believe that they can give the world what it most needs—brotherhood above the strife of rival sects and the struggle of individuals and nations for supremacy.

We must recognize the one great fact regarding Islam, and that is Islam is more than a religion—it is a way of life. Islam is intricately interwoven into the fabric of the Moslem family and society and nation.

Another contributing factor of the rapid renaissance of modern Islam is that during the past decade we have witnessed the accelerated upsurge of nationalism. The great quest for independence and self-government among many of the nonwhite peoples of the world has brought political freedom to some 230 millions of Moslems. New Moslem nations across half the world’s girth from Morocco to Indonesia have been established. In these new states Islam has become the national religion.

The secret of success in life, is for a man to be ready for his opportunity when it comes.—Disraeli.
OUR article on the ministers' housing crisis brought a lot of "Amens." But here's a minister's wife who says there's no place to live like a parsonage!

DEAR MR. EDITOR:

Take it from a girl who grew up in parsonages, who wrote on her fifth grade theme "When I grow up I am going to marry a minister" and who did just that, one of the things I love most about the ministry is the parsonage.

I have lived in parsonages in half a dozen States all across our nation. And I have visited dozens and dozens of many denominations. What is it that I like about parsonages?

A Haven From Storm

Most of all I love the man of God whose life I share in our parsonage. I like to think that he chose me because he thought I was fit to share this good life with him, to make our home an example of what God can do through one family living in His house. I'm proud to mend his clothes, listen to his problems and make this house a haven from the storms of life.

I love to open my kitchen window and hear the organist practicing a Bach chorale or the grand old hymns of the church. I love sunset time when the shadow of the steeple falls across our front door as a benediction on another good day.

A Giant Jig-saw Puzzle

I love the funny, good assortment of folks who come to our door for weddings, asking for or bringing food, wanting encouragement or just plain fellowship. I love the good and the bad all put together like a great jig-saw puzzle of humanity. They all belong in our house because we share our house with God and his servant.

I love moving into a parsonage. No minister's family is ever a stranger in a new town. The minute you move in someone says "That's our minister" or "Those are our preacher's kids." We never have to elbow our way in, we just belong. I have yet to move into a house that women of the church had not scrubbed and stocked with food for moving day. The good men of the church have always been on hand to help the movers. I deeply appreciate this. I often say to my children "See how lucky we are to be living in a parsonage."

And I love the house itself. Some folks live in one house all their lives. I love the adventure and the challenge of a new house with its odd assortment of windows and that extra room you hadn't planned would be there. The minute we're called to a new parish we all begin planning. I have yet to see a congregation unwilling to let us redecorate to suit our tastes. We have helped to build one new parsonage and every parsonage where we have lived has received some face-lifting during our stay.

Show me a parsonage which does not respond to a little imagination and love and ingenuity. We are good at papering and painting and love the smell of fresh paint. No congregation yet has failed to respond to an invitation to sample my Norwegian cookies, even if we do suggest they wear work clothes and bring along brushes!

Of all the parsonages I have visited, I have yet to see a really well-trained, capable pastor without a decent home. Our denomination is short over 5,000 ministers. Most other Protestant denominations have a similar shortage of trained ministers. And it is becoming almost impossible for a church with a poor parsonage to get a pastor. At present we have in our vicinity

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two churches—both with new parsonages—which have been without pastors for some time.

A Divine Call

In order to be ordained in most Protestant denominations a minister must have four years of college and three years of seminary. Many have much more education. My husband and I share six degrees.

Any number of higher paying jobs are open to a minister. He does not stay in the ministry because of the pay, the parsonage or the position. He stays because of a divine call; because he finds fulfillment for the greatest of life's goals. He truly believes: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Parsonages, God bless 'em.

The Leader and His People

(Continued from page 10)

every such display of authority and self-exaltation." I like the words of another writer who said, "God is looking for men who are big enough to be small enough to be used of God in a big way."

A leader in this cause must ever bear in mind that his success is absolutely dependent upon the support of his co-laborers and his constituents. In other words, their success is his success. For this reason we should be most careful to never turn a deaf ear to the counsel, observations, and suggestions of our fellow workers and good people. Personally, I have always felt that it was a great strength to my work to have both my office door and my ear open to my co-laborers and our church members. Naturally, I have had to listen to many petty and uninteresting things. This practice has added many hours to my days and served as a contributing factor to many headaches. But in terms of support it has paid big dividends. Truly, "we are labourers together with God."

I have thought many times of the philosophy of our mutual friend Archa Dart, who says, "It is a lot more fun to win a person than it is to win an argument." For my own personal benefit and the hope that it might help others, I have selected a few choice statements from a "Formula for Personal Progress." I would like to share some of these with you.

Become a sifter and weigher of ideas.

Learn to avoid the poverty of argument.

Learn the rich reward of discussion.

Learn to exchange ideas.

Learn to oppose without giving offense.

Learn to disagree without contradicting.

Learn to welcome concepts different from your own.

No better example of the kind of relationship that should exist between a leader and his people, can be found than that demonstrated in our Lord's great intercessory prayer as recorded in John 17. This prayer was for His followers, not for the world. Seven different times in referring to His followers He called them those whom "thou hast given me." There probably is no scripture that so sets forth the love of Christ, the mission of Christ, and the burden of the Master for His followers as does this prayer.

In showing His great concern for His disciples He said He had given them the Father's words. He had manifested the Father's name and had kept them in the Father's name. He couldn't take them with Him, so He prayed that they be kept from the evil of the world. And while here they would be one. In other words, they would be united with Him and united to one another. His prayer was that they would do His work while here, then "be with me where I am." That this might be accomplished, He declared, "And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17: 19). Where does the leader in God's cause get his followers? Truly I think we could say, From those whom Thou hast given him. Could we as leaders be content to do less for our followers than our great Leader did for His? Surely we should give our followers the Father's words; we should manifest the Father's name to them. And, above all, we should endeavor to keep them in the Father's name, doing everything in our power to see that finally they be with Him where He is. To this end and for their sakes we should sanctify ourselves. In every phase of life and work the leaders in God's cause should ever be conscious of the great principle and truth that we cannot lead the people unless His presence goes with us.

Prayer is not overcoming God's reluctance; it is laying hold of His highest willingness.—Trench.

February, 1962
"That They All May Be One"

(Continued from page 13)

To my knowledge there is one colored teacher in an integrated church school and two at the present time are on the teaching staffs in two of our integrated colleges.

Elder E. E. Cleveland has been invited to workers' meetings in practically every local conference in North America, and in both the North and the South he has conducted evangelistic workshops. He is invited to these meetings because of the excellent help he can give the workers. In each of the two unions in the South and Southwest there have been held and will be held union-wide workers' meetings and youth congresses. At one such congress a white church chose one of their colored members as a delegate. That is real progress.

Several of our colored ministers have been invited to preach to our white congregations, and our white pastors are always welcome to our Regional church pulpits.

Some of us have been invited as guest speakers at white camp meetings. God has blessed in this association. Last summer it was my privilege to spend a weekend at the Minnesota camp meeting, and we had a wonderful time.

This morning if I were speaking by the calendar, and not according to the clock, I could go on and on in telling of the progress that has been made in this denomination toward demonstrating the oneness that is rapidly developing in this world church. I could tell you of the wonderful growth that is being made by our Regional conferences, into which hundreds of souls are being brought to Christ yearly. These conferences are magnificently fulfilling the purpose for which they were organized. God was in the plan of their organization and He is leading His workmen. Since their organization there has been a better and closer working relationship between all classes than ever before. There is now a real feeling of belonging.

We believe that the Seventh-day Adventist Church is coming more and more under the pressure of God's love. Satan is counterattacking with all his might, but the people of God are becoming so closely united in finishing God's program that the casualties of the enemy of souls are very few.

While we know that a revival and a reformation is the great need of the church we do not expect the leaders of this church to do for human beings that which God alone by the influence of the Holy Spirit can do.

We believe that the recommendations on human relations that have been passed by this council will mean much toward bringing about greater unity among the members of this denomination. They know that somewhere, sometime there is to be an upper room experience. They know that sometime, somewhere, the power of the Holy Spirit will be poured out upon God's church in more copious showers than ever before.

It was when the disciples in the upper room were of one accord and in one place that the Holy Spirit came upon them and they went forth to proclaim the gospel with greater power.

We know that the signs of the times tell us that the coming of Christ is near, even at the door. There must not be allowed to come in among us any divisions from any part of the world field. Thank God today we are not divided; all one body are we.

May we all go from this great council so deeply immersed in the love of God, that we shall all see eye to eye and shall all speak the same thing, that the world may take note that "God, who is rich in mercy ... hath quickened us together with Christ, ... and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:4-6).

We believe in the ultimate triumph of the gospel. We believe that God has entrusted this people with the work of reconciliation, and that God is gathering out of
Evangelical Inconsistency

(Continued from page 6)

When Martin's book The Rise of the Cults went to press six years ago, the author saw to it that we were taken off the jacket. But here is a book coming from the same publishing house and the article on Adventism is by the same author. Five or six years ago Dr. Barnhouse, with whom we had so much to do, clearly stated that we do not belong among the cults, because we are "redeemed brethren in Christ."

But today the editors of Christianity Today and the Zondervan Publishing House seem eager to classify us with those who do not believe in the deity of Christ, His sinless nature, His vicarious sacrifice, His bodily resurrection, His high-priestly ministry in heaven, His return to the earth as King of kings, and salvation by grace alone. These are the fundamental truths of the Christian church, and on every one of them "Adventism rings as true as steel." Can we be blamed if we ask what has happened to reason and consistency? Seventh-day Adventists have certainly not changed their beliefs; but prejudice has evidently changed the opinions of some of our Evangelical friends.

We are charged with being "unorthodox." But even a casual study of church history reveals that such groups as the Baptists, Methodists, and others were in their earlier period also labeled unorthodox by the so-called orthodoxy of their day. What is heterodox in one generation becomes orthodox at a later time. We challenge church historians and theologians to produce the evidence that at any time since the second century the Christian church been completely united in belief.

There have always been those who, by the grace of God, have been given advanced light, and each time that has happened there have been others who denied that light. They have not usually done it wickedly or willfully, but because their eyes were not open to discern it. The "dragon" has ever been wroth with the "woman" and has been instigating persecutions without number through all the centuries of the Christian Era.

But the Scripture indicates that at the very last period of earth's history the enemy of all righteousness will go forth with renewed determination to make war upon the church of God, and especially upon those who by His grace "keep the commandments of God." When John the apostle looked down to our time he saw a group who "keep the commandments of God and the faith of Jesus." He declared that they were steadfast to the fundamental truths of the gospel (Rev. 14:12). Against such the dragon vents his full venom. And he uses friend and foe alike in his effort to destroy.

Under the name of "orthodoxy" that same dragon power nailed our Lord to a cross, and later opposed the great apostle Paul. He instigated some of the religious leaders to stone and flog the great evangelist. It was so-called orthodoxy that ignited the fires of the Inquisition. "Orthodoxy" refused John Wesley the privilege of preaching from his deceased father's pulpit. But nothing daunted, that great evangelist stepped out of the church, and standing upon his father's grave, preached Jesus Christ and Him crucified with such power that hundreds were convicted by the Spirit of God, among them even some of those who had opposed him.

Historic orthodoxy put some of this writer's Baptist ancestors to death in England in the seventeenth century. It is not the opposition that surprises us. Presbyterians, Lutherans, Baptists, Methodists, and all who came forth with the message of God for their time have had to endure opposition and persecution. So why should Adventists be favored above others? What does surprise us is the downright inconsistency of those who a short time ago declared

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themselves our friends and "brethren in Christ."

We have regarded Christianity Today as one of the best edited and most informative journals in the religious press. We hailed its advent with delight, believing that here was a scholarly production that would set forth true evangelical positions; that it was nonpartisan, yet eager to defend principle and Christian ethics. But we register our deep disappointment that in an effort to encourage a greater circulation, a bonus book of this kind should be offered, which by association at least places Seventh-day Adventists with groups who definitely deny "the finished work of Christ" and the fundamental gospel of salvation. By this action the editors indicate that they believe this is where Seventh-day Adventists belong. We urge Christianity Today and the publishers of the bonus book, The Challenge of the Cults, to set the record straight. "Consistency, thou art a jewel!"

R. A. A.

BOOKS -- For Your Library


W. Herschel Ford has written many books for the Zondervan Publishing House the titles of which begin with the word "Simple," meaning, I suppose, not involved or too heavy—something along practical lines that could be used by ministers, layman, Sabbath school teachers, and youth leaders. This book for Christian workers is divided into four sections: several prayer meeting talks, some sermon outlines, a book of illustrations, and several gospel invitations. The material contained is varied and has some helpful, some inspiring, portions that could be used for devotional talks, personal work, and other phases of Christian service. The author is sharing some of the messages, outlines, and illustrations that he has found successful in his long years of ministry, and especially now as pastor of the First Baptist church of El Paso, Texas.

A. C. Fearing

Women's Groups and Shepherdess Leaders


These meet the requirements of groups for spiritual uplift and a social Christian life. Helpful devotionals, installation services for officers, and many excellent ideas to stimulate adaptations for making such gatherings more than a social function are found in this book. For the latter, there are simple suggestions for the hostess—pencil games, et cetera—but the main purpose is Christian fellowshiping. It is a gem for the responsible leader.

Devotional Programs for Adult Groups, Leslie Parrott, Zondervan Publishing House, Grand Rapids, Michigan, 64 pages, $1.00.

This is another of a series especially arranged for church groups. Lora Lee Parrott's Programs for Women's Groups, Number 3, Zondervan Publishing House, Grand Rapids, Michigan, 1958, is a recent book of the same type. It is composed of good devotional programs that can be adapted to your needs. Outlined Programs for Women's Groups, H. J. Kamphouse and Marie Ver Voorn, is based on the lives of Bible women. Also, Just for Mothers, Dorothy Haskin, has some inspiring messages of value when mothers are to be honored. Another interesting book titled Mother-Daughter Banquets, Grace Ramquist, Zondervan Publishing House, 1961, 59 pages, $1.00, is a handbook of skits, readings, toasts, and poems, and has been arranged for various age levels from kindergarten to college. Devotions and Dialogs for Women, Wilma L. Shaffer, Standard Publishing Company, Cincinnati 31, Ohio, 60 pages, $1.50, contains twelve monthly programs on the following themes: Pettiness, Fault-finding, Self-seeking, Pretense, Hasty Judgment, Take Time, Serenity of the Soul, Better Impulses, Little Things, The Common Heart, and Kindness.


It contains spiritual counsel for parents and words of wisdom for their children. It is a most artistic, personalized record book and provides space for souvenirs and many mementos of a baby's life, his experiences, and adventures. We have checked each page and find it to be a sweet Christian gem and a helpful book to young parents. Not all such books have its high ideals so practically set forth.

Louise C. Kleuser

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FEBRUARY, 1962

Prices Slightly Higher in Canada
We suggest that this book be read carefully and with some caution. However, within these pages there is a great wealth of valuable scientific reasoning. One comes to the conclusion that he need not be ashamed of Christian scholarship. *Evolution and Christian Thought Today* consists of a symposium of thirteen Christian scientists who tell of the effect of Darwin's theory in biology and related science. Clear distinctions are drawn between the Biblical view of creation and Darwin's theory. At a time when many have recently celebrated the Darwinian centenary of the publication of *The Origin of Species*, this work clearly, logically, and intelligently exposes the fallacy of man-made concoctions that contradict the teachings of the Holy Scriptures.

A. C. Fearing


This is a history of the Sacred College of Cardinals and is a most outstanding and revealing book. It is written by a Roman Catholic and carries the imprimatur of Francis Cardinal Spellman, Archbishop of New York.

Kittler's study is based on the theory that the apostle Peter was the first pope, known as the "vicar of Christ." He continues by mentioning some of Peter's most prominent successors, "the good and the bad" through the centuries, bishops as well as cardinals and popes. The reader gets the impression that there were more bad ones than good ones.

With a frankness that has been unknown in the past the writer reveals some of the sins and crimes that were committed during the papal hierarchy, many of which had been mentioned previously only in Protestant literature and usually denied by Roman Catholics. The "questionable methods by which various men worked their way to the papal throne," and how some were elected by intrigues and bribery, are fearlessly described.

Adventists are often criticized, not only by the Catholic Church but also by Protestant denominations, for their view that Daniel 7 and Revelation 13 and 17 apply to the Papacy. But in this book we find all the needed proofs for this interpretation. *The Papal Princes* is a book that should be read by every pastor, evangelist, and Bible instructor and by as many Seventh-day Adventist church members as possible.

R. Ruiling


Principles of Biblical Interpretation

(Continued from page 23)

*The ability to evaluate source materials.*

*The ability to apply sound principles of research to Bible study.*

Full appreciation of the beauty, emphasis, and meaning of Scripture is possible only when it is studied in the languages in which it was written, for much is inevitably lost in the process of translation. Many questions can be answered and many problems solved only by reference to the Bible in its original tongues. Facility in the use of Greek and Hebrew brings the meaning of Scripture into far sharper focus than the use of all the translations ever made. Those unfamiliar with Greek and Hebrew, however, may in large measure avail themselves of the benefits that accrue from their use by learning to make intelligent and skillful use of special tools prepared for those not proficient in these languages. Here, as in all other areas where his own information may be limited, the careful student of Scripture will appreciate and avail himself of the assistance of those who have become competent in these fields.

"Who is sufficient for these things?" Only he who in humbleness of heart dedicates his mental faculties to the Author of truth, to the pursuit of truth, to the acquisition of skills requisite to the pursuit of truth, and to the discipline of mind essential to the discovery of truth.
Adventists are a people of prophecy. Our message is one of prophecy, much of which is based on the prophetic symbols of Revelation. In our vast library of study helps, nothing outside the spirit of prophecy explains the seemingly complex prophecies of Revelation with such clarity as does this book. Newly revised and indexed, it is an absolute “must” for each minister and Bible instructor, and for each lay member who wants Revelation unveiled in simple, clear language. The author has been an evangelist and an instructor on the book of Revelation for many years, and he is presently secretary of the Ministerial Department of the General Conference. From this vast experience came a priceless guide to the writings of John on Patmos. Its inspirational and educational value is easily worth ten times the purchase price.

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Pacific Press Publishing Association, Mountain View, California

February, 1962
Prime Minister U Nu, of Burma, who was opposed by Christian and non-Buddhist groups when he forced the establishment of Buddhism as the state religion, is now being condemned by Buddhists for his forthright legislation guaranteeing religious freedom to Christians and other religious minorities. The man who once had been nominated for the title of "Hero of Religion" by the Central Council of Sanga (Monks) is now treated as an enemy of Buddhist clergy, who opposed his bill to safeguard the rights of non-Buddhists in Burma.

Plans to erect a Temple of Understanding in Washington, D.C., as a "spiritual United Nations" for the world were announced at a meeting in Millersville, Maryland, attended by religious and business leaders, ambassadors, sociologists, educators, and artists. Mrs. Dickerman Hollister, of Greenwich, Connecticut, president of the temple's board of directors, said the $5 million center is expected to be built through contributions from individuals and groups throughout the free world. The temple will be a six-wing structure, serving as an educational center and meeting place for six major faiths—Christian, Judaic, Buddhist, Hindu, Moslem, and Confucian. Beneath the temple will be a Hall of Nations. Mrs. Hollister explained that this was included at the request of a score of diplomats stationed in Washington who have stated that one of the world's greatest blocks to understanding has been the lack of forums.

Here's a switch: bar owners in Oakland, California, protested the establishment of a church in their block. And won! The unusual turn of events came when the Jerusalem Church of God sought a permit for public assembly in a building near two bars, two liquor stores, and a pool hall. "It's no place for a church," said the bar owners. "The location is ideal," said Louis Diel, a church deacon, adding, "We want to put God right out on the main street." Mrs. Herman Campbell, co-owner of a bar separated by only a "thin" partition from the proposed church hall, said that "we wouldn't appreciate their message and they would not appreciate ours." She added that the flock of the Rev. M. L. Dozier would be unable to hear his sermons because of the noise of her juke box. Assistant City Clerk George Dini said it marked the first time that bars had protested the location of a church.

"Usually it's the other way around," he said. After a hearing, the church yielded to its more worldly neighbors and withdrew its application to establish next door to a tavern.

Passing the ten-million mark, membership in the Methodist Church now totals 10,046,293, according to statistics released in Chicago for the fiscal year ending May 31. This represents an increase of 135,552 over the 1959-60 figure. The new total includes 28,254 ministers, but not the 1,663,367 preparatory members on Methodist Church rolls throughout the country.

More churches are now being built in Sweden than in any period since the Middle Ages, according to the Association of Swedish Architects. A total of 300 church buildings are already under construction or have been planned. Among factors contributing to the construction increase it listed the splitting up of large churches into small congregations and the stimulus coming from a number of church architecture competitions in the early and middle 1950's.

The world faces a "real possibility" of a nuclear war because the people of the West and East "have consciously or unconsciously rejected God's Commandments," the 28 Anglican archbishops and bishops in Australia declared in a statement issued at their annual meeting in Sydney. They stressed that both the church and history have generally taught that world peace results only "from obedience to the rules of life laid down by God." The bishops rejected the contention that the only "terrible alternatives" facing mankind were atomic war or the "surrender of that freedom of mind and spirit for which multitudes of our fellow men have laid down their lives."

Despite the action last spring of the Vatican's Sacred Congregation of Rites in striking the name of "St. Philomena, the Virgin Martyr" from the church's roll of saints, the popularity of her cult remains undiminished in the southern Indian region of Bangalore. Pilgrims continue to flock to a large cathedral there dedicated in honor of Philomena, who allegedly lived in the second century A.D. The popularity of the "saint" has caused Bishop Rene Feuga, of Mysore, to write the Holy See for a practical directive on how to implement the decree decanonizing Philomena. Bishop Feuga has advised his flock that "we may still pray privately..."
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Answers to Walter Martin

A new book entitled *Doctrinal Discussions* has been prepared by the Ministerial Association. This contains all of the answers to Walter Martin's book *The Truth About Seventh-day Adventism*. In addition to these answers, which appeared in the Ministry magazine during 1960-61, a chapter quoting official pronouncements on the law of God from the creeds of Christendom has been added. A table of contents and an adequate index is provided, so this book should be of value to our leadership for years to come. There are 216 pages in the book. It is produced by the Review and Herald Publishing Association, and is available through Book and Bible Houses at $2.50 a copy.

H. W. L.

to this unknown saint who has granted so many favors in the past,” adding that perhaps “the Holy Father himself privately invokes St. Philomena, without contradicting the decree.” Philomena was stricken from the church’s rolls, according to the Vatican, because there was no historical proof that her name corresponded to any known person. It said the long veneration accorded to the “saint” had been done in error, “due to popular fervor rather than liturgical fact.”

Members of the Free Church of Scotland have been warned that they will be deprived of the ministries of their church if they work Sundays on a North Atlantic Treaty Organization air base, scheduled for construction on the island of Stornoway off the northwest coast of Scotland. Pastors of the island’s 14 parishes have been instructed by the church’s presbytery, or governing body, to refuse to baptize the children of persons who violate the denomination’s strict Sabbath laws. The Free Church is a small denomination composed of congregations which broke away from the Church of Scotland (Presbyterian). The church’s leaders have opposed the establishment of the NATO base here because they fear the effect it might have on the simple island folks. There are currently some 1,000 unemployed persons on the island, where the main industry is the weaving of Harris tweed. Observers here believe that these jobless persons would be willing to work on construction of the base even if this involved Sunday labor.

Two world Christian organizations—one dedicated to church unity and service and the other to missions—became one in New Delhi, India. The International Missionary Council was integrated into the World Council of Churches at the opening business session of the WCC Third Assembly. Approval came without opposition on a show of hands. Organized in 1921, 27 years before the formation of the World Council, the IMC comprised some 35 national missionary organizations and Christian councils throughout the world. Its integra-

A new translation of the Bible in Amharic, the official language of Ethiopia, was completed in Addis Ababa, Ethiopia, by a three-man team after many years of work. Two thousand copies of the new translation, which include the Old Testament Apocrypha, have been printed. At present, arrangements are being made for the publication of the revision by the British and Foreign Bible Society and the American Bible Society. Their editions will not include the Apocrypha.
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FEBRUARY, 1962
AN HOUR  A well-known preacher recently 
CHOOSING  wrote that he had spent nearly 
HYMNS  an hour looking for hymns to fit the 
theme of the next Sunday's sermon. He said his task was made more difficult because the hymnal was “modern fifty years ago.” Apparently he had a cultivated taste for hymns, for he disliked “solemn ditties” about religion, or about our tasks, or the state of the world. Then he added that if a hymn was not an address to his Redeemer, a prayer to God, or praise to his Creator and Lord, he felt it better to be silent.

These are high standards, and if we could all develop higher standards in our choice of hymns and of sacred music in general, we would soon have better hymns than appear in some books. Our own Church Hymnal offers a varied selection, though everybody’s favorites may not be there. If we would choose carefully, so that congregational singing tied into the sermon theme, how much more effective our ministerial objectives for each service would be.

It is not good enough to choose any kind of hymn, so long as it is a hymn. It is not the best practice to leave the hymn selection to others, and it is somewhat dilatory to rush into the vestry to choose hymns a few minutes before the service begins.

What telling effect is produced, after a sermon on saving grace through the blessed name of Jesus, to have the congregation sing anew the sermon theme in Charles Wesley’s immortal words:

“O for a thousand tongues, to sing
My great Redeemer’s praise!
The glories of my God and King,
The triumphs of His grace.”

H. W. L.

SOUL-WINNING LAYMEN

How thankful we ought to be that God is impressing many laymen to put their time, their money, and their skills into the winning of souls. Their projects may be imperfectly organized; they may have flaws. Laymen may say the wrong thing at times. But the steady tread of souls walking toward the kingdom as a result of the work of these faithful members is a clear indication that the Spirit of God is leading.

When we are really in earnest about finishing the work of God we will become less exclusive in our thinking. We will be less concerned whether a project is a part of our particular department or carried on according to the particular plan we may have outlined, but we shall rejoice that the work is being done.

The day is past when we can hope to finish the work through any one channel, and our hearts are warmed when we see the grace of God flowing unhindered through the laymen.

There will be mistakes. There may be extremes here and there. But let us work happily together, praying that we, with them, may become tactful and loving winners of men and women for God.

“The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness. Those who are accounted good workers will need to draw nigh to God, they will need the divine touch. They will need to drink more deeply and continuously at the fountain of living water, in order that they may discern God’s work at every point. Workers may make mistakes, but you should give them a chance to correct their errors, give them an opportunity to learn caution, by leaving the work in their hands.”—Testimonies to Ministers, p. 300.

“NARCISSISTIC PREOCCUPATION”

This big word, narcissistic, occurred in The Christian Century, September 13, 1961, in a sad paragraph headed “Missions on the Wane.” Narcissus was the mythological youth who fell so much in love with his own reflection in a pool of water that he was changed into a flower—the narcissus.

The author of the paragraph says that Protestants in the United States and Canada gave a pittance of $2.75 per member to overseas missions, and, if we subtract the contributions of Seventh-day Adventists, who average $28.00 per member, and the Evangelical Free Church with an average per member of $14.40, then “the general average of the major Protestant denominations sinks far below $2.75 per member.”

He then avers that “for the first time in its history Christianity is a waning religious movement, still growing, but far outdistanced by the rapid growth in the world’s population.”

Then comes his crushingly true conclusion: “It can be safely if dolefully predicted that this trend will not be reversed by a church which in its narcissistic preoccupation with itself has forgotten the Great Commission.”

It would save us from pettifogging puerilities and from loving our own likenesses if we could all be consumed with the divine urge to live and to give the message of redeeming love to the increasing millions of the unsaved.

H. W. L.